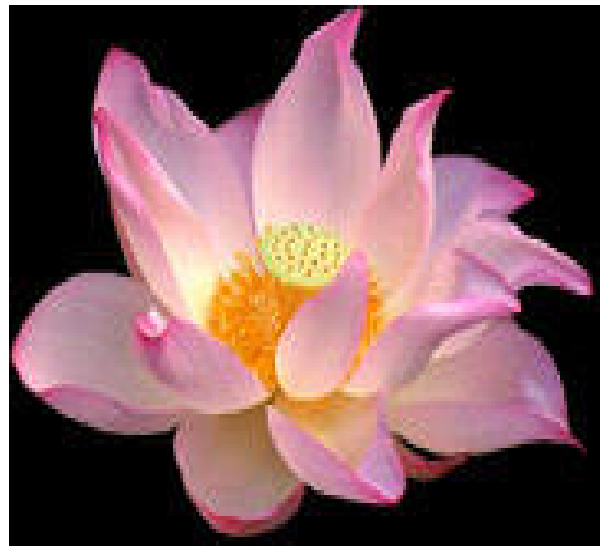


The Esoteric Quarterly

**Fall 2004
Volume 1
Number 1**

A publication of the School for Esoteric Studies

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



**The School for Esoteric Studies
275 S. French Broad Avenue,
Asheville, North Carolina 28801
www.esotericstudies.net/quarterly
e-mail: editor@esotericstudies.net**

The Esoteric Quarterly

The Esoteric Quarterly is published by the School for Esoteric Studies. It is registered as an online journal with the National Serials Data Program of the Library of Congress. International Standard Serial Number (ISSN) 1551-3874.

Further information about *The Esoteric Quarterly*, including guidelines for the submission of articles and review procedures, can be found at: www.esotericstudies.net/quarterly. All correspondence should be addressed to editor@esotericstudies.net.

Editorial Board

Donna Brown (United States)
Barbara Domalske (United States)
Eduardo Gramaglia (Argentina)
Gail G. Jolley (United States)
Bruce Lyon (New Zealand)
Kathy Newburn (United States)

Editor: John F. Nash

Copyright © *The Esoteric Quarterly*, 2004.
All rights reserved.

Copies of the complete journal or articles contained therein may be made for personal use on condition that copyright statements are included. Commercial use without the permission of *The Esoteric Quarterly* and the School for Esoteric Studies is strictly prohibited.

The Esoteric Quarterly

Contents

Volume 1, Number 1. Fall 2004

	Page		Page
Features		Book Reviews	
Editorial	4	<i>The Burning Bush</i>	46
President's letter	5	by Edward Reaugh Smith.	
Quotes of the Quarter	6	<i>Peace Means Action</i>	47
		by Yves Chaumette.	
Articles		<i>Going Deeper</i>	47
Balancing and Synthesis	7	by Jean-Claude Koven.	
of the Opposites		News from the School	
Roberto Assagioli		School for Esoteric Studies	48
Duality, Good and Evil, and	15	John Cobb	
the Approach to			
Harmony		Letters to the Editor	
John Nash		Starting with the Winter 2005 issue, <i>The Esoteric</i>	
The Black Hole God	27	<i>Quarterly</i> will publish readers' comments. We	
Bruce Lyon		welcome general feedback as well as constructive	
An Historical Perspective	35	criticism of published articles. We affirm that all	
on Law and Its Spiritual		our contributors are sincere seekers participating	
Impact on Human Con-		in a collective search for truth. Letters containing	
sciousness		personal attacks or competitive point-scoring will	
Charles M. DeMotte		not be printed.	
Short Papers		All comments should be sent by e-mail to:	
Toward Synthesis	45	editor@esotericstudies.net.	
Melessei Fields			

Birth of a New Journal

The need for a new journal to serve the worldwide community of esoteric students has been evident for some time. Some excellent publications focus on particular esoteric traditions, one or two serve the rigorous demands of academic research, and a much larger number address the needs of beginning students and casual readers.

The Esoteric Quarterly provides a medium for the dissemination of high-quality articles on esoteric philosophy and its applications to individual and group service and to the expansion of human consciousness. Our goal is offer a mix of articles and features exploring traditional and modern insights into the subjective life that both penetrates and transcends the world of everyday affairs.

Esoteric studies address issues of spirituality. Emphatically, spirituality relates not only to religion but to the whole spectrum of activities that improve the human condition, foster mutual relationships based on justice and compassion, and move humanity forward on its evolutionary journey. Esoteric studies are concerned with individual aspirations, service and initiation and also with the increasingly important group work in which those activities are integrated and collectively reinforced. Part of that work, as John Cobb notes in his President's Letter, is the sharing of insights: "the Group will teach the group."

The Esoteric Quarterly is a peer-review journal, and articles are submitted to a blind review process in which quality and relevance can be evaluated, free from personality concerns. The Editorial Board and external referees earn our special thanks for their work—all done on a voluntary basis—that makes the review process possible.

We are all aware of the "sectarianism" that has divided organizations and people studying esoteric teachings over the last 150 years. The

attitudes and behavior of competing groups has, at times, been not only unseemly but in sharp contrast to the very principles of inclusiveness that the teachings promote. The master teachers all insist that Truth is much greater than any single body of teachings and that, ultimately, all bodies of teachings must converge toward a synthesis appropriate to the particular stage in the evolution of human consciousness.

The Esoteric Quarterly will publish articles relating to both the Eastern and Western Esoteric Traditions. For example, we welcome articles on the work of Alice Bailey, Rudolf Steiner and Geoffrey Hodson; on the yoga of Sri Aurobindo, the Buddhism of Chögyam Trungpa Rinpoche, the idealism of Mahatma Gandhi, and the inspiration of the Dalai Lama. We welcome articles about esoteric Christianity, Judaism and Islam, the Rosicrucian movement, and the Qabalah. Especially welcome are articles that explore connections among the insights and practices of different traditions.

A major theme of the current issue is *synthesis*. The first full-length article was written many years ago by Roberto Assagioli, whose life was described as having "a wholeness offered to few men or women." We are honored to publish it to a general audience for the first time. A second article reaches conclusions similar to Dr. Assagioli's based on the timeless wisdom of the Qabalah and the teachings of the Tibetan Master. A third explores macro-microcosmic synthesis through "heaven symbols" and their correspondences with aspects of the human constitution. Our last full-length article addresses the evolution of human law, its relationship with natural and cosmic laws, and its impact on the development of consciousness. To complete our theme, this issue also includes a short paper: "Toward Synthe-

sis,” contributed by a student in the School for Esoteric Studies.

Regular features in *The Esoteric Quarterly* will include book reviews and news from the School for Esoteric Studies. Book reviews are unsolicited. Our objective is to provide information about newly published books to guide your reading activities.

The School for Esoteric Studies offers *The Esoteric Quarterly* at no charge as a service to esoteric students worldwide. The relatively low cost of the online format makes this possible. However, the School’s work is supported entirely by contributions, and money is needed on an ongoing basis if this work, including the publication of this journal, is to continue. Contributions are tax-deductible in the United States and many other countries. For information on how to make a donation, please see the School’s website: www.esotericstudies.net.

Meanwhile, welcome to *The Esoteric Quarterly*!

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.

We encourage critical thinking and evaluation of idea. 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 comments from readers.

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 an author to cite work that he or she finds abhorrent. We will not reject an article for publication simply on the grounds that it contains a reference to an objectionable source.

President’s Letter

The Esoteric Quarterly

For decades, the School for Esoteric Studies has been doing its part to build a group of effective spiritual servers through its training program. Everyone involved has shared in the growth of group consciousness that is part of this purpose. All are fellow students, and all help each other as opportunities arise, according to the Hierarchical model.

In the last few years, there has been an interesting new development. Esoteric schools and groups are no longer working in relative isolation from each other. Paralleling the development of the Internet, and facilitated by it, there has been an increasing sharing of information

and human resources within the global esoteric community. The proliferation of conventions, conclaves, circulating articles and informational websites indicates that the “trainers” (and their students) are being trained further by a larger group phenomenon to which it would not be an exaggeration to apply the term *externalization*. That which has been taking place without our conscious knowledge is becoming visible for all to see. Previously we used the term “intergroup” to describe what we saw and considered to be a next step. In the quality of the work being done and the ideas being transmitted, we now see indications of a group

externalization of knowledge, love and power, carrying the imprint of the world of the Soul, of the kingdom of God. We don't need Masters striding forth—Their influence reaches the world through all of us.

The School for Esoteric Studies is honored to host the new *Esoteric Quarterly*. Our vision is that this online publication will provide a forum for the many inspired individuals who are recording the content of the ongoing Externali-

zation. Through this process the Group will teach the group, and the construction of humanity's antahkarana will accelerate in keeping with the increasing tempo of revelation.

John Cobb, President,
School for Esoteric Studies
www.esotericstudies.net

Quotes of the Quarter

[Man] now comprehends something of the significance of the promise made him in the beginning: "Ye shall be as gods, knowing good and evil." He now deliberately plucks the golden apples that grow high up on the Tree of Knowledge and is determined to eat of them, no longer at the suggestion of the serpent, for he has reaped the bitter experience both of haste and of disobedience to his divine guidance and can no longer be seduced by the senses, but at the direction of the Lord God who planted the tree in the midst of the garden.

Harriette & Homer Curtis. *The Key of Destiny*.
Sun Books, 1923.

The Greek philosophers maintained that the world is a wonderful and beautiful place. The natural world alone contains enough marvels to reward our contemplation and appreciation without end. That is to say nothing of the spiritual world, which is revealed to us not only by the history of ideas and civilizations, but is also omnipresently revealed within each and every person by the nature of conscious-

ness itself... Yet, despite the wonders of the universe and our unique powers to survey the realms of both mind and matter, we have been socially trained to concern ourselves only with the smallest fragments of a larger reality...

[It is] a tendency to concentrate at a centre, or to merge.

David Fideler. *Jesus Christ: Sun of God*.
Quest Books, 1993.

The first Aspect [of Deity], or the will to exist, is governed by the Law of Synthesis, and the activities of the cosmic entities who are its embodiments are governed by the law of enforced unity, and of essential homogeneity. It is the law that eventually comes into play after spirit and matter are blending, and adapting themselves each to each; it governs the eventual synthesis of Self with Self, and finally with the All-Self.

Alice A. Bailey. *A Treatise on Cosmic Fire*.
Lucis Publishing Co., 1925.

Balancing and Synthesis of the Opposites

Roberto Assagioli

Summary

Polarities exist at all levels of reality, from the physical to the human and beyond. Tension between opposites can be neutralized, statically or dynamically. Alternatively—and preferably—it can be resolved through a process of psychosynthesis. The process is illustrated well by triangular schematics. Examples are presented showing psychological and spiritual synthesis, the conflicts they can cause, and their final resolution.

Polarity and Relationship

Polarity is a universal fact; it is inherent in cosmic manifestation. It is true that the ultimate and Supreme Reality is the One, the Absolute, the Transcendent; but it can only be defined by what it is *not*.

From the very moment that cosmic manifestation begins to unfold, duality is born. The first fundamental duality is precisely that between manifestation and the Unmanifest. In the *Bhagavad Gita* this is expressed in the words: “Having pervaded the whole Universe with a fragment of myself, I remain.” In the process of manifestation the fundamental polarity is that of Spirit and Matter.

It is at once necessary to state that all polarity is a *relationship* between two elements and that, as such, it is never absolute but relative even to a particular pair of opposites. Thus the same element can be positive in its relation to a certain “pole” and negative in its relation to another. An instance of the relativity of the “polar relationships” exists in the fundamental polarity between Spirit and Matter. According to some, Spirit is the free and transcendent Reality that stands above the various pairs of opposites existing in manifested life. Such is the conception of Keyserling, contained in his out-

standing book, *From Suffering to Fulfillment*.¹ According to others, Spirit corresponds to the positive pole, to the dynamic and creative element in all duality. Such is Jung’s idea.

In other words, Keyserling regards the “tension” between Spirit and the various manifestations of life as existing in a “vertical” direction, which he refers to as the “dimension of intensity,” while Jung conceives polarity more as a horizontal relationship.

In the physical world, the most commonly recognized polarity is that between the positive and negative poles in electricity. This polarity is the basis of the constitution of matter since, as is well known, each atom is composed of charges of electricity differentiated into a positive nucleus and a varying number of negative electrons. The more numerous the electrons, the heavier and denser are the atoms of chemical elements. For example, the atom of hydrogen, the lightest element, contains only one electron, while the heavy uranium has 236. Electric polarity manifests itself in various ways that have important practical applications, as in induced and alternating currents. Interesting analogies can be found in various polarities in the field of psychology, such as emotional attraction and repulsion, ambivalence and the compensatory function.

About the Author

Dr. Roberto Assagioli (1888–1974), born in Venice, Italy, became a student of the Tibetan Master Djwhal Khul and went on to found the discipline of psychosynthesis. He wrote hundreds of articles and books in many languages. He had students in numerous countries, and centers continuing to develop his work have been formed in the United States, Canada, England, Italy, Switzerland, France, Greece and Argentina. This article was written

many years ago and distributed on a limited basis by the Psychosynthesis Research Foundation. We take the opportunity to share Dr. Assagioli's insights, which continue to be relevant today.

Polarities at the Human Level

In the three kingdoms of organic life (vegetable, animal and human), one of the most important and general polarities is the sexual. The positive pole is represented by the masculine element, the negative by the feminine element. This does not mean, however, that only the former is active and the latter passive. Both are active but in a different way, the masculine element being dynamic and positive while the feminine element is receptive and "gestative." This type of polarity extends far beyond the male-female relationship to innumerable manifestations in life. It has been particularly and deeply emphasized by the Chinese who regard these two principles as the foundation both of cosmic evolution and of every aspect of human life. The creative aspect, symbolized by the father and Heaven, they call Yang, while Yin is the receptive aspect, symbolized by the mother and the Earth. The well-being of humanity depends, in the view of Chinese philosophy, on the harmonious accord between humanity and the cyclic evolution of the Universe, woven from the innumerable relationships and interactions of Yang and Yin.²

In living organisms such as the human body, there are various polarities. One of the most important is that between the sympathetic and the parasympathetic nervous systems; the former stimulates catabolism, and the latter stimulates assimilation or anabolism. Other polarities exist between the different endocrine glands.

In the field of the emotions and feelings we find those dualities that are familiar to all: pleasure-pain, excitement-depression, confidence-fear, attraction-repulsion, love-hate. Such is their prevalence that one might say that the life of the average human being consists mainly of emotional reactions to things, events and people. Within certain limits such reactions have their function and justification. But when we allow ourselves to be dominated by them—as is too often the case—we become their slaves and can know neither peace nor lasting satisfaction. Later we shall consider how liberation from these opposites can be achieved.

In the mental realm there is the polarity between the analytical activity of the concrete mind and the synthetic operation of the higher intelligence, between the inductive process (from the particular to the general) and the deductive process (from the general to the particular).

Consideration of the human personality in its totality discloses various fundamental polarities that have been

extensively investigated by modern psychology. The knowledge about the human being thus acquired has stimulated the development of important psychological, educational and psychotherapeutic techniques. The principal polarities here are: body/psyche; consciousness/the unconscious; the lower unconscious/the superconscious; passivity, sensitivity, receptivity (*pathos*)/activity, dynamism, will (*ethos*); feeling (*eros*)/reason (*logos*).

The fundamental duality in the spiritual realm is that existing between the personality and the Self, a polarity that is the cause of many inner conflicts, until harmonious relationships and an increasing blending or unification (psycho

Psychological life can be regarded as a continual polarization and tension between differing tendencies and functions, and as a continual effort, conscious or not, to establish equilibrium. Among the most important psychological polarities are: impulse-inhibition, feeling-reason, extraversion-introversion.

synthesis) are achieved. In traditional religious language this duality and relationship are described as that between the soul and God.

There are also many “inter-individual” polarities that are of the utmost importance. The first and fundamental one is that existing, on all levels, between Man and Woman. Then there is that between adults and young people, particularly in the interaction between parents and their children. There are, further, the various relationships between individuals and the different groups to which they belong. Among them we find:

The family considered as a unit, as a “psychic entity,” which is made up not only of members who are alive but also of ancestral influences and family traditions. Such influences are sometimes a help to the individual, offering him an ideal and a way of life to which he is encouraged to conform (*noblesse oblige!*); but more often they hem him in and oppress him.³

Then come the social groups of different kinds (castes, social and professional classes, cultural groups, nations, churches) with which the individual may find himself associated, in a condition of passive subordination or of cooperation, as leader and directing agent or in conflict. Similar relationships exist among groups — both among those of the same kind and size (i.e., between families and families, classes and classes, nations and nations, etc.) and between sub- and supra-ordinated groups (i.e., between the family and the state, classes and nations, the masses and the elite, between a state and a federation of states).

At a still more inclusive level there are two kinds of polarity of particular interest, that existing between northern and southern human types (whether these be within a continent or within the same nation) and that between Occidental and Oriental types.

