

# *The Esoteric Quarterly*

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*A publication of the  
School for Esoteric  
Studies*

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



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**The School for Esoteric Studies.**

275 S. French Broad Avenue, Asheville, North Carolina 28801, USA.  
[www.esotericstudies.net/quarterly](http://www.esotericstudies.net/quarterly); e-mail: [editor@esotericstudies.net](mailto:editor@esotericstudies.net).

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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](mailto:editor@esotericstudies.net).

## SPIRITUAL OPPORTUNITY AT THE FULL MOON

The influence of the full moon is normally felt as a stimulation of the emotional life leading to over-activity or imbalance. However, this event can also enhance our mental and spiritual life, offering us a special opportunity for spiritual work and meditation.

The spiritual festivals celebrated at the monthly full moon are potent opportunities for energy exchange in our relationship to the higher worlds. We actively participate in a dynamic energy stream of ascending aspiration and descending spiritual energy with its blessings of light and healing.

Each of the twelve moon festivals is presented as a brief introduction to meditation in the booklet *Twelve Festivals: Spiritual Opportunity at the Full Moon*, available for US\$10.00 from:

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Email: [ses@main.nc.us](mailto:ses@main.nc.us); [www.esotericstudies.net](http://www.esotericstudies.net)

## Editorial

# Relationships at Every Level

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We are fond of saying that earthly existence bring us into contact with individuals, groups, corporate entities, and aspects of our own being that we might not otherwise encounter. These contacts are not always harmonious but they are great learning experiences, and one day we shall look back with satisfaction at what they have helped us achieve. Like rocks in a rock tumbler, our rough edges are worn away by mutual friction, (literally) turning us over long periods of time into smooth, shining gems and revealing the marvelous colors that were latent in us from the beginning.

Fortunately, easing the pain of continual agitation, we are also blessed by loving, harmonious contacts with those who fill us with joy. These relationships provide the salve, and the hope that urges us forward on our journeys toward perfection.

This issue of the *Esoteric Quarterly* is devoted to discussions of relationships. Our first article, by Donna Mitchell-Moniak, reflects on Christmas and its symbolism. In addition to its topical significance, it reminds us how our relationships with loved ones, neighbors, and people on the other side of the world are all influenced by the timeless story of the birth of light and love in Bethlehem.

In her article, Kathy Newburn discusses personal relationships and sexual expression. She describes the ways these have changed, and will continue to change, as we move into the Aquarian Age. Newburn makes the important point that the pain that relationships can cause is relieved “when we love truly, freed from the grasping of the separated self.”

Martin Vieweg’s article turns to group relationships and to the “elder brothers” of the human race whose task is to encourage us on our journeys. As we evolve in consciousness each of us will have opportunities to promote

successful group interplay and—an essential ingredient of success—to encourage forgiveness. Vieweg notes in conclusion that by sacrificing personal ambition the elder brothers, and we in turn, will help make straight the crooked places of our world.

The next two articles deal with relationships among esoteric groups—by no means always motivated by the love, understanding, and mutual acceptance that the groups promote so strongly in their teachings. Bruce Lyon’s article draws upon a framework of synthesis proposed by Ken Wilbur to contrast how competing groups may view one another and how the outside world views them. Mutual differences that seem so jarring from within may not be apparent to onlookers. In fact, from outside, the groups may be viewed as parts of a single esoteric system competing with others systems over ideas and ways to organize our lives.

The article on the seven rays shows that the Hierarchy of Masters may use two or more esoteric groups, whose mutual relationships have not always been harmonious, to disseminate a body of new knowledge. Discussion of the seven rays is now a cornerstone of Trans-Himalayan teachings. Among many other things, we learn from these teachings how relationships among individuals and groups are affected by ray influences. Importantly, the ways we relate to one another at the personality level may be quite different from the ways we relate at the soul level.

The theme of relationships extends to the books reviewed in this issue. Each of the books contributes, in its unique way, to improving relationships at personal and group levels.

This quarter’s “News from the School” section is devoted to subjective group work and offers a special opportunity to readers of the *Esoteric Quarterly*. The School invites interested read-

ers to participate in the Spring 2007 Subjective Group Conference. Participants will be provided with sets of readings forming the basis for meditation over a three-month period. Insights will then be shared with the group. The topic of the 2007 conference will be announced in the next issue of the *Quarterly*, along with instructions on how to take part.

For readers' convenience we have provided a cumulative index of articles in Volumes 1 and 2 of the *Esoteric Quarterly*. We thank the authors who have shared their research and insights in our pages. The *Quarterly*'s success has been the result of their efforts. As we move into our third year of publication, we look forward to hearing from them again as well as to reading articles by many new authors.

Finally, we thank our reviewers, our readers, and everyone else involved for their support of the *Quarterly*. This is your journal, and we are indebted to all who are making it possible.

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

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A new era, wrapped in the garment of approaching day, is dawning in the hearts of all men; and soon again will the virgin Spirit of God shine forth from the heart, and the door again will open, by which all who will may find entrance to a larger and fuller life. Young, vibrant, with perennial youth and hope and endeavor, the soul of man stands on the threshold of a new era, more glorious than any

other that has brightened the sky since Creation's dawn. The Star of Bethlehem shone brighter at Jesus' birth than it had before, but soon its brightness will be like the noonday sun, for this new light foretells the day when the Christ is born in the hearts of all men.

Baird T. Spanding. *Life and Teachings of the Masters of the Far East*, Vol. II. DeVorss & Co., 1927.

To love at all is to be vulnerable. Love anything, and your heart will certainly be wrung and possibly be broken. If you want to make sure of keeping it intact, you must give your heart to no one, not even to an animal. Wrap it carefully round with hobbies and little-luxuries; avoid all entanglements; lock it up safe in the casket or coffin of your selfishness. But in that casket — safe, dark, motionless, airless—it will change. It will not be broken; it will become unbreakable, impenetrable, irredeemable. The alternative to tragedy, or at least to the risk of tragedy, is damnation. The only place outside of Heaven where you can be perfectly safe from all the dangers and perturbations of love is Hell.

Need-love cries to God from our poverty; Gift-love longs to serve, or even to suffer for, God; Appreciative love says: “We give thanks to thee for thy great glory.” Need-love says of a woman “I cannot live without her”; Gift-love longs to give her happiness, comfort, protection—if possible, wealth; Appreciative love gazes and holds its breath and is silent, rejoices that such a wonder should exist even if not for him, will not be wholly dejected by losing her, would rather have it so than never to have seen her at all.

Friendship arises out of mere companionship when two or more of the companions discover that they have in common some insight or interest or even taste which the others do not share and which, till that moment, each believed to be his own unique treasure (or burden). The typical expression of opening Friendship would be something like, “What? You too? I thought I was the only one.”

C. S. Lewis. *The Four Loves*.  
Harvest Books, 1960.

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying... They shall not labour in vain, nor

bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

*Isaiah 65:17-25 (KJV).*

There can be no temple but the world itself, which is the Everlasting House and the living sanctuary. Until such time as this mystery is completely known in the soul, we increase in grace by broadening the foundation of faith. To the mechanist, the universe is a machine; to the vitalist, a magnificent living organism; to the idealist, the manifestation of the universal mind; and to the mystic, the eternal sanctuary.

Manly P. Hall. *The Mystical Christ*.  
Philosophical Research Society, 1951.

Owing to the fact that a large number of fellows of the society have felt the need to form a body of esoteric students, to be organized on the ORIGINAL LINES and devised by the *real* founders of the T.S., the following order has been issued by the founding president:

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body to the known as the “Esoteric Section of the Theosophical Society.”

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its head; she is solely responsible to the members of results; and the section has no official or corporate connection with the Exoteric Society, save in the person of the founding president.

Announcement in *Lucifer*,  
October 1888.





## Going up to Bethlehem

Donna Mitchell-Moniak

The story of the birth of the Christ child is the birth story of humanity. It is the story of the long journey up to Bethlehem—the house of bread. We are like Mary and Joseph answering a call, set in a direction and not really knowing what will be there. Yet we know we must go.

Pregnant with the Christ within, our spiritual self, Mary, rides atop an animal of servitude and silently endures. Our fortitude, in the guise of Joseph, keeps us moving like the stubborn donkey; his feet walking alongside guiding. Soul has waited a long time for this moment.

This Birth within humanity is a birth of heart; of giving, sharing, of honor and respect. It involves people doing the “right thing,” the simple thing. And so Joseph married Mary, as Mary had said yes to God. The innkeeper found them a dry place to spend the night. Each person simply did the right and conscionable thing; in a real sense the only thing. Humanity today is confronted with the same simple choices: share because it is the right thing to do; trust, give, be honest; care.

The wise men did the right thing too by not telling Herod where the baby lay. Joseph listened to his dream, and took the baby with Mary down to Egypt. Sometimes it is proper to keep a spiritual mystery sacred—not keep it secret, but protect it from the profane. And like Joseph, we must trust when we sense it important to leave situations or relationships that might injure the newly birthed Christ consciousness. In that, we might choose not to go

out drinking with friends, choose not to gossip about another person, might choose to meditate instead of watch television. Like Joseph, we would choose to leave that which is not conducive to our spiritual growth and the growth of the inner Christ presence.

The birth of the Light within requires attendants. The simple shepherds might represent our cells, bodies, and everyday life. Our physical body is the way in which the Word

becomes flesh. Literally, this unassuming part of us is fashioned into the temple of the Lord, the tabernacle of divine presence. As we learn to attend to the body, we attend to the spirit within and to the Light of the world as Christ said.

The Magi also attended his birth. The magi represent the highest and wisest within us, giving the gifts of lifetimes back to ourselves. In the language of Christians, the magi

represent the Holy Trinity. In words familiar to Buddhists, they represent the three jewels of: Buddha nature, *Dharma*/the teaching of light, and *Sangha*/shared life. They also represent body, speech and mind bowing to the Divine Light

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**Each time a person awakens to the impulse of giving, Christ is born. Each time a person forgives, Christ is born. Each time a person sees another as equal and looks out to the world, truly saddened by its state of greed and poverty, war, starvation and disease, Christ's tears well up in that person's eyes.**

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### About the Author

Donna Mitchell-Moniak is the founder of Spirit Fire Meditative Retreat Center in Leyden, Massachusetts. For further information see her website: [www.SpiritFire.com](http://www.SpiritFire.com).

within. In the phraseology of the Trans-Himalayan teachings, the three kings represent the soul in its own majesty, the solar angel, and the monad. These three bear gifts to the incarnating spark of Life and Light, honoring the depths to which Love must descend in order to bring Love into the world. Or they represent another triplicity: *atma*, *buddhi* and *manas*, the will of God, the love of God, and the understanding which God-ness gives.

Humanity also requires birth attendants. All who recognize the Light are these attendants. But like the shepherds and the innkeeper there is no elitism. Those who have been up to Bethlehem, which means those who have experienced the birth of Love in their hearts, know that everyone needs sustenance and shelter. And these Christ-born see all as one and the same as themselves. Thus, the wise men and the shepherds represent those who feel the travail of humanity walking together on the long road to Bethlehem.

That road is archetypal. Many world scriptures tell of this journey back to the house of a king, back to the origins of our true lineage. We are all born of the King—the King of Kings, God. All share a divine heritage. Moses was put in a basket and floated down the River Nile to the house of Pharaoh, the king. Buddha's mother, Maya, journeyed with her royal entourage from the palace of the rainy season to the palace of the sunny season. That palace was also the place of her birth and royal parentage. Joseph, born of the family of King David was called back to Bethlehem, the source of his lineage. Yet all these stories are metaphors of our divine heritage. We are all descended from the King, the Almighty One.

Bethlehem means “the house of bread.” There, all will have plenty because each will understand true need and no one will take more than is needed. And each person will understand how little actually is needed. As a house Bethlehem means shelter. Everyone on the planet wants to be warm, protected and secure. Bethlehem represents food for the body, emotions, mind, and spirit. Symbolically at Bethlehem everyone will be nourished, sustained, and will grow.

The Christmas story is a simple one that says so much. Each time a person awakens to the impulse of giving, Christ is born. Each time a person forgives, Christ is born. Each time a person sees another as equal and looks out to the world, truly saddened by its state of greed and poverty, war, starvation and disease, Christ's tears well up in that person's eyes.

Joseph went up to Bethlehem to be counted in the census, and we are called to be counted too. Almost all world scriptures give a number to the chosen. The number, of course, is immaterial and completely symbolic. Yet to be counted is to be counted upon. As we journey to Bethlehem and birth the Christ presence in our hearts and lives, we too will be counted on to do the right thing, the simple thing: To love. as He did.

*Merry Christmas.*

# Toward a New Manner of Relationship

Kathy Newburn

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## Summary

This article is an introduction to relationships from the perspective of the Ageless Wisdom teachings. It presents possible ways in which relationships might change under the impress of the incoming energies of Aquarius and the seventh ray.

## Basis of Relationship

“Love, for many people, for the majority indeed, is not really love but a mixture of the desire to love and the desire to be loved, plus a willingness to do anything to show and evoke this sentiment, and consequently to be more comfortable in one’s own interior life. The selfishness of the people who are desirous of being unselfish is great.”<sup>1</sup>

The keynote of initiation is relationship. It is only natural, therefore, that during this period of transition and heightened initiatory experience all forms of life are being disrupted, including the forms of our relationships. Distortions in this area of living always occur when a civilization is crumbling and the old order is giving way to the new. So it is today as we pass through this period of the “withering of the Law.”

Because intimate relationships often stir up the physical and emotional bodies, they can easily pull us out of alignment with our higher self, thereby contributing to the overall condition of glamour in our world. As Aquarian energies pour into our planet, they are producing an opening of the heart and an urge towards universal love. But unfortunately these energies are often distorted and travestied as they pour into our largely material world, and they sometimes work out in a rampant and indiscriminate sexuality. Humanity’s desire nature is also being stimulated by the incoming seventh ray energy which works through the sacral center, the center most closely related to sexuality.

As with many aspects of life today, sexual expression has exploded to such an extent that it seems as if we are living in a world gone mad, caught up in the throes of desire and constantly seeking new and more exciting ways of satisfying that desire. Sex is not the way to enlightenment, even if our misguided culture seems to make it appear so. The present situation has led to disease, unwanted children, pain, sorrow, and much hardship for many people. But no one, it seems, knows how to turn things around and bring about a more measured response to this problem.

In a certain sense, this powerful expression of human sexuality could be seen as a reaction against the repression and inhibitions of the past, when sex and the body were considered evil and sinful—attitudes that often colored perceptions of women as well. It is understandable, therefore, that we are now moving in the opposite direction. Eventually we will find the middle way of balance governing this important aspect of our lives as conditions within the planet settle down, producing a greater measure of calm and stability.<sup>2</sup>

For hundreds of years, the monastic tradition provided a means by which many people were able to follow a spiritual path in relative freedom from the cares and worries of everyday existence. For women, in particular, the opportunities offered by the monastic life in terms of education and freedom from poverty and the dangers of childbirth were understandably viewed quite favorably. Now we

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## About the Author

Kathy Newburn is a long-time student of the Ageless Wisdom and author of *A Planetary Awakening: Reflections on the Writings of Alice Bailey*. She works for the Seven Ray Institute and lives in New York City

live in a different world, a secular age in which celibacy does not necessarily serve the purposes of the day. It is not helpful for seekers to be herded away, without any possibility of expression for their natural instincts. The vows of celibacy demanded in certain religious traditions have created unrealistic expectations and have led to the abuse of innocent people. Addressing this issue is part of the necessary house-cleaning needed within the world's religions prior to the return of the World Teacher.

The spiritual path could, however, be viewed as a higher understanding of the celibate life. As the Tibetan wrote, "The celibacy required is that of the higher nature to the demands of the lower, and the refusal of the spiritual man to be dominated by the personality and the demands of the flesh."<sup>3</sup> Sometimes spiritual seekers do have to demonstrate the developed capacity to stand alone. But this enforced or chosen path is often said to be the result of past excesses that need to be adjusted in the present life or cycle. Celibacy is not, therefore, necessarily a sign of high spiritual status.<sup>4</sup>

As we impose a discipline and a rhythm upon our lives, we will find it easier to undertake the rigors that serious spiritual work entails. People talk openly about the need for the "conservation of energy" in regard to the ecological crisis presently afflicting the planet. But there is an equally pressing need for the conservation of energy in our individual lives. The body is most assuredly a delicate eco-system and we are wise to treat it with the same care and concern that we would like to see extended to the planet. The powerful energy that fuels human sexuality if mishandled can easily pull us out of alignment with our higher self. But it's not always easy to control. Many great spiritual seekers throughout time have struggled with their sexuality—the Buddha, Jesus, St. Francis, St. Paul, Gandhi, Martin Luther King, Jr., and others. The over-stimulation that results from uncontrolled sexual energy has led to the downfall of many sincere people. Sexual scandals and rampant desire are never good but neither is sexual repression.

The Ageless Wisdom teachings indicate that the present problems related to sex can and

will be solved in the coming decades. This will involve a shift in attitude. Eventually we will come to see that much that is thought of as progressive in the way of sexual activity is, in fact, very old and the remnants of a distant past that would best be left behind. The Tibetan has said that a solution to the problem of sex will involve a concerted, collective effort—one that calls upon the wisdom and counsel of many minds, many teachers and yogis.<sup>5</sup> Great yogis know the power found in the conservation of energy and in the future this knowledge will be more deeply understood. The time is not far off when people will develop etheric vision and, as a consequence, will come to understand more fully than they do today the consequences of their actions because they will see the effect within the activity of their chakras. This will result in many changes in behavior.

## Ray Influences

Today our relationships, as indeed all areas of our lives, are coming under the powerful opposing forces that exist in the world at this time between the outgoing Piscean/sixth ray influence and the incoming energy of Aquarius and the seventh ray. This is creating tension and opposition between those individuals who adhere to the past and want to uphold its values and those who are more progressive and who seek change. Eventually a middle ground will be reached and the new age will witness the best qualities of the past blending and merging with that which is new and yet to be realized.

