

*The Esoteric
Quarterly*

**Winter 2006
Volume 2
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, USA.
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**.

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The Esoteric Quarterly

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COOPERATING WITH THE WORLD PLAN

Life on earth is not following a haphazard course; there is a *Plan*. This is the blueprint underlying our planetary unfoldment, the pattern by which the Spiritual Hierarchy, the inner teachers of the world, seek to guide humanity toward its destiny.

This Plan does not directly control outer events; it deals first and foremost with the evolution of consciousness. Outer world changes result primarily from changes in consciousness.

Nor is the Plan imposed upon humanity, for it presupposes human *free will*. As the paleontologist-priest Teilhard de Chardin has said, the time has come when humanity can consciously work together with the forces of evolution.

More on this theme is given in a compilation from the writings of Alice A. Bailey: *There is a Plan; Cooperation of Humanity with the Spiritual Hierarchy*, part two of a four-part series published by:

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One copy is available free, but your \$5.00 (US) donation is invited to help keep these publications in service.

Our Second Year

The *Esoteric Quarterly* is now in its second year of publication. This is an exciting milestone, and we thank the authors, reviewers, readers, and everyone else who has made this possible. Response to the *Quarterly* has been overwhelmingly positive, and we are encouraged to go forward in our mission of providing a forum for discussion of esoteric philosophy and its applications.

One procedural change we have made is to realign our publication schedule so that the four issues in a particular volume fall in the same calendar year. To do this we delayed publication of the current issue: Volume 2, Number 1; and it has become the Winter 2006 issue. Please don't look for the Fall 2005 issue; there wasn't one!

All the articles in this first issue of our second volume relate in one way or another to the Trans-Himalayan teachings. The first article, by Bruce Lyon, provides a timely exploration of "Jerusalem," interpreted not as a place but as that larger City of Peace in which Judaism, Christianity and Islam can and must be brought together in a new global synthesis.

David Reigle's article reports the results of a unique experiment to put into practice plans outlined by the Planetary Hierarchy during the 20th century for future esoteric schools. These schools, not unlike traditional schools of initiation in the East, will emphasize meditation but will also include a rigorous curriculum of esoteric study.

The article by Donna Mitchell-Moniak, explores an interesting parallel between the translation of words from one language to another and the progressive replacement of cells in our bodies as the level of consciousness increases.

The fourth article explores esoteric teachings on the divine feminine, in her role as World Mother, contributed by two leading esotericists of the 20th century—the Russian Helena Ro-

erich, and the British-born Geoffrey Hodson who eventually made New Zealand his home. The two authorities do not always agree, but nevertheless they provide a remarkably coherent and evocative description of the World Mother, her divine status, and her relationship with humanity.

Our last full-length article is the conclusion of Temple Richmond's two-part article on the early 20th-century British esoteric astrologers Alan Leo and Sepharial. This article focuses on Leo's insights into the human personality and soul and on the remarkable degree to which his ideas were confirmed by Alice Bailey's channeled book *Esoteric Astrology*.

A short paper by Richard Barrett discusses Abraham Maslow's model of the seven levels of consciousness. Barrett interprets Maslow's progression from physical survival to self-actualization as a transformative process of overcoming the limitations of the ego to allow full expression for the soul.

Readers have asked that we provide a cumulative index for Volume 1 of the *Esoteric Quarterly*, and this is included in the present issue, following the book reviews.

Our success as a journal depends on the flow of high-quality articles. We encourage authors to submit articles relating to any of the many branches of esoteric studies. Most issues will continue to present a variety of topics, but from time to time we would like to dedicate an issue to a single topic of particular interest. One would be esoteric studies in one of the major world religions: Buddhism, Christianity, Hinduism, Islam, or Judaism. Another would be a cross-disciplinary topic such as the relationship between esoterica and the arts.

As always, we invite comments on the articles we publish or on any other aspect of the *Quarterly*. Comments of general interest will be published as letters to the editor. Readers

seem to like our Quotes of the Quarter. If you have a favorite quote, please share it with us. Suitable ones will be published as space permits.

John Nash
www.uriel.com

Publication Policies

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

Publication of an article does not necessarily imply that the Editorial Board or the School

for Esoteric Studies agrees with the views expressed. Nor do we have the means to verify all facts stated in published articles.

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

Letters to the Editor

To the Editor:

Temple Richmond's article on esoteric astrology [Summer 2005, continued in this issue] was very interesting and thought provoking. I am a Moorish Freemason and follower of the teachings of Noble Drew Ali; Drew had many Masonic influences and compiled a book called *The Holy Koran Circle 7*. Eight-five percent of this book consists of the teachings of Tibetan Buddhists, teachings from the books of *Kiu-Ti*, *Kanjur* and *Rig Veda*. I find Helena P. Blavat-

sky's book of *Dzyan* to be mostly Tibetan teachings which I link back to the book of *Kanjur*. These teachings in the book of *Dzyan* coincide with the the teachings of Drew Ali. As your article suggests the key to humanity's success may very well lie with astrology practiced on a higher esoteric level, never before seen, and "maybe" presented to the world through the Freemasonic medium.