Interplay of Polarities

Each of these numerous polarities confronts us with the problem of their interplay and balancing. It is possible here to present only the following brief survey of the principles and general methods of balancing opposite poles with the object of resolving “polar tensions.”

1. *Fusion of the two poles*, involving the neutralization of their charges of energy.
2. *Creation of a new being*, a new reality.
3. *Adjustment of the opposite poles* by means of an “intermediary center” or of a principle higher than both. A regulating action of this kind can be brought about in two ways:
 - a. By diminishing the amplitude of the oscillations between the two extremes, at times even to vanishing point, thus inducing a more or less complete neutralization (“the happy medium”). An instance of this, of great actual interest, is the oscillation between excessive authority and uncontrolled freedom in education and the search for a balanced attitude.
 - b. By consciously and wisely directing the alternations so that the result is harmonious and constructive and in accord with the cyclic alternations of both individual and general, human and cosmic, conditions. (This is the method taught by Chinese philosophy and particularly by the *I Ching*, to which we have already referred.)
4. *Synthesis*, brought about by a higher element or principle that transforms, sublimates and reabsorbs the two poles into a higher reality.

The different types of polarity require corresponding appropriate solutions. But man often has the liberty — and consequently the responsibility — of choosing between one method of balancing and another. It should, however, be pointed out that the indicated solutions are not always as clear-cut as the above enumeration might lead one to believe. Sometimes, as the following examples will show, they can overlap or be combined in various ways.

In the field of electricity, the simplest outcome is neutralization through the fusion of the positive and negative charges. However, the conditions in which this fusion is effected determine the results, which are thus subject to considerable variation. When, for instance, the poles are brought towards each other, and the voltage with which they are charged overcomes the resistance of the medium that sepa-

rates them, a discharge is produced that manifests as a spark. Lightning is an instance of this phenomenon. When, on the other hand, the poles are kept apart but connected by a conducting wire, a current of electrical energy travels from the positive to the negative pole, gradually establishing a balance and the subsequent neutralization, unless the positive pole is being recharged. But if some “resistance” is introduced at a point along the conducting wire, the electrical energy becomes susceptible to various transformations. This latter process is being utilized with increasing ingenuity in the transformation of electricity into light, into heat, into movement, etc. In these cases the process of neutralization produces creative effects.

In the biological realm, health can be defined as a dynamic equilibrium ever threatened and ever restored between a series of polarities, such as exist between divisions of the nervous system, between various endocrine glands, and in general between the anabolic and catabolic functions. In the same way, psychological life can be regarded as a continual polarization and tension between differing tendencies and functions, and as a continual effort, conscious or not, to establish equilibrium. Among the most important psychological polarities are: impulse-inhibition, feeling-reason, extraversion-introversion.

In sexual polarity, the union of the two physical elements has a creative effect. The dynamism of their fusion brings about the birth of a new organism similar to that of the parents. But in humanity this wonderful physical creative function becomes involved with the *psychological* polarities between the sexes and this produces unhappy conflicts and intricate and delicate problems.⁴

The chief causes of the prevention of the harmonious synthesis and fruitful cooperation

between man and woman are: the difficulty of achieving a satisfactory sexual harmony; the deep-seated dissimilarities in the psychological constitutions of the two sexes (which are much greater than is generally believed) and the lack of understanding that results; the strife and quarrels provoked by the natural egoism of the “normal” human being, for the expression of which everyday family life offers ample opportunity!

From the collective point of view, history reveals the predominance of one sex or the other at various times and in different places. It is well known that there have been civilizations or cycles of culture in which women had a superior status (matriarchy). These have often been followed by periods of conflict for supremacy between the sexes (one finds an echo

of one of these periods in the legend of the war conducted against the Amazons by Hercules). Other civilizations, of which the Roman is a notable example, have exhibited qualities of a clearly masculine character.

Our modern civilization is also markedly

and exaggeratedly masculine and has demonstrated a typically masculine drive, namely the thirst for power and domination, which has contributed to the precipitation of two world wars. However, from the end of the 19th century, women have participated in an increasingly active way in the various aspects of the larger social life. This at first had some unfortunate effects, for it incited many women to “masculinization” (moreover, they often assumed some of the defects of the male more readily than his good qualities!) and gave rise to a regrettable battle between the sexes. But

The fundamental polarity between the human personality as a whole and the spiritual Self can also be resolved into a unity, but this can be realized only through a long process of transmutation, involving a protracted series of conflicts, approaches and contacts producing a partial or more expanded fusion; in short, a process of “spiritual psychosynthesis.”

the positive effects, that is to say, the enrichment and expansion of the feminine personality, and the awakening and maturing of the best specimens, have counterbalanced and will increasingly compensate for that negative aspect. The solution of the problem consists in the development of the conscious and unanimous will, on the part of both sexes, to create a new type of civilization in which the excessive domination by one sex or the other will be replaced by a just and wise distribution of the functions and tasks in family and social life in order to establish a harmonious collaboration, a reciprocal enrichment—in other words, a social and cultural psychosynthesis.

The balancing of opposite qualities in the field of the emotions and feelings requires the intervention of a higher regulating principle of a mental or spiritual nature. The first task is to prevent the emotions from overwhelming and carrying away the reason and will. The best way to achieve this is to refuse to identify oneself with them, to maintain the “I” or self, the center of consciousness, on a higher level above them, in order to be able to observe,

Let us make it clear that to “master” does not mean to “suppress,” and the aim is not to achieve a state of insensibility or aridity. Let us, for example, consider the fundamental polarity, pleasure-pain. As long as we remain slaves of this duality, always greedily seeking pleasure and fearfully fleeing from pain, we shall never find peace or true satisfaction. On the other hand, a forced inhibition, an artificial impassivity, certainly does not constitute a satisfactory solution. This can only be arrived at by means of that clear insight that enables us to understand the causes, the nature and the functions of both pleasure and pain. This insight carries the recognition that, in accepting pleasure without craving for and attachment to it, and in accepting pain, when unavoidable, without fearing it and rebelling against it, one can assimilate precious lessons from both pleasure and pain, and “distill the essence” they contain. Moreover, one can gradually raise the quality and level of these “opposites”; one passes by degrees from the physical pleasures to the joys of feeling and of the mind, finally experiencing spiritual joy. One makes

one’s way from physical suffering to emotional troubles to intellectual turmoil, thence to compassion for the sufferings of others, of the whole human race and of the entire creation.

From all these experiences one gathers the fruits of wisdom and learns to keep the center of consciousness stabilized more and more at a level above the alternations of personal pleasure and pain. Finally we can acquire the ability to identify ourselves with the Universal Life, with the Supra-Individual Self, with the Supreme, which transcends all “opposites” in ineffable bliss.

If we examine more closely the specific polarities of the emotional field, we can clearly distinguish two types of solution. One is realized on the same level; it can be called “the middle way” of compromise, the blending of the two poles. The other solution is achieved at a higher level and is, in its turn, of two kinds:

1. A wise control and utilization of the two opposite forces.
2. The fusion of these into a higher synthesis.

The method of skillfully using the contrary forces is explained in a curious book on magic, which—apart from its specific subject—contains interesting psychological material:

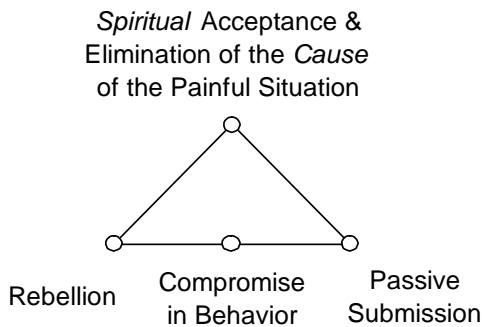
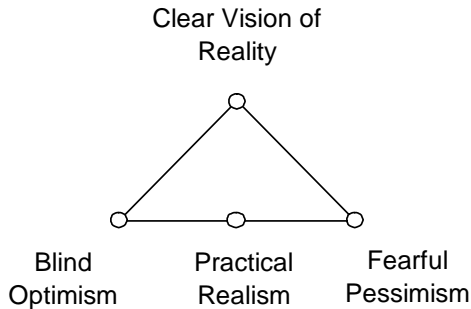
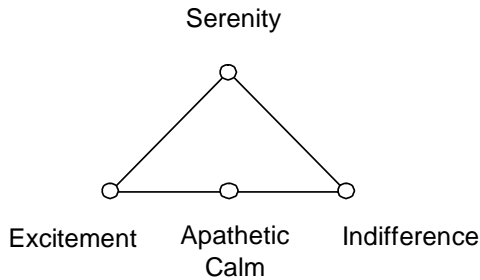
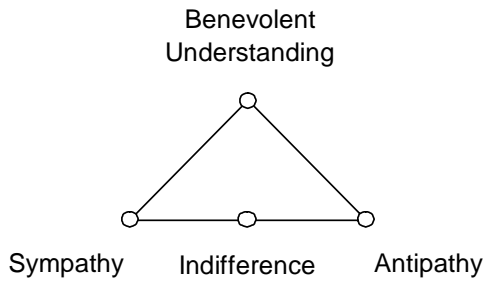
In order to balance the forces, it is necessary to maintain them simultaneously and use them in alternation. The more you are gentle and calm, the more your anger will be effective; the stronger you are, the more your gentleness will be prized ... the more you are indifferent, the easier it is to make others love you.”⁵

Of course, the right and constructive use of this method presupposes good motives and purity of intention.

Examples

The second method, that of synthesis, which is analogous in a certain sense to a chemical combination, reabsorbs the two elements into a higher unity endowed with qualities differing from those of either of them. The difference between the solutions achieved through compromise and those brought about through synthesis can be clearly indicated by a triangular

Figure 1.



lated in the first place by the recognition of their respective functions and of the legitimate field of action of each of the two functions so that neither dominates the other. This can be followed by a mutual and increasing cooperation and interpenetration between the two, finally arriving at the synthesis so well expressed by Dante in the words “intellectual light full of love.”

Figure 2.

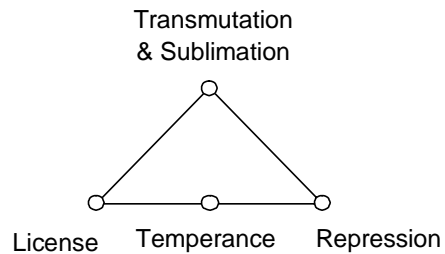
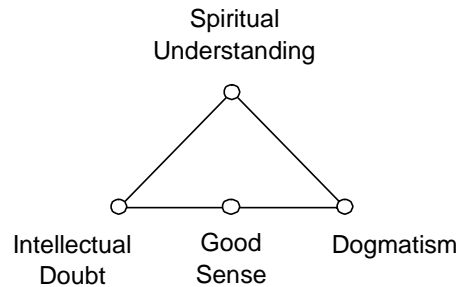
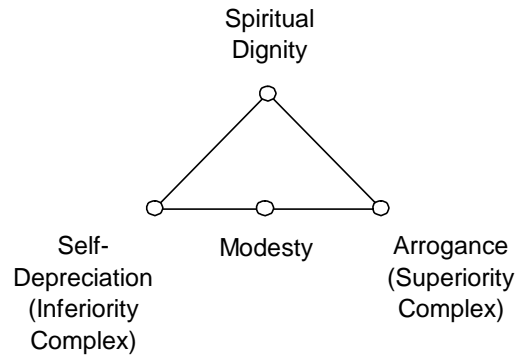


diagram. Some examples are shown in Figure 1.

The polarity between mind and heart, between reason and feeling (*Logos* and *Eros*), is regu-

The polarity between sensitivity and receptivity (*Pathos*) and dynamism or Will (*Ethos*), which in a wider sense corresponds to psychosexual polarity — for the former pole is the

“feminine” and the latter the “masculine” modality—can also at first be controlled by a balanced adjustment, to be superseded by a creative synthesis.

The fundamental polarity between the human personality as a whole and the spiritual Self can also be resolved into a unity, but this can be realized only through a long process of transmutation, involving a protracted series of conflicts, approaches and contacts producing a partial or more expanded fusion; in short, a process of “spiritual psychosynthesis.” This constitutes the noble effort, the central drama of Man who, either consciously or unconsciously, aspires to this high goal, or is pushed towards it by his inability to find lasting satisfaction or a true peace until he has attained it.

The phases and methods of such psychosynthesis have been dealt with in an essay on “Psychoanalysis and Psychosynthesis” and in other writings. Here we will only mention that the interaction between the Self and the personality creates a series of “triangular” relationships similar to those previously indicated. Some of them are shown in Figure 2.

The various equilibrations, adjustments and syntheses can be produced in different ways. In many cases they are preceded by intense crises and conflicts. In other cases they are reached in a more gradual and harmonious way by means of a gradual decrease in the oscillations of the “pendulum.” A clear understanding of this process of psychosynthesis enables one to achieve it more easily and rapidly. The essential requirement, as previously mentioned, is to avoid identifying oneself with either of the two opposite poles and to control, transmute and direct their energies from a higher Center of awareness and power.

dom. Jung, in *The Secret of the Golden Flower*, and also Keyserling, expressed great appreciation of it.

³ The problem of ancestral influences and the method of liberation from them have been treated in an original way, although not without exaggeration, by Leon Daudet in his book, *L’Heredo*.

⁴ See our essay on “The Transmutation and Sublimation of the Sexual Energies” in *Psychosynthesis*, p. 267.

⁵ Eliphas Levi. *Ritual of High Magic*, Ch. VIII.

¹ Arnold Keyserling. *From Suffering to Fulfillment*. London; Selwyn and Blount. Cf. also: *Das Buch vom Personlichen Leben*, by the same writer, pp. 505–515.

² Numerous Chinese texts deal with this point. One of the most interesting is the *I Ching* or *The Book of Transformations*, which in the form of a method of divination contains treasures of wis-

Duality, Good and Evil, and the Approach to Harmony

John Nash

Summary

Christianity and other western religions regard evil as a real force and morality as a choice with only one permissible outcome. However, the Qabalah treats evil more as an unresolved imbalance: the failure to resolve pairs of opposites. The Qabalists go further than the Buddha, whose Noble Middle Path is central to eastern religion: they acknowledge advantages in experiencing the opposites—even over a period of more than one lifetime—before bringing them into harmony. Similarly, Ger-

man philosopher Hegel observed that cycles of thesis and antithesis may continue for some time before new synthesis is achieved. Theosophical teachings—particularly those of the Tibetan Master—draw attention to the mediating roles of the fourth ray of Harmony through Conflict and the second divine aspect of Love–Wisdom. These teachings may offer a way to reconcile Christian and Qabalistic teachings on good and evil.¹

Duality often presents itself in the form of incompatible or conflicting pairs of opposites. It is easy to make a value judgment, identifying one as “good” and the other as “evil.” However, from a different perspective, pairs of opposites provide opportunities for exploration, for experiencing the consequences of each and learning the importance of balance.

The Nature of Evil

Philosophers have long debated whether evil is a real force, is simply the absence of good, or is no more than a human projection of distaste, outrage or even self-loathing. Western religions have generally taught that evil is real, associating it with the influence of malevolent entities. A common belief, at least in ancient

times, was that good and evil gods are locked in mutual conflict. The bad god might be defeated from time to time but will not be destroyed until the end of the world. In the ancient Vedic religion of India, the warrior god *Indra* battled the dragon *Vrtra* to establish order out of chaos. And in the teachings of Zoroaster *Ahura Mazda* was pitted against the evil *Ahriman*.

Christianity, influenced by Zoroastrian dualism, associated evil with Satan—whose prototype was probably Ahriman. After being cast out from heaven, Satan resolved to divert humanity from its destiny and take as many souls (and bodies) as possible with him to hell: “Satan hath desired to have you, that he may sift you as wheat.”² Human weakness—aggravated by the inherited sin of Adam—makes this unfortunate fate all too likely, despite the redemptive act of Christ and the ministrations of the church. Unceasing effort is needed to keep the faithful on the straight and narrow road: “Defraud ye not one the other... that ye

About the Author

John F. Nash, Ph.D., is a long-time esoteric student and author of numerous articles and books. *Quest for the Soul* and *The Soul and Its Destiny* were published in 2004. His website is www.uriel.com.

may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.”³

The devious Satan assumes many deceptive guises: “Satan... is transformed into an angel of light. Therefore... his ministers [may] be transformed as the ministers of righteousness.”⁴

We can learn much about evil from the Qabalah. The Qabalah’s origins lie in Judaism although, through accretion, it has embraced other systems of esotericism to become a central element of the Western Esoteric Tradition. It teaches that the pure spirit of the Godhead, or *Ain Soph*, manifests through a series of ten *sephiroth* extending down to the material world.⁵ *Sephirah* (Hebrew: ספירה), the singular of “sephiroth,” literally means “number,” but in the Qabalah it denotes both an expression of the divine essence and the form, or “vessel,” through which it manifests. The combination of the life and form give each sephirah a distinctive “flavor.” Qabalistic teaching will be discussed later in this article, but its explanation of the origin of evil is relevant here.