At the present time, as Piscean energies cycle out of activity, there has been created a tremendous strain within the area of relationships. Part of the present problem stems from the fundamentalist mindset that is so strong at this time, a condition that is a distortion of the sixth ray tendency towards devotion. Within relationships this condition has contributed to conditions of control and dominance wherein one party usurps the free will of the other.

These outgoing energies have also fostered an unrealistic understanding of the nature of love and typically what we have come to view as love is not love at all, but rather a type of

pseudo-love. These distorted perceptions of romantic love have created unrealistic expectations that can rarely be realized. Not knowing the true nature of the love of the soul that leaves people free, we wander about in a dense fog pulling our loved ones with us. People today are questioning the present structures and searching for deeper meaning and connection. Eventually, as the new age unfolds, we will evolve new forms of relating to each other that will be the natural outcome of our living more integrated, soul-infused lives, and this will release a tremendous amount of creative energy that is at the present time being deflected. But in the interim, as the old forms crystallize and break apart and the new forms have yet to evolve, there is much pain and suffering in the process of liberation.

The safest way toward a new form of relationship will be one that retains the positive vestiges of the past while evolving new patterns that draw upon the incoming energies and better meet the changing needs of people everywhere. Perhaps what we are doing is redefining what it means to love—refashioning the experience along more equitable, Aquarian lines. In the years to come, with the “establishment of the Law,” there will be a widespread reorientation of consciousness that will result in wide-reaching changes in all areas of life, and the culture will begin to reflect the soul aspect.

The soul desires nothing, hopes for nothing, asks nothing for the separated self. As we begin to approximate this expanded conception of love, we will experience a lessening of the present distressing conditions. The soul qualities that are particularly needed to bring forward the new types of relationship are detachment and the consequent non-attachment that enable us to leave others free to grow and develop according to the wisdom of their own soul. The Aquarian ideal of freedom does not mean the freedom to do and to act indiscriminately, but rather the freedom that comes through an inner alignment with the soul and the consequent sense of responsibility. Cyril Scott's *Initiate* series presents a new model of relationship that could perhaps be viewed as a forerunner of the Aquarian age.

Part of the necessary housecleaning to be completed prior to the teachers' return, is related to the need to redress the imbalances in the world by bringing women into positions of prominence in all areas. Women today are demanding full equality—and the essential spiritual equality of all people is the fundamental human right that will provide the underpinning for all the changes that the Aquarian age will usher in. The ages-old suppression and devaluation of the feminine principle, coupled with economic and racial injustice, stands as the sorriest legacy of the human race. The Aquarian age will see the rectification of this situation, but during the present transition period many difficult challenges must be faced.

## **New Relationship Between the Sexes**

**T**he recognition that women are no better than men and men no better than women is a simple truth that is in the process of working out today. In many fields women are emerging as strong leaders, bringing their considerable talents and perspectives to bear upon the important issues of the day. Feminine principles are beginning to be valued and recognized as a necessary component of a just and balanced worldview. But, as in all movements for change, the movement for the liberation of women has resulted in a considerable backlash as many individuals (including many women) fight to maintain the status quo by overtly and covertly de-valuing and suppressing women in ways both large and small. Many women, particularly those who live in the developing countries of the world, still suffer gross injustices under the weight of customs born of ignorance and kept in place by fear.

Conditions, however, are changing as people change. Over-population of the planet is a clear indication that the primary role of woman as child bearer is no longer an evolutionary necessity and the use of contraceptives has made it possible for many women to turn their energies in other directions. The shift has had dramatic implications for both women and men, as it has freed women to do much more than was ever possible in the past. This is not meant to devalue women's contribution as

child bearers and mothers, it is simply to state that many other options are open to women today. New freedom, coupled with the fact that both women and men are living much longer, healthier lives, is giving us all increased opportunities to contribute and relate to each other in new and exciting ways.

We are told that the new age will see a change in the attitude of men towards women and of women towards their destiny.<sup>6</sup> This will work out most noticeably in the areas of sex and marriage. As men learn to value women in a new way, it will free women to realize their spiritual destiny. What that destiny is is in process of unfolding under the impetus of Aquarian energies but surely it will be a destiny uniquely her own—different, yet complementary to that of men. The feminine perspective, which is overwhelmingly a voice in support of peace and justice, is still devalued in our world with the disastrous results that we witness all around us.

It is helpful to remember that we all experience many lifetimes in both male and female bodies to gain experience and develop different qualities. We usually pass through a series of lives in one gender and then another series of lives in the opposite polarity. This fact helps to explain the difficult transitions that occur frequently when, for example, the individual enters into a life when he or she switches into the opposite polarity. The physical body finds itself within one sex but the consciousness finds itself still holding to the sexual orientation from past incarnations. The Law of Rebirth helps us develop a deepened understanding of life's many complexities.

The Ageless Wisdom teaches that the polarity of women and men is quite different on an energetic level. Of course there are no hard and fast rules and lines of demarcation and as we enter Aquarius there appears to be a great blending and fusing of the sexes taking place as we move into a deeper understanding of equality. But from the perspective of essential polarity men are positive, while women are "negative" or receptive. Traditionally these polarities have led to the devaluation and consequent suppression of women. But as the energies of the new age come into increasing

dominance, there will be a deepened understanding of equality that will embrace our differences. This will give place to a fuller understanding with a resultant greater harmony and well-being between the sexes.

## **Marriage and Family**

**W**e are not expected to be alone upon our journey, at least not all the time. Even the Masters and initiates of high degree enter into the marriage relationship at times. It is, after all, perhaps the most valuable field of life experience and potential service, for the sharing of life's joys and sorrows teaches us many things. The spiritual path demands a measure of solitude; through solitude, the "rose of the soul flourishes"<sup>7</sup> and the connection with the inner worlds unfolds. Solitude is, therefore, often the rule for many people treading the path but it does not have to mean a path of solitariness. Solitude can be found or created within a healthy relationship when each party is free to have time and space, independent of the partner.

We are moving into the age of the group, into a condition of collective consciousness and this reorientation will have profound implications for the marriage relationship. The growing group nature of life will lead to a lessening of the pressure on couples to fulfill each others' needs and people will increasingly find that their individual needs are lost sight of in the needs and the good of the greater group of which they are a part. Individuals will be brought together for a larger purpose than their individual happiness. Energy is released when people come together and this is especially true of those on a spiritual path who understand the occult laws of the supply and demand of spiritual energy that exists whenever two or more are gathered together. The service provided by couples could be the creating and raising of children but increasingly people will come together to undertake specific work, in relationship with their discipleship responsibilities.

The young people coming into incarnation have evolved a different perspective about relationships. They have observed much disruption in relationships over the course of their

short lives and this has had a powerful effect on them and made them wise beyond their years, with positive and negative consequences. The impermanency they have observed could help them to be more discriminating in their own choices but it could also produce cynicism. But even this cynicism can sometimes be beneficial if it serves to break through some of the illusions surrounding relationships, eventually contributing to clear vision and the strengthening of the discriminative powers. As the Tibetan wrote of humanity as a whole (and this could clearly be applied to this area of relationships):

Men [and women] are being rapidly disillusioned and will consequently see more clearly. World glamour is being steadily removed from the ways of men... Disillusioned and deglamoured (if I may use such a term) humanity awaits the coming revelation.<sup>8</sup>

Up until the past century, most marriages were short-lived, due to early death of one or both spouses; at other times marriages were disrupted by long periods of separation on account of war or economic concerns. Now that people are living longer, perhaps it is unrealistic to think that couples can always adhere to the “until death do us part”

injunction contained within the marriage vows. In many cases it is simply unrealistic. People change and grow throughout the course of their lives, and not always in the same direction or at the same pace. It is sometimes the course of wisdom to sever ties rather than maintain a relationship that has outlived its usefulness.

Marriages today are rarely found that unite the people on all three levels of the physical, emotional and mental planes, but that is the ideal. Today we might find, for example, that the union of the physical body of one person is involved while the physical body of the other

is left uninvolved, but there is an emotional attraction and connection. Sometimes the mental body is involved and activated but the physical and emotional bodies are left out. When the involvement is found on all three levels, you find that rare instance of a true union and a resultant happy marriage.<sup>9</sup> When there is this ideal merging of all three planes of involvement, the right conditions exist in which souls can be provided with the appropriate forms in which to incarnate.

The incoming seventh ray is called “the marriage ritual of the Son,” and under this influence spirit and matter meet and are united. Gradually the present unsettled conditions will improve under the rhythmic influence of this

ray energy. In the future we’re told there will be stricter marriage laws in order to provide greater protection from the natural impulsiveness that so often characterizes romantic love. The changes will not result in making it more difficult to end a marriage, but rather it will become more difficult to enter into the arrangement. Hasty marriages and marriages among juveniles, will not be permitted.<sup>10</sup> Young people will be taught and counseled before they undertake this important step in their lives.

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**As we struggle and fight our way into a greater measure of light through the overcoming of our glammers, we eventually find ourselves entering into the freedom to be who and what we essentially are—beings capable of ever-widening and deepening manifestations of ceaseless and boundless love.**

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So while today many people enter rather blindly and foolishly into marriage, the future will see a more “scientific” or business-like approach to the whole arrangement. In a certain sense we will find ourselves moving into a new type of “arranged” marriage, on a higher turn of the spiral. The perspective partners will be studied from the angle of the potential suitability of their union—a suitability that will be based not so much on personal considerations but rather on the considerations of the quality of children that the union would pro-

duce and the influence or contribution they might make to the group or the collective of which they form a part. They will be studied along the lines of their ray and astrological qualities as well as their relative evolutionary development. A consideration of these factors, plus one's heredity, will contribute toward the making of more enlightened choices. And, as a consequence, it would seem likely that the incidence of divorce would lessen. The sanctity and ritual of marriage will be more fully understood and people will take more time to enter wisely into the marriage relationship and will, consequently, leave it less frequently. And those who do face divorce will surely find the whole process less painful as they will be functioning with greater detachment. As we grow in soul alignment we come to trust the soul's wisdom, knowing that the law works, even in the midst of change and disruption in this delicate area of our lives.

The freedom inherent in a good relationship is based upon trust and respect. Relationships that are secure in their love are expansive, leaving each partner free to include many other people within their sphere of influence. As people learn to relate to each other increasingly as soul-infused personalities, there will be a general deepening and a real spiritual connection will become possible. Friendship between the sexes will become the foundation upon which this change will come about and we can see this happening today. People will be much more likely to sacrifice their personal wants in favor of the greater good of their relationship and the family of which they are a part.

### **Relationships on a Higher Plane**

**W**e will eventually reach a point where the true expression of love between the sexes will be transferred to a higher plane of consciousness. True love will manifest through the spoken word, and not so readily through physical plane expression as is now the case. It is interesting to explore the strong correlation between creativity and sex. Many artists, for example, have a strongly developed sexual expression that highlights the relationship between the sacral center and the throat

center. In the years to come, as sexual energy begins to be transmuted and lifted to the throat, this will work out in an incredible flowering of human creativity, leading to new forms of art, poetry, music and philosophy.<sup>11</sup> This creative expression will increase dramatically after the year 2025 when the fourth ray comes into expression again.<sup>12</sup> Speech will eventually be the form through which creation will work out on all planes of manifestation. This can, of course, only happen as the energy which works out through the sacral center is transferred to the throat. Although this is a distant goal, even now some individuals can attempt to embody these future realizations through united service, loving cooperation and oneness in aspiration, thought and work.<sup>13</sup>

As we struggle and fight our way into a greater measure of light through the overcoming of our glammers, we eventually find ourselves entering into the freedom to be who and what we essentially are—beings capable of ever-widening and deepening manifestations of ceaseless and boundless love. Love is not really a personality expression but rather a spontaneous outflow of mind and heart that embraces all it encounters. When we love truly, freed from the grasping of the separated self, we are released from so much the pain that has for so long affected the human condition.

How we manifest that love in our modern world is part of the transformative process that is underway upon our planet during this transition period. Love is the goal—in both the personal and universal sense. And while we're clearly not yet capable of expressing true spiritual love, we are irrevocably moving in that direction. As we traverse this way of compassionate unfoldment—which is the path of the bodhisattva warrior—we find that we need to summon the courage and strength of the inner warrior. This strength frees us to express the love of the bodhisattva without being crushed by the experience or deterred from its undertaking by the seeming obstacles and limitations that abound in our world.



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- <sup>1</sup> Alice A. Bailey. *Glamour: A World Problem*. Lucis, 1950, p 76.
  - <sup>2</sup> Alice A. Bailey. *Esoteric Astrology*. Lucis, 1951, p. 235
  - <sup>3</sup> Alice A. Bailey. *Esoteric Psychology*, I. Lucis, 1936, p. 306
  - <sup>4</sup> *Ibid.*, pp. 306-07
  - <sup>5</sup> *Ibid.*, p. 298-299
  - <sup>6</sup> *Ibid.*, p. 293
  - <sup>7</sup> Alice A. Bailey. *A Treatise on White Magic*. Lucis, 1934, p. 132
  - <sup>8</sup> Alice A. Bailey. *The Reappearance of the Christ*. Lucis, p. 133.
  - <sup>9</sup> Bailey, *A Treatise on White Magic*, p. 286
  - <sup>10</sup> Alice A. Bailey. *A Treatise on Cosmic Fire*. Lucis, 1925, p. 909
  - <sup>11</sup> Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, p. 552
  - <sup>12</sup> Bailey, *Esoteric Psychology*, I, p. 26
  - <sup>13</sup> Alice A. Bailey. *Initiation: Human & Solar*. Lucis, 1922, p. 75.



# The Way of the Elder Brother

Martin Vieweg

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## Summary

This article examines four factors needed for successful group relationships: hierarchy, responsibility, group interplay, and forgiveness. It shows their interconnectedness and their mutual resonance to the will aspect that governs cyclic evolution. The “elder brother” is seen as one who recognizes the chain of living relationships that connects the world of outer happenings to the divine center.

The aim of this discussion is to make disciples more conscious of what is needed to fulfill their rightful place in building group relationships.

The Master Djwhal Khul has given us the keys to harmonious group life: alignment with divine will, putting group identity before self interest, and shouldering greater responsibility for group purpose. As disciples develop these qualities, they will begin to put will into action in their lives and significantly empower the lives of those whom they choose to serve.

## Introduction

*To err is human, to forgive divine.*  
Alexander Pope

This brief article is an attempt to share a “fleeting deep impression” which brought four seemingly disparate ideas into living relationship in an instant. These four thoughts were: hierarchy, responsibility, group interplay, and forgiveness. I read them on the printed page and in a flash of insight I sensed a wider pattern of understanding lying beneath the words. I glimpsed the reality of our shared spiritual existence as souls living in the realm of spirit. For a moment, I saw myself as a member of that great family of spiritual workers called by the Tibetan Master Djwhal Khul the “Guides of the Race” or “Elder Brothers.” I was on the periphery of the group, but I was a

soul, or a soul-infused self, not a separative personality. For an instant I stood as a member of a greater group of brothers on the way.

What does it mean to be a brother in the circle of light? Djwhal Khul addresses this question in a section of *Education in the New Age* entitled “The Angle of Parenthood.” I offer here a few thoughts that have come to mind as I have pondered the simple, yet extra-ordinary, idea that I, and all disciples in training, share a common experience. We are members of a single *family of souls* pressing forward together towards the light. That light is reflected in the eyes of those who have preceded us on the path, as suggested by a phrase that arose before me in meditation: *In the eyes of my father I see myself...an elder on the way.*

I was reminded of this phrase a day or so after my meditation when I saw a video clip of Austrian-born pianist, Rudolf Serkin, in his later years, playing a duet with his son, Peter. The love in his eyes spoke volumes of the relationship of the elder to his son. The return gaze was mutual. Unfortunately, not all sons or daughters see love in the eyes of their parents. For many, in fact, the lines of connection to family members are often more negative than positive in nature. As many of us know, the experience of family relationships can be a karmic crucible and a sphere of great test and trial. Karma and family are, in fact, so closely connected to one another that it is sometimes difficult to see the good in family relationships. We may even forget that there is *good*

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## About the Author

Martin Vieweg is a former Director of Triangles at Lucis Trust. He is co-author with his wife Nancy Seifer of the forthcoming book *When the Soul Awakens* presenting essentials of the spiritual Path to advanced humanity.

as well as bad family karma. Happily, the Serkins offer us an example of the good that is possible.

Their loving exchange reminds us that *family* can be a symbol of great possibilities. Symbolically, on the spiritual path, the family may represent group experience and the promise of eventual group awareness. As students of the wisdom teaching, we know—intuitively—that group relations are our destiny; though those of us who have suffered family strife may find it hard at first to accept this statement. We are destined to work together in groups—outer and inner, objective and subjective in nature. We have journeyed through lifetimes together from separation in matter and form back into spirit. Through the course of thousands of lives, we have moved through stages—like spiritual siblings, interacting in diverse roles at each turn in the path, struggling to find right direction, helping one another on the way and orienting gradually towards the light—moving slowly forward towards the goal.

The plateaus that mark our ascent into greater light are familiar to us:

We are first fragmented personalities, then integrated individuals and finally soul-conscious servers of the greater good. As soul-conscious identity emerges from within us we begin to find our individual place within the whole and, by definition, begin the hard work of cultivating group relationships. Inevitably, we find ourselves engaged in group work of some kind.

The various stages of unfoldment are identical for all of us who tread the way to perfection and it is no accident that with each new lifetime the ladder of ascent is first climbed through the struggles of family relationships. We who have studied the wisdom teachings know the methods of achievement exemplified by the Buddha. They are detachment, dispassion and discrimination. Each of us has strived in the course of our lives to learn to detach from form, to control desire and to discern the true from the false. We have struggled to apply what we know in the

face of day-to-day experience—within the family and within the groups in which we find ourselves. When rightly applied, the methods of liberation have helped us to stop our descent into matter, to disengage from form, to shift our identification to subtler spheres, and to reverse the course of our lives.