Timothy Myers-El
Queens, New York

Quotes of the Quarter

As they fared on into Mesopotamia, the tax-gatherer who presided over the Bridge of Zeugma led them into the registry and asked them what they were taking out of the country

with them. And Apollonius replied: "I am taking with me temperance, justice, virtue, continence, valour, discipline." And in this way he strung together a number of feminine nouns or

names. The other, already scenting his own perquisites, said: "You must then write down in the register these female slaves." Apollonius answered: "Impossible, for they are not female slaves that I am taking with me, but ladies of quality."

Philostratus. *Life of Apollonius of Tyana*.
217 CE. Harvard University Press.

It is not everybody who is ready for initiation. It is said that it takes three lives of steadfast effort to find the Path; but even if we see no likelihood of the goal being achieved in this life, let us remember that everything must have a beginning... and it may be that we shall achieve more than we had ever thought possible... [W]e shall be lifted into a serene air, clear of the accumulated heap of daily pettiness that threatens to bury us. We shall have ceased to wander aimlessly through life, day succeeding day and bringing us nowhere... The philosophy of the initiates... throws light on many of the dark places of life. The wider it is spread among mankind, the better is the purpose of the Inner Plane hierarchy served. Let no one turn away because they feel they are not ready for it or it too profound for them.

Dion Fortune. *The Training and Work of an Initiate*. Aquarian Press, 1930.

Those who discover the Divine Wisdom, the Wisdom of the Supreme Deity, at any stage of life are fortunate. Still more fortunate are those who find and intuitively accept the deeper secret knowledge which leads directly to God-consciousness.

A new world of inquiry, thought, and study then opens before such awakening ones. They experience an almost passionate longing for still deeper wisdom, and the opportunity to study and apply it to the processes of living. Sooner or later the earnest and determined student will find himself metaphorically standing

before the entrance to Ali Baba's cave... [Students] prayerfully continue to seek. Such prayers, expressive of their ardent searchings, discovery, and application of Divine Wisdom, then prove to be the "Open Sesame" which will swing wide the door of that cave wherein not worldly but philosophic and spiritual treasures have ever been stored and the supernal Wisdom preserved.

Geoffrey Hodson. *The Call to the Heights*.
Quest Books, 1975.

What I have to say first on this subject is entirely of a preliminary nature. I seek to lay the ground for a somewhat new approach—a far more esoteric approach—to the science of astrology. Certain things I may say will probably be regarded by the academic and uninspired astrologer as revolutionary, or as erroneous, as improbable or unprovable. As yet, however, astrology has not really proved itself to the world of thought and science, in spite of many definitely demonstrable successes. I would ask all of you, therefore, who read and study this section of *A Treatise on the Seven Rays* to bear in mind the above comments and to preserve a willingness to consider hypotheses and to make an effort to weigh a theory or suggestion and to test out conclusions over the course of a few years. If you can do this, there may come to you an awakening of the intuition which will translate modern astrology into something of real moment and significance to the world. It is intuitional astrology which must eventually supersede what is today called astrology, thus bringing about a return to the knowledge of that ancient science which related the constellations and our solar system, drew attention to the nature of the zodiac and informed humanity as to the basic interrelations which govern and control the phenomenal and subjective worlds.

Alice A. Bailey. *Esoteric Astrology*.
Lucis Publishing Company, 1951.

Peace, Jerusalem and Humanity

Bruce Lyon

Abstract

This paper is intended to bring some *light* on to the subject of Peace as a dynamic energy that is entering the human kingdom with increasing potency. The origin and nature of this energy is examined with reference to the Trans-Himalayan teachings and modes of working with it in group formation are outlined. Finally, the application of this energy to a deep challenge in the life of humanity—the ongoing Middle-East crisis—is explored and its role in the integration of the three main Abrahamic religions of Judaism, Christianity and Islam.

Spirit of Peace

Help us to learn that you are a destiny
and not a destination
Jerusalem is not a city but the emanation
and resting place of a planet
yet to recognise you
in the fiery core of all things
guide the bullets and the bombs
through the hearts and hands of men
weave each death
every act of bravery and despair
into the vortex of some greater victory
breathe upon the bright ember of divinity
that lies
yes even at the core of war
that a spark of you might accompany
every departing soul, whether cause or casualty
and another ignite the final flames
of courage and assent
in the hearts of those left to hold
the taut emptiness for us all
a spiritual silence
that only your voice can fill
Your power lies in this:
we may not reach or contain you

with our concepts or our conflicts
thankfully
it is beyond us to create Peace
only those conditions that force us to confess
you have been there
all along.

Peace, Jerusalem and Humanity

Peace, as the expression of the will of Shamballa, produces balance, equilibrium, synthesis and understanding, plus a spirit of invocation which is basically an action producing reaction. This demonstrates as the first great creative and magical work of which humanity is capable, swinging, as it does, all the three divine aspects into a simultaneous activity in line with the will of God.¹

“There is a peace which passeth understanding...”² So runs an ancient and powerful mantram that points out the futility of seeking to engage the deep energy of peace through the mind. The challenge of any article on the subject then is not so much to stimulate the mind into an understanding of peace but to clear away illusory thoughtforms so that this ever present reality can reveal itself and the awareness slip out of the mind altogether into the bed of buddhi. In this spirit then perhaps it may be useful to begin by pointing out what “peace” is not.