Like most Jews and Christians of the time, medieval Qabalists believed that evil stemmed from Adam’s disobedience. But its disruptive effect was not confined to our first parents or even to humanity. It spread upward from the world of human activity to the higher worlds because of the correspondence between microcosm and macrocosm. “When Adam sinned,” we read in the *Zohar*, an authoritative 13th-century text, “he caused a defect, separating the Woman from Her Husband. The fault of this defect stood out in the moon.”⁶ “The Husband,” the Holy One, is identified with the central sephirah, *Tiphareth* (תפארת, “beauty” or “harmony”). “The Woman” is identified with the lowest sephirah, *Malkuth* (מלכות, literally “the Kingdom”), or more precisely with the *Shekinah* (שכינה), the divine feminine presence associated with it. Adam’s sin tore the very fabric of creation.

Later Qabalists theorized that evil came not from human failure but from the act of creation itself. The initial descent of divine essence

was so powerful that the vessels were broken.⁷ What we call “evil” is an unfortunate—perhaps even unforeseen—side-effect of manifest existence. Theosophical writers express similar views. For example, Anna Bonus Kingsford (1846–1888) explains:

Evil is the result of Creation. For Creation is the result of the projection of Spirit into matter; and with this projection came the first germ of evil... [E]vil is the result of the materialisation of Spirit... It is... true that God created evil; but yet it is true that God is Spirit, and being Spirit is incapable of evil. Evil is... purely and solely the result of the materialisation of God. This is a great mystery... Without evil... God would have remained alone.⁸

Tibetan Master Djwhal Khul speaks of cosmic evil whose origins lie beyond humanity or indeed beyond the planet. Cosmic evil is associated with powerful, intelligent beings, comprising a “Black Lodge,” who seek to retard human evolution. They work in opposition to the Planetary Hierarchy, the Great White Lodge, whose mission is to promote human progress: “Just as the White Lodge is the representative or correspondence of the cosmic centre of light... the Black Lodge is... representative of ancient and cosmic evil.”⁹

Like the battle between mythological deities, the balance of power between the Black and White Lodges tilts one way and then the other. Toward the end of the Atlantean civilization the forces of evil gained ascendancy, using human agents to promote extreme materialism and selfishness. The Black Lodge was defeated, but at the enormous cost of destruction of Atlantis and withdrawal of the Planetary Hierarchy from day-to-day involvement in human affairs.

The Planetary Hierarchy has assumed the major burden of protecting humanity from cosmic evil:

The main task of the spiritual Hierarchy has ever been to stand between the Forces of Evil and humanity, to bring imperfection into the light so that evil can “find no place” for action, and to keep the door open into the spiritual realm.¹⁰

However, the Black Lodge exploits human weakness in much the same way as does Satan in Christian doctrine:

The Forces of Evil sought for those leaders and groups who are the materialistic correspondence to the spiritual leaders and those who seek to guide humanity along right lines.... [They are] intelligent evil, unloving, hateful Individualities who are to the world of selfish and material focus what the Hierarchy of Masters, working under the Christ, are to struggling human aspirants.¹¹

In its choice of methods the Black Lodge purposely disregards constraints which its white counterpart voluntarily accepts for humanity's benefit. The Tibetan explains:

The power of these evil forces is enormous, for they recognise no restrictions or ordinary decent, human limitations; they work through violence, coercion, cruelty, hate, terror and lies; they aim to subjugate the human consciousness through the complete control of men's minds, through the withholding of good and the promulgation of evil. They stimulate the brains of men through the extent of their evil and magical knowledge; I mean this literally and physically.¹²

An important concern for religious teachers and philosophers is whether evil, human or cosmic, is eternal or only temporary. Church father Origen (185–254 CE) was of the opinion that both Satan and the damned one day will be saved: that God's infinite love could not tolerate eternal rejection of a portion of creation. Fifteen hundred years later the Universalists would express similar views. Christian doctrine insists that Satan will finally be defeated in the battle of Armageddon: "I saw an angel come down from heaven... And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more."¹³ However, his punishment and that of all who disobey God will be eternal.

Religious teachers and philosophers also have long debated the apparent conflict between

God's infinite goodness and both the pervasiveness of evil and eternity of hell. Thomas Aquinas (1225–1274) explained that by nature evil entities were—well—evil, and "If evil were completely eliminated from things, they would not be governed by Divine Providence in accord with their nature; and this would be a greater defect than the particular defects eliminated." He added darkly: "the good of one cannot be realized without the suffering of evil by another."¹⁴ Four centuries later Gottfried Wilhelm von Leibniz (1646–1716) concluded that there is no theodical conflict because we already live in the best of all possible worlds.¹⁵

The Greeks never considered evil to be a real force; nor did they attach much significance to evil behavior. Philosophers from Pythagoras to the Neoplatonists discussed the interplay between spirit and matter; but these were not necessarily in conflict. The Logos mediated between spirit and matter at the macrocosmic level, and the human soul at the microcosmic level.¹⁶ Plato's later works betrayed a growing belief that matter is intrinsically corrupt; for example, "Socrates" speaks of the physical body as a "mass of evil," "a source of endless trouble," and something to be "cast off" as soon as possible.¹⁷ The Stoics continued to believe that we act in accordance with the necessity of reason; in a deterministic universe there are no choices, moral or otherwise.¹⁸ But even they prized wisdom and reason over ignorance and passion.

Greek philosophy did produce the interesting notion of the *Demiurge* (Δημιουργος, literally "craftsman"), a lesser and somewhat inept deity who created our imperfect world. The idea that the world might have been created by a lesser god or even a devil was not new; according to early Zoroastrian texts the evil god Ahriman participated in creation.

Others have denied the existence of evil altogether or attribute its effects—suffering, for example—either to human ignorance or to random environmental factors. The view that evil has no intrinsic existence has gained acceptance in recent times, largely in reaction to a perceived naïveté in traditional religious doctrine. For example, New Thought asserts that what we call "evil" is simply the absence of

good: an infinitely good God could not create evil, but some situations, things and people express less divine goodness than others.¹⁹ Christian Science, the Unity Church of Christianity, and Religious Science—all of which trace their origins to the New Thought movement—espouse such views.

Qabalah and the Pairs of Opposites

The Qabalah was influenced by Pythagorean and Neoplatonic philosophy, but its interpretation of evil took on a special character. Qabalistic teaching views good and evil as one of many pairs of opposites.

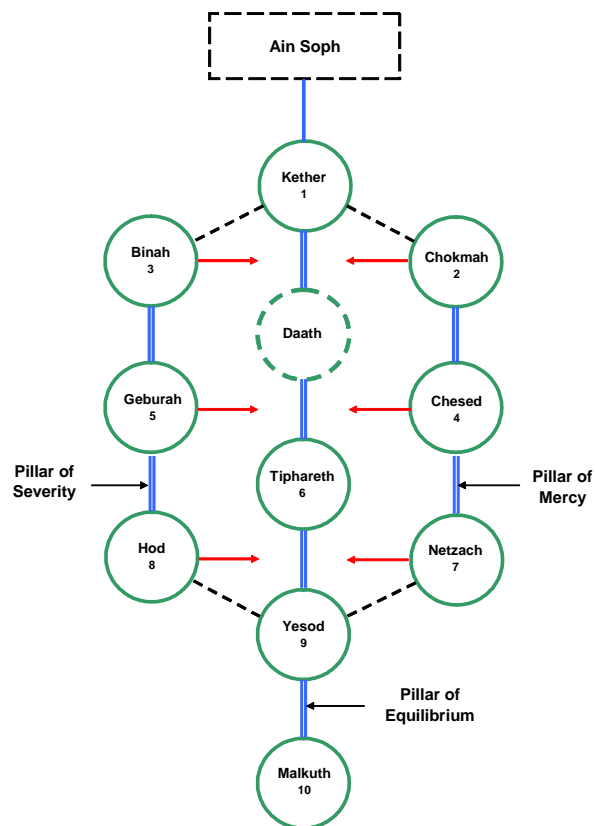
The sephiroth were identified in a text that may date back to the earliest centuries of the Common Era; but their spatial relationships were not explored until much later. In the early 17th century Jewish scholars of the Safed community in Palestine arranged the sephiroth in the familiar pattern known as the Tree of Life (Figure 1).²⁰ The Tree consists of three vertical “pillars.” Four sephiroth: *Kether*, *Tiphareth*, *Yesod* and *Malkuth* (together with a later addition, *Daath*), lie on the middle Pillar of Equilibrium. Three lie on each outer pillar: *Chokmah*, *Chesed* and *Netzach* on the Pillar of Mercy, and *Binah*, *Geburah* and *Hod* on the Pillar of Severity. The whole structure of the Tree of Life emphasizes the tension between polar opposites, including the ultimate, “vertical” polarity of spirit and matter and “horizontal” polarities associated with sephiroth on the outer pillars

The sephiroth can be viewed not only as divine emanations but also as opportunities for human experience, in isolation or in relationship to contrasting experiences. Accordingly, the horizontal pairs of opposites are of the utmost importance to our theme and will be examined in turn.

Chokmah and Binah. This first pair of opposites represents the polarity of gender—at every level of reality, including the human. Chokmah (Hebrew: חכמה, literally “Wisdom”) and Binah (בינה, “Understanding”) are the primal masculine and feminine energies: the giver and the receiver of divine force.²¹

Chokmah represents pure, untamed potency, while Binah represents the form which receives and contains its energy. Chokmah’s energy would be wasted if it were not captured and nurtured in the “womb” of Binah. On the other hand, without the potency of Chokmah, Binah would become a lifeless vessel, mired in inertia. We are reminded here of the *rajas* (Sanskrit: रजस, “activity”) and *tamas* (तमस, “inertia”) of Hindu philosophy.

Figure 1. Tree of Life.
Tension between the Pairs of Opposites



Chokmah–Binah polarity can be seen in the quest for controlled thermonuclear energy. The ability to detonate thermonuclear devices, releasing enormous amounts of energy, was demonstrated more than 50 years ago; but we still do not have the means to harness it for

constructive purposes. The polarity remains unresolved.

Chesed and Geburah. Chesed (חסד, “Mercy”) is the source of blessing and grace, while Geburah (גבורה, “Judgment”) provides necessary, but occasionally forceful, limitation. Their mutual tension can readily be understood at the human level. Chesed is represented by indulgent, permissive parents, Geburah by harsh, demanding ones. The first would spoil their children; the second would produce cowering, insecure children. In a balanced environment, children grow up feeling loved but also accepting boundaries and developing values.

The tension between Chesed and Geburah can be seen in government welfare programs. Such programs are well-intentioned, and they meet real need; but they can also result in waste, abuse and corruption. Public policy often fluctuates between a desire to alleviate hardship and a desire to “tighten up” on eligibility and strengthen the work ethic.

Netzach and Hod. Netzach (נצח, “Victory”) and Hod (הוד, “Splendor”) represent the enthusiasm–caution polarity. Netzach overflows with passion and imagination. It stimulates creativity, but with no thought of what might be practical and oblivious to failure. In an extreme form Netzach could produce manic psychosis. Its opposite, Hod, introduces a note of realism. But Hod lacks vision and by itself it is overly analytical and pessimistic: “We already tried that; it won’t work.”

Good illustrations of the Netzach–Hod polarity are the economy and its leading indicator: securities prices. During periods of economic expansion, businesses invest in plant and equipment and hire additional employees. Stock prices are bid up by what Alan Greenspan, Chairman of the Federal Reserve Bank, once called “irrational exuberance.”²² But expansion cannot last forever, and eventually the bubble bursts. Fears of inflation cause businesses to pull back, people are laid off, consumer spending declines, and the stock market goes into a tailspin.

None of the sephiroth on the Tree of Life is considered “evil.” Rather, the experiences they provide are available, even *necessary*, to express human potential. In due course the pairs of opposites are brought into harmony; the outer sephiroth are resolved on the Pillar of Equilibrium. The Chokmah–Binah polarity is resolved in “birthing” all the lower sephiroth, and the tension between Chesed and Geburah is resolved in the harmony and beauty of Tiphareth.

The tension between Netzach and Hod is resolved in Yesod (יסוד, “Foundation”), the seat of emotion and desire. And here the Tibetan’s commentary on magic is pertinent:

[E]very thought-form which [the disciple] builds is built under the impulse of some emotion or of some desire; in rarer cases it may be built in the light of illumination and embody, therefore, some intuition. But with the majority, the motivating impulse which sweeps the mindstuff into activity is an emotional one, or a potent desire.²³

Emotion serves to energize and propel creative thoughtforms toward their destination: the physical plane of Malkuth. Importantly, Malkuth corresponds to the physical world, but it is still permeated by the divine force: in this case the feminine energy of the Shekinah. In Malkuth–Shekinah we find the immanent deity, contrasting with the transcendent deity of Kether.

On the other hand, balance is not always attained. Evil, in Qabalistic teachings, is an unbalanced force, an unresolved polarity. For example, the aggressive judgmentalism of Geburah, unrelieved by the compassion of Chesed, can produce religious crusades, witch hunts, and terrorism. And, as we have seen, there is still no effective way to control (Binah) the potency of nuclear fusion (Chokmah); instead of having an endless supply of “free” energy, humanity is threatened by thermonuclear war.

According to Qabalistic teachings, God reconstructed the sephiroth after the primeval “breaking of the vessels,” but they remain in a somewhat fragile state. Redemption continues through an ongoing process of purification,

like the refinement of metal in a furnace.²⁴ Either the discarded original vessels or the dross associated with refinement of the present ones—depending on which authority is cited—comprise the *qliphoth* (singular: *qliphah*, קליפה, “husk” or “shell”). In the *Zohar* we read: “For this light... lowered itself and diminished its own radiance while the qliphoth were established in their places. This gave place to the emerging of the qliphoth.”²⁵ The qliphoth can be viewed as a parallel set of sephiroth. They are forms that once served a useful purpose but have become detached from the Tree of Life. Normally, a discarded or outworn form disintegrates, but sometimes it retains enough residual life—or is artificially sustained—to continue exerting negative influence. The qliphoth are to the sephiroth what the wraith is to a living person.

It is not difficult to identify outworn or unbalanced forms associated with the “horizontal” polarities. For instance: the “Jehovah-God” of fundamentalist religion can be associated with Chokmah and/or Geburah; Socialism with Chesed; 1960s “flower children”

and commodities traders with Netzach; and sterile academic research with Hod. Qliphoth can also be found on the middle pillar. Un-grounded mysticism can be associated with Tiphareth and Yesod, and materialism with Malkuth. In these cases the imbalance is “vertical;” for example, materialism is the failure to allow life to penetrate and ensoul physical reality.

The notion of the qliphoth as outworn forms finds a strong echo in the Tibetan’s teachings. For example, with respect to esoteric organizations, he insists: “The principles of the Ageless Wisdom must be preserved, but all outworn forms must go,” adding that the leaders of one such group were “too old for the work of re-

construction and too crystallized.”²⁶ With regard to obsolete theological constructs:

I have called to your notice the urgency of the incoming life, producing tension, spiritual recognitions of a far-reaching nature, the immediate overthrow of false Gods and standards, and the destruction of outworn and crystallised interpretations...of the spiritual realities. By these means, the way is cleared for a new and simple recognition of divinity which will satisfy not only the heart of the simplest person, but which will meet the need of the most intelligent.²⁷

Moral Choice

Confronted by behavioral opposites, an obvious strategy is to choose one and reject the other. The choice can be made on the basis of

desire (I prefer one over the other), economics (what will each cost?), or safety (I might get hurt). It may also be based on ideological or moral considerations, implying categories of “right” and “wrong.” A strongly dualistic notion of good

and evil leads inevitably to dichotomous moral choice. Thus Christianity has developed an elaborate structure of sin: “any transgression in deed, or word, or desire, of the eternal law... which requires the preservation of natural order, and forbids the breach of it.”²⁸ Sin requires individual contrition as well as Christ’s collective atonement; otherwise the unrepentant sinner is destined for eternal punishment (I may really get hurt). The very simplicity of dualistic morality has appealed to people throughout the centuries, providing a firm basis for ordering their lives. Buttressed by organized religion, and provided with clear moral law, people have only to obey the rules in order to “do the right thing” and secure eternal salvation.

Chesed is represented by indulgent, permissive parents, Geburah by harsh, demanding ones. The first would spoil their children; the second would produce cowering, insecure children. In a balanced environment, children grow up feeling loved but also accepting boundaries and developing values.