Symbolically, we are releasing old patterns, changing our direction on the path, and orienting gradually to the spiritual world. “Letting go” is the most difficult phase. It involves a process of purification and testing. It requires development of our minds and control of our emotions. But once we have achieved a measure

of control and have built these faculties into ourselves as spiritual habits, greater light issues forth and we catch a glimpse of the reality of the soul. At this point we begin to tread the Path of Return in earnest and orient ourselves to the spiritual kingdom as our true home. Over lifetimes of struggle we have steadily learned to seek nothing for the separated self and have prepared ourselves to renounce desire for life in the world of form. Cycles of purifi-

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**Successful disciples become masters of group interplay; they become conscious workers in the process that involves the perfecting of form. They work with will, love and intelligence to open the way to purposeful living, remove discord, and cleanse the circle of energy of all that hinders progress back to the source. They work practically for justice within the group and strive constantly for right relations. They are moving points of light within a swirling orb of light, drawing ever closer to divine center.**

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cation have paved the way for further cycles of discipleship training. It is this training in spiritual family relations that we are now engaged in.

From this point forward we must build a working relationship with the world of spirit and those who dwell therein. We must learn to treat one another as souls and let the life of spirit dominate our experience on every level of awareness. As we do so, we will discover the true significance of group relationships. We will begin to free ourselves from the Law of Rebirth.

As Djwhal Khul tells us, each of us is now becoming

... group conscious... aware of his soul group and of the soul in all forms and has attained—as Christ had requested—a stage of Christlike perfection reaching unto the “measure of the stature of the fullness of the Christ.” (*Eph. IV:13.*)<sup>1</sup>

The Christlike perfection the Tibetan refers to here is a relative one. It is a vision of possibility and is achieved only after lifetimes of purification and relinquishment on the Probationary Path. In the early stages of discipleship, we may not have fully registered (in the brain) the true nature of group relations that exist in the realm of the soul. As we near the goal, however, we should find ourselves “reaching unto” a measure of perfection. As disciples we must learn to measure ourselves by a higher standard and apprehend what it means in truth to live and act as Christ-conscious, soul-infused personalities. Christ and the Elder Brothers are the patterns that stand before us. They serve as templates and living examples by which we, the careworn disciples on the way, can measure our own progress on the Path of Return.

As disciples we know intuitively (though we may not fully realize it) who we are in truth and why we have come into incarnation. We are engaged in the difficult task of bringing the recognition of shared spiritual identity into living demonstration in our lives. To the degree that our true identity is made real in our lives we stand as living symbols of will and love on the microcosmic scale, just as Christ

does to the world as a whole. As disciples, we must embody as completely as possible within ourselves a “measure of the stature of Christ” and be living approximations (to the degree possible) of the divine pattern embodied by Christ 2,000 years ago.

To walk with the elder brothers who seek to guide us on the way we must claim our identity as younger souls and take our place in the chain of spiritual being. We must learn to act in imitation of Christ, and, as we awaken to the greater group of which we are a part, like Christ, stand as elder brothers to the group which we ourselves are called to serve. We stand thus

... at the centre of a group and [hold] it in coherent and useful manifestation.<sup>2</sup>

As Djwhal Khul states, this phase of discipleship is “an expression of the Christ life in its early manifested stages.”<sup>3</sup> In familial terms we are entering the ashram of spiritual workers as “younger Elders.” We are juniors to those who have gone before us, but elders to “the little ones” that follow after. We are responsible for them and can help them to move forward on the way, just as the Teachers aid us in our journey.

This sense of responsibility is a recognition of “the relation of the older to the younger, of the wise to the ignorant.”<sup>4</sup> It is an integral part of group life and is one of four factors involved in successful group relationships—including both family life and discipleship-group experience. These four factors are given by the Tibetan as part of a discussion of the true significance of the place of the family in the community. As stated above, they are “hierarchy, responsibility, group interplay, and forgiveness or sacrifice.”<sup>5</sup> Each of these is essential in building a line of connection between members at the center of a group (the elders) and those on its periphery (the younger brothers and sisters).

Let us look at each one of these in turn.

## Hierarchy

Students of the Alice Bailey teachings think of masters, arhats and initiates when they hear the word “hierarchy;” but the term has a much more universal application. There is a

hierarchy of kingdoms in nature: minerals, plants, animals, humans and spiritual beings. There is a church hierarchy of popes, cardinals, archbishops, bishops and priests. There is, as well, the family hierarchy of father/mother, eldest child and younger siblings.

This family lineage is alluded to in the story of Abraham, Isaac, Esau and Jacob in the scriptures. This tale of struggle for the birthright of the eldest son highlights the importance of the place of the elder in group life. Esau symbolizes the natural man, the form or personality nature. He is the mask (the hairy mask) that veils the soul. Jacob is the soul or spirit behind the persona. He is the seeker behind the veil claiming his spiritual birthright—the power of free will. The story of Jacob and Esau describes the clash of wills (higher and lower) that we each must encounter in our journey. When reflected upon, this tale of family strife can provide useful insights into the struggles that we face for right relations in the chain of hierarchy prior to absorption of the separated self into group life.

Another symbol worth pondering is the image of the circle with a line of force connecting the circumference and the center. Symbolically, the elder can be placed on this line of approach near the center of the orb reflecting the fact that those who dwell near the center of a group are closer to the purpose of the wheel of which they are a part than those who dwell near the periphery.

The metaphor of the wheel holds great significance. The wheel, like the spiral, is a symbol of cyclic evolution. Form evolves through cycles; consciousness unfolds cyclically; life (or spiritual energy) emerges into fullest expression when the “end approacheth the beginning”<sup>6</sup> in the turning of the wheel. In each of these instances the purpose of the revolving fields of consciousness and of energy is found at the center of the wheel where the Elder Brothers dwell.

The universe itself consists of wheels of energy and force locked in eternal, dynamic living relationship. Wheels turning upon themselves:

Wheels within wheels, spheres within spheres. Each pursues his course and attracts or rejects his brother, and yet cannot escape from the encircling arms of the mother.<sup>7</sup>

*Mother universe* contains within herself many circles of brothers, each endowed with its own unique purpose and intent. The purpose of each is stored at the center of the wheel symbolically, just as the jewel in the lotus holds hid the secret of the circle unfolding through its petals. Wheels, lotuses, groups and families are all of a single type. They are circles of relationship, spheres of purposeful expression. Those who dwell near the center of a sphere are the elders in a family of brothers. They are responsive to the hidden purpose that emanates from the center of the group of which they are a part and they are responsible to the other members of the circle. They are senior disciples near the central tier of purpose.

## Responsibility

Responsiveness to the purpose of the group is a hallmark of the disciple, as is a growing sense of responsibility to one's fellow travelers. “We are all in this together,” we are told. “I am my brother's keeper,” says the teacher. What does responsibility entail and why is it so central to group relationships? Perhaps the image that best helps us to answer these questions is that of the *seeker on the way* transforming from “a point of light within a greater light”<sup>8</sup> to “a way by which men may achieve.” These two phrases from *The Affirmation of the Disciple* describe two distinct levels of achievement.

The first portrays the successful shift from form to spirit. “I am a point of light within a greater light.” Souls proclaiming these words affirm that they are no longer the body in which they dwell; they are points of energy within a sphere of energy. They are souls, units of consciousness within a greater consciousness.

The second statement proclaims the role of elder brothers transformed from the earlier phase of spiritual identification to living em-

bodiment. “I am a way by which men may achieve.” Souls such as these are disciples, standing now as living examples to the younger travelers who follow after them on the journey from the rim of the group to its center. They sound a note and proclaim by living example a higher purpose. They are resonant to those who have gone before them: I am a way by which men may achieve... a living example to others. I am magnetic *to* and *for* spirit. I am a doorway through which others may approach the source. I stand as a representative of the hidden purpose at center and I accept responsibility “to prepare men’s minds and hearts”<sup>9</sup> for revelation of that purpose.

A sense of responsibility is a call to help others to learn and to grow as we have. This truth is reflected in Djwhal Khul’s advice to one of his chelas on how to meditate:

Picture... yourself as standing before the electric blue disk, having traversed the golden path and there meditating upon the following words:

“I am the Way myself, the door am I. I am the golden Path and in the light of my own light I tread the Way: I enter through the door. I turn and radiate.”<sup>10</sup>

The teacher was clearly preparing his student to take the stance of the elder brother who serves as a living example to others.

## Group Interplay

The recognition of group interplay that dawns upon the disciple is a “sense of right relations, carried forward consciously and harmoniously developed.”<sup>11</sup> Right relations are an expression of goodwill and are related to the will aspect. The traveler on the path who approaches the center of the circle comes in contact with the will and comes to realize over time how the will aspect controls all expressions of life within the circle. At the same time, the disciple begins to shoulder some of the responsibility for establishing and maintaining control within the group through the right expression of will.

He or she also learns to wield *right magnetism*, which involves the fusion or synthesis of both

will and love within the Self and invokes (when rightly done) resources both inner and outer.

Love is the foundation upon which disciples stand. Will is the energy to be made manifest in the new age. The challenge is great: first to *submit* to the divine will and then to *acquiesce consciously* to divine intent and finally, acting in the will divine in loving cooperation with the divine Plan, to achieve *illumination*. Conscious cooperation with the will of deity is thus achieved, step-by-step, through diverse methods such as esoteric alignment and practicing the presence.

Esoteric alignment is a mysterious phrase offered by the Tibetan that may refer to the magical fact that the centers of all circles are mystically interconnected. Those who are striving to master the Technique of the Presence are coming in touch gradually with the boundless, self-engendering energy of life itself that transcends time and space. They are, in their highest moments, touching the center of the circle that stands in living resonance and blissful at-one-ment with the central energy of all lives within the Greater Life. They are learning to respond to the divine Presence and to consciously direct the builders (the devas) that bring form into manifestation.

Such is the nature of *group interplay* in the grand process of divine manifestation. It involves the perfecting of forms. The divine Thinker at the center of Life and the band of Thinkers that are Custodians of the Plan wield “ray forces” in interaction with “atomic forms.”<sup>12</sup> We who are disciples in training for initiation are preparing to take our places in this creative drama. We are learning to “think in the heart” and master the dynamics of group interplay through which form comes into perfection. We are learning to participate in the Hierarchy’s plans. Through this process, through group interaction, we are awakening the mind and quickening the intuitive perception of group purpose over time. This method of activity is related to the fourth ray and the buddhic aspect and it is significant that the ashrams—the inner spiritual groups of the masters that we are seeking to join—are located on the buddhic plane. Here we are learn-

ing to work with the builders and to wield fourth ray energy.

Yet group interplay is also an expression of first ray energy related to the *destruction* of forms. In addition to right building, we must learn right destruction through revelation of the indwelling life. This involves the elimination of all that blocks the light and is one of the key challenges that disciples face. Disciples in training must learn to work responsibly with the destruction of forms—thought forms and desire forms within their own auras—as well as hindering forms within the sphere of influence of the group as a whole. Disciples learn through experiment and experience how to clear the path for fellow seekers by awakening the life within.

As the Way clears, group interplay stimulates the hidden Self or egoic principle in all members of the circle of experience and the disciple or “elder in the midst” learns gradually how to put love into action through right expression of the will to good.

Disciples who reach the goal turn on the pedestal of light and radiate light magnetically to others. As stated earlier, they become living examples, but they are more than this. They are actively engaged through dynamic, radiant love with the welfare of the group of which they are a part. They recognize the sins of their brethren, so to speak, but realize as well that *perfecting* is a process that takes time and calls for the expression of forgiveness. They are in touch with the center and aware, at the same time, of those who follow behind. They serve as a bridge between two worlds. Towards this end they cultivate patience, tolerance, humility, group love, compassion, a sense of identification with others, along with all of the other virtues of the soul.

Successful disciples become masters of group interplay; they become conscious workers in the process that involves the perfecting of form. They work with will, love and intelligence to open the way to purposeful living, remove discord, and cleanse the circle of energy of all that hinders progress back to the source. They work practically for justice within the group and strive constantly for right

relations. They are moving points of light within a swirling orb of light, drawing ever closer to divine center. They wield the energy of spirit and work with the energy of harmony through conflict. They know through personal experience that death of the old must precede emergence of new life. Unity comes through group interaction, but it is only achieved through the resolution of opposites.

## Forgiveness or Sacrifice

The resolution of opposites and the achieving of unity through conflict are terms used to describe the energy of the fourth ray. Harmony through conflict is the keynote of human experience. The fourth ray governs the human family. All in our family group are expression of ray four. We are all subject to conflict.

But another attribute of the fourth ray should be taken into account if we are to understand how conflict is to be resolved. That attribute is *forgiveness or sacrifice*. Does it surprise us to learn that these two are the same thing?

Forgiveness is sacrifice, and is the giving up of one's self, even of one's very life, for the sake of others and for the good of the whole group.<sup>13</sup>

Forgiveness is sacrifice and forgiveness is the attitude of the elder brother who has come of age as a spiritual being. It is the prime directive, in a sense, *held to* by all who register the purpose of the whole (even if only in small measure). Forgiveness or sacrifice is “the impulse of giving”<sup>14</sup>—*giving for* as Djwhal Khul says, not pardoning the sins of others, but giving for the greater good. Giving comes from identification with the whole and identification with others within the group. The urge to *give to the whole*, for the *welfare of the whole*, through *identification with the whole*, in order to *make whole* or holy is the constant refrain of the elder brother or sister on the way.

Sacrifice does not mean giving up, but “‘taking over,’ through identification”<sup>15</sup>—identification with the central group purpose and with all who struggle to embody it. Sacrifice by disciples on the way provides an opportunity for others to see love in action and to witness elder



brothers and sisters committed to the greater good. Disciples, elder brethren who make sacrifices for the group, provide strong incentive for individuals to *put others before themselves*. The transforming power of forgiveness is a powerful, life-changing energy and, like group interplay and right relations, is an expression of the energy of will. It emanates from the center of the wheel and the Elder Brothers nearer to the center are moved by its transfiguring power, extending the dynamic power of love to all who can respond. They, like the Lord of the World Himself, are silent watchers, observers of the storm and strife that lead over time to stillness at center and to balance. They are loving elder brothers on the Path of Return, who have traveled a little further on the Way – living sacrifices who have gone before us to make the crooked places straight and make a place for those of us who follow after.

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- <sup>1</sup> Alice A. Bailey, *The Reappearance of the Christ*, New York, Lucis, 1948, p. 119.
  - <sup>2</sup> Alice A. Bailey, *The Rays and Initiations*, New York, Lucis, 1960, p. 205.
  - <sup>3</sup> Alice A. Bailey, *Esoteric Astrology*, New York, Lucis, 1951, p. 380.
  - <sup>4</sup> Alice A. Bailey, *Education in the New Age*, New York, Lucis, 1954, p. 129.
  - <sup>5</sup> *Ibid.*, p. 130.
  - <sup>6</sup> Alice A. Bailey, *The Light of the Soul*, New York, Lucis, 1927, p. 209.
  - <sup>7</sup> Alice A. Bailey, *A Treatise on Cosmic Fire*, New York, Lucis, 1951, p. 1084.
  - <sup>8</sup> Alice A. Bailey, *Discipleship in the New Age – Volume II*, New York, Lucis, 1955, p. 175.
  - <sup>9</sup> *Ibid.*, p. 227.
  - <sup>10</sup> Alice A. Bailey, *Discipleship in the New Age, Volume I*, New York, Lucis, 1944, p. 303.
  - <sup>11</sup> Bailey, *Education in the New Age*, p. 130.
  - <sup>12</sup> Bailey, *A Treatise on Cosmic Fire*, p. 1223.
  - <sup>13</sup> Alice A. Bailey, *The Externalisation of the Hierarchy*, New York, Lucis, 1957, p. 165.
  - <sup>14</sup> Alice A. Bailey, *Esoteric Psychology, Volume II*, New York, Lucis, 1942, p. 88.
  - <sup>15</sup> Bailey, *Discipleship in the New Age, Volume II*, p. 288.



# The Integral Esoteric

Bruce Lyon

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## Summary

Esotericism is examined from an integral perspective. Distinct strands within the tradition are seen to represent not only different ideas but different levels of consciousness. This has ramifications for inter-group relations, and some recommendations are offered in this regard. The role of esotericism as a whole in the emerging synthesis between the various traditions is also briefly addressed.

## Introduction

The purpose of this paper is to explore the trans-himalayan worldview, as presented primarily by Theosophy and Alice Bailey, through the lens of an integral analysis as it has been expressed by Ken Wilber<sup>1</sup> and others in the integral movement. Put very simply, an integral perspective attempts to integrate all quadrants and all levels (AQAL for short) of consciousness operating in a field of human endeavour. “All quadrants” refers to the subjective and objective perspectives in both the personal and collective hemispheres.<sup>2</sup>

“All levels” refers to the different evolutionary stages of development of consciousness, each level of which transcends and includes the previous level: for example egocentric, ethnocentric, world-centric, and universe-centric perspectives. An individual or collective is said to be at a certain stage when their consciousness is stably centered at that level of development.

Through these different levels of consciousness development (which correspond to the initiations) are a variety of lines: for example ethical standards or emotional intelligence, which may also vary so that an individual may have a relatively high stage of development overall but a low level of development along a certain line, or vice versa.

A further distinction is that of states of consciousness. These are usually divided into three called gross, subtle and causal after the eastern traditions and corresponding to waking, dreaming and deep sleep. A fourth state, non dual awareness, is sometimes referred to as distinct from and inclusive of the other three. States can be experienced at any stage, which will have an effect on the way the experience is interpreted.

An integral perspective aims to be “synthetic” in that it includes all the different perspectives that arise from differential development of consciousness within a system by looking from outside the whole with a gaze that embraces all the parts. This perspective might be valuable as a way of aiding synthesis within the esoteric community as well as integrating esotericism within the global development of consciousness. When we look intra-systemically we see that esotericism has a personal “inner quadrant”: our individual subjective experience gained through meditation and inner inquiry (individual here could mean either a person or an individual group with its own coherent inner life). It also has a collective inner quadrant which on one level would be the ashram and on another the collective astral desire-forms and manasic thoughtforms that have been built up over time. We also have a personal objective quadrant—our bodies, our work in the world, our practices, service work and so

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## 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 latest book *Agni, Way of Fire*, was reviewed in the Summer 2005 issue of the *Esoteric Quarterly*. For more information see: [www.shamballaschool.org](http://www.shamballaschool.org)

forth—and a collective objective quadrant. This latter would include for example the Theosophical literature we study as well as the organizations we form, our e-groups, and so on.

At the different levels or stages of conscious development there are individuals and groups who emphasize one or more of these quadrants *over* the others but for an integral perspective they need to be balanced. This does not mean that an individual or group must be perfectly balanced within their own system but if they are *integrally informed* they will balance themselves within the greater whole and place equal *value* on all quadrants even while emphasizing one. An example of this might be one individual or individual group who places extra emphasis on subjective meditative work while another places extra emphasis upon practical service in the physical world sharing with each other their respective strengths. The emphasis can also shift in different groups over time. We can also see that there are groups who are emphasizing one or other stage of consciousness and that there is differentiated “line” development.

Some groups are working primarily identified with the astral level where they are in touch in their subjective work with the astral projections of Masters and in their objective work with integrating and healing the emotional body. Other groups are primarily identified with the mental plane where the study of the teaching and the development of the abstract mind are emphasized while still others are consciously working as part of the ashram and so on.

Let us take the first two groups mentioned as there is often cleavage between these two stages (an outer expression of Moon- and Earth-Chain humanity) and it is a good example of the value of an integral perspective.

One of the things that comes with being identified with a stage of consciousness is that “you do not know what you do not know” or, worded another way, you are not capable of viewing your world from a higher level of development when you are identified with a lower level. You can be made aware that there

are other levels however. Consciousness at a higher stage of development however can identify with the lower level if it has been transcended and *included*. A pathology of the development process is that it is possible to transcend and repress.

An individual or group at the level of astral identification for example (which we are told is the majority of humanity<sup>3</sup>) cannot *help* being at that level and indeed it is the *right* level to be at. Those who are on the mental plane can not assist the development of those on the astral therefore by using the mind to *judge* them and label them *glamoured*. This is merely stating the obvious and only serves to repulse these individuals and groups and temporarily elevate the judging group in its own subjective appraisal. We all know of cases or stages on our own journey where the mind has been used to judge and repress the emotional and the physical bodies rather than to include them. The mental stage is a higher level of development and is therefore in a position to sacrifice itself in *agape* or inclusion of the lesser level. Earth-Chain humanity may need to develop *manas*, but it is equally true that Moon-Chain humanity<sup>4</sup> (which includes most esotericists) needs to develop the love principle and learn to “go out in aid.”

## Synthetic Viewpoint

**A**nother factor when one is at a stage of development that is not integral is that all other levels are viewed as less than the level one is on. So, from the mental perspective, buddhic experiences are often repressed along with emotional ones or lumped together as “glamour.” It seems that it is not possible to repress a lower level without simultaneously cutting oneself off from its higher counterpart.

An integral perspective asserts that no one perspective can be wrong 100 percent of the time; or worded another way, no partial perspective can be 100 percent right. All perspectives have something to offer the whole, even though they are not all equal in the value of the gift they bring. Let me use a provocative example of a couple of actual groups within the Theosophical tradition. I could have used any number of examples or kept it totally abstract,

but I have used these groups as an example of poles of a particular dynamic and not because I assume I really know much about their actual inner reality as experienced by those inside them.

On the one hand we have the Share International group<sup>5</sup> that has coalesced around the teachings of Benjamin Crème. These teachings undoubtedly owe much of their origin and context to the Bailey teachings, although they have been added to by the direct inner experience of the group founder who believes that the Christ is already here and living in London. This belief is often derided by those who are familiar with the full scope of the teachings as presented in the Bailey books, and the Crème group is viewed as a distortion of the teachings that is misleading the gullible. Another perspective is that the group is an offshoot of the same family of teaching and is serving a different segment of the market. Certainly from the public perspective the Bailey and Crème groups seem to have much more in common than that which separates them.

On the other hand we have the Theosophical Society, many of whose members regard Alice Bailey's teachings in exactly the same way as the Bailey group regards the Share International group: as a distorted offshoot from the main line of Theosophical teachings. Once again from the public's perspective there is little to distinguish them from each other, or for that matter Anthroposophy, Rosicrucianism, and a number of other esoteric groups. Of course the "Bailey perspective" is that its teaching provide an extension of the core Theosophical work, just as Crème would no doubt say that he has extended Bailey's work. For those outside the thoughtform, Theosophy is

likewise viewed by other esoteric traditions as a pseudo-religion<sup>6</sup> and a distorted offshoot of the great non-dual traditions of India.

I am not arguing for the relative value of Crème's teaching or Theosophy. My tradition is based on the work of Alice Bailey, and therefore I tend to take the corresponding perspective on things. But to be integrally informed is also to be aware that one's perspective is not absolute, and how it is held will determine the types of relationships that are experienced with other individuals and individual groups. Of course pathology can be present on every level and no one is asked to support

points of view they do not agree with but to hold their disagreements within an integral framework. One does not have to believe that the Christ is living in London to appreciate for example the good work the Crème group does in promoting the sharing of financial resources. The beliefs (inner quadrant) also shape the behavior (outer quadrant), as I imagine a group is more likely to be generous if they believe the Christ is "here" rather than due to arrive in a

decade or two or not at all. It is probably not so important whether the Christ is present on the monadic, buddhic, mental, astral or physical plane as whether he is present in the hearts and minds of those having the debate.

Similarly, the exact date that signifies the start of the Aquarian Age is perhaps no more important than the arrival of an Aquarian spirit. In the realm of absolute truth nothing ever arose, and all that did is One; so clarity of thought is properly balanced with humility and compassion for differences, not only of perspective but also of capacity.

All traditions and religions struggle with integrating the different levels of consciousness

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**Authentic and integrated human beings are aware of themselves as centres through which the greater good can flow through into their environment without their necessarily knowing what that good might be. [But they] know is that the source of their contribution lies deeper: in their essential nature which is not separate from the essential nature of all others.**

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that exist within them. Witness the current tensions between the Muslim and Christian communities. Arguably people at similar “levels” between these religions have more in common than people at different levels within the same religion.

A useful inquiry when holding other groups in heart and mind might be: “Is this group making a positive contribution to humanity as a whole, given the stage of development they (and humanity) are at, and given that I may not be correct in my analysis of their state of development?” When we approach groups within a larger whole (or sub-personalities inside our own psyche) with an attitude of appreciative inquiry into their contribution (even those which may only be 1-percent useful and not 51-percent) then their value is revealed to us and we are seeing from an integral perspective. This does not mean we must open ourselves to other ideas without discernment or place equal value on all perspectives. Similarly, when we approach other groups in relationship, we can value our own unique gifts and offer them as a living, embodied contribution rather than pointing out the deficiencies in others in the hope that they will see us as the solution.

Another useful awareness is to be cautious whenever it looks like we, or our group, are actually in the centre of the larger system in which we form a part. This is not to say that we may not have our time in the centre of a bigger system, in the same way that an instrument may have a solo role in an orchestra, or that we should not consider ourselves the centre of our own universe. Just not *the* universe which has no centre, or rather whose centre is everywhere. It is this tendency for consciousness to believe that the place from which the consciousness is emerging is its real centre. This is what had us believe earth was the centre of the universe or that our physical bodies are the centre of (and produce) our awareness. In the above example, one of the things that the groups mentioned tend to have in common is that they all believe that the other two groups are inherently less valid than they are, and this attitude of subtle criticism creates cleavage.

Which leads us to looking at the place of the Alice Bailey esoteric community within the process of global awakening we call the Externalisation of the Hierarchy and the Reappearance of the Christ. When we place ourselves at the centre, we may believe that we have the most advanced teaching on the planet and that for “occultism to win the day” everyone must be made aware of the occult world view, the existence of the Masters, and the immanent reappearance of the Master of all Masters, the Christ. And from the perspective at the centre of this tradition there is some validity in this view. When we step out of our tradition into an integral perspective it becomes quite obvious that the great majority of humanity will never learn the particular language of our tradition; nor do they need to, any more than they need to know precisely how the signal arrives at and is deciphered by their television receiver in order to watch the six o’clock news. Most will never become Buddhist or Christian or know the inner teachings of the kabbalah either. It is a small step to consider the possibility that many of the “truths” that we take as self-evident within our tradition are not held as true by other traditions or other stages of consciousness and therefore are an essential part of the way we see the world but not necessarily the way the world IS. If we cannot hold the different perspectives of our related traditions in integral embrace, how will we extend it to those who do not believe in the existence of the human soul at all?

## Place of Esotericism

Esotericism as a movement belongs on the inner side of the four quadrants as it has primarily a subjective focus. Theosophy was founded as an antidote to the prevailing materialism of the late nineteenth century, which was collapsing everything into the outer hemisphere and seeing all human experience, including consciousness, as something that evolved out of matter. An integralising direction for esotericism would be truly to attempt to embrace those materialistic traditions that view human civilization as developing from the outside to the inside and discover the partial truths that lie within that approach. In the world of becoming, consciousness is evolving,

and the driving force of that evolution emerges from both parents in the spirit /matter duality. Evolutionary changes in matter (the personality/humanity) are themselves forcing changes in consciousness (the soul/Hierarchy) and this spirit of evolution from the material side is sometimes lost in the esoteric approach. Esotericism might also benefit from a more tantric embrace of the sexual energies and the lower chakras in general.

Esotericism also exists at a number of development levels or stages. In the spiral dynamics model,<sup>7</sup> these stages would range from the blue meme (conformist and conventional) through to the turquoise meme (construct aware and global systemic). For it to benefit from an integral approach, a greater appreciation of the contributions, limitations and benefits of each of these levels would be required.

Lower stages, while less developed from a consciousness perspective, are equally divine; all notes are needed on the flute, whether it is a chakra system or different worldviews within the human family. Each level also has its inner and outer dimensions which play out in the tension between the outer body of teaching that is approached through study and the direct inner experience which is approached via meditation. This tension is no different than that which existed, for example, between the Catholic Church and the Gnostics. It is a healthy tension unless one hemisphere tries to dominate the other, in which case we get the Inquisition, on one hand, or the loss of a coherent structure or *corpus Christi* through which gnosis can be expressed, on the other.

Authentic and integrated human beings are aware of themselves as centres through which the greater good can flow through into their environment without their necessarily *knowing* what that good might be. They may add value through one of their vehicles—their philosophy, their emotional empathy or physical activity—but what they do know is that the source of their contribution lies deeper: in their essential nature which is not separate from the essential nature of all others. An authentic tradition is the same.

The New World Religion or an integral spirituality is emerging for those with eyes to see in at least three ways:

**Through Evolution.** This approach focuses on refining the form of one's particular tradition to make it more translucent, more inclusive and more fitted to the evolutionary time we are in. New forms, more refined forms are also being created and outdated forms are dying out (although not without a fight).

**Through Unity.** This approach is for those who are identified with their tradition but also have the urge to come together with people from other traditions and build trans-tradition relationship and appreciation. Many umbrella groups are at work in this area.

**Through Synthesis.** In this approach individuals and individual groups drop identification with their tradition and rest their identity in that which the particular tradition they have followed has revealed at the centre of their own—and all—*being*.

All paths lead eventually to the same place, to be in one's tradition but not *of* it, for a tradition is part of the beautiful multicolored garment of God that may one day be light filled and transparent enough so that we may glimpse... our own original face.

## Conclusion

We are told that Planetary Purpose is an energy held within the crown of the planet. It may be expressed through a mental proposition but is not that proposition. The Plan changes and so do the ideas through which the Plan expresses. Similarly Truth (with a capital "T") is an energy that clothes itself in many philosophical presentations but in itself does not need to be promoted or defended. What is eternally real cannot be threatened, only veiled, and any outer teaching must lead eventually to a "self-tearing" that reveals the naked source of all teaching.

There is only one universal life and there is ultimately only one "earth school" in which we contact that one life through the uniquely flavored veil of this particular planet and solar system. Whether or not we consciously form

part of the centre we call Humanity, Hierarchy or Shamballa, on some level we are all three and that which operates through them.

The integral vision is a way of seeing the world that is integrative and inclusive. We have looked at its value within the field of esotericism. Is there also a way in which the esoteric worldview has value and power in considering the integral movement? That question is addressed in a forthcoming article: “The Esoteric Integral.”

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<sup>1</sup> Ken Wilber. *A Brief History of Everything*, 2nd edition. ISBN 1-57062-740-1.  
[www.integralnaked.org](http://www.integralnaked.org).

<sup>2</sup> For a brief introduction see:  
<http://en.wikipedia.org/wiki/AQAL>.

<sup>3</sup> Alice Bailey. *Esoteric Psychology*, II. Lucis, 1942, p. 364.

<sup>4</sup> Alice Bailey. *A Treatise on Cosmic Fire*. Lucis, 1925, p. 1146

<sup>5</sup> [www.shareinternational.org](http://www.shareinternational.org).

<sup>6</sup> See for example: Rene Guenon. *Theosophy: History of a Pseudo-Religion*. Sophia Perennis, 2001.

<sup>7</sup> [www.spiraldynamics.com](http://www.spiraldynamics.com).



# The Seven Rays: A Case Study in the Dissemination of Esoteric Knowledge

John Nash

## Abstract

This article traces the dissemination of teachings on the seven rays by the Tibetan Master Djwhal Khul over a period of more than 60 years. Preliminary information was given to members of the Theosophical Society in the 1880s; and more detailed information seems to have been supplied through the early years of the 20th century. But the bulk of the information was dictated to Alice Bailey, between 1919 and 1949, and reported in the 24 books which appeared under her name.

Discussions of the seven rays, as the teachings were received by the several individuals involved, shows steadily increasing understanding of the concepts. There is also remarkable consistency and coherence. Whatever the Tibetan's strategy was—and whatever changes of direction may have been necessary—the rapid dissemination of the teachings and the broad awareness of the rays among esoteric students today attest to its success.

The rift between the Theosophical Society and Bailey hindered the dissemination of the teachings and probably discouraged further study of the rays within the Society. However evidence of significant plagiarism in either direction is inconclusive.<sup>1</sup>

## Introduction

The seven rays, to quote the 19th-century Indian scholar T. Subba Row, “represent the outflowing energy from the seven centres of force in the Logos.”<sup>2</sup> The rays emanating from the Logos represent a second outpouring of divine essence, below the Trinity. The seven rays permeate and inform the cosmos on every plane of reality, including the solar system, the planet, and ourselves. They permeate creation in much the same way as electromagnetic radiation permeates the physical

universe. In a real sense the rays “color” the matter they illuminate and penetrate. By analogy—but analogy only—they can be compared to the colors of the visible spectrum.

Each of us exhibits a blend of rays that shapes our personality, soul qualities, and spiritual path. Similarly, every organization, city, nation, kingdom of nature, planet, star system, constellation and Logos also expresses a blend of rays. Rays cycle into and out of manifestation, giving the world its golden and dark ages; its periods of learning and ignorance, peace and war, tranquility and unsettling change.

The seven rays have become so familiar to modern esoteric students that it is hard to realize that little was known about the rays until the 1880s. What we know now comes from the teachings of one individual: the Tibetan Master Djwhal Khul, who reportedly attained the fifth initiation sometime between 1850 and 1875.<sup>3</sup> Delivering these teachings evidently formed a major element of the service mission he agreed to undertake. The Tibetan communicated preliminary information to the Theosophical Society, then more detailed information to Alice Ann Bailey (1880–1949). Bailey served as his amanuensis in the publication of 24 books containing the bulk of his teachings.

The main purpose of this article is to trace the dissemination of the teachings from the 1880s

## About the Author

John F. Nash, Ph.D., is a long-time esoteric student, author and teacher. Two of his books, *Quest for the Soul* and *The Soul and Its Destiny*, were reviewed in the Winter 2005 issue of the *Esoteric Quarterly*. His website is: [www.uriel.com](http://www.uriel.com).

onward. Sadly, the rift that developed between the Society and Bailey became an important factor in the way the knowledge was disseminated. It also led to charges and counter-charges of plagiarism and charges that large portions of the teachings were not authentic communications from the Tibetan Master.

### Summary of the Teachings

The names of the rays, as given in the books of Alice Bailey, are listed in Table 1. These names should be regarded simply as a convenient shorthand. The rays are powerful cosmic energies that evade simplistic description; their names, by contrast, are anthropocentric, emphasizing their influence on people. For nations, kingdoms of nature, planetary systems and logoi, the names of the rays must be used with special caution.

**Table 1. The Seven Rays:  
Modern Form**

<b>Three Rays of Aspect:</b>	
1	Will or Power
2	Love-Wisdom
3	Active Intelligence
<b>Four Rays of Attribute:</b>	
4	Harmony through Conflict
5	Knowledge or Science
6	Devotion or Idealism
7	Ceremonial Order, Ceremonial Magic, or Organization

The doctrine of the seven rays, as it has evolved in the Alice Bailey tradition, is as follows. The first three rays—the so-called *rays of aspect*—mirror the aspects of the overarching Trinity, and bear the same names: *Will or Power*, *Love-Wisdom*, and *Active Intelligence*. The first ray of Will or Power, like the First Aspect of Deity, is the initial outpouring of energy, the power to create, to transform, and when necessary to destroy.<sup>4</sup> It can be recognized in the will to live, to survive, and to grow; it is also the will to fight and conquer. The second ray of Love-Wisdom is the cohesive, form-building force that brings things and beings together in meaningful relationship. It

is also the ray of consciousness, compassion and healing. The third ray of Active Intelligence—sometimes reversed as “Intelligent Activity”—is the ray of creativity, action, and practicality.