The same kind of dualistic mindset encourages rigid positions on ideological and social issues. We are exhorted to stand firm on such religious-social issues as abortion, stem-cell research, and same-sex marriage. Earlier polarizing issues were the use of anesthetics, racial integration, and the threat of Communism. There is no middle ground; wavering plays into the hands of the enemy. In the words of Barry Morris Goldwater (1909–1998): “Extremism in defense of liberty is no vice. Tolerance in the face of tyranny is no virtue.”²⁹

An alternative strategy is to try to bring the opposites into harmony, whereupon moral categories become less relevant. Teachers from the Buddha, to Jewish “scholastic” Moses Maimonides (1138–1204 CE), to Christian mystic John of the Cross (1542–1591) argued for compromise between worldliness and extreme asceticism. Best known is the Buddha’s Noble Middle Path:

Monks, these two extremes should not be followed by one who has gone forth as a wanderer. What two? Devotion to the pleasures of sense... [and] devotion of self-mortification, which is painful, unworthy and unprofitable... By avoiding these two extremes [the Buddha] has gained knowledge of the middle path which giveth vision, which giveth knowledge, enlightenment, [nirvāna].³⁰

In due course the Buddha and his followers would apply the principle of the middle path to many other pairs of opposites, and it became a cornerstone of Buddhist teachings. But where is the middle path, and is it the same for everyone? Might different “middle paths” apply to different kinds of people: hermits, soldiers, welfare workers, politicians, college professors? Other difficult questions are whether excursions from the middle path are permitted, and if so in which direction? What are their ethical implications? Mild expansions and contractions benefit an economy by reallocating resources. So perhaps a spiritual path that includes dark nights as well as bright days can offer invaluable experience, appreciation of alternatives, and understanding of people whose middle paths happen to lie the “right” or “left” of our own.

Qabalists urge us to experience the horizontal polarities on the Tree of Life: the optimistic vision of Netzach as well as the pessimistic caution of Hod, the generosity of Chesed as well as the suspicious—even spiteful—judgment of Geburah, the potent masculinity of Chokmah as well as the receptive femininity of Binah. To live in the energy of one of the outer sephiroth can provide rich learning opportunities, so long as we also experience its opposite and, in due course, bring the two into balance on the Pillar of Equilibrium.

We may experience the opposites concurrently as we strive toward integration of the personality. We all have characteristics—latent or actualized—of both Chokmah and Binah, Chesed and Geburah, Netzach and Hod. The latent ones may be repressed into what psychologist Carl Gustav Jung (1875–1961) called our “shadow.”³¹ The shadow is the totality of instincts, impulses and drives that we find unacceptable and cannot admit into the fragile persona we seek to construct. We may repress one half of a polarity: for example, our Netzach characteristics, while trying to convince ourselves (and others) that we are totally driven by Hod. Or we may suppress our Binah characteristics while frantically accentuating those of Chokmah. What we repress we may also project out onto other people and call it “evil.” The attitudes and behavior we most angrily condemn in others may lurk in our own shadow.

We may also experience the opposites serially: at different times of our lives or perhaps even in successive lifetimes. Tenth-century texts indicate that many Qabalists were moving toward belief in reincarnation—or *gilgul* (literally “turning over”).³² The belief, which may reflect Neoplatonic or Gnostic influence, is discussed at more length in the *Zohar*.³³ Reincarnation remained anathema to mainstream Judaism; and, even among the Qabalists, the doctrine was never developed to the level found in Hinduism and Buddhism. Opinions varied among early Qabalists concerning the applicability and extent of reincarnation: whether it applied to everyone or only to the wicked, as an alternative to hell; and how many lifetimes might be permitted.³⁴ Those

who saw reincarnation in a negative light speculated that the souls of the wicked might merit rebirth as a Gentile or even an animal. Certain rabbis speculated on which Old Testament characters might have been incarnations of earlier ones. Some linked Abel with Moses, while others saw a link between Adam, Moses, David and a coming messiah.³⁵

Safed scholar Isaac Luria (1534–1572) hypothesized that all souls are fragments of Adam's and that the fragments inhabit a succession of bodies.³⁶ He appealed to an analogy dating back to the *Bahir*, likening rebirth to donning new clothes. Over time people reach the perfection that was lost in the Fall, where "perfection" means illumination by the *Shekinah*, the immanent Glory of God.

Qabalists never quite abandoned the notion of a "last judgment." Nor did they embrace the highly developed doctrine of reincarnation and karma found in the eastern religions. Importantly, they never lost sight of the moral imperatives of Mosaic Law. In addition to experiencing the outer sephiroth—or perhaps as a result of doing so—the seeker strives to move from the lower to the higher sephiroth, to return to the divine source of all life.

Mediation and Harmony

We speak of bringing pairs of opposites into balance, but what precisely does this mean? Is the objective to produce static equilibrium: a kind of uneasy truce in which the opposites are neutralized? Is it a dynamic equilibrium with cyclical excursions about their median? Or is it new synthesis to which the strengths of the polar opposites are united and given new expression?

German philosopher Georg Wilhelm Friedrich Hegel (1770–1831) observed that currents of philosophical opinion ebbed and flowed throughout the ages, as different schools of thought gained ascendancy for a while, only to decline in influence and be superseded by others. Ungrounded superstition, dogmatic religion, and scientific materialism all had their turns. At times people enjoyed freedom of thought, while at other times they endured censorship and repression. Ages of enlightenment, creativity, idealism, and confidence fol-

lowed dark ages of ignorance, totalitarianism, and disillusionment. Times when technology threatened to destroy the world interspersed times of unjustifiable optimism that it could solve all our problems.

These observations led Hegel to formulate his dialectical theory of history.³⁷ It involves three factors, which he called thesis, antithesis, and synthesis. *Thesis* represents a political, religious, philosophical or social mindset fashionable at a particular time. After it has held sway for a while, a contrasting mindset, *antithesis*, challenges it and attains a position of dominance. Hegel also recognized that the mutual tension between thesis and antithesis occasionally produces creative *synthesis*, a new paradigm. In his words, spirit "is indeed never at rest but always engaged in moving forward." However, it does not necessarily move forward at a uniform rate; long periods of lethargy may be punctuated by spurts of rapid progress. Dramatic change can sometimes occur: "The gradual crumbling that left unaltered the face of the whole is cut short by a *sunburst* which, in one flash, illuminates the features of the new world."³⁸

If the Qabalah provides a static model for examining the pairs of opposites, Hegelian dialectic provides a dynamic model, one which emphasizes the resolution—gradual or explosive—of the opposites into new synthesis. It also brings into sharp focus the struggle and conflict that may be necessary before harmony and synthesis are achieved.

In his discussion of pairs of opposites the Tibetan touches on what we have called the "horizontal" polarities; but more often he focuses on the "vertical" ones lying on the matter–spirit continuum. Tension between pairs of opposites can occur at any level. For example, on the physical plane tension exists between the dense physical and etheric natures. However, conflict is most marked on the sentient ("astral") plane, making it a prime target for the powers of light and darkness. This plane, the Tibetan explains:

with its instability, its storms, its tranquillities, its overwhelming emotional reactions and its pliability, which makes it such a

good agent for the deceptive thought-forming faculties... [I]t is the agent... of deception when manipulated by the Black Lodge, or of aspirational reaction when influenced by the great White Lodge.³⁹

He characterizes the sentient plane as “that whereon... the pull of the great dualities is most potently felt... Light and darkness interact, as do pleasure and pain; good and evil meet and form the playground of the Gods.”⁴⁰ The Tibetan relates pain to imbalance: “Pain is the effect produced when the astral or emotional body is wrongly polarised. Pain is the outcome of failure to balance correctly the pairs of opposites.”⁴¹

The Tibetan frequently likens conflict on the sentient plane to the mythical battle of Kurukshetra, where Arjuna of the *Bhagavad Gita* stood between opposing armies. “[T]he true kurukshetra... is fought out in the astral nature, between the pairs of opposites which are distinctive of our solar system.”⁴² However, the opposing forces can be brought into balance, to good effect:

[T]he secret of liberation lies in the balancing of the forces and the equilibrising of the pairs of opposites. The Path is the narrow line between these pairs which the aspirant finds and treads, turning neither to the right nor to the left... [W]hen a man balances the forces of his own nature, then he can work with the world forces, can preserve the balance and the equilibrium of the energies of the three worlds and so become a co-worker with the Masters of the Wisdom.⁴³

From the sentient plane, the battle moves up to the mental plane where different polarities present themselves.

Through dispassion and the balancing of the pairs of opposites [the disciple] has freed himself from the moods, feelings, longings, desires, and emotional reactions which characterise the life of the average man and has arrived at the point of peace. The devil of pride, the personification of the misused mental nature and the distorted perceptions of the mind, are overcome.⁴⁴

Harmony through Conflict and Love–Wisdom

The Tibetan Master’s teachings on the seven rays made a major contribution to esoteric knowledge. The rays comprise “the totality of

energies which circulate throughout our planetary form.”⁴⁵ Particularly important is the role of the fourth ray of “Harmony through Conflict”—the median of the seven—in resolving pairs of opposites. In the

The fourth ray of Harmony through Conflict is the median ray; but Love-Wisdom is the median aspect of the trinity, and it too plays a special role in the resolution of opposites. The Second Aspect of deity is the origin of all duality, but it is also the force that brings the opposites together.

Tibetan’s words: “The fourth ray is essentially the refiner, the producer of perfection within the form, and the prime manipulator of the energies of God.”⁴⁶ He calls the fourth ray the ray of the seeker and the “ray of struggle.”⁴⁷ Disciples are pulled one way or the other by a variety of forces. On the other hand, the fact that the fourth ray is “the ray which teaches the art of living in order to produce a synthesis of beauty”⁴⁸ should come as no surprise when we recall that beauty and harmony are the qualities of Tiphareth, the sephirah lying at the very center of the Tree of Life (see Figure 1).

The fourth ray of Harmony through Conflict is the median ray; but Love-Wisdom is the median aspect of the trinity, and it too plays a special role in the resolution of opposites. The Second Aspect of deity is the origin of all duality, but it is also the force that brings the opposites together. This duality and resulting mu-

tual attraction manifests in numerous ways, including gender:

I should like here to approach the problem of sex from another angle and point out that it is a basic symbol... of an inward and spiritual reality... the reality of relationship. It is a relationship existing between the basic pairs of opposites—Father-Mother, spirit-matter; between positive and negative; between life and form, and between the great dualities which—when brought together in the cosmic sense—produce the manifested son of God, the cosmic Christ, the conscious sentient universe.⁴⁹

Duality will only be transcended when the created universe passes into pralaya. At that point gender will no longer be a factor. The Tibetan turns to an alchemical symbol to describe this end state:

All that remains is a point of light. This point is conscious, immutable and aware of the two extremes of the divine expression: the sense of individual identity and the sense of universality. These are fused and blended in the ONE. Of this ONE the divine Hermaphrodite is the concrete symbol—the union in one of the pairs of opposites, negative and positive, male and female.⁵⁰

Meanwhile, “Compassion,” the expression of the Second Aspect expressed *par excellence* by the Buddha, “is essentially the right use of the pairs of opposites.”⁵¹ And love, whether it is the love of man and woman or the universal love for humanity, “is the great principle of attraction, of desire, of magnetic pull, and (within our solar system) that principle demonstrates as the attraction and the interplay between the pairs of opposites.”⁵² Chokmah and Binah are eternally united.

Conclusion

Except at the highest levels of the Godhead, duality is inherent in creation. The very word “existence” is derived from the Latin *existere*, which means “to stand apart from.” Duality implies “otherness,” but it is also the basis of consciousness, relationship, and the universal force that seeks to overcome separation.

At levels of reality relevant to the human journey, duality often presents itself in the form of incompatible or conflicting pairs of opposites. It is easy to make a value judgment, identifying one as “good” and the other as “evil.”

However, from a different perspective, pairs of opposites provide opportunities for exploration, for experiencing the consequences of each and learning the importance of balance. Until balance is attained, suffering and other “evils” can be expected.

Philosophical systems as disparate as Buddhism, the Qabalah, Hegel’s dialectic theory, and the teachings of the Tibetan Master provide insights into the pairs of opposites and our responses to them. What emerges is the possibility that, by transcending duality, new harmony and synthesis can be achieved. In the process, consciousness may be raised to a new vantage point from which the opposites can be seen as part of a larger holism. One of the first people to grasp this truth was Giordano Bruno (1548-1600): “[W]e contemplate two principles which are one; two beings which are one; two contraries which are harmonious and the same... [W]e see that contraries do truly concur.”⁵³ The Tibetan tells us that, at the buddhic level, “the plane of essential harmony,” there is no duality, and “the forces are evenly balanced.”⁵⁴

We may feel free to explore the horizontal pairs of opposites, but between the vertical ones there is a preferred direction: “up.” This is the direction of human evolution. Correspondingly, “down” could, with due caution, be labeled “evil.” Distinguishing the horizontal from the vertical polarities may offer a way to reconcile alternative perspectives on good and evil. Interestingly, Theosophist Geoffrey Hodson discusses the role of the “Inverse Sephiroth” in the involutory process of birth in a physical vehicle.⁵⁵ Birth, of course, is only temporarily involutory; the experience of physical existence is not an end in itself but a phase in the long journey that will take us from Malkuth to Kether.

Meanwhile, spirit and matter still need to be brought into harmony, and, as the Greeks understood, the Logos and the soul perform this role. And the Qabalists are quick to remind us

that the material world is not evil but is the realm of the Shekinah, the immanent presence of God.

-
- ¹ This article was completed before its author became aware of the existence of Dr. Assagioli's article included in this issue.
- ² *Luke 22:31* (KJV)
- ³ *1 Corinthians 7:5*.
- ⁴ *2 Corinthians 11:13-15*.
- ⁵ The sephirah were first identified in the *Sepher Yetzirah* that may date to the first or second century CE. For an extensive commentary see: Aryeh Kaplan. *Sefer Yetzirah: the Book of Creation*. Weiser, 1977.
- ⁶ *Zohar. 1 Bereshit, 1:53a*. (Transl: Daniel C. Matt.) Stanford Univ. Press, 2004, p. 294.
- ⁷ Gershom Scholem. *On the Mystical Shape of the Godhead*. Schocken, 1991, pp. 59ff.
- ⁸ Quoted in: Alice A. Bailey. *A Treatise on Cosmic Fire*. Lucis, 1925, p. 835fn.
- ⁹ Alice A. Bailey. *Externalisation of the Hierarchy*. Lucis, 1957, p. 688.
- ¹⁰ Alice A. Bailey. *Esoteric Healing*. Lucis, 1953, pp. 666.
- ¹¹ Bailey. *Externalisation of the Hierarchy*, p. 425.
- ¹² *Ibid*, p. 425.
- ¹³ *Revelation 20:1-3*.
- ¹⁴ Thomas Aquinas. *Compendium theologiae*, ch. 142. (Transl: Cyril Vollert.) Sophia Institute Press, 1273/1993, p. 159.
- ¹⁵ Gottfried W. von Leibniz. "Essay on the Theodicy and Goodness of God, the Liberty of Man, and the Origin of Evil," 1710.
- ¹⁶ John Fideler. *Jesus Christ, Sun of God*. Quest, 1993. See also: John Nash. "Plato, a Forerunner." *The Beacon*, July/August 2004, pp. 18-24; *The Soul and Its Destiny*. AuthorHouse, 2004, pp. 124ff.
- ¹⁷ Plato. *Phaedo*, 66B, 67A. (Transl: G. M. A. Grube.) *Plato: Five Dialogues*. Hackett, 1981.
- ¹⁸ See for example: Bertrand Russell. *History of Western Philosophy*. Simon & Schuster, 1945, pp. 252ff.
- ¹⁹ New Thought is generally traced to the work of the New England idealist Phineas Parkhurst Quimby (1802–1866)
- ²⁰ See for example: Arthur E. Waite. *The Holy Kabbalah*. Citadel, (undated, c. 1910); Dion Fortune. *The Mystical Qabalah*. Weiser, 1935, 1998; Leonora Leet. *Secret Doctrine of the Kabbalah*. Inner Traditions, 1999.
- ²¹ The literal translations of the sephirothic names are given for reference; however, they fail to capture the richness of the inner meanings. The Hebrew names are greatly to be preferred.
- ²² Alan Greenspan. Speech. American Enterprise Institute for Public Policy Research. Washington, D.C. December 5, 1996.
- ²³ Alice A. Bailey. *Treatise on White Magic*. Lucis, 1934, p. 484.
- ²⁴ The refining process can be depicted as either chemical or alchemical.
- ²⁵ *Zohar. 2 Bereshit, A :10*. Worldwide Zohar Project.
- ²⁶ Alice A. Bailey. *Discipleship in the New Age*, II. Lucis, 1955, p. 85.
- ²⁷ Bailey. *Externalisation of the Hierarchy*, p. 423.
- ²⁸ Augustine of Hippo. *Reply to Faustus*, XXII-27. (Ed: Philip Schaff.) Nicene & Post-Nicene Fathers, Series I Vol. IV.
- ²⁹ Barry M. Goldwater. Acceptance speech. Republican National Convention. San Francisco, July 17, 1964.
- ³⁰ The Buddha. *The Book of Kindred Sayings*, V. (Transl: F. L. Woodward.) See: Gard. *Buddhism*, p. 128. See also: Moses Maimonides. *Mishneh Torah*. Book 1, "Ethical Ideas," Ch. 1. (Transl: Philip Birnbaum.) Hebrew Publ. Co., 1944, pp. 11-12; John of the Cross. *Dark Night of the Soul*. Image, 1959, p. 54.
- ³¹ Carl G. Jung. *The Archetypes and the Collective Unconscious*. Princeton, 1959. See also: Marie-Loise von Franz. "The Process of Individuation." *Man and His Symbols* (Carl Jung, ed.). Dell, 1964, pp. 171ff.
- ³² Verses 121-122 of the *Sepher ha-Bahir* can be interpreted as disclosing belief in reincarnation. See for example: The *Bahir* (Transl: Aryeh Kaplan). Weiser, 1998, p. 46.
- ³³ *Zohar*, 10. *Parashat Mishpatim*. This chapter of the *Zohar* is attributed to an old sage named Saba.
- ³⁴ Scholem. *On the Mystical Shape of the Godhead*, pp. 207-212.
- ³⁵ *Ibid*, pp. 212-216.
- ³⁶ Isaac Luria & Chaim Vital. *Shaar ha-Gilgulim*. (Transl: Yitzchal bar Chaim.) Thirty Seven Books, 2003.
- ³⁷ Georg W. F. Hegel. *Phenomenology of Spirit*. (Transl: A. V. Miller). Oxford Univ. Press, 1807/1977.
- ³⁸ *Ibid*, p. 6-7. Emphasis added.
- ³⁹ Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, p. 674.
- ⁴⁰ Bailey. *Treatise on White Magic*, p. 225.
- ⁴¹ Alice A. Bailey. *Light of the Soul*. Lucis, 1927, p. 71.