The fourth through seventh rays—the *rays of attribute*—are usually referred to, respectively, as *Harmony through Conflict*, *Knowledge or Science*, *Devotion or Idealism*, and *Ceremonial Order*. The fifth ray is also known as “Concrete Science,” and the seventh ray is referred to variously as “Ceremonial Magic,” “Order,” or “Organization.” The four rays of attribute are considered to be subsidiary expressions of the Third Aspect of Deity, which expresses divine intent through form.

The fourth ray of Harmony through Conflict is the ray of mediation, balance, harmony, and beauty.<sup>5</sup> This fourth ray, the median of the seven—like the Second Aspect of deity, the median of the Trinity—exploits the creative tension between pairs of opposites, seeking to bring them together in new synthesis. Humanity is ruled by the fourth ray, and it is easy to see the pervasive conflict, if not always the emerging harmony. The fifth ray of Knowledge or Science is associated with mind and intellect, the force underlying academic achievement and the search for truth. The sixth ray of Devotion or Idealism is the force behind religion, ideology, and adherence to principle. The seventh ray of Ceremonial Order expresses the descent of the divine force to the physical level, and can be seen in fields as diverse as ceremonial magic and technology.

### Early Hints

Although detailed knowledge of the seven rays has only recently become available, hints of their existence can be found in ancient tradition, writings and scripture.

The number seven has always had profound occult significance. Seven, the largest prime less than 10, was known to antiquity as the *heptad*. This “virgin” number was sacred to the Goddess Athena and was associated with creation and eternity. The ancients knew of seven planets. And there are seven spectral colors, and seven notes of the diatonic musical scale; the lyre of Orpheus had seven strings.

The Greek alphabet contains seven vowels. There are seven spatial directions, including the sacred center. There are seven days of the week. Classical scholarship consisted of the seven liberal arts. There were seven wonders in the ancient world. Esoteric Judaism counted seven Elohim. And in Christian doctrine there came to be seven churches of Asia, seven sacraments, seven cardinal virtues, and seven deadly sins. The notion that the divine essence emanates first as three and then as seven has a numerological metaphor insofar as there are seven possible combinations of three elements; for example: A, B, C, AB, BC, CA, ABC.<sup>6</sup>

The emanation of the seven rays from a level below the Trinity is foreshadowed in the book of *Revelation*. There we read of “seven Spirits which are before [God’s] throne,” “seven lamps of fire burning before the throne,” and “the seven stars.”<sup>7</sup> Sitting on the throne, God held a book with seven seals.<sup>8</sup> The Gnostic text *Pistis Sophia* relates that the risen Christ “cast forth many rays of light... and the light was of many kinds.”<sup>9</sup>

Additional hints can be found in *The Celestial Hierarchies*, the standard text on Christian angelology. The text was long believed to have been written by Dionysius the Areopagite, mentioned in the *Acts of the Apostles*.<sup>10</sup> But most scholars now agree that the real author, the “Pseudo-Dionysius,” lived no earlier than the fourth century CE.<sup>11</sup> *The Celestial Hierarchies* described nine “choirs” of angels, arranged in three ranks of three. The highest rank, consisting of the seraphim, cherubim and thrones, is identified as the “threefold system of the Divine Ray.”<sup>12</sup> The author adds that it “occupies a more exalted place than all the others, being immediately present with God; and because of its nearness, to it are brought the first revelations and perfections of God.” It would not be difficult to argue that the Pseudo-Dionysius was referring to the rays of aspect. Significantly, he refers to the seraphim as the “Glowing Ones” and the cherubim as the “Streams of Wisdom”—and we remember that the second ray of aspect is Love-Wisdom. The third choir, the thrones, symbolizes “openness to the reception of God.”<sup>13</sup>

The Qabalah, the system of esoteric knowledge of ancient Judaic origin, speaks of the emanation of divine force through a series of 10 vessels, or *sephiroth* (singular *sephirah*, “number”).<sup>14</sup> The first three: *Kether* (“crown”), *Chokmah* (“wisdom”), and *Binah* (“understanding”) form a trinity.<sup>15</sup> The seven lower sephiroth can be compared with the seven rays. The lowest sephirah, *Malkuth* (“the kingdom”), corresponds to the physical plane. Malkuth, which is still considered divine, is often associated with the *Shekinah*, (“indwelling glory”), a feminine aspect of deity. Following Qabalistic principles, Lutheran mystic Jakob Böhme (1575–1624) argued that the Godhead manifests both as the conventional trinity and also as a septenary, although he did not integrate the two systems well.<sup>16</sup> Böhme’s first emanation is “Nothing at all,” recalling the Qabalistic *Ain Soph* (“the Limitless”), and the second is God the Father. The Logos is the sixth emanation, and Sophia the seventh emanation. Evidently Böhme agreed that the lowest emanation should be feminine, although he chose to represent her by the Neoplatonic Sophia instead of the Judaic Shekinah.

## Work of the Theosophical Society

### Helena Blavatsky

The term “seven rays” was first used by Helena Petrovna Blavatsky (1831–1891), co-founder and spiritual leader of the Theosophical Society. Several references to the rays can be found in *The Secret Doctrine*. Some of the basic concepts were shown to have roots in Indian religious literature extending back to the *Vedas*. However, Blavatsky explained that parts of the *Secret Doctrine* were either dictated or inspired by the mahatmas, or masters.<sup>17</sup> Elsewhere we learn that “The Master Djwhal Khul... dictated a large part of that momentous book *The Secret Doctrine*... and gave her much of the data that is to be found in that book.”<sup>18</sup>

The first reference to the seven rays appears in a passage that attempts to interpret the Sanskrit word *sat*,<sup>19</sup> which Blavatsky expressed as “the World of Truth.” Quoting an ancient commentary she explained:

This “World of Truth” can be described [as] ‘A bright star dropped from the heart of Eternity; the beacon of hope on whose *Seven Rays* hang the Seven Worlds of Being.’ Truly so; since those are the Seven Lights whose reflections are the human immortal Monads—the Atma, or the irradiating Spirit of every creature of the human family.<sup>20</sup>

Elsewhere she reflected on the septenary nature of reality:

[T]here are seven Forces in Man and in all Nature. The real substance of the concealed (Sun) is a nucleus of Mother substance. It is the heart and the matrix of all the living and existing Forces in our solar universe... It is on account of his septenary nature that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the seven “Gains” (classes of being) in his orb, he is distinct from them, as he is, indeed; as also that he has Seven Rays, as indeed he has... The Seven Beings in the Sun are the Seven Holy Ones, Self-born from the inherent power in the matrix of Mother substance. It is they who send the Seven Principal Forces, called rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara.<sup>21</sup>

In yet another passage she gave the names of the rays, “all mystical,” as: *Sushumna*, *Harikesa*, *Viswakarma*, *Viswatriarchas*, *Sanaddha*, *Sarvasvasu* and *Swaraj*.<sup>22</sup>

The third volume of *The Secret Doctrine*, compiled from Blavatsky’s papers after her death, refers to the seven rays as a “group of celestial Beings who are universally called the seven Primeval Gods or Angels—our Dhyân Chohans—the “Seven Primeval Rays” or Powers, adopted later on by the Christian Religion as the “Seven Angels of the Presence.”<sup>23</sup> The rays are identified with the seven primary colors of the spectrum, although the author cautions that:

the colours which we see with our physical eyes are not the true colours of Occult Nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration.<sup>24</sup>

In Blavatsky’s work, not surprisingly in view of its Hindu influence, the rays are still viewed primarily as cosmic or solar entities. However, we can also see the beginning of the more modern perspective in which they are viewed as forces associated with, but not identical to, the entities that may channel them.

### Contacts at Adyar

So far as is known the Tibetan Master Djwhal Khul—“Djual Khool” or “Djwal Kul,” as his name was variously spelled at that time—first visited the headquarters of the Theosophical Society in Adyar, India, in the fall of 1883. Described as the Master Kuthumi’s “chief chela,” he came to Adyar with his superior.<sup>25</sup> Later he paid a number of visits by himself. The Tibetan came into contact with Helena Blavatsky at Adyar and elsewhere; however their relationship seems to have been strained.<sup>26</sup> Failing in health, but determined to complete her *Secret Doctrine*, Blavatsky left India for the last time in March 1885.<sup>27</sup>

Former Anglican clergyman Charles Webster Leadbeater (1854–1934) had arrived in Adyar three months earlier. In September 1885 he began an intensive program of esoteric training, the first 42 days under the supervision of the Master Kuthumi, and a further year

mainly under the direction of the Master Djwal Khool, Who with great patience directed and tested Mr. Leadbeater’s efforts... For the rest of his life Mr. Leadbeater was a great clairvoyant.<sup>28</sup>

During the same period the Tibetan Master is reported to have met with Leadbeater, A. J. Cooper-Oakley, and a “Hindu brother.”<sup>29</sup> In addition to other teachings, the Tibetan gave them “fragmentary” information on the seven rays, which was summarized in a table eventually reproduced in two books published in 1925.<sup>30</sup> The information is presented here in Table 2. The Tibetan is reported to have said: “I cannot tell you any more than that, for I am bound by certain pledges; but if your intuition can make out more I will tell you whether you are right.” Leadbeater conceded that “much of it was incomprehensible [but] even that little fragmentary information was of very great value to us.”<sup>31</sup>

**Table 2. The Seven Rays:  
"Fragmentary Information,"  
1884–1886**

Ray	Ray Characteristic	Characteristic Magic
1	Fohat-Shechinah	...
2	Wisdom	Raja Yoga (Human Mind)
3	Akasha	Astrology (Natural Magnetic Forces)
4	Birth of Horus	Hatha Yoga (Physical Development)
5	Fire	Alchemy (Material Substances)
6	Incarnation of Deity	Bhakti (Devotion)
7	...	Ceremonial Magic

The information is evocative. It established the association of the second ray with wisdom, the sixth with devotion, and the seventh with ceremonial magic. The other associations are more arcane. It is interesting to note that the first ray is associated with "Fohat-Shechinah"—an odd juxtaposition of oriental and Judaic terms. Also, assigning the Shekinah (or "Shechinah") to the highest emanation contrasts with Qabalistic teachings where it is considered to be the lowest divine emanation.<sup>32</sup>

### T. Subba Row

In 1886 Tallapragada Subba Row (1856–1890) gave a series of lectures to Theosophists in Adyar.<sup>33</sup> The lecturer was not only an acclaimed Vedantic scholar but was considered by Helena Blavatsky as having greater occult knowledge than herself. The two collaborated for a while, until a rift occurred when Blavatsky asked him to review the manuscripts of *The Secret Doctrine*.<sup>34</sup> By the time of the lectures Blavatsky had left Adyar. Subba Row also served as one of Leadbeater's teachers.<sup>35</sup>

The lectures focused on many aspects of traditional Hindu and Buddhist thought, but Subba Row wove in references to the seven rays. The tenor of the lectures demanded a high degree of occult knowledge, and we do not know how much his audience understood. He spoke as

though the rays and their qualities required no particular explanation. Perhaps the information provided by the Tibetan had already been discussed by the group. Both Leadbeater and Cooper-Oakley were in the audience, and Subba Row may have been the "Hindu brother" present during the Tibetan's visit.

Subba Row discussed the characteristics expressed by logoi and adepts as a result of their rays; and he stressed that "Every Initiate must find his own Ray."<sup>36</sup> He singled out the first two rays as being of special importance:

[I]t is only the first two Rays that have ever given rise to universal religions. In the case of the other five Rays, a man is merely concerned with his own particular Ray, but in the case of these first two every Adept will have to come under the influence of every other Ray.<sup>37</sup>

The first ray, according to Subba Row, sees God as a king, demanding worship; and he linked it with Brahminism and the *Vedas*. The second ray sees God as a teacher, to be linked with Buddhism.<sup>38</sup> He added:

There is a Ray specially adapted to women; it is sometimes called the "body of love." Its Logos is rather a female than a male... I do not think there will even be a female Adept of the First Ray, because it belongs entirely to the positive pole.<sup>39</sup>

Subba Row did not cite specific references to support his comments on the rays. And his characteristic response to questions about sources was usually to retreat behind confidentiality imposed by his guru. But he did indicate that some knowledge of the rays came from antiquity: "Ideas connected with the first Ray seem to have crept into Chinese Buddhism before the time of Gautama."<sup>40</sup>

### Charles Leadbeater

We do not know to what immediate use, if any, Charles Leadbeater put the information on the seven rays gleaned from the Tibetan Master's visit or from Subba Row's lectures. Nor are we told whether the Tibetan provided further information to Leadbeater during the remainder of his esoteric training or thereafter. By the end of 1885 the Theosophical Society had decided no longer to bear "open witness to the

world that the Masters guided and directed it.”<sup>41</sup> And no further contacts by the Tibetan with members of the Society (except for Alice Bailey) have been documented. Perhaps Leadbeater’s newly awakened clairvoyant abilities enabled him to access knowledge on higher planes. Or perhaps the rays became a topic discussed in closed meetings of the Society’s Esoteric Section formed in 1888.

Notwithstanding, Charles Leadbeater’s knowledge and understanding of the seven rays steadily increased. The transcript of a talk he gave to the Adyar community, titled “the Seven Types,” is included in Volume II of *The Inner Life*, published in 1911.<sup>42</sup> Leadbeater explained: “There are seven great types of men, coming out from the seven great Planetary Logoi. Each of us belongs to one of these, but each has also a sub-ray from one of the other types.”<sup>43</sup> No details were provided of the ray types, but he singled out one situation for illustration:

If a man belongs to the blue or devotional type, and has the wisdom ray as his sub-type, he will be wise in his devotion; but if his sub-ray be also devotional, he may be blindly devoted having no discrimination, and therefore unable to see any blemish in the object of his worship.<sup>44</sup>

By the late 1910s Leadbeater had also become involved in the Liberal Catholic Church and was interested in the esoteric aspects of religious ritual. In *The Science of the Sacraments*, published in 1920, Leadbeater identified the rays and their characteristics and attached to them “the aspirations that we should offer” in worship.<sup>45</sup> These are listed in Table 3. The ray characteristics come close to capturing the “modern” understanding of the rays, and the

aspirations offer interesting perspectives on their use in liturgical practice.

Leadbeater gave the rays gender associations: “[T]he 4th and 5th Rays are predominantly masculine, the 3rd and 6th Rays predominantly feminine, and the 2nd Ray dual but about equally balanced, the 1st Ray dual but with the masculine intensified, and the 7th Ray dual but with the feminine intensified.” These associations depart from the conventional numerological symbolism that the odd-numbered rays

are masculine and the even-numbered ones feminine. Moreover, his comment that the first ray is “dual” seems to contradict Subba Row’s insistence on its strongly masculine nature.

Leadbeater also related the rays to the nine ranks, or “choirs,” of angels classified by the Pseudo-Dionysius. Seven of the ranks, he explained, “correspond to the great Rays of which the solar system is composed, and two may be called cosmic, as they are common to some other systems.”<sup>46</sup>

Leadbeater did not

state specifically that the highest rank of angels corresponds to the first ray, and the lowest rank to the seventh; but he did imply that first-ray angels are the most powerful.

*The Science of the Sacraments* identified locations within a church with the rays. For example the high altar is associated with the second ray. Leadbeater expressed a preference for devotions performed at these locations rather than the Stations of the Cross found in Roman Catholic churches. He also identified the rays with the candles on the altar and with seven jewels embedded within it.<sup>47</sup>

Charles Leadbeater’s most extensive teachings on the seven rays appear in *The Masters and*

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**The seven rays have become so familiar to modern esoteric students that it is hard to realize that little was known about the rays until the 1880s. What we know now comes from the teachings of one individual: the Tibetan Master Djwhal Khul. [He] communicated preliminary information to the Theosophical Society, then more detailed information to Alice Ann Bailey**

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**Table 3. Leadbeater's Ray Aspirations**

Ray	Characteristic	Aspiration
1	Strength	I will be strong, brave, persevering in His service.
2	Wisdom	I will attain that intuitional wisdom which can be developed only through perfect love.
3	Adaptability or Tact	I will try to gain the power of saying and doing just the right thing at the right moment—of meeting each man on his own ground, in order to help him more efficiently.
4	Beauty and Harmony	So far as I can, I will bring beauty and harmony into my life and surroundings, that they may be more worthy of Him; I will learn to see beauty in all Nature that I may serve Him better.
5	Science (detailed knowledge)	I will gain knowledge and accuracy, that I may devote them to His work.
6	Devotion	I will unfold within myself the mighty power of devotion, that through it I may bring others to Him.
7	Ordered service (ceremonial which involves angelic help)	I will so order and arrange my service of God along the lines which He has prescribed, that I may be able fully to take advantage of the loving help which His holy Angels are always waiting to render.

*the Path*, which was completed in Australia in 1925. This influential book, which included the “fragmentary information” the Tibetan had provided many years earlier, was said to have been “based on teachings given by the Master [Kuthumi] to a group of pupils about 1897.”<sup>48</sup>

Parts of the book may well have been drafted around the turn of the 20th century, but other parts reflect interests he did not acquire until the 1910s and '20s.<sup>49</sup> Evidently the book had been pushed onto a backburner by Leadbeater's many other endeavors.<sup>50</sup> It was completed when fellow Theosophist Ernest Wood arrived in Sydney to provide editing assistance.<sup>51</sup> By then, a growing body of literature was coming from Alice Bailey's pen, starting with *Initiation: Human and Solar*, published in 1922.<sup>52</sup>

Leadbeater related his account of the rays to the Theosophical model of planetary schemes, chains and globes which had been developed as early as the 1880s:

All life which exists in our chain of worlds passes through and belongs to one or other of Seven Rays, each having seven subdivisions. In the universe there are forty-nine such Rays, making, in sets of seven, the Seven Great Cosmic Rays, flowing from or through the Seven Great Logoi.<sup>53</sup>

Much interest was also being devoted to the Planetary Hierarchy, and Leadbeater associated each of the major ashrams and its chohan with one of the rays.<sup>54</sup> Thus the Master Morya was identified as chohan of the first-ray ashram, the Master Kuthumi as chohan of the second, and the Venetian Master as chohan of the third. With reference to the rays of attribute, Leadbeater associated the Master Serapis with the fourth-ray ashram, the Master Hilarion with the fifth, the Master Jesus with the sixth, and the Master Racoczy—the Master the Comte de St. Germain—with the seventh.<sup>55</sup> Leadbeater also provided physical descriptions of the masters, and, for several, described their residences in the Himalayas.

Leadbeater discussed the cyclical manifestation of the rays, commenting that the sixth ray is passing out of manifestation and the seventh ray is now “becoming dominant in the world.”<sup>56</sup> Like Subba Row, he associated Brahminism with the first ray and Buddhism with the second. He associated Christianity with the sixth ray. Leadbeater had commented in his 1920 book: “the Rays run through all nature, so that, just as there are men belonging to each of them, so are there animals, vegetables, minerals belonging to each” and possessing their special characteristics.<sup>57</sup> In *The Mas-*

ters and the Path, he amplified his comments about animals, explaining: “Since in them there is no individualization, it is obvious that the whole of one species of animals... must be on the same Ray.”<sup>58</sup> He placed “the elephant, dog, cat, horse and monkey” at the heads of their respective rays because, through human contact, they will be first to achieve individualization.

### Ernest Wood

Ernest Egerton Wood (1883–1954) assisted Charles Leadbeater in completing *The Masters and the Path*. The same year that it appeared, Wood published his own book: *The Seven Rays*.<sup>59</sup> Wood was born in Britain but went to Adyar in 1908 and stayed for 13 years. He served as secretary to Annie Besant and Charles Leadbeater and was also engaged in the Theosophical Society’s educational activities. This latter work earned Wood the title of “the professor.”

Ernest Wood’s book was written with Leadbeater’s encouragement,<sup>60</sup> and it contained the same “fragmentary information” that Leadbeater received from the Tibetan Master in the 1880s. However Wood had already received detailed teachings on the rays while in India:

Sometimes there had been a voice, but generally ideas had, as it were, insinuated into my mind, quite distinctly with the feeling of the presence of an intelligence other than my own. In this way I had accumulated a quantity of notes on the subject. I had been speaking on it occasionally at theosophical gatherings in America.<sup>61</sup>

Wood makes frequent reference to Hindu and Buddhist teachings; and Subba Row’s influence may also be detectable, although the two never met. Leadbeater acknowledged that Wood’s book “is presented from quite a new angle.”<sup>62</sup>

Wood initially used the term “principles” rather than rays. He identified seven principles, each identified with a Hindu or yogic concept such as *Jnana* (knowledge) or *Mayā* (matter). And for each principle he identified divine qualities or human ideals and their expression in everyday affairs (Table 4). The

three principles corresponding to the rays of aspect are named after the three constituents of consciousness in Hindu philosophy: *ichchha* (“will”), *jnana* (“knowledge” or “wisdom”), and *kriya* (“action”).<sup>63</sup> These three constituents express at a lower level the energies of Shiva, Vishnu, and Brahma.

**Table 4. Wood’s Ray Principles**

	Principle	Qualities of God and Ideals of Men	Expressions in Human Affairs
1	<i>Ichchhā</i> (“will”)	Freedom	Government
2	<i>Jnana</i> (“knowledge or wisdom”)	Unity	Philanthropy
3	<i>Kriyā</i> (“action”)	Comprehension	Philosophy
4	<i>Mayā</i> (“matter”)	Harmony	Interpretation (imagination)
5	<i>Sattwa</i> (“law”)	Truth	Science
6	<i>Rajas</i> (“energy”)	Goodness	Religion
7	<i>Tamas</i> (“inertia”)	Beauty	Art

Wood’s description of the way in which the principles are expressed in human affairs come surprisingly close to the understanding of the rays developed in the Alice Bailey books. “Government,” “Philanthropy,” “Science,” and “Religion” can all be reconciled easily with Bailey’s interpretations. Only his fourth-ray “Interpretation (imagination)” and seventh-ray “art” may seem misplaced.

Ernest Wood left the Theosophical Society in the 1930s with mixed feelings about his long association with the organization and its members.<sup>64</sup>

### Geoffrey Hodson

After 1925 little further attention was paid to the seven rays in the Theosophical literature. However, in 1952, Geoffrey Hodson (1886–1983) published a short work entitled *The*



**Table 5. Hodson's Seven Rays**

Ray	Human Characteristics	Positive Exemplars
1	Power, will, courage, leadership, self-reliance	Alexander the Great, King Arthur, General Patton
2	Universal love, wisdom, insight, intuition, philanthropy, sense of oneness, spiritual sympathy, cooperativeness	Christ, the Buddha, Maria Montessori,
3	Creative ideation, comprehension, understanding, penetrative and interpretive mental power, adaptability, tact, dignity, impartiality	Jan Smuts, Robert Scott, Franklin Roosevelt
4	Stability, harmony, balance, beauty, rhythm	Orpheus, William Shakespeare, Jean-Jacques Rousseau
5	Analytical and logical mentality, accuracy, patience	Abraham Lincoln, Sherlock Holmes
6	One-pointedness, ardour, fiery enthusiasm, devotion, sacrificial love, loyalty	Francis of Assisi, Teresa of Avilla, William Booth
7	Grace, precision, ordered beauty and activity, chivalry, skill, dignity, noble bearing, careful attention to detail, order & method, military method, splendour	Freemasonry, the United Nations and its agencies

*Seven Human Temperaments*.<sup>65</sup> Hodson began by recalling the numerical significance of the progression 1: 3: 7 and noting that the septenary basis of reality extends through all the kingdoms of nature. But, as the book's title suggests, its main thrust was the impact of the rays on the human entity.

Table 5 is a summarized form of a more extensive table in Hodson's book.<sup>66</sup>

Hodson acknowledged that the ray characteristics have both positive and negative aspects. For example, the fourth ray produces the great artists and mediators, but it can also lead to instability, vacillation, self-indulgence and improvidence. The seventh ray produced the attention to ritual seen in Anglo-Catholicism—which Hodson greatly admired—but can also produce ostentation, pretentiousness, formalism, black magic and sorcery.<sup>67</sup> For the first time in Theosophical literature, Hodson distinguished the monadic, egoic and personality rays.<sup>68</sup> He asserted that the first two are stable, but the personality experiences all the rays during its many incarnations. Elsewhere, Hodson states that stability of the monadic ray is also found in the lower kingdoms.<sup>69</sup>

Geoffrey Hodson clearly built upon the earlier work of Leadbeater and Wood; like the latter

he identified tact as a third-ray characteristic. The interesting identification of chivalry as a seventh-ray characteristic seems to have come from an insight in 1944.<sup>70</sup> But what is more significant is the degree to which Hodson's understanding of the rays had converged with that of Alice Bailey. Hodson received occasional, very brief comments on the rays from his master teachers, but none comprehensive enough to explain his depth of knowledge.<sup>71</sup> Nowhere in his book does he cite references to Bailey's work.

### Work of Alice Bailey

The Tibetan contacted Alice Bailey in November 1919. In her autobiography Bailey records that she heard a voice which said in stilted English: "There are some books which it is desired should be written for the public. You can write them. Will you do so?"<sup>72</sup> Being skeptical of psychic phenomena she refused. But after two more encounters she agreed to serve "for a couple of weeks or a month" as the Tibetan's amanuensis. As it turned out, the relationship lasted the remaining 30 years of her life, and the result was 24 books, amounting to more than 10,000 printed pages of esoteric teachings. Bailey died in 1949.

Alice Bailey had been a member of the Theosophical Society since 1915, and was admitted to the Esoteric Section three years later. By 1919 she and her future husband Foster Bailey were officials at the Pacific Grove Lodge in Hollywood, California.<sup>73</sup> We do not know whether Bailey ever heard of the seven rays at one of Ernest Wood's lectures or through other discussions in the Society. However, this was a time of great internal strife within the Society, and in the summer of 1920 the Baileys resigned their positions at the lodge.<sup>74</sup> Two years later, they founded the Lucis Trust to publish the Tibetan's teachings.<sup>75</sup> And in 1923 Alice Bailey founded the Arcane School to provide discipleship training based on the teachings.

### Teachings on the Seven Rays

By the time he began his dictations to Alice Bailey the Tibetan evidently was no longer bound by the "certain pledges" that prohibited him from disclosing more to Leadbeater in the 1880s. Also the teachings on the seven rays he provided to Bailey go far beyond anything reported in the Theosophical literature. Because the teachings are so extensive, only a few highlights can be included here, and we focus on the rays' influence on the human entity. Bailey's books are all still in print and readily available for readers intent on detailed study.<sup>76</sup>

A good survey of the teachings was presented in Bailey's very first book, *Initiation: Human and Solar*, published in 1922. Bailey provides the following fundamental statement of triple and septenary emanation of the divine essence:

[T]he Central Light which we call Deity, the One Ray of Divinity, manifests first as a Triplicity, and then as a Septenary. The One God shines forth as God the Father, God the Son, and God the Holy Spirit, and these three are again reflected through the Seven Spirits before the Throne, or the seven Planetary Logoi. The students of occultism of non-Christian origin may call these Beings the One Ray, demonstrating through the three major Rays and the four minor, making a divine Septenary.<sup>77</sup>

The major rays were listed, respectively, as "Will or power," "Love or wisdom," and "Ac-

tive intelligence, or adaptability;" the minor rays were designated: "harmony or beauty," "concrete science or knowledge," "devotion or abstract idealism," and "ceremonial law or magic."<sup>78</sup> Later in the book, the terms "rays of aspect" and "rays of attribute" were introduced.<sup>79</sup>

*Initiation: Human and Solar* was the first publication to provide an organization chart for the Planetary Hierarchy.<sup>80</sup> It also provided descriptions of the ashrams, their chohans, and their rays. This material overlapped with descriptions in Leadbeater's *The Masters and the Path*, published three years later.

Alice Bailey's later works built upon the foundation of *Initiation: Human and Solar* to explore in increasing detail the significance of the rays and their pervasive influence at all levels of reality. References to the rays can be found throughout her works, but the most significant teachings are contained in the five books collectively referred to as *A Treatise on the Seven Rays*. This "treatise" included the two volumes of *Esoteric Psychology*, published respectively in 1936 and 1942; *Esoteric Astrology*, published in 1951; *Esoteric Healing*, published in 1953; and *The Rays and the Initiations*, published in 1960.

The Solar Logos, we are told in volume I of *Esoteric Psychology*, expresses the second ray of Love-Wisdom, so this ray is the dominating influence throughout the solar system.<sup>81</sup> The Master Djwhal Khul heads up a second-ray ashram, part of the larger one overseen by the Master Kuthumi and in turn part of the Division of Education and Religion, which expresses the second aspect of deity within the planetary organization. However our Planetary Logos expresses the third ray of Active Intelligence. Thus our planet is influenced by a combination of the second and third rays. Humanity, the fourth kingdom, expresses the fourth ray of Harmony through Conflict and also the fifth ray of Knowledge or Science.<sup>82</sup> Significantly, we are now in the fifth root race, charged with manifesting the fifth principle of *manas*, or mind.

Periods in history are influenced by the cyclical manifestation and *pralaya* of the rays.

**Table 6. Bailey's Ray Characteristics  
Expressed by Disciples**

Ray	Key Concepts			Exemplar
1	Force	Energy	Action	Occultist
2	Consciousness	Expansion	Initiation	"True" Psychic
3	Adaptation	Development	Evolution	Magician
4	Vibration	Response	Expression	Artist
5	Mentation	Knowledge	Science	Scientist
6	Devotion	Abstraction	Idealism	Devotee
7	Incantation	Magic	Ritual	Ritualist

Charles Leadbeater had noted that the sixth ray is passing out of manifestation, after many centuries, and the seventh is currently coming into manifestation. Alice Bailey confirmed this observation, and also reported that Rays 2, 3 and 5 are currently in manifestation.<sup>83</sup>

### Ray Characteristics

The characteristics of the seven rays, discussed throughout Alice Bailey's books, are in substantial agreement with what Charles Leadbeater and Ernest Wood had reported. Table 6 shows the ray characteristics, as they relate to disciples. This table appeared in *Initiation: Human and Solar* and was repeated in two later books.<sup>84</sup> It is interesting to note that the first-ray disciple, according to this tabulation is the occultist, and the third-ray disciple is the magician. Magic is more commonly identified with the seventh ray, and the first ray more commonly associated with leadership.

The first volume of *Esoteric Psychology* lists the virtues and vices associated with each ray and includes "virtues to be acquired."<sup>85</sup> The data are summarized in Table 7. It will be noted that, in this presentation, Bailey used alternative names for some of the rays. For instance, the third ray is described as "Higher Mind" instead of the more familiar "Active Intelligence," and the fifth ray is described as "Lower Mind" rather than "Knowledge or Science."

The first volume of *Esoteric Psychology* also provides a table of "Ray Methods of Teaching Truth" (Table 8). Here "white magic" is shown as a seventh-ray expression, while the

higher first-ray expression is the "science of statesmanship and government." Religion is shown as the lower expression of the second ray, while churches and religious organizations are the lower expression of the sixth ray.

Geoffrey Hodson, who clearly had a more favorable view of religion, listed Francis of Assisi, Teresa of Avilla, and William Booth as positive exemplars of the sixth ray.<sup>86</sup> Alice Bailey cites modern educational systems as a lower expression of the fifth ray!

### Monadic, Soul, and Personality Rays

Each of us is a unique individual molded not only by our astrological profile but by the rays associated with the monad, soul, personality, mental body, sentient body, and physical body. For people who have attained some degree of personality integration, the personality ray is dominant. Then, as the individual evolves spiritually, the soul ray begins to play a larger role; finally, the monadic ray comes into play. Disciples, we read:

are governed or actuated by two rays, i.e., the personality ray and the egoic ray. After the third initiation, the disciple has three rays active in him, for the ray of the Monad begins then to make its presence felt.<sup>87</sup>

Alice Bailey states that all human monads lie on one of the rays of aspect: the first, second, or third ray. She provided a breakdown of human monads: five billion on the first ray, 35 billion on the second, and 20 billion on the third.<sup>88</sup> The personality and soul can be on any of the seven rays, usually not the same one.<sup>89</sup>

**Table 7. Bailey's Ray Virtues and Vices**

Ray	Special Virtues	Vices	Virtues to be Acquired
1. Will, Power	Strength, courage, steadfastness, truthfulness arising from absolute fearlessness, power of ruling, capacity to grasp great questions in a large-minded way, and of handling men and measures.	Pride, ambition, wilfulness, hardness, arrogance, desire to control others, obstinacy, anger.	Tenderness, humility, sympathy, tolerance, patience.
2. Love—Wisdom	Calm, strength, patience and endurance, love of truth, faithfulness, intuition, clear intelligence, and serene temper.	Over-absorption in study, coldness, indifference to others, contempt of mental limitations in others.	Love, compassion, unselfishness, energy.
3. "Higher Mind"	Wide views on all abstract questions, sincerity of purpose, clear intellect, capacity for concentration on philosophic studies, patience, caution, absence of the tendency to worry himself or others over trifles.	Intellectual pride, coldness, isolation, inaccuracy in details, absent-mindedness, obstinacy, selfishness, overmuch criticism of others.	Sympathy, tolerance, devotion, accuracy, energy and common-sense.
4. Harmony through Conflict	Strong affections, sympathy, physical courage, generosity, devotion, quickness of intellect and perception.	Self-centredness, worrying, inaccuracy, lack of moral courage, strong passions, indolence, extravagance.	Serenity, confidence, self-control, purity, unselfishness, accuracy, mental and moral balance.
5. "Lower Mind"	Strictly accurate statements, justice (without mercy), perseverance, common-sense, uprightness, independence, keen intellect.	Harsh criticism, narrowness, arrogance, unforgiving temper, lack of sympathy and reverence, prejudice.	Reverence, devotion, sympathy, love, wide-mindedness.
6. Devotion	Devotion, single-mindedness, love, tenderness, intuition, loyalty, reverence.	Selfish and jealous love, over-leaning on others, partiality, self-deception, sectarianism, superstition, prejudice, over-rapid conclusions, fiery anger.	Strength, self-sacrifice, purity, truth, tolerance, serenity, balance and common sense.
7. Ceremonial Order or Magic	Strength, perseverance, courage, courtesy, extreme care in details, self-reliance.	Formalism, bigotry, pride, narrowness, superficial judgments, self-opinion over-indulged.	Realisation of unity, wide-mindedness, tolerance, humility, gentleness and love.

The wide range of possibilities offered by the personality and soul rays—and their permutations—does not extend down to the lower vehicles. The physical body is normally governed by the third or seventh ray, the sentient body by the second or sixth ray, and the mental

body by the first, fourth or fifth ray.<sup>90</sup> These restrictions arise in part because the bodies are built from matter of the various planes, and the planes themselves have ray associations. Significantly, the constraints ensure that no two bodies are on the same ray. The restrictions do

not apply to disciples and initiates who, we read, “are liable to build vehicles of any type of force to meet the emergency, the need or the service of a particular life.”<sup>91</sup> Bailey revealed the rays of the Buddha and the Christ themselves:

The Buddha had a second ray soul, a first ray personality and a sixth ray mind—a very rare phenomenon. The Christ had a second ray soul, a sixth ray personality (which accounted for His close relationship with the Master Jesus), plus a first ray mind.<sup>92</sup>

The Christ’s rays seem to have been within the “normal” range, but we note the Buddha’s independence from the stated restrictions. We recall that Subba Row identified the second ray as “the Buddhist ray.”