- ⁴² Alice A. Bailey. *Glamour: A World Problem*. Lucis, 1950, p. 87.
- ⁴³ Bailey. *Treatise on White Magic*, p. 225.
- ⁴⁴ Bailey. *Light of the Soul*, p. xiv.
- ⁴⁵ Alice A. Bailey. *Esoteric Healing*. Lucis, 1953, p. 695.
- ⁴⁶ Alice A. Bailey. *Esoteric Psychology*, I. Lucis, 1936, p. 50.
- ⁴⁷ *Ibid*, p. 206.
- ⁴⁸ Alice A. Bailey. *Destiny of the Nations*. Lucis, 1949, p. 143.
- ⁴⁹ Bailey. *Esoteric Psychology*, I, p. 285.
- ⁵⁰ Bailey. *The Rays and The Initiations*, pp. 105-106. Emphasis in original.
- ⁵¹ Alice A. Bailey. *Discipleship in the New Age*, II. Lucis, 1955, p. 661.
- ⁵² Bailey. *Esoteric Psychology*, I, p. 336.
- ⁵³ Giordano Bruno. *De la causa, principio et uno*. Quoted in: Tobias Churton. *The Gnostics*. Barnes & Noble, 1987, p. 127.
- ⁵⁴ Bailey. *Treatise on Cosmic Fire*, p. 660.
- ⁵⁵ Geoffrey Hodson. *The Kingdom of the Gods*. Theosophical Publishing House, 1952, pp. 173, 242.

The Black Hole God

Bruce Lyon

Summary

This article investigates the significance of the “heaven symbols” that centralise our collective psychology with particular reference to the relatively recent discovery of black holes at the centre of this and other galaxies. The author proposes that a black hole, sun and planet are outer objective correspondences to the subjective psycho-spiritual identities known as monad, soul and personality. He concludes that the sun or soul is no longer a powerful enough symbol to serve as a synthesising focus for planetary life in the Aquarian Age and explores ways that the emergence of the monadic or spirit aspect, associated with Shamballa, maybe reshaping key areas of our global consciousness.

The history of human culture tells us that whatever symbol we place in the centre of our collective imagination reflects itself through all levels of civilization—our religious, political, social, educational and economic structures.

Proposed Model

The history of human culture tells us that whatever symbol we place in the centre of our collective imagination reflects itself through all levels of civilization—our religious, political, social, educational and economic structures. Naturally enough, the cosmos has been a primary source of our “heaven symbols” and we can trace the development of human consciousness by paying attention to which of the ‘heavenly bodies’ captures our attention and centralises our society. When the moon is dominant in our psyche we have the emotional and psychic life ruling with its emphasis on the physical and astral body. When the planets are the dominant focus we have the pantheistic traditions and pay attention to the different qualities of the personality.

Earth or Gaia-centered consciousness could be said to be culminating on the planet currently as the mass consciousness of humanity is integrating as a “personality.” The vision of Earth from space was a powerful unifying symbol.

The sun is the centre of many of the monotheistic traditions and represents the dominant central symbol for advanced humanity over the last several thousand years of evolution. It is the symbol of the soul, the Christ life, and is the central motif for the Piscean Age. The sun is the source of light and love, the epitome of

the saviour and of self-consciousness. It is Leo, and allows man to say ‘I am’ first as a personality and then as a soul.

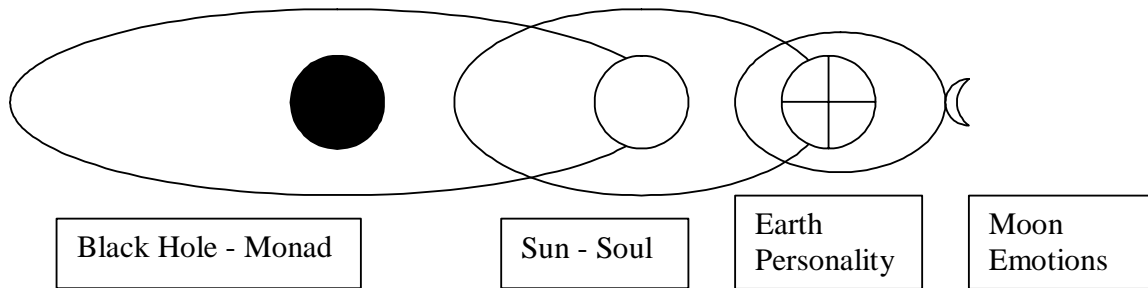
There are two relatively recent events that are bringing a new

centralising symbol to the imagination of humanity. The first is the journey out of the solar system by the Voyager spacecraft. The twin Voyager 1 and 2 spacecraft are currently passing through the heliosphere and symbolise the extension of human consciousness beyond the ring-pass-not of the sun in the same way that the launch of the Sputnik in 1957 symbolised the release of human consciousness from the planet. The second event is the postulation of

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* has just been released. For more information see the author’s website: www.shamballaschool.org

Figure 1. Earth, Sun and Black Hole and Their Psychological Equivalents



“black holes” and the discovery that a black hole forms the central hub of our Milky Way galaxy and indeed, in all probability, of all galaxies.

At the start of the Aquarian Age we have a new symbol which is in many ways the opposite of the Leonian Sun. The Sun is a source of light, of consciousness, of order. The black hole is darkness, the unknowable, chaos. It is the contention of this paper that the symbol of the black hole coming into the human psyche is the outer equivalence of the monad or spirit aspect, just as the sun relates to the soul. In the Aquarian Age the main spiritual task is not the relating of soul and personality but of monad and personality via the soul. The three major symbols of Earth, the sun and the black hole can be meaningfully equated to these three levels of “self,” each at the centre of its respective orbiting attendants (Figure 1).

Or expressed another way familiar to esotericists—the personality is four-fold, the soul is three-fold and the monad is singular, corresponding to the singularity at the core of a black hole (Figure 2).

The sun is thus a “light” between two “darks”—the darkness of matter and the darkness of pure spirit. It is matter itself which is consumed in the heart of a star, and it is light that is consumed within the heart of a black hole. Light cannot escape the gravitational pull once the event horizon is crossed. Light is the symbol of consciousness, and as we know, consciousness is dual, requiring subject and

object. Spirit is non-dual and when the 'Life' which lies beyond consciousness is entered, consciousness as we know it—“soular” consciousness—is no longer experienced. The identity or ahamkaric principle is dissolved in emptiness or *sunyata*.

Figure 2. Unity, Triplicity and Quaternity.

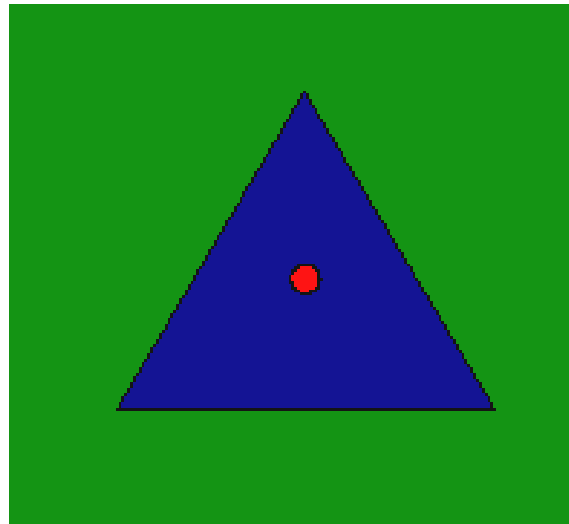


Table 1 and Figure 3 depict the relationships I am proposing between the physical plane and the physical manifestation of members of the cosmic family—planets, suns and black holes.

We know our sun is manifesting on the fourth ether and that science is gradually penetrating into what lies behind light. I suggest that a

black hole is a manifestation of second-etheric matter generated out of the first-ether akashic sea of black hole / white hole energetic substrata.

A planetary logos eventually becomes a solar logos. A solar logos eventually becomes a cosmic logos (with intervening levels of constellational logoi). We see this reflected in the physical plane. If Jupiter was larger it would have become a sun. If a star is of great enough mass it will end its life as a black hole.

Table 1. Cosmic Entities, Planes and Subplanes

Subplane	Plane	Entity
First ether	Logoic	Universal akasha
Second ether	Monadic	Black hole
Third ether	Atmic	Sun (third order) Supernova—black hole
Fourth ether	Buddhic	Sun (fourth order)
Gaseous	Mental	Planet—e.g., Venus Sun (fifth order)
Liquid	Astral	Planet—e.g., Earth
Physical	Physical	Planet—e.g., Mars

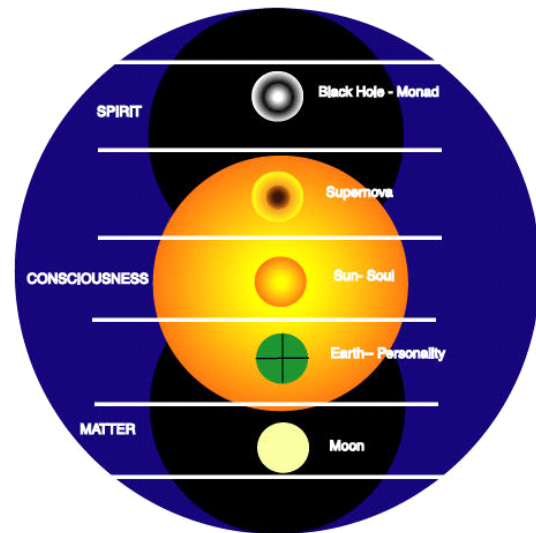
While these are correspondences relating to the physical plane they naturally reflect the realities of the cosmic physical plane. The higher antahkarana represents the relationship between soul and monad, Hierarchy and Shamballa. The number of Shamballa is 24, revealing the link between the second or monadic plane and the fourth or buddhic.

Formula V is given in *Discipleship in the New Age II*. “THE SUN... BLACK... AN-TAHKARANA.” This formula is linked to revelation of the Will and to Shamballa.¹

When the higher antahkarana is constructed we have the potential to circulate energy between the triangle of monad, soul and personality in a way that reveals a fourth energy or “saving force.”

Accepting for a moment that the black hole is a symbol of the monad we might ask how this symbol reveals itself in the coming Aquarian civilization. The keynote of spirit or the monadic aspect is *synthesis*. Synthesis is not fusion. Fusion or unity belongs at the level of consciousness or soul—its outer symbol is the field of light that constitutes a galaxy. The many suns share a common “consciousness.” This consciousness or light does not penetrate however, into the lower levels of matter which is in the process of becoming “solarised,” nor does it penetrate into the higher levels of spirit—the black hole. Thus consciousness cannot be the origin of synthesis but only a field for its revelation. True synthesis is based on the realisation of an “already present” principle that lies at the core of differentiated expression.

Figure 3. The One Life



For example a planet such as Earth does not need to become a sun in order to circle the black hole—it just needs solar consciousness in order to “realize” the fact that it is already doing so. “Jesus saith... no man cometh unto the Father, but by me.”² That no man comes to the Father' except through the Son or “sun” is true of man's consciousness. Of course he is already related to the Father aspect because spirit is the very source or unrevealed origin of

his existence. The *sutratma*, or “life thread,” is already present in everyone. Not everyone has built the antahkarana, however, and become cognizant of this fact.

Constellations, suns, planets, moons, comets, asteroids etc are all present within the form of a galaxy. They are differentiated expressions of the life of that galaxy. Within human society there is a similar differentiation. All individuals are souls (suns) but not all are expressing their solar nature. Similarly groups and organisations are functioning at different levels within the planetary human organism. How do we develop an integral context for human society that encompasses all levels of expression?

It could be said that human consciousness on Earth is currently undergoing a transition from personality-centered to soul-centred structures. From the perspective of the consciousness of a disciple this creates a “battle” between these two forms of expression, symbolised by the war between the Black Lodge and the White Lodge—the forces of materialism and the forces of light. A disciple is an intimate part of this conflict because it is being waged in the core of his own consciousness. From a higher perspective however, once victory is achieved, the forces of light and dark are seen as dual aspects of a single energy system. The aim of the monad is to fuse the soul and personality at the Third Initiation so that the central Life principle can express through both.

Unsolarised personality-centered structures tend to marginalise and exclude soul values and impulses, as we well know. Uninformed soul-based structures can also tend to exclude the instinctual and unconscious impulses of the lower personality. We see the latter in the sometimes naïve and utopian expressions of individuals and groups during this cuspal time that can exclude or be unaware of the very real forces driving man's lower nature. The soul is not able to fully control the lower aspects of the personality until it is anchored in the base chakra.

Spirit or “Life-based” structures have therefore to include all levels of expression—superconscious, conscious and unconscious—if a true synthesis is to be expressed in the many fields

of human experience. Let's take this analogy into some of those fields:

Politics

Personality-centered systems—survival or form-based, assertion of self interest.

Soul-centered systems—values-based, assertion of group interest or common good.

Monad-centered systems—Life-based, assertion of synthesis.

One of the main themes in planetary politics is the movement towards global governance and international law. One of the main hindrances is the seemingly conflicting interests of different sectors within the global group of nations. There is a struggle to accommodate the different perspectives of the so-called “developed nations” and the developing nations as well as the inequalities in economic and other resources. In addition there are fears of the loss of individual sovereignty to a global body and the various formations of intermediate groupings based largely on regional economics. The power of the United Nations is diminished by its need to find a consensus between different perspectives, as well as its lack of judicial power in international law to implement decisions. A personality-based UN would result in world domination by the self interest of the most powerful nations. A soul-based UN requires the sharing of a set of common values and the spirit of goodwill by those involved. This is not yet evident, nor is it likely to be so in the foreseeable future.

A monad-centered UN would recognise that nations are at different levels of development. It would include all nations in its General Assembly, recognising the inherent sharing of the Life principle. It would also have a differentiated Council made up of those nations demonstrating as souls. These nations would have increased powers in the global decision-making process, based on their demonstration of soul principles at work in their national expression (however those powers could not be used to promote self interest). These nations would also have increased responsibilities, including economic ones, to the community of nations. This inner group would have at its

core both a set of principles (that were unanimously agreed upon as serving the whole) as well as a living dynamic relationship with spirit. This centre or “Black Hole God” would not be limited by any outer idea or thought-form, but recognised as a living presence, the inspiring principle underlying the planetary life expression.

Religion

Within the religious field we are also seeing the forces of unification at work, but the spirit of synthesis is only beginning to be felt. There are now numerous umbrella organisations which seek to relate the different traditions with each other and attempt to find common ground between their teachings. These organisations could be equated with constellations.

They are bridges of light and understanding between 'suns', or the solarised causal bodies of the great lights of human religions. Rather than one 'sun' trying to absorb all the others, they are beginning to recognise and respect each other's “sunship.” The

Cosmic Christ is being recognised, not as one large sun but like the light of the galaxy itself, containing within its aura numerous solar manifestations. There is a similar growing recognition of the distinct strengths of different pathways, and with the spread of religious tolerance individual human beings are able to respond more freely to the different teachings as they meet the need and particular stage of their own soul development. The New World Religion will no doubt arise out of the response by individuals and groups within all pathways to the synthetic core of them all. There may be attempted articulations of the core, but it will surely be the livingness of God by whatever name or ideation, that draws humanity into a united rhythmic response to that Presence which pervades all manifestation. For true synthesis to be present it must of

The synthesis of humanity cannot be achieved through consciousness alone. The soul is not enough and the sun is not a sufficiently potent symbol on its own, to draw our global imagination towards its destiny.

course include all those who do not believe in a God at all, and even actively oppose such an idea. It is not therefore a case of finding a new more inclusive consciousness for religious experience but the recognition of what lies behind and produces both consciousness and form.