The notion of personality and egoic rays applies also to groups, institutions and nations. For example, the United States is stated to have a sixth-ray personality and second-ray soul; France has a third-ray personality and a fifth-ray soul; and Russia has a sixth-ray personality and a seventh-ray soul.<sup>93</sup>

## Concluding Remarks

Decisions to reveal new knowledge are made by the Planetary Hierarchy after careful consideration of humanity’s readiness to receive the knowledge and its ability and willingness to put it to good use. The speed with which knowledge of the seven rays permeated throughout the literature and into the worldwide esoteric mindset, confirms that its release was timely. Whether humanity has responded in the hoped-for way is not for us to judge. But certainly the new knowledge has helped us understand our own individual and collective strengths and weaknesses—and the directions we should take on the triple path of aspiration, discipleship and initiation. We have also gained valuable insights into a range of other topics such as the role of the great Lives that manifest through the planets, solar system and galaxy.

The Master Djwhal Khul took on the on major responsibility for disseminating information on the seven rays. His work began in the 1880s, soon after he attained the fifth initiation.<sup>94</sup>

However, it would seem that, at that time, he only had permission to reveal preliminary information on the rays. By the time they wrote their books in 1920 and 1925 Charles Leadbeater and Ernest Wood had acquired significant knowledge of the rays, and we can only suppose that it came directly or indirectly from the Tibetan.

We do know that the Tibetan terminated—or at least greatly curtailed—his use of the Theosophical Society as the vehicle for disseminating his teachings. He selected Alice Bailey when she was in the process of withdrawing from the Society; and we can draw whatever conclusions we wish from his decision and timing. In any event, the Tibetan was able, or chose, to reveal a great deal more about the seven rays through his new amanuensis. From 1925 onward, interest in the seven rays dwindled in the Theosophical Society. Geoffrey Hodson’s book contained some worthwhile facts and insights, but no other work on the rays emerged from the Society. Unsympathetic attitudes toward Bailey’s work may have discouraged interest in the subject.

The rift between Alice Bailey and the Theosophical Society was of no small significance in the story of how knowledge of the seven rays was disseminated. In an atmosphere of mutual suspicion, allegations of plagiarism were traded back and forth. It is not out of the question that Alice Bailey came into contact with teachings on the seven rays during her few years in the Theosophical Society. However only the most basic information was available in the late 1910s and early 1920s, and the great volume of detailed material on the rays, presented during the 30 years of Bailey’s work, was new.

But what of the possibility that Charles Leadbeater and Ernest Wood plagiarized material from Bailey’s books? Here we must take note of a statement that appeared in one of the last books Bailey wrote in her capacity as the Tibetan’s amanuensis:

There are certain phases of teaching and knowledge which I have given to the world which are relatively new—new to the modern esotericist and occult student though not new to disciples and initiates... If these new

**Table 8. Bailey's Ray Methods of Teaching Truth**

Ray	Higher Expression	Lower Expression
1. Will, Power	The science of statesmanship and government.	Modern diplomacy and politics.
2. Love– Wisdom	The process of initiation as taught by the Hierarchy of Masters.	Religion.
3. Active Intelligence	Means of communication or interaction. Radio, telegraph, telephone and means of transportation.	The use and spread of money and gold.
4. Harmony through Conflict	Masonic work, based on the formation of the Hierarchy and related to Ray II.	Architectural construction. Modern city planning.
5. Knowledge, Science	The science of the Soul. Esoteric psychology.	Modern educational systems.
6. Idealism, Devotion	Christianity and diversified religions. Note relation to Ray II.	Churches and religious organizations.
7. Ceremonial Order	All forms of white magic.	Spiritualism in its lower aspects.

phases of the teaching have been later given to the public by other occult groups, it will have been because the information was gained by those who have read the books put out by A.A.B. for me or who are directly and consciously in touch with my Ashram.<sup>95</sup>

The statement proceeds to compare the publication dates of Leadbeater's *The Masters and the Path* and Baileys's *Initiation, Human and Solar*, implying that the material in the former was borrowed from the latter.

However the statement raises as many questions as it purports to answer. The implication of plagiarism could apply to Leadbeater's and Wood's 1925 books. But, unless we postulate some kind of precognition, it could not apply to Leadbeater's other works which were published either before, or within a few months, of the Tibetan's first contact with Alice Bailey—and two or more years before she published her first book. We cannot ignore Leadbeater's steadily growing understanding of the rays over a period of more than 30 years—roughly one-half of the total time the Tibetan devoted to this phase of his teaching mission. Perhaps Leadbeater was “consciously in touch with” Djwhal Khul's ashram.<sup>96</sup> As far as the two 1925 books are concerned, debate over where

the teachings came from is likely to continue; but at this time the evidence does not appear to support a credible charge of plagiarism.<sup>97</sup>

The situation relating to Geoffrey Hodson's book is different. This book appeared after Alice Bailey's death—and after both volumes of *Esoteric Psychology* had been published. Much of his discussion was based on the earlier work of Leadbeater and Wood. But the book also contained material, including comments on the monadic, egoic and personality rays, that was similar to Bailey's. From a legal standpoint it would be hard to defend him against a plagiarism charge. However his demeanor as a man of seemingly impeccable character and deep spirituality may argue in his defense. Hodson wrote more than 25 books and numerous articles, made very substantial contributions to esoteric knowledge, and inspired a great number of people. Why would he put his reputation at substantial risk to write one more slim volume? It is not out of the question that he simply never read Bailey's work, which was not widely promoted in Theosophical circles. On the other hand he could scarcely have been ignorant of the extensive body of teachings that was becoming available, and he must have benefited from the growing awareness of the seven rays that had passed

into the consciousness of esoteric students throughout the world.

Aside from issues of the teachings' origins, the charge has sometimes been leveled that the source of Alice Bailey's work was not the same "Master Djual Khool" who visited Adyar in the late 19th century. Such a charge is based on pure speculation, and it could just as easily be claimed that the real "Master Djwhal Khul" never visited Adyar. Interestingly, one individual who made the charge distanced himself not only from Bailey but also from Charles Leadbeater, whose work he dismissed as "pseudo-theosophy."<sup>98</sup>

Antagonism among the various parties—which has been slow to heal—is a matter of great sadness to the worldwide community of esoteric students. It is time to lay mutual suspicion and accusations to rest and focus on what has been achieved. Esoteric teachings are not proprietary to one group or another but belong to the whole of humanity.

The most important conclusion from this case study is that knowledge of the seven rays increased steadily during the 60-plus years of the Tibetan Master's teaching mission. The players in this story entered and left at different times; and some made larger contributions than others. Members of the Theosophical Society laid important groundwork on which Alice Bailey could build to provide the extensive body of teachings we have today. Despite the transfer of responsibilities, the end-product was surprisingly consistent and coherent. Perhaps the Tibetan had to make difficult choices to find suitable intermediaries to whom he could communicate the teachings. It is not our place to question his strategy or tactics. What we can do is applaud the effectiveness and efficiency with which the work was performed. We are enormously indebted to the people involved, including—if we may venture to make such a comment—the Tibetan Master himself.

<sup>1</sup> The author is indebted to Dr. Zachary Lansdowne for constructive criticism of an early draft of this article. However the views expressed in this article are the author's alone.

- <sup>2</sup> T. Subba Row. *Esoteric Writings*. Adyar Books, 1895, p. 108.
- <sup>3</sup> See the discussion in: M. Temple Richmond. "Discipleship and Initiation: the Three Stages and Seven Steps to Hierarchy and Beyond. Part II." *The Esoteric Quarterly*, Fall 2006, pp. 27-44. However it should be noted that others claim that the Tibetan had not yet attained the fifth initiation when he appeared in India in the 1880s [For example: Charles W. Leadbeater. *How Theosophy Came to Me*. Theosophical Publishing House, 1930, p. 79].
- <sup>4</sup> Alice A. Bailey. *Initiation: Human and Solar*. Lucis, 1922, p. 224. Also: *Esoteric Psychology*, I. Lucis, 1936, p. 44.
- <sup>5</sup> Bailey, *Esoteric Psychology*, I, p. 49.
- <sup>6</sup> Esotericists would argue that the One manifests in turn as Three, Seven and Twelve, this last being the number of constellations of the zodiac. It may be noted that seven is formed from the sum of three and four, while twelve is formed from their product. In the Qabalah the progression can be related to the three "mother" letters, the seven double letters, and the 12 single letters of the Hebrew alphabet.
- <sup>7</sup> *Revelation* 1:4, 3:1, 4:5, 5:6.
- <sup>8</sup> *Ibid.* 5:1,5.
- <sup>9</sup> *Pistis Sophia*, book 1, § 2. (Transl: V. MacDermott.) *The Fall of Sophia*. Lindisfarne Books, 1978, p. 104.
- <sup>10</sup> *Acts* 17:23.
- <sup>11</sup> Some authorities suspect that the author was the Georgian theologian Peter of Iberia (c.411–491).
- <sup>12</sup> Pseudo-Dionysius. *The Celestial and Ecclesiastical Hierarchies*, Part II, chs. 7, 14. *Esoterica*, pp. 165, 201.
- <sup>13</sup> *Ibid.*, ch. 13, p. 185. We note that "seraphim" and "cherubim" are plural Hebrew nouns.
- <sup>14</sup> The earliest extant Qabalistic texts, both of which refer to the sephiroth, are the *Bahir* and the *Sepher Yetzirah*. Both are alleged to have been written in the first or second century CE, but were first published in the 11th or 12th century.
- <sup>15</sup> See for example: Arthur Waite. *The Holy Kabbalah*. Citadel, (undated, but c.1910), p. 206. Also: John Nash. "The Trinity and Its Symbolism." *The Esoteric Quarterly*, Spring 2005, pp. 33-46.
- <sup>16</sup> Jakob Böhme. *Four Tables of Divine Revelation*. London, 1654. Robin Waterfield (ed.). *Jacob Boehme*. North Atlantic Books, 2001, pp. 214-217.

- <sup>17</sup> See for example: Helena P. Blavatsky. *The Key to Theosophy*. Theosophical University Press, 1889/1972, pp. 288-290.
- <sup>18</sup> Bailey, *Initiation: Human and Solar*, pp. 57-58.
- <sup>19</sup> *Sat* is usually translated as “be-ness,” “being-ness” or “existence.” Etymologically, it is the origin of the English word “is.”
- <sup>20</sup> Helena P. Blavatsky. *The Secret Doctrine*, I. Theosophical University Press, 1888/1977, pp. 119-120. Emphasis added.
- <sup>21</sup> *Ibid.*, p. 290.
- <sup>22</sup> *Ibid.*, p. 515.
- <sup>23</sup> Annie Besant (ed.). *The Secret Doctrine*, III. Theosophical Publishing House, 1897, p. 369.
- <sup>24</sup> *Ibid.*, p. 481, 483.
- <sup>25</sup> William T. Brown. “September-December 1883, India.” Daniel H. Caldwell (ed.). *The Esoteric World of Madame Blavatsky*. Theosophical Publishing House, 2001, ch. 12. This article does not take a position on the credibility of reported contacts with the Tibetan and other adepts. Reports are taken at face value. The reliability of specific accounts can be discussed elsewhere.
- <sup>26</sup> Helena Blavatsky. Letter to Henry Olcott, November 11, 1883. Published in *The Theosophist*, July 1908, p. 947. The Tibetan is also reported to have appeared to Blavatsky in Cairo [Leadbeater. *How Theosophy Came to Me*, p. 79]. Letter 105 of *The Mahatma Letters to A. P. Sinnett* states that Blavatsky “had quarreled” with the Tibetan.
- <sup>27</sup> Josephine Ransom. *A Short History of the Theosophical Society: 1875–1937*. Theosophical Publishing House, 1938, p. 222.
- <sup>28</sup> *Ibid.*, p. 226. See also: Leadbeater. *How Theosophy Came to Me*, pp. 154-155.
- <sup>29</sup> Leadbeater stated that the meeting took place “in the very earliest days” at Adyar [*The Masters and the Path*. Theosophical Publishing House, 1925, p. 263]. Leadbeater arrived there in 1884 and departed for Ceylon in 1886. Reportedly, he did not return to Adyar until 1909.
- <sup>30</sup> Leadbeater, *The Masters and the Path*, p. 264; Ernest Wood. *The Seven Rays*. Theosophical Publishing House, 1925, p. 142.
- <sup>31</sup> Leadbeater, *The Masters and the Path*, p. 263.
- <sup>32</sup> Some Qabalists discuss a “higher Shekinah” as well as the more conventional “lower” one associated with Malkuth. But this higher Shekinah is assigned to Binah, not to Kether.
- <sup>33</sup> A record of the lectures is contained in at least two existing sets of notes.
- <sup>34</sup> Perhaps the draft manuscript was so rough that Subba Row did not feel able to evaluate it. On the other hand, it seems that he questioned the wisdom of revealing such occult knowledge to the masses.
- <sup>35</sup> Ransom, *A Short History of the Theosophical Society: 1875–1937*, p. 226.
- <sup>36</sup> Subba Row, *Esoteric Writings*, p. 537.
- <sup>37</sup> *Ibid.*, p. 527.
- <sup>38</sup> *Ibid.*, p. 536.
- <sup>39</sup> *Ibid.*, p. 568.
- <sup>40</sup> *Ibid.*, p. 526. This is a puzzling statement, considering that Gautama is customarily viewed as the founder of Buddhism, a religion that spread from India to China.
- <sup>41</sup> Ransom, *A Short History of the Theosophical Society: 1875–1937*, p. 229.
- <sup>42</sup> This and related talks, collectively titled “The Worlds and the Races of Men,” were omitted from the abridged edition of *The Inner Life* published by the Theosophical Publishing House in 1978. But the complete version is available at [www.anandgholap.net/Inner\\_Life\\_Vol\\_II-CWL.htm](http://www.anandgholap.net/Inner_Life_Vol_II-CWL.htm). Why this particular set of talks was omitted from the abridged version is not disclosed.
- <sup>43</sup> Charles W. Leadbeater. *The Inner Life*, II, §689. Theosophical Publishing House, 1911. Emphasis removed.
- <sup>44</sup> *Ibid.*, §690.
- <sup>45</sup> Charles W. Leadbeater. *The Science of the Sacraments*. Theosophical Publishing House, 1920, pp. 92-93.
- <sup>46</sup> *Ibid.*, pp. 149, 151. Presumably the two cosmic ranks are the cherubim and seraphim.
- <sup>47</sup> Leadbeater, *The Science of the Sacraments*, pp. 91-92, 388-391, 406-407.
- <sup>48</sup> Ransom, *A Short History of the Theosophical Society: 1875–1937*, p. 472.
- <sup>49</sup> Much of the material in *The Masters and the Path* is presented in a less-mature style than we find in *The Science of the Sacraments*. However the later chapters reveal his growing interest in esoteric Christianity. Interestingly, references to the rays in *Sacraments* would have been incomprehensible to readers who did not already have some knowledge of the rays. Perhaps *Masters* was published five years later to remedy that deficiency.
- <sup>50</sup> Among his various activities Leadbeater published 43 other books and articles between 1897 and 1925.
- <sup>51</sup> Ernest E. Wood. *Is this Theosophy?* Rider & Co., 1936, pp. 289-291. Wood claims that *The Masters and the Path* contained some of his own ideas.



- <sup>52</sup> By 1925 Alice Bailey had published four books, including the monumental *A Treatise on Cosmic Fire*, which appeared that year.
- <sup>53</sup> Leadbeater, *The Masters and the Path*. Theosophical Publishing House, 1925, p. 265.
- <sup>54</sup> *Ibid.*, pp. 37-43; 271-275.
- <sup>55</sup> Some of the same information on the masters had already been supplied in Charles Leadbeater's *The Inner Life*. Theosophical Publishing House, 1912/1978, pp. 1-16.
- <sup>56</sup> Leadbeater, *The Masters and the Path*, pp. 278-284. See also: *The Science of the Sacraments*. Theosophical Publishing House, 1920, p. 91.
- <sup>57</sup> Leadbeater, *The Science of the Sacraments*, p. 406.
- <sup>58</sup> Leadbeater, *The Masters and the Path*, pp. 268-269.
- <sup>59</sup> Ernest Wood. *The Seven Rays*. Theosophical Publishing House, 1925.
- <sup>60</sup> Wood, *Is this Theosophy?*, p. 291.
- <sup>61</sup> *Ibid.*, pp. 290-291. Wood went on to say that his Master had later confirmed the correctness of his understanding of the rays.
- <sup>62</sup> Leadbeater, *The Masters and the Path*, p. 265fn
- <sup>63</sup> Wood, *The Seven Rays*, p. 9. Wood does not actually use the term "rays of aspect," which seems to have been used for the first time by Alice Bailey in her 1922 book *Initiation: Human and Solar*.
- <sup>64</sup> Wood comments: "I learned to detest theosophical politics... but I was left with a high regard for the theosophists scattered over the world." *Is this Theosophy?*, pp. 317-318.
- <sup>65</sup> Geoffrey Hodson. *The Seven Human Temperaments*. Theosophical Publishing House, 1952. Hodson is recorded as having studied the rays as early as 1942 [Sandra Hodson (ed.). *Light of the Sanctuary: the Occult Diary of Geoffrey Hodson*. Theosophical Publishers, 1988, p. 85].
- <sup>66</sup> Hodson, *The Seven Human Temperaments*, particularly the foldout table following p. 72.
- <sup>67</sup> *Ibid.*, pp. 46-49.
- <sup>68</sup> *Ibid.*, pp. 62-73.
- <sup>69</sup> Geoffrey Hodson. *The Kingdom of the Gods*. Theosophical Publishing House, 1952, p. 81.
- <sup>70</sup> S. Hodson (ed.), *Light of the Sanctuary: the Occult Diary of Geoffrey Hodson*, p. 105.
- <sup>71</sup> *Ibid.*, pp. 259, 414, 456, 465, 502
- <sup>72</sup> Alice A. Bailey. *The Unfinished Autobiography*. Lucis, 1951, pp. 162-163.
- <sup>73</sup> Alice and Foster Bailey were married in New York City in 1920 [Bailey, *The Unfinished Autobiography*, p. 180].
- <sup>74</sup> There is no record that the Baileys every resigned their membership of the Theosophical Society itself.
- <sup>75</sup> The Lucis Trust was originally known as the *Lucifer* Trust.
- <sup>76</sup> This article devotes more space to the dissemination of teachings by Theosophical writers because Alice Bailey's work on the seven rays is better known today.
- <sup>77</sup> Bailey, *Initiation: Human and Solar*, p. 3.
- <sup>78</sup> *Ibid.*, p. 47.
- <sup>79</sup> *Ibid.*, p. 107.
- <sup>80</sup> *Ibid.*, p. 49. Organization charts were relatively new at that time. The theory of bureaucracy, which (among other things) studies the organizational charts of business enterprises, dates from around the turn of the 20th century.
- <sup>81</sup> Bailey, *Esoteric Psychology*, I, p. 334.
- <sup>82</sup> *Ibid.*, pp. 343, 412.
- <sup>83</sup> *Ibid.*, pp. 357ff, 411.
- <sup>84</sup> Alice A. Bailey. *Initiation: Human and Solar*, p. 80; *Esoteric Psychology*, I, p. 412; *The Destiny of the Nations*. Lucis, 1949, p. 145.
- <sup>85</sup> Bailey, *Esoteric Psychology*, I, p. 200-212.
- <sup>86</sup> William Booth and his wife founded the Salvation Army.
- <sup>87</sup> *Ibid.*, p. 237.
- <sup>88</sup> Alice A. Bailey. *A Treatise on Cosmic Fire*. Lucis, 1925, p. 579.
- <sup>89</sup> It is stated that "All egos found upon the fourth, the fifth, the sixth and the seventh rays must eventually, after the third initiation, blend with the three major rays, or monadic rays." Bailey. *Esoteric Psychology*, I, p. 402.
- <sup>90</sup> Alice A. Bailey. *Esoteric Psychology*, II. Lucis, 1942, p. 288. See also *Glamour a World Problem*. Lucis, 1950, p. 92.
- <sup>91</sup> Alice A. Bailey. *Discipleship in the New Age*, I. Lucis, 1944, p. 336.
- <sup>92</sup> Alice A. Bailey. *The Destiny of the Nations*. Lucis, 1949, p. 38.
- <sup>93</sup> Bailey. *Esoteric Psychology*, I, pp. 382-383.
- <sup>94</sup> But see the comment in note 3.
- <sup>95</sup> Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, p. 250.
- <sup>96</sup> Helena Blavatsky's and Subba Row's rudimentary understanding of the rays raises further questions.
- <sup>97</sup> Charles Leadbeater and Ernest Wood explained where they had obtained the information. These explanations demand some consideration.
- <sup>98</sup> Nicholas Weeks. "Theosophy's Shadow: A Critical Look at the Claims and Teachings of Alice A. Bailey." *Fohat*, Summer 1997. See

also an expanded version of the article on:  
[www.blavatskyarchives.com/bailey1.htm](http://www.blavatskyarchives.com/bailey1.htm).

## Book Reviews

***Sophia Sutras: Introducing Mother Wisdom*, by Carol E. Parrish-Harra.** Tahlequah, Oklahoma: Sparrow Hawk Press, 2006. Paperback, 290 pages. US\$24.95. For further information see: [www.sparrowhawkpress.com](http://www.sparrowhawkpress.com).

“**W**isdom,” or in Hebrew *Chokmah*, gradually gained prominence during the biblical period, and by the time *Proverbs* was written she had acquired if, not divine status, something close to it. The Lord, we were told, possessed Chokmah “in the beginning” and she was “his delight” [vv 8:22-30]. In the early centuries of the Common Era, Chokmah, now known by her Greek name *Sophia*, really was accepted by the Gnostics as a divine feminine individuality. They placed her in eternal, creative union with the masculine *Logos-Christ*, anticipating in this cosmic union the dual second ray of aspect: Love-Wisdom.

Orthodox Christianity was less enamored of Sophia, but Theophilus, second-century bishop of Antioch promoted her as the third person of the Trinity. Unfortunately his insight was lost in the louder assertion of Athenagoras of Athens that the third person should be the neuter *Pneuma* (“Spirit”). Meanwhile, Christ lost his cosmic “bride” and became just Jesus’ last name.

Sophia has always been revered in the Eastern Orthodox Christianity, and the work of the 19th–20th-century Russian theologians Vladimir Soloviev, Pavel Florensky, and Sergei Bulgakov has received wide acclaim. The west neglected her, except for the work of Jakob Böhme in the late 16th century and a very few others, until the recent revival of interest in our own time. Now Sophia is the darling of feminist theologians and many others who seek a broader understanding of Deity and relief from the diet of masculine images the church has fed us. Sophia’s new-found popularity has spawned a flurry of books, many of

them trivial, published to ride the marketing band-wagon.

*Sophia Sutras: Introducing Mother Wisdom* is one of the few books of lasting value in this genre. It goes beyond the familiar litany of biblical and other passages referring to Chokmah/Sophia to explore Sophia’s presence in—and impact on—humanity and the world. This presence is depicted as the softer healing, transformative, enlightening force that complements the harder force of rational knowledge that has dominated western civilization. Sophia’s presence is sensed in “‘creativity,’ ‘intuition,’ ‘impulses,’ ‘hunches,’ ‘gut feelings,’ or ‘inner knowing’” [p. 22].

Carol Parrish-Harra does not invoke Sophia as an alternative to the divine images and symbols of Christianity, as a goddess to satisfy the needs of feminists who have rejected Christian patriarchy. Rather she presents Sophia as a necessary complement to those images and symbols, without which we miss essential elements of the message of Christ. In writing this excellent book Parrish-Harra draws both on her extensive knowledge of esotericism and on her own insights—demonstrative in a powerful, evocative way the creative potential that springs from the synthesis of Logos and Sophia.

Much of the book is devoted to the theme of expressing the long-suppressed or devalued feminine elements in human consciousness and bringing them into harmony with over-emphasized masculine elements. Thus we read:

A returning matriarchy cannot resolve the challenges of our time, but the return of the divine feminine brings a movement to restore balance, thus assisting the creation of a complementary capability within humanity. The collective can then begin the effort needed to establish an unprecedented co-working between the sexes. Such an

achievement can begin to usher in a new order of creation, an era that will resolve alternating strife and maximize human potential—fully human [p. 206].

“To follow Sophia,” Parrish-Harra urges us, “is the opportunity of our time... She leads to dynamic adventures requiring that we face our fears, learn to love, and dare to move more fully toward our potential” [p. 271].

*Sophia Sutras* is an attractive book, combining the ongoing narrative discussion with vignette meditations to heighten awareness of the presence of Sophia. Illustrations include the famous fresco from St. Sophia’s Cathedral in Novgorod, Russia, that richly expresses traditional Orthodox sophianic devotion. Sadly the illustrations had to be in monotone, but readers will be encouraged to look for color reproductions elsewhere.

Some readers may also be disappointed that, like a number of other works whose titles refer to Sophia, this book is more about the divine feminine than about Sophia herself. As so often seems to happen in works of this genre, the book soon leaves Sophia to speak of the Buddhist Kuan-Yin and other goddesses and avatars. Clarity is lost when all aspects of the divine feminine are lumped together, and Sophia loses her distinctive qualities.

Another disappointment is a lack of references in key areas. For example no reference was cited to support the statement: “As the Renaissance began, the church shortened the name Holy Spirit of Wisdom, to simply the Holy Spirit” [p. 9]. This reviewer has been unable to find any usage of “Holy Spirit of Wisdom” in the medieval literature.

Nevertheless, these are small matters compared with the insights Parrish-Harra so generously shares. We enthusiastically recommend *Sophia Sutras* and are confident that readers will enjoy it.

Dr. Carol Parrish-Harra is co-founder and spiritual leader of the Sancta Sophia seminary and the Sparrow Hawk intentional community in Oklahoma. She is known throughout the United States and elsewhere for her many

speaking tours. Also her books have made significant contributions to the esoteric literature. The story of her life and work, *Messengers of Hope*, is now in its second edition.

Editorial staff

***The Heart of Islam: Enduring Values for Humanity* by Seyyed Hossein Nasr.** New York, NY: HarperCollins Publishers, Inc.

As a result of the events of 9/11 and the ensuing war on terror, interest in Islam in the West has mounted. Some would go so far as to say that this interest has become, at least in some quarters, something of an obsession, rooted in fear, misunderstanding and even deliberate distortion. Sadly, Islam has come to be viewed as inherently violent, inferior and devoid of any shared values with Judaism, Christianity or the other major religious traditions. These attitudes have not only denigrated and impoverished one of the world’s great religions; they have fueled the mutual demonization of Islam and the West, and contributed to an atmosphere that threatens the stability and security of humanity’s future.

Numerous authors have attempted to explain Islam to the West, but perhaps none so clearly and authentically as Seyyed Hossein Nasr. Dr. Nasr is one of the world’s foremost intellectual figures in Islamic esoterism, the philosophy of science, comparative religion and metaphysics. Born in Iran, and educated in Iran and the West, with degrees from MIT and Harvard, he is ideally suited to author this book on the core spiritual and social values of Islam and their enduring correspondences to the other Abrahamic faiths.

Professor Nasr’s book does not justify religious extremism; rather, it seeks to offset the distorted portrayals of Islam by giving us a deeper appreciation of its determining ethos, diversity and universal appeal. More importantly, the author seeks to “open a spiritual and intellectual space for mutual understanding” that will surely help to heal the yawning chasm separating Islam and the West from one another.

*The Heart of Islam* opens with a presentation on the central credo of Islam, namely, the Oneness of God, the multiplicity of revelation and the unity of truth. It provides a clear exposition of the total continuum of Islam, i.e., Sunnism, Shi'ism and Sufism, including the various "interpretations" of Islam today. In addition to providing a wealth of insight on the inner life of Islam, its scripture and tradition, Dr. Nasr explains how secularism and the powerful forces of globalization have helped shape the more extreme patterns emerging in Islam at present. Professor Nasr also sheds much light on the "philosophy of law" or *Shari'ah* as well as the theme of divine and social justice that so thoroughly permeates Islamic life. However, he dispels the commonly held notion that "the God of Islam is a God of Justice but not of Mercy, Compassion, Forgiveness and Love.

The author also provides us with a lucid and perhaps surprising perspective on Islam's conception of freedom, ethics and human rights, on responsibility to God, to each other and the whole of creation. Dr. Nasr closes his book with a call to all Muslims to "awaken from the dream of forgetfulness," so that they may live in accordance with Islam's divine precepts. And he asks Muslims and all those in the West who are seeking peace and meaning in their own lives, to realize that "in love there is no difference" and that the Heart of all religion is One.

This book is written for the general public and lacks some of the poetic beauty and erudition of Dr. Nasr's other works, but it is a "must read" for students of the world's religions and all those seeking to better understand the fractious dynamic unfolding on the world stage.

Donna Brown  
Washington, DC

***The Compass of Light, Vol. I: Figures of Speech in the Great Invocation, by Starling David Hunter III.*** United Arab Emirates: Brothers Printing Press, Sharjah, 2006.

The Great Invocation, said to be of very ancient origin, was channeled by the Ti-

betan Master Djwhal Khul in 1945. Intended to become the "universal prayer" of the Aquarian Age, its importance was quickly recognized. The Invocation is recited on a regular basis by ordinary people, esoteric students, and groups around the world.

A more systematic use is through Triangles—groups of three people, often in different countries, who pledge to recite the Invocation on a daily basis while holding the thought of connecting lines of force providing a form through which Love, Light and Power can flow to humanity and the planet.

The Great Invocation has also been analyzed to reveal underlying numerological, astrological, mantric and other structures. The existence of these structures, which for the most part are not apparent to the casual user, point to its lofty point of origin and strengthen the realization of its intrinsic power. Knowledge of the same structures, together with a corresponding sense of its multiple layers of meaning, may encourage use of the Invocation as a basis for meditation.

*The Compass of Light* presents a novel analysis—based on rhetoric and figures of speech. Starling Hunter justifies this line of research by noting the care that the Tibetan evidently took, throughout his books, to choose the correct words to express his meaning:

[T]he Tibetan makes clear that to know the laws that govern speech is to know the laws that govern creation. Thus, any systematic investigation of His words, or those of any other master..., is well worth our time and attention [p. 14].

Hunter also quotes the Tibetan's own reference to "the true, inner implications and significances" of the Invocation, which "are of very deep import," and his challenge to students to analyze "these amazing words" [*Discipleship in the New Age*, II, p. 156].

Hunter's research methodology is based on several precedents, including Ethelbert Bullinger's early-20th century analysis of scripture, a similar analysis of Shakespeare, and standard works on rhetoric. Following Bullinger, he divides figures of speech into the three catego-

ries of *omission*, *addition* and *change*. Hunter whittles the first category down to three figures of speech: ellipsis, zeugma and catabasis, the first two of which refer to words which are intentionally omitted and the third to situations where the sense of a word is implied but unstated.

The second category of *addition*, which consists of 13 figures of speech, refers to emphasis given to the text by such devices as word repetition or redundancy. One of them is parallelism. For example, “From the point of light within the Mind of God” and “From the point of Love within the Heart of God” display obvious parallelism and evoke resonance. Another example is: “From the center where the Will of God...” and “From the center which we call the race of men...”

The third category of *change*, consisting of eight figures of speech, refers to the deliberate alteration of words or their meaning or usage. Among them is the category of *change* is antithesis, the juxtaposition of contrasting concepts. For example, the capitalized “Mind of God” contrasts with the lowercase “minds of men,” leaving no doubt about the difference in consciousness. “Let light stream forth in the minds of men” is juxtaposed against “Let love stream forth into the hearts of men” to emphasize the difference between light/mind and love/heart.

One of the conclusions Hunter draws from his research is the need for caution in modifying the Invocation to adapt it to modern cultural norms or gender inclusivity. To change “minds of men” into “human minds,” as is found in a popular modern version, sacrifices parallelism and may destroy other intended figures of speech.

Of course the argument is often made that “translating” the Invocation into late-20th, early-21st century English is justified in the same way as translating it into Arabic or Japanese. The Tibetan encouraged translation into foreign languages to make the Invocation available to people throughout the world. And, assuming that he was aware of the Invocation’s inner structure, he must have recognized that something would be lost.

The issue of translation within and among languages likely will be debated for a long time to come, and there are no easy answers to troublesome questions. Nevertheless, for sophisticated, English-speaking esoteric students, who can see beyond the ordinary meaning of potentially gender-offensive nouns, use of the 1945 version of the Invocation continues to have much merit. Linguistic and cultural archaisms do not seem to offend the millions of devotees of the King James Bible—which, incidentally, was considered archaic even when it was published.

In *The Compass of Light*, Starling Hunter has made an unusual and worthwhile contribution to continued analysis of the Great Invocation. Readers will be indebted to him for drawing our attention to this line of research and to the issues it raises. The book’s foreword is written by John Berges who gave us the numerological analysis of the Invocation in his 1997 book *Sacred Vessel of the Mysteries*, published by Planetnetwork Press.

We recommend *The Compass of Light* to serious students of the Great Invocation and the Tibetan’s teachings in general. Meanwhile we look forward to the publication of Volume 2, which will present the next phase of Hunter’s research.

Editorial staff

## News from the School

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### Invitation to Participate in the 2007 Subjective Group Conference

Prominent among the teachings of the Tibetan Master Djwhal Khul is the concept of *group work*. At the time the teachings were issued this concept was familiar to all via the fields of business, education, manufacturing, and other practical arenas that had been brought into being by the Industrial Revolution. “Many hands make light work,” people have always said, and the hand symbolism survived the paradigm change of the Revolution in the very word *manufacture*. How slowly the language can adapt to new paradigms is illustrated by a word that has few associations with making things *by hand*.

A corollary to the above quote is that the more hands that apply themselves to a task, the more powerful will be the result. An esoteric principle and law address this issue, referring specifically to subjective energies: the Principle of Unanimity and the Law of Group Endeavor.

What the Tibetan was referring to, and what challenged the original group of students to stretch their understanding, was *subjective* group work. Joining efforts on the inner planes is infinitely more powerful than simply doing physical plane work together. Essentially, whatever needs to be manifested physically stands a much better chance of success if the laws of manifestation are followed and the process is designed and impelled from the inner planes, in full consciousness. This now underlies the working method of all esotericists.

Forty-four years ago, in 1962, the staff of the School for Esoteric Studies initiated an experimental program that would give the School membership practical experience of working on the inner planes as a group. An annual Subjective Group Conference was designed to cover the period of the three

Spring Festivals, during which time the group studies and meditates on a common theme.

Following this period the group members gather together the insights they received and send them in to the School office. The staff then compiles a booklet from these insights and sends it out to all members, so that they can all share in all the insights. Experiencing this rhythmic event over these many years has made it clear that the group mind is greatly enhanced and enriched by this experience. We are sure that the radiatory power resulting from this group work contributes substantially to the working out of the Plan.

Now we would like to try something new with the 2007 Subjective Group Conference. In keeping with the fact that the larger group (made up of many groups) is assuming a more concrete identity within the Hierarchical network, we plan to invite those from the larger group who might like to participate to join us. This of course includes all readers of *The Esoteric Quarterly*.

Here is some information that may help readers decide. The period involved will be from just before the Easter Full Moon to just after the Goodwill Full Moon—March 31 to June 2, 2007. The topic we will all study and meditate on has not yet been chosen, but a good example is “The Dissipation of Glamour,” which is one of those under consideration.

Those who wish to participate will be sent, by email attachment, a compilation of writings on the topic, mainly from the Tibetan’s books. This Conference Set will contain 20 to 30 pages, and will include a meditation format and suggested seed thoughts to be employed during the five days of each Full Moon period. During the remaining days of each month a few minutes can be added to our normal daily meditation in order to keep us in touch with the group mind. Then, after the Festival period is over, everyone is in-

vited to send in their insights, in as brief or lengthy a form as desired.

In the next issue of the *Quarterly* we will insert a reminder, and also give out the topic of the Conference. Anyone who wishes to be

informed more quickly can send an email to the School office ([ses@main.nc.us](mailto:ses@main.nc.us)) and be put on an early-notice list. The topic will be chosen no later than mid-December.

John Cobb, President



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