Education

When the “sun” is the centralising principle of politics we have the phenomenon of the 'sun-king' or beneficent ruler. In education we have the Christ- or soul-principle as the great teacher. The sun has planets, the teacher has students or disciples. When the development of consciousness is the goal, as it is in this system, then the most developed embodiment of consciousness in the system is revered. When

the predominant consciousness is personality-centered, then those with some soul infusion are the teachers.

When the predominant consciousness is becoming more soul-based, as is increasingly the case on the planet, then it is those souls who are able to draw on the power of

the monad that are required. In the new schools it will be the linking of the monad with the personality that will be the goal, and not so much the building of the lower antahkarana between personality and soul.

In esoteric teaching the focus upon Hierarchy and the Christ is being extended to a growing realisation and relationship with Shamballa and the Lord of the World, Sanat Kumara. Once again this is not so much of a realisation in consciousness, but of that which lies behind consciousness. The words of the ancient mantram of the *Gayatri*: “unveil to us the face of the true spiritual sun hidden by a disk of golden light,” may have reference to the monad, and an outer correspondence to the discovery of the black hole.

It is the Life principle that is present in both teacher and student that holds them both in a

greater orbit around a central synthetic principle. With the advent of more and more advanced souls into the planetary life, many educators are under great pressure, as is the education system in general. Some students are being driven not so much by the “will to knowledge” or even the “will to love” but by the “will to life” and Life more abundant. They cause trouble within the ordered “light filled” world of consciousness evolution. Some classes seem more a demonstration of chaos theory and the uncertainty principle than they do of ordered Newtonian physics.

Education is finding a new “strange attractor” or centralising energy, that goes beyond the acquisition of knowledge and skills. It requires the development of the capacity to live in not knowing—in joyful relationship to the great mystery amid the explosion of information and knowledge that has been the hallmark of the twentieth century. So much information is available that the value of the intellect is being surpassed by the value of the intuition and its ability to acquire 'at will' what the livingness of the moment requires.

Business, Economics & Environment

With the advent of advanced information technology and the “etherealisation” of money from the gold standard, through paper, to digital credit, there is a peculiar phenomena occurring on the planet: No-one is in control. Economists are talking about a seemingly self-organising principle around an empty centre. The central banks and the World Bank still have an influence on the global economy, but vast sums are washing throughout the globe with little that any organisation can do in an ultimate sense. There are still of course the outer assets like property and minerals, however “assets” are increasingly hard to define. There is intellectual property such as brand names. There are sharemarkets based on future performance of companies—futures markets based on share markets, and options markets based on futures markets. Our perception of where wealth comes from is shifting ever higher from things to ideas, and will eventually make the journey out of the planetary “body”

altogether into the planetary etheric. The solar angel is the source of wealth and value. The world soul is the true source of wealth; and when the world's money supply comes under “the jurisdiction of the Christ”³ that wealth will be used in accordance with Shamballic purpose. Rather than pouring our money into the 'black hole' of the desire body it will come under the direct influence of the 'black hole' of the monad. The physical plane is the most distant from the logocic, and the Seventh Ray is bringing the “highest into the lowest.” It could be said that humanity has a relatively enlightened mind, an opening heart, but a wallet that still requires prising open. This is why the Externalisation of the Hierarchy on to the physical plane will not occur until humanity has learned to share its economic resources wisely. The two processes are intimately interlinked.

The forces of globalisation and the state of the earth's environment are forcing a crisis where even the Third Aspect is coming to realise that there is really no such thing as separated self interest. The Christ returns with a sword, and the awakening of Humanity as a third divine centre through crisis could be said to be one of the results of the direct impact of Shamballic energy into that centre.

Human consciousness, even Hierarchical consciousness, is not enough to bring a solution. Consciousness itself is caught between two “darks”—the down-pouring “dark light” from the crown chakra of Shamballa and the upwelling Plutonic fires from our unconscious base chakra as our planetary survival is threatened. The resulting galvanisation of the world soul is a planet-wide initiation.

Conclusion

The synthesis of humanity cannot be achieved through consciousness alone. The soul is not enough and the sun is not a sufficiently potent symbol on its own, to draw our global imagination towards its destiny.

As we enter the Aquarian Age we are opening to a new realisation and exploration of that which holds six billion human souls in orbit around it—the “unknown, unseen and unheard” purpose of our Planetary Logos.⁴ It is

not up to us to come together and decide what this purpose is, but to have it revealed to us.

The planet Earth journeyed on its annual path around the sun and its 250 million year orbit around the black hole at the galactic centre long before humans gazed up at the stars. It continued to do so when we thought the Earth was flat. It continued to do so when Copernicus was promoting his “heresy” that the Earth revolved around the sun; and will continue to do so when mankind is long gone from the surface of the planet. We do not create reality with our consciousness, but we can grow to the point that reality is able to reveal itself to us. As with the physical realities, so with the spiritual. Our journey is from the darkness of ignorance into the light of knowledge; but there is a greater darkness—the darkness of the “not-knowing” that comes after knowing and not before. The doorway to this greater darkness is on the third subplane of the atmic plane where the ashram of the Master Morya “adds darkness unto light so that the stars appear.”⁵ So to conclude one might say the personality thinks it is Something, the soul knows itself to be the *Sun-thing* but the monad IS *No-thing*. Or in the words of the well known American philosopher W V Quine when asked his view on modern philosophy “I really have Nothing to add.”⁶

¹ Alice A. Bailey. *Discipleship in the New Age* II. Lucis Publishing Company, New York, 1955, pp.320-1.

² *John* 14:6

³ Bailey. *Discipleship in the New Age* II, p.231.

⁴ Alice A. Bailey. *The Rays and The Initiations*. Lucis Publishing Company, New York, 1960, p.241.

⁵ Bailey. *The Rays and The Initiations*, p.170.

⁶ W. V. Quine on philosophy in the twentieth century, as reported by Sarah Boxer in the *New York Times*, August 15, 1998.

An Historical Perspective on Law and Its Spiritual Impact on Human Consciousness

Charles M. DeMotte

Summary

Esoterically, the creative hierarchies that comprise existence as we know it are organized along hylozoic lines in accordance with law. What this means is that law is in effect the impact of a greater life on lesser lives within the sphere of its corporate being. Hence planetary existence is subject to many causal influences which determine and structure life as we know it. To gain a deeper understanding of how these many lives, embodied in law, affect the world in which we live, move, and have our being, it is necessary to study law both exoterically and esoterically from an historical perspective. Whereas humanity for many aeons has been at the mercy of cosmic, systemic, and planetary laws, we are now moving into a phase where many are learning to cooperate with these laws and are thus working to liberate humanity. The thread of civil liberties and human rights, which has become more pronounced in recent years, is evidence of our cooperation with greater beings on the inner planes and the laws that manifest through them.¹

Introduction

Students of the Ageless Wisdom soon learn that there are certain concepts: life, energy, will, substance, purpose, mind, light, fire, etc. that are so comprehensive they can be used almost interchangeably to discuss divinity in its various manifestations. Law is another of these terms. As always, our knowledge of such ideas must start with definitions. The Tibetan master Djwahl Khul offers a number of definitions pertaining to law throughout his books. In *A Treatise on White Magic*, for instance, we learn that “a law presupposes a superior being who, gifted with purpose, and aided by intelligence, is so coordinating his

forces that a plan is being sequentially and steadily matured.”²

We are further told that law is but the working out of the purposes of these all-embracing lives, their impulses and their plans.³ What is law, my brother?” the Tibetan posits again, but “the imposition (upon both the lesser and the more important) of the will and purpose of that which is superlatively great.”⁴

These definitions provide us with much food for thought. On one hand, a law is the effect brought about by the impact of a greater life on a lesser life. Secondly, from the angle of the macrocosm, law expresses the energy of a life, which brings into manifestation some aspect of divine intention, embodying the essential purpose of the logos. Finally, law as a conveyor of Logos purpose is effected by the active energy of the will. The synthetic and holding power of the will enables the purpose, emanating from the council chamber at Shamballa, to be implemented and externalized in the sequential realms of time and space as the Plan. The purifying, destroying, and organizing energies of will, galvanize and direct divine purpose as ideas on the mental plane in the form of thought. In much the same way that ideas structure and condition thought, law, from the standpoint of divinity as an agent of the will, is inexorable and undeviating and hence cannot be changed or altered.

Far from being fixed or monolithic, laws are many and varied and are manifestations of life

About the Author

Charles DeMotte, Ph.D., is a retired professor of history from Empire State College in New York. He has written a book: *The Inner Side of History* and has contributed numerous articles on historical and esoteric subjects.

intentions on the many graded planes of cosmic, systemic, and planetary existence. The magnitude of law stretches our imagination beyond the point of comprehension. Three cosmic laws: The Law of Synthesis, the Law of Attraction, and the Law of Economy rule the myriad lives in the universe whose emanations diversify and give form to numerous other laws. Subsidiary to these three major laws are seven systemic laws, which govern each of the seven planes of the solar system and are expressed through their various cycles by means of the seven ray lords in accordance with the law of periodicity.

The planetary laws regulate all aspects of life in the lower three kingdoms. These laws are usually referred to as the Laws of Nature. Throughout the entire system, the Law of Cause and Effect (or Karma) holds true. This law is in essence the expression of divine justice. Within the sphere of human activity, what passes for law is a set of rules (of greater or lesser importance) which are of limited duration and, unlike the divine nature of law so defined can be readily changed.

Clearly, the evolutionary unfolding of such laws has had the effect of greatly curtailing human freewill. In terms of humanity, the impact of law on all levels has an inverse relationship to human consciousness. Throughout history, man has responded passively to the imposition of laws deemed to be beyond his control. In response laws (rules) were created and institutions established, which were designed to be, as far as human consciousness at any given point in history would permit, a mirror image of these higher laws. Gradually, over the vicissitudes of many centuries human consciousness, as a spark of the Logos, began to become aware of its divine right. Logically, it follows that if humanity (individually and collectively) is an infinitesimal speck in the life of the Logos then the will and purpose of the Logos must be ours as well. The notion of divine right has gradually come to mean civil rights and human rights in the modern context. As humanity experiences greater liberation and freedom through aligning and fusing its purpose with divine will and intent, it begins to work with law. Eventually, it is man's purpose

to become the law, although this is at a very advanced stage. Having established the contextual environment, my intent is now to explore the interplay of human law and consciousness within the scope of planetary history.

Evolution of Law in Ancient History

The appearance of laws and rules in the affairs of humanity, so we are told, date from the time of human individualization in Lemuria eighteen million years ago when infant humanity, insensitive to thought and any sense of purpose, came under the direct governance of the Hierarchy. Likewise, so we are told, Masonry was implanted into planetary existence by the Hierarchy, and it has been Masonry, the custodian of the law and the home of the mysteries, which has provided the subjective blueprint in raising the temple of humanity. Herein lies an important point. History must be read both objectively and subjectively, so that law in its operative form is but the outer manifestation of a subjective inner reality.

We might speculate that governance during the embryonic aeons of human evolution was imposed by means of ritualized activity through the use of the law of rhythm. Lemurian man, conscious only at the level of his physical senses, was the recipient of various forms of Hatha yoga, used to stimulate and develop his physical vehicles. As the Lemurian Age gave way to the Atlantean root race, new techniques and methods were employed. Bhakti yoga or the yoga of devotion was initiated for the training of aspirants. In time the use of ceremonials was incorporated into the training so as to carry on Hierarchical work on earth. The schools that sprang up around this work, formed from the remnants of certain Atlantean groups, and provided the basis for modern Masonic movements.⁵

With the emergence of the fifth root race, the Aryan race, about a million years ago, man gradually started to develop his mental faculties. Even as late as five thousand years ago, with the dawning of recorded history, law and government was still in the hands of the elder brothers of humanity, all of whom were con-

sidered to be partially or fully divine. Examples include the “Sage Kings” of China, the Pharaohs of Ancient Egypt, and the Priest-Kings of Mesopotamia.

While initially law drew its inspiration and power from the words of these exalted beings, it contained the seeds of human freedom and liberation. The idea of equality between master and servant, or slave could be found in the most ancient law code of Kish, dating from around 2,400 BCE.⁶ Ancient laws of the Manu divided men into four categories, or castes, each with their own rights and duties. Mosaic Law introduced the principle of universalism by declaring that there should be one law for all people within a given society.⁷

Art historian Sir Kenneth Clark noted that there have been times in history when “man has made a leap forward that would have been considered unthinkable under ordinary evolutionary conditions.”⁸ The appearance of early Near Eastern Empires, around 3,000 BCE, was one such period. Another high point of civilization occurred with the flowering of intellectual life in ancient Greece and elsewhere. These pivotal epochs marked an important expansion of human consciousness. The emergence of the Ionian philosophic schools in 6th century Greece indicated a shift in perception from a view of the universe directed by some god or spirit, to one in which the universe was seen as lawful and therefore intelligible. Hence, man was conceived as being ruled by the Laws of Nature. The great contribution of the Greeks was to define and make sense of these impersonal, uniform, necessary, and hopefully, just laws.⁹

Plato, writing a few centuries later believed that law was of divine origin and it was man’s

function to discover its true rules. According to Plato, laws were intended to promote the good and to make men happy. He thought that the well being of the individual was inseparable from the community and that the precise end of law was the achievement of group unity.¹⁰ In the words of the Tibetan, Plato was one of the great teaching avatars who has molded human minds down through the ages.

We can observe in the philosophy of Plato a distillation of Greek experience and wisdom,

by which man-made law was regarded as the art of adjusting human conduct to the laws of the natural world. It was the sixth century lawgiver, Solon, who conceived of the idea that law should make free men free within their polis, or community. This ideal was partially realized in fifth century Athens, which epitomized the high point of Greek cultural achievement.

One might conjecture that what made Greek thinking with respect to law so historically important was that it created an alignment of continuity between human thought and divine intent. It was the early Greek theorists who sought to find law or norms of conduct in the traditions and rites of a remote ancestral past.¹¹ The notion of law as custom, or tradition, formed the basis for what would eventually be seen as inherent rights. Customary practices were synthesized into good laws by a wise leader in conformity to Natural Law. We might further hypothesize that they were conditioned by the subtle patterned emanations created on the etheric plane by the ritualized work of the Greek mystery schools, of which the Pythagorean school was the most evident. In so doing, a temporary connection was established, by which an aspect of the Plan with respect to law could be realized. The mental link manifested and dis-

Even as late as five thousand years ago, with the dawning of recorded history, law and government was still in the hands of the elder brothers of humanity, all of whom were considered to be partially or fully divine. Examples include the “Sage Kings” of China, the Pharaohs of Ancient Egypt, and the Priest-Kings of Mesopotamia.

seminated through Greek thought and culture was one of the threads of light that has been woven through the fabric of western culture.

The alignment of human law with natural law, as we have seen, was one of the important achievements of the Greeks. Five hundred years later a further dispensation took place with the overshadowing of the Master Jesus by the Christ. When Jesus reportedly said, "I am not come to destroy (*the law*), but to fulfil it," (Matthew 5:17) what he was referring to was a new teaching based on a full-blown concept of the Law of Love, which is the fundamental law of our solar system. The Law of Love functions on all planes and serves as the impelling motive for manifestation, the impetus for regulation and ordered sequence, and the force that disrupts and shatters old forms so new ones may emerge.¹² Hence it is the law that governs the right use of form.

From the standpoint of those on the inner planes, this new teaching of love was intended to bring to fruition and synthesize the Natural Law of the Greeks and the ethical Mosaic Law of the tribal Jews. In so doing a bridge would be created linking humanity to the Hierarchy and providing a basis for a further revelation of divine will at a later date. The gradual subordination of Christ's teaching over the course of three centuries due to the institutional control of the Christian Church through its takeover of the Roman Empire, coupled with the deification of the Christ, temporarily derailed the possible integration of human, planetary, and systemic forms of law

In the words of one eminent historian, "what has served to establish as a reality in the human mind" of western man has been thought-forms emanating from the Roman Empire, the papacy, and from Athens.¹³ Greek conceptions of law had a direct impact on that which would become Roman law. The twelve tables of law, which formed the legal basis of the Roman Republic, were derived from its contact with the Hellenistic world. Roman law was also fed by the more vengeful and draconian tribal laws of those peoples who came within the sphere of Rome. With the addition of a vast amount of statute law, expounded by jurists and magistrates, Roman law became heavily aggregated

and materialized. Constant codification, most particularly the Justinian digest, created a body of legal thought that penetrated into every aspect of human affairs. It was on the foundation of Roman law that Canon law, the law of the Roman Catholic Church, was based.

Conceptual Foundation of Rights

The next historical epoch when, to use Kenneth Clark's phrase, the earth seemed to grow "warmer and more radioactive" occurred during the 12th century CE.¹⁴ In every branch of life there was an outburst of energy which saw the emergence of dominant political leaders in church and state, the growth of towns and centers of learning, and the infusion of new ideas into Europe, thanks largely to the Crusades. The most important legal and constitutional event of this period was the signing of Magna Carta in 1215. As with all great historical changes, Magna Carta emerged from a crisis, sparked by a revolt of the English feudal barons against their overlord, King John for a variety of reasons. Led by Archbishop Stephen Langton and a group of magnates, many of whom, so we are told, were Knights Templars, they forced the king to agree to a number of provisions, which have formed the basis of our modern conception of civil liberties and the rule of law.¹⁵

The Templar connection is interesting. We know from a number of sources that the Knights Templars went to Jerusalem during one of the Crusades in 1119 to excavate for the secret scrolls of Qum'ran under the demolished Temple of Herod. The recovery of these scrolls and the keys contained therein perhaps formed the basis of the order's emergent power and also, speculatively, contained secret knowledge of the inner workings of energies and forces, and of law. The importance of Magna Carta is that it gave sanction to customary rights and liberties and, provided legal precedents for the further extension and re-statement of human rights.

These rights would be tested in 17th century England, provoked by the waning sixth ray and the emergence of the seventh ray into manifestation, when claims to absolute royal authority

challenged the constitutional rights of freeborn Englishmen. The lineage of the “divine right of kings” as we have seen is ages old and was given impetus by the emergence of the twin pillars of church and state.

The church, in particular, after having made Christianity in its own image, grew in power and authority from the 12th century and became essentially a totalitarian society, using Canon Law through the Inquisition to ruthlessly suppress and destroy all opposition. In the wake of the Counter-Reformation of the mid-16th century the Jesuit order was created, which worked insidiously to subvert and take over all groups and institutions it considered heretical. Likewise, the power of the state, which vastly increased its size and authority during the sixteenth century, used its bureaucracy and taxing powers to grab more territory and engage in costlier and more devastating wars.

The seventeenth century constitutional crisis precipitated the English Civil War, leading temporarily to the overthrow of royal power. The tension between the divine right of kings and the incipient divine right of the people, under the Piscean law of Cleavages came to a head in 1689 when the King was forced to finally accept a Bill of Rights. These rights placed the king under the rule of law and gave power to a representative parliamentary body to meet openly and regularly, to raise taxes, and, among other things, to veto royal decisions. The Bill of Rights also reasserted the fundamental liberties, articulated in Magna Carta, of habeas corpus and the rights of the accused, which were missing from the more authoritarian states of Catholic Europe. The so-called “Glorious Revolution” opened the door to a wave of new theories about liberty, constitutional rights, and Natural Law.

An important change in the intellectual climate was occurring simultaneously, brought on by what came to be called the Scientific Revolution. At the heart of this “revolution” was a shift from the static earth centered universe posited by Christian/Aristotelian thought, to the Copernican heliocentric universe that conformed to Plato’s divine order. This transition in thought brought about an expansion of consciousness, which was underscored by new

developments in mathematics, enhanced techniques in observation, and logical methods of inquiry. The Scientific Revolution brought with it an awareness of new planetary and systemic laws, which, to active minds, provided a foundation for the resurgence of Natural Law over the church’s conception of its own divine law as the dominating force in earthly affairs.

It was during the so-called Age of Enlightenment that a foundation of civil liberties, or the widening of the divine right of humanity, was permanently rooted, based on the Laws of Nature through the power of reason. Englishman John Locke expounded the idea that men were free, equal, and independent, and were subject only to those laws necessary to maintain social order and harmony. Jean-Jacques Rousseau, whom the Tibetan referred to as “that great initiate,” posited a theory of law, which he referred to as the social contract. The strength of a civil society, governed by the sovereign power of the people, referred to as the general will, so he argued, would arise from its being in accordance with natural and divine law, as interpreted and synthesized by a wise law-giver.¹⁵ It would not be out of place to speculate that in expanding and articulating the lineage of “humanity’s divine birthright,” these and other Enlightenment thinkers were actively intuiting and giving expression to the Plan, as a reflection of divine purpose, on the plane of mind.

Those “self-evident truths” of equality, inalienable rights, life, liberty, and the pursuit of happiness derived from the consent of the governed, as articulated by Locke, within the tradition of Magna Carta and the English Bill of Rights, formed the basis of the American Revolution 1776-1781. Likewise, Rousseau’s concepts of sovereignty, communal rights, and general will in conformity with a higher will provided the primary impetus for the French Revolution less than a decade later. With respect to the French Revolution, the Tibetan makes the interesting comment that it was an experiment in the registration of national consciousness under the Law of Rebirth.¹⁶

The fact that Masons actively inspired and participated in both Revolutions reinforced the view that the conceptual framework of law and

rights, surrounding both events, was perceived to be in alignment with the Grand Lodge on High. The Masonic principles of liberty, equality, and fraternity gave rise to the ideal of Brotherhood, which will be the keynote for the coming Aquarian age.

The Enlightenment conception of progress, according to one political theorist, did not directly refer to nation-states, but was centered upon the universal growth in knowledge and freedom, leading to a peeling away of inequalities within all societies.¹⁷ It was the emergence and spread of the nation-state, however, throughout the course of the next century that often stood in the way of this vision of progress. The thread of liberty and human rights was challenged and overwhelmed to some extent by fears of revolution, the materialization of science and intellectual life, and class, racial, and ethnic conflicts. The fusing and synthesizing impact of the Shamballa force, which we are told found its first great expression in the nineteenth century, led to the formation of new states, particularly Italy and Germany, the migration and blending of different peoples, and the emergence of modern ideologies.¹⁸

According to Kenneth Clark, the greatest civilizing achievement of the nineteenth century was humanitarianism.¹⁹ Three trends along these lines emerged during the course of the century, which had an impact on the development of law. The first was the abolition of slavery. England outlawed the slave trade in 1807, which proved to be a milestone that was belatedly accepted and ratified by the Berlin Conference over the partition of Africa in 1885. The American Civil War effectively

ended slavery in the United States, while at the same time serfdom was abolished in Russia.

The second trend was the movement towards self-determination of ethnic minorities, within the Empires of Europe. The Irish demand for home rule from Britain was one such example. So also was the agitation for independence among the teeming ethnic populations within the Austro-Hungarian and Ottoman Empires, which ultimately had tragic results. These nationalities often had the sympathy, if not the

active support, of more liberal nations who from time to time applied international pressure on their behalf.

The final humanitarian trend was an effort to limit the dire effects of war. Through the introduction of the International Red Cross, an effective relief agency was established for helping not only combatants but civilian populations

as well. The Hague Conferences of 1899 and 1907 marked the first efforts to place limits on weapons of mass destruction and to establish “humane” rules for the conduct of war.

Structure of International Law

The World War (1914-1945), which cast its shadow across the twentieth century, was precipitated by deeply occult and long-standing events, which had the unintended effect of hastening the progress of human evolution. Three major developments have characterized the unfolding of international law over the past century. The initial phase was marked by efforts after World War I to set forth the foundation for a New World Order. This program was articulated in President Wilson’s Fourteen Points, which provided a framework for peace by implementing a plan for disarmament, and

furthering the process towards national self-determination. At the center of Wilson's peace plan, which had the backing of the Hierarchy, was the provision for a League of Nations, establishing a model for international cooperation. In his address to Congress in January 1918, President Wilson noted:

What we demand in this war, therefore, is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealing by the other peoples of the world as against force and selfish aggression. All the peoples of the world are in effect partners in this interest, and for our part we see very clearly that unless justice be done to others it will not be done to us....²⁰

While the bulk of Wilson's proposals were never adopted, the League of Nations did provide a basis for raising concerns and settling international issues. While a number of nations, including the United States, retreated into isolation after the war, international agreements reflected a spirit of cooperation that flowed through the Washington Disarmament Conference in 1922, the Locarno Pact in 1925, and the Geneva Disarmament Conference in 1933. With the emergence of the New Group of World Servers around 1925, numerous initiatives were generated that became seeds of global goodwill and the impetus for group formation. These group endeavors in all fields of human activity have subsequently had a subtle but powerful impact on the course of world affairs.

The second major phase in the legal development of a global system has been the establishment of the apparatus for a world order through the creation of the United Nations. The aggressive intentions of the dark forces, acting through the three Axis nations, precipitated the Second World War. The threat imposed by the dark lodge initiated a response from the Hierarchy, which sought to awaken humanity to the danger. An important rallying call was contained in *The Four Freedoms* and *The Atlantic Charter*, issued in 1941 by Presi-

dent Roosevelt and Prime Minister Churchill, which provided a keynote for the rearrangement of human and national interests in accordance with a deeper purpose. The United Nations, emerging out of the corpse of the defunct League of Nations, arose from a coalition of nations formed in 1942 to oppose the Axis powers. Symbolically, the United Nations has, in the words of the Tibetan, the ability "to demonstrate the potency of the spiritual values by their constructive undertakings to restore world order and to lay those foundations which will guarantee a better and more spiritual way of life."²¹

As a loosely formed model of world government, the purpose of the United Nations has been to maintain international peace and security, to further the principles of equal rights and self-determination of peoples, to cooperate in dealing with a whole range of economic, social, cultural, and humanitarian issues, and to harmonize the actions of nations towards these common goals. Agreements between nations along these lines have been articulated through covenants, conventions, and treaties that have formed the basis of international law. While the goal of the United Nations, from the standpoint of the Hierarchy, has been to synthesize the little wills of peoples and nations to the collective will of humanity, its weakness lies in the power of self-centered nations to give or withhold their allegiance in accordance with their perceptions of self-interest and self-preservation. As aptly stated in the words of Raghavan Iyer,

Insofar as its precarious existence represents a minimal identification of long-term national interests with the collective interest of mankind in survival and the prevention of total war, the member-states are imprisoned in a cage of contradictions between the potential morality of abstract principles and the actual conduct made possible by the absence of any of the instruments of effective world community.²²

Central to the integration of a world political system is the issue of human rights, which marks the third development in the unfolding of international law. In many ways the *Universal Declaration of Human Rights*, promul-

gated in 1948, was a reiteration of earlier documents that guaranteed fundamental political rights, with the addition of economic, social, and cultural safeguards. As stated in its preamble, While the existence of such a document is of fundamental importance, its practical value as an instrument for upholding basic liberties rests upon an ability to adjudicate disputes to the satisfaction of all parties and, more problematic, to secure their enforcement. While the creation of an International Court of Justice has been a useful step in this direction, compliance has depended upon the willingness of nation-states to subordinate their own sovereignty to an international authority. Few have been willing to take this step. Evidence has demonstrated that hardly any nation has moved to take action against another nation for acts of genocide, of which there have been many examples over the past century, unless it has served its own self-interest. The United States remains one of the few countries that oppose the International Criminal Court on the grounds that so-called rogue states might use it to prosecute American military personnel overseas. Even more problematic has been the enforcement of human rights law against countries, even for heinous offenses. Notable cases brought against war criminals since the Second World War have essentially been “a victor’s justice,” conveniently ignoring one’s own abuses and disregard for international law.

With the ever-increasing energies of Shambhalla pouring on to the planet, coupled with the transition from the Piscean to the Aquarian age, humanity finds itself in a crisis that impels it to act and from which it cannot escape. “Man has the habit of crisis,” wrote the Tibetan, which he defines as points of examination as to strength, purpose, purity and motive and the intent of the soul.²³ The crisis in the world today is, in essence, not global terrorism, rogue states, the hegemony of empire, or the corporate dominance of the world’s resources. Those are but the effects of a greater problem, which is one of misidentification, meaning identification with the nation-state, or its various aggregates, instead of with humanity as a whole, in alignment with the subjective realms of law.

Human laws or statutes tend to propagate into all spheres of daily activity when the vision of a greater law, based on divine intent and purpose is lost. In the period of the Renaissance, for instance, when men believed in the physical presence of a divine (albeit static) law of the universe, the restraints of which men were conscious were but few. Each individual, regardless of rank or class, inwardly felt himself emancipated from the state, its police and the imposition of law, whose title to respect was thought to be illegitimate and founded on violence.²⁴ Acceptance of natural or spiritual law involves the submission to and collaboration with numerous emanatory lives flowing from the higher planes of planetary or solar existence. Cooperation with those lives, understood as laws, provides the basis of ritual. This is the true Masonic work.

The Tibetan has written that the history of evolution is from the occult point of view the history of freeing the human spirit by steadily developing forms, in orderly unfoldment, under the guidance of spiritual law in any particular cycle.²⁵ The subjective history of law, therefore, can be seen in the measured awareness by humanity of its own divine birthright, which is its true identity. Steps along the path include an acceptance and practice of the Law of Love, which the Christ enunciated two thousand years ago, underscored by the principle of brotherhood, of which human rights and civil liberties are clear manifestations. When so accepted, brotherhood will create a field of magnetic uniformity upon which a new pattern of ritualized activity can be imposed, based on the Law of Rhythm. This reordering of human relationships will enable humanity to gain a greater sense of Self and its place within planetary, schematic, and cosmic environments, under the Law of Recognition, leading to a major initiation. In time, new inclusive methods of arrangement and endeavor will develop, aligned and fused with groups on the inner planes, and the Creative Hierarchies, in accordance with the Law of the Builders. Thus will a portion of the Plan come to fruition, the Temple of Humanity built and the law for this stage of evolution fulfilled.

-
- ¹ This article is based on a presentation to the Law, Ethics, Leadership Section of the Maitreya Sangha Conference, June 2–5, 2004.
- ² Alice A. Bailey, *A Treatise on White Magic*, New York: Lucis Publishing Company, 1951, p. 10-11.
- ³ Alice A. Bailey, *Esoteric Astrology*, New York: Lucis Publishing Company, 1951, p. 443.
- ⁴ Alice A. Bailey, *Esoteric Healing*, New York: Lucis Publishing Company, 1953, p. 30.
- ⁵ Bailey, *A Treatise on White Magic*, pp. 380, 398-399
- ⁶ W. Warren Wagar, *History and the Idea of Mankind*, Albuquerque: University of New Mexico Press, 1971, pp. 8, 50-51.
- ⁷ J. G. Bennett, *The Dramatic Universe*, IV, Charles Town, WVA: Claymont Communications, 1966, p. 309.
- ⁸ Kenneth Clark, *Civilisation*, New York and Evanston: Harper & Row Publishers, 1969, 33,
- ⁹ Paul Friedlander, *Plato: An Introduction*, New York and Evanston: Harper & Row Publishers, 1958, pp. 288-290.
- ¹⁰ McNeill, *The Rise of the West: A History of Human Community*, p. 214.
- ¹¹ Geoffrey Barraclough, *History in a Changing World*, Norman: University of Oklahoma Press, 1955, p. 33.
- ¹² Alice A. Bailey, *A Treatise on Cosmic Fire*, New York, Lucis Publishing Company, 1962, p. 594.
- ¹³ Clark, *Civilisation*, p. 33.
- ¹⁴ Christopher Knight & Robert Lomas, *The Hiram Key*, Shaftesbury, Dorset: Element Books, 1997, p. 300.
- ¹⁵ Jean Jacques Rousseau, *The Social Contract*, Penguin Classics, 1968, pp. 69-90.
- ¹⁶ Raghavan Iyer, *Parapolitics*, London: Concord Grove Press, 1979, p. 53.
- ¹⁷ Bailey, *The Externalisation of the Hierarchy*, pp. 132-133.
- ¹⁸ Clark, *Civilisation*, p. 329.
- ¹⁹ Albert Bushnell Hart, ed. *Selected Addresses and Public Papers of Woodrow Wilson*, New York: Boni and Liveright Publishers, 1918, p. 247.
- ²⁰ Bailey, *The Externalisation of the Hierarchy*, p. 358.
- ²¹ Iyer, *Parapolitics*, p. 335.
- ²² Bailey, *Esoteric Astrology*, p. 477.
- ²³ Jacob Burckhardt, *The Civilization of the Renaissance in Italy*, New York, Phaidon Publishers, n.d., pp. 273-274.
- ²⁴ Bailey, *A Treatise on White Magic*, p. 419.

Toward Synthesis

Melessei Fields

For most of us, synthesis is a difficult word to define in esoteric terms. Perhaps it could be said that synthesis—known, realized and lived—is a goal to be reached through graded steps of integration into greater and more revelation-filled centers of light. Or maybe harmony is a prelude to synthesis, and this sense of harmony prompts us to actively strive to live a life sprung from a realized whole, or create a life based on the common good of the whole or greater center that stimulates our vision. Considering this definition, each of us is given the opportunity to be a seed of harmony, to externalize the best that is within us and in turn evoke the best

within our environment. Harmony, most of all, is the acute, loving, accepting awareness of relation of each to all (diversity) and the conscious approach to wholeness (union).

Disharmony or discord, then, would be demonstration of our ignorance regarding interrelationship, interconnection and interdependence. True harmony cannot be evoked in others until we have fostered this quality in our lives. In splitting our thought into my soul and your soul factions, we automatically create a cleavage.

As we look at world events, harmony seems elusive, its seeds buried in so much fear-infested effluvia that it is hard to see where to begin to mend the various adversarial relationships rocking our planet. The thought emerges that one of our tasks is to seek harmony within us, our relationships, and our environments. As each of us works toward the accepting and loving attitude of the world server, we may evoke harmony on the outer and come closer to clearing the atmosphere for the right relationships that span all kingdoms in nature.

While being called to a life of synthesis through meditation, study and service, we take the necessary steps to approach that Life, the One in Whom we live and move and have our being.

Another means of approaching an understanding of synthesis through harmony is the practice of harmlessness, which is perhaps a subset of harmony. It is interesting that the words harmlessness and harmony have the same root, which suggests a kinship of one fueling the other. As our life view stretches, expands and embraces evolving visions, harmlessness in thought, word and action flows into creative harmony, which eventually segues into synthesis, and we then realize that the Whole is all there is—literally. Yet the Whole as we perceive it at any moment continues to expand—a

paradox within a mystery within a truth.

While being called to a life of synthesis through meditation, study and service, we take the necessary steps to approach that Life,

the One in Whom we live and move and have our being. An important fact to remember is that every effort toward harmlessness, toward a life of harmony, toward thinking and living in terms of cooperative relation with all in our purview is effective. When we answer the call to synthesis (no matter the strength or weakness of the answer), a call sounds forth from us and our note of unity is heard and answered from a higher point. We raise the sound of a complementary note to the whole that has been buried within us for millennia. I urge us to hold to the thought of true harmlessness and harmony in these globally challenged times.

We must do whatever is necessary in our lives to increase the measure of expression of harmony/harmlessness, for the automatic flow into synthesis will help us move out of a cul-

ture based on divisiveness and create a culture of wholeness and wholesomeness.

About the Author

Melessei Fields is an advanced student in the School for Esoteric Studies. Her degrees are in music and social work.

Book Reviews

The Burning Bush by Edward Reaugh Smith. Volume One in the projected series *Rudolf Steiner, Anthroposophy and the Holy Scriptures: An Anthroposophical Commentary on the Bible*. Published by Anthroposophic Press, 3390 Route 9, Hudson, NY 12534. Paper, 786 pages. \$29.95.

Although Rudolf Steiner's name is well known to esotericists, his spiritual writings have not yet entered the spiritual mainstream. Yet the author of *The Burning Bush* predicts that a thousand years from now Steiner will be looked upon as the evolutionary equivalent of Abraham.

Certainly Steiner was one of the most accomplished, powerful and prolific individuals of this era. His clairvoyant powers, which he used for spiritual research, also testify to his status and purpose. Steiner's advances and innovations in such fields as education, organic farming and spiritual dance were securely anchored, and have become influential. His spiritual writings on the other hand are still, after nearly a century, mostly unavailable in English. Therefore we can be grateful to Edward Reaugh Smith for pulling together hundreds of Steiner's articles and lectures and distilling the pertinent information into a massive volume on the esoteric implications contained in the *Bible*.

Although Steiner was a member of the Theosophical Society, his membership was not so much for learning purposes (he was already teaching the elements of Anthroposophy) as for networking his ideas. Theosophy was similar enough in its gist to give him a harmonious and receptive environment. But he left the Society in 1913 over the "Krishnamurti controversy"—concerning the Adyar Theosophists' sponsorship of the young Krishnamurti as the embodied Christ. Steiner was 52 at the time, and had 13 years left before passing on in 1926. Mr. Smith also mentions that he was asked to leave the TS even earlier—about 1910—because of the spiritual centrality of the Christ in his lectures.

The Burning Bush addresses 17 topics in separate essays. Some of the titles are "The Nativity," "Karma and Reincarnation," "Lord of Karma" (karma = destiny in Biblical translation), "Second Coming," "Mysteries," "Naked," "Three Bodies," "Peter, James and John." These essays are preceded by an introduction and overview of the subject. Following the main text is a large (133 page) section of charts and tabulations, in which much of Steiner's complex teaching can be found in schematic reduction.

The book is endlessly fascinating, particularly to those who take the time to proceed slowly and digest the densely layered ideas. Mr.

Smith is writing primarily for trained Anthroposophists, but his purpose is also to build a bridge between Anthroposophy and the larger Christian community. For spiritually oriented people who are dissatisfied with standard interpretations of the *Bible*, there is no better place to seek deeper understanding.

John Cobb

Peace Means Action by Yves Chaumette.
33 rue Charles de Gaulle, 91330, Yverres,
France. Paperback. \$15.00

In his introduction the author states, “peace is action, peace is a pulsation, peace is vigor renewed, coming from the depth of one's being.” So peace is not doing; it is being; and by the same token being is action. The book is designed to provide subjective support for those striving to achieve peace through action. It is assumed that the tangible means of working towards peace are well known, and that the essential intangibles are less so.

The first part of the book (entitled “Ways of Working”) provides basic background information on contemplation, the work of Nicholas Roerich, and other issues. It also presents a basic symbol from Roerich's paintings—three red points in a red circle—that is a central feature of this book, plus some exercises for working with it.

The second part (entitled “Significance or the Wisdom Aspect”) deals with the attainment of peace and the obstacles to achieving it. The author also presents a survey of human spiritual evolution, including the three crosses and the triangles of synthesis first presented by Roberto Assagioli (see article in this issue).

The third part is entitled “Creative Practice” and is a detailed discussion of human achievement organized according to the ten seed groups of the New Group of World Servers.

This volume is a deep and potentially helpful tool for effective service in the world. The review copy, however—received in 2001—has some distracting editing flaws and typographi-

cal errors, and it is hoped that an improved edition is now out, or soon will be. The English translation of the original French could also be polished a bit more.

John Cobb

Going Deeper by Jean-Claude Koven.
Published by Prism House Press, 2004. Website: <http://prismhouse.com/>. Hardback, 430 pages. \$24.95.

Going Deeper reflects both the author's broad knowledge of esoteric teachings and his resolve to make them accessible to a large audience. Jean-Claude Koven's vision of the expansion of human consciousness is presented in an easy-to-read style, as a novel in which master teachers don the guise of rocks, trees and animals. In fact his faithful dog Zeus serves as guide, introduces him to this unusual series of teachers, and offers pithy explanations when the communications gap between teacher and student seems too wide to bridge.

The main thesis is that the world is going through a major expansion of consciousness for which the mass of humanity is not ready. If people don't make the grade, they will be shipped to some other, less-demanding realm. But to help, 60 million advanced souls—including Larry, the main character—have incarnated to serve as way-showers. The problem is that these advanced souls are caught up in the heavy vibration of today's world and don't recognize their potential or mission. Hence the crash course provided for Larry. The veil before Larry's eyes is lifted and his vision of reality is rapidly broadened.

Koven does a good job of exploring the richness of the human constitution, touching on Jungian notions of fragmentary personalities as well as multiple levels of consciousness comparable to those discussed in Theosophy. He views the human entity as a kind of eternally rolling aggregate, in which new “selves” are created at the bottom as old ones peel off the top into Universal Oneness. This is an interesting concept, although continuity of identity seems to lie solely in pattern. Buddhists might

be comfortable with this concept, but others might prefer a more substantial anchor like the Greco-Theosophical monad.

Perhaps the most important criticism is the sense of separatism created by the differences between the way-showers and humanity at large. The way-showers are not the most advanced representative of the present human life-wave but avatars—60 million of them—sent to rescue at least a portion of humanity from the Great Divide. The story ends before we learn how successful they are. Nevertheless, the avatars are exhorted to serve, primarily through being what they *are*. The message is that high consciousness will make itself felt, not so much through its actions, but through its presence in the world. Unfortunately, the high consciousness can express itself only on an individual basis. We are told on page 374 that “the time for collective action has passed.” This will come as a disappointment to all who looked forward to the expansion of group consciousness in the Aquarian Age.

Going Deeper seeks to broaden public awareness of higher reality, without requiring significant background knowledge of esoteric philosophy. On the other hand, some familiarity with popular science is an advantage. A number of references are made to cutting-edge (and what some would regard as fringe) science, such as the well-known experiments in psychokinesis that seek to correlate the output of random-number generators with events that stir mass consciousness. One of the hazards of referring to work on the frontiers of science is that theories can rapidly change, leaving an author out on a limb. For example, the book refers to the concept of wormholes, which have lost favor just in the last few months due to the work of Stephen Hawking.

Despite these few weaknesses—and its corny humor that gets irritating at times—*Going Deeper* is a good book that meets its objectives. Well worth reading.

Editorial Staff

News from the School

School for Esoteric Studies John Cobb

The School for Esoteric Studies was established in 1956 by former co-workers of Alice Bailey in the Arcane School, principally Frank Hilton and Regina Keller. Alice Bailey had passed on six and a half years before, and these co-workers decided the time had come to establish another school based on the same model in order to give fuller expression to aspects of the training they felt were important.

Of fundamental importance was the depth of the studies offered, and the new school was named so as to leave no doubt about this primary purpose.

Training

Esoteric training is supported by three pillars of activity, which must be in a balanced relationship with each other.

Meditation establishes the arena for fostering Soul contact and finally achieving full Soul fusion. Indeed, daily meditation is indispensable. Study and service can take place within a normal life process. Spiritual study will enhance the quality of the inner life, and serving will always reinforce our inner and outer connectedness. However, unless these two are surrounded by extreme circumstances of some sort, they will not accelerate spiritual evolu-

tion. For this purpose, occult meditation is the key.

Study is important for the building of the mental vehicle. The School's work is of limited value to those whose polarization is heavily astral, so study is especially crucial for those who are shifting their polarization from the astral to the mental body. Once the mind is fully engaged by the study work, this activity can serve as a power-generating source for the whole enterprise. For newer students, study can inspire, enlighten the consciousness, and help them transmute knowledge into wisdom. In the more advanced task of building the Anahkarana and the work with Will, the Tibetan's writings provide a kind of mental trail blazing in a field that is new to most of humanity and around which few thoughtforms have yet been constructed.

Service, the third pillar, is an inner orientation that results, sooner or later, in outer activity. Service can take place within the family, in a special-purpose group, the local environment, or in a larger arena. To be effective service must be motivated from within; indeed, it is often said that service is the natural result of Soul contact. Meditation itself is a valuable service, whether individual or in group formation.

The School's training method is that of a dialogue between the student and the staff as a group. The rhythm of this dialogue is established by the monthly meditation report form that the student responds to and sends to the office. The student then receives a personal letter commenting on the contents of the meditation report, addressing problems and answering any questions. Although this response written by the particular staff member to whom the student is assigned, all available staff members read the letter and all have the option to initiate changes to improve it.

The monthly dialogue between student and staff revolves around the student's experiences with the daily assigned meditation. This meditation consists, in the beginning, of an alignment visualization, the sounding of the Sacred Word, a mantra (such as that of the New Group of World Servers), meditation on a ba-

sic seed thought, and The Great Invocation. The meditation format is presented in a lesson booklet issued by the School, which also contains articles discussing the basic concepts the student will need to master.

The meditation is only one of several daily spiritual practices. The others are Noon Recollection, the Evening Review, and of course, study. The assigned study consists not only of the articles in the lesson booklet but also of portions of the Alice Bailey texts. After two months (or more in the later lessons), the student is asked to write a paper answering specific questions on the assigned reading. Upon receipt of the paper, the staff sends the student another lesson booklet. In due time, the student receives a response to the paper and the latest meditation report.

Sequence of Lessons

The lesson booklets are grouped into "courses," which together constitute the "arc of training."

The *Preliminary Course* covers basic principles and acquaints the new student with the daily and monthly cycles that will characterize the spiritual life. It takes four to six months, depending on the student's experience.

Those who successfully complete the *Preliminary Course* enter the *Integration and Fusion Course*. This course is designed to bring the student from aspiration to realization, and to help the student achieve greater personality integration and embark upon the path leading to Soul contact. There is one aspect of the course that is uniquely seventh ray in expression: the Experiments in Spiritual Living. Each lesson contains the description of an experiment in utilizing spiritual energies. The student is asked to engage in the experiment during the two or three months on the lesson, noting it on the meditation reports and giving a full report as part of the lesson paper.

Upon completing the *Integration and Fusion Course* and answering an extensive questionnaire to help determine readiness to continue working *As If* a Soul-infused personality, the student undertakes a short *Bridging Course* to introduce the various levels of Will and the

concepts involved in building the Antahkarana. The meditation format provides seed thoughts drawn from the Agni Yoga books, and contemplation, although introduced earlier, becomes a daily exercise.

The *Antahkarana Course* that follows is essentially the centerpiece of the School's training in its depth and level of challenge. The course consists of six sets, each to be used for a period of nine months to a year.

Each lesson features a different meditation format, designed by the Tibetan especially for Antahkarana students. Each meditation undertakes a stage of the building process, and focuses the student on consciously unfolding one of the six "divine recognitions."

To balance the highly mental work involved in building the Antahkarana, the student simultaneously receives *A Course on Heart*, consisting of ten brief lessons, of which the first eight are drawn from the Agni Yoga book *Heart*. The final two lessons are devoted to a deep study and meditation on symbols, to help unfold the powers of the intuition.

The study of the seven Rays, begun earlier, intensifies during the Antahkarana Course. Students are given several opportunities to assess their own rays as far as they are able. In addition they are encouraged to apply their intuitional ray assessments to the world in general to better understand their likely lines of service and the conditioning energies of different countries and human groupings.

Following completion of the Antahkarana Course, the student may be invited to participate in the Will Course, the most advanced official course the School offers. Of course the task of building the Antahkarana takes more than one lifetime, so a single trip through this work by no means exhausts its possibilities. In view of this, the Will Course incorporates a review of the six Antahkarana lessons, including the meditations. The course itself is comprised of 18 papers, each focusing on an aspect of the Will. Monthly meditation reports continue, synthesizing the Will work and Antahkarana Course review.

Relationship with Students

However extensive the training materials have become over nearly 50 years, the staff's greatest responsibility and opportunity lies in its direct relationship with the students. This is a matter of being sensitive to two things:

1. The needs of students as a whole. This is related to the evolutionary level of the majority of students embarking on the Path of Discipleship at this time; it is reflected in the basic arc of training.
2. The needs of the students as individuals. Esoteric education is self-education. It is synonymous with treading the Path of Discipleship, which is the highest form of education. Response to the needs of the individual is provided by the personal feedback that each student receives whenever he or she submits work or writes a letter concerning the discipleship work.

Subjective Group Work

One suggestion that is repeated from time to time is that students try to "work as the Hierarchy works." How better to cooperate with the Hierarchy than to become a member of the Hierarchy, in function if not in attribute? This of course means assuming that if you do the needed work *As If* the skills of higher psychism were available to you, chances are they will be to some degree and you will get the work done successfully. Most commentators in our School find this to be so and routinely use the techniques of Soul-to-Soul telepathy in responding to student work. This means that what the student needs will come through via the commentator's efforts, even when the latter seems to be working "in the dark."

Perhaps nowhere is this more dramatically demonstrated than in the commentaries for students in the Will Course. Here each student is assigned not one but *three* commentators; each sends a short response via the office, where the three responses are put in order and typed up together. Often the three responses are perfect complements of each other, indicating that a coordinating process has taken place on the higher planes.

In 1962 the School initiated an annual Subjective Group Conference to give students a practical demonstration of the reality of the group mind and to use that energy to shed light in needed areas. This subjective conference is held during the three spring festivals; it consists of material on a particular theme compiled from the Tibetan's and other writings, and includes a meditation guide.

Each year a different theme is selected for the Conference. Over the two-month conference period, School members study the material and add to their daily meditation a period of reflection on a suggested seed thought drawn from the materials. Then, over the five days of each Festival full moon, School members substitute the conference meditation for their regular one.

This simultaneous meditation on a single theme, empowered and sustained in this fashion, creates a vortex of light and intuition that can result in the reception of powerful insights by the participants. After the June full moon, the conference period ends and all participants are encouraged to write down their insights and send them to headquarters. After all submissions have been received, the staff organizes them into a Conference Report and a copy is sent to every School member. Thus by about September 1, the subjective cycle is complete and the group thoughtform anchored.

Threefold Purpose

A final word about the ongoing threefold purpose of this group within the greater Ashramic group.

First, the School as it expresses Purpose. All the senior staff and students are active disciples seeking to “consciously unfold the divine recognitions.” For this reason, the School’s work is open-ended and there is a place for those advanced students whose next step leads them to penetrate, in group formation, more deeply into the divine Purpose.

Second, the School as it expresses relationship. The stated objective of the School is “to train disciples who can cooperate with the Hierarchy in implementing the Plan on Earth.” Thus is the School related to the Hierarchy by its accepted task. The staff strives to operate as a miniature Hierarchy and students are encouraged to assist in the Hierarchical task by expressing harmlessness, promoting goodwill, and adopting Hierarchical modes of work.

Third, the School as it promotes service in the world. From the very first lesson students are encouraged to recognize fellow servers and to support subjectively the work of the New Group of World Servers. Early on they are introduced to World Goodwill, Triangles, and Meditation Group for the New Age, to name a few, thus establishing linking and supporting lines of light. The energies of the subjective group are precipitated, via the School’s members, into other groups such as family, workplace, classrooms, and study groups. These are all arenas where spiritual principles can serve to resolve conflict, uplift and inspire, and so strengthen humanity’s dim light that the arrival of the day may be hastened when the Masters will walk amongst us again and the Christ spirit resides in every heart.