About the Author

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

Peace

Firstly and most significantly peace is not emotional tranquility or serenity although this may be a consequence of the identification of consciousness with ‘peace.’ If peace were dependent upon emotion then it would not be a separate quality.

It is not mental calm nor physical well being – peace exists behind the three worlds. It cannot be disturbed by anything that occurs in the three worlds at all. It is a quality that permeates the three worlds and is ever present and yet mostly unrecognized in creation.

When identification with all lesser activity disappears then peace is revealed to be ever present. Peace cannot be achieved by any action in the three worlds. Action in the three worlds can lead—through the right use of balancing polarity—to its revelation but action cannot create or dis-create peace.

If all action—whether thought emotion or activity—can only create the circumstances in which the peace that already exists can be recognized, then a yogi acts in the three worlds—not to achieve anything—but to counter or balance those activities which have clouded the perception of peace.

Peace is not the absence of conflict—it is the absence of identification with conflict, in the midst of conflict thus revealing a more potent identification with a principle that lies deeper than those in which the conflict is occurring.

Peace is not the absence of tension but the maintenance of a higher tension. It is a dynamic act to hold the awareness fixed in the “eye of the storm” when all about is being swept into the maelstrom.

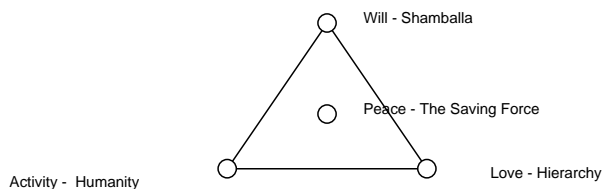
Now I would like to define peace in a very precise way always appreciating that the map is not the territory.

Peace is the fourth quality of deity—a quality that lies behind and operates through the revealed qualities of intelligence, love and will. It is a dynamic leavening energy that permeates creation. It is an energy that it is the destiny of humanity, the fourth hierarchy to express and reveal. It is associated with the

fourth ray, the fourth plane, the fourth scheme, chain and globe and a fourth order solar system. It is both the source and the outcome of pain and suffering on the planet. It is as present to us as water is to a fish—it is the very medium in which we live, move and have our being.

The origin of this energy of peace is the cosmic buddhic plane just as the three revealed qualities of God are related to the cosmic mental (Will), cosmic astral (Love), and cosmic physical (Activity). Just as a human being at a certain stage of initiation must be able to pass the energy of the buddhic plane through the fourth etheric subplane of his etheric body, so a Solar Logos must transmit the energy of cosmic buddhi via his fourth etheric—our buddhic plane. It is the work of the ashrams on the buddhic plane to transmit this energy and it is what will eventually make of earth a “station of light and power.”³ Earth has a unique role within the solar system in the revelation of this quality of deity.

Figure 1. Eye in the Triangle



Peace, as it is thus defined is the “saving force” which is bought into operation when the three planetary centres Shamballa, Hierarchy and Humanity are bought into mutual functioning relationship.⁴ The centres are related although for full functioning it remains for the Human centre to consciously respond to the energy of Shamballa. This is increasingly occurring subsequent to the Shamballic impacts of last century and at the commencement of the current one.

The energy of Peace forms the “eye in the triangle” created by the three revealed qualities and in a planetary sense, the three main centres (Figure 1).

We are told that advanced human beings, in group formation, who have synthesised the energies of the three head centres (crown, ajna, alta major) and formed a relationship via the antahkarana with both the Hierarchical and Shamballic centres, will increasingly be able to act as transmitters for this “fourth energy” and so participate in the Great Revelation.⁵

On a planetary scale the New Group of World Servers (ajna) are brought into relationship with Shamballa (crown) and the Nirmanakayas (alta major) via the Spirit of Peace.

The Spirit of Peace will, when the right time comes, vitalise the responsiveness of humanity, via the influence of the Hierarchy, to the will of God which has for basic intent the bringing of peace on earth. What is peace? It is essentially the establishing of right human relations, of synthetic rapport with its resultant cooperation, of correct interplay between the three planetary centres and an illumined, loving understanding of the will of God as it affects humanity and works out divine intent.⁶

The Christ as the focal point for the Aquarian Age and the “Prince of Peace” is held in the central “eye” of a triangle formed by the Buddha, Spirit of Peace and the Avatar of Synthesis.

As the Point within the Triangle, Christ becomes the awakener of the hearts of men, and the one who institutes right human relations by being simply what He is and by standing unmoved where He is. This He accomplishes by transmitting the energies from the three points of the surrounding Triangle to humanity. This blended, impersonal energy, triple in nature, will be spread abroad universally, producing evolutionary growth, attracting people and nations magnetically to each other and automatically causing the unfoldment of the sense of syn-

thesis, of provable unity and of a desirable fusion.⁷

Having explored what the energy of Peace is and how it is released within the planetary life we might now focus our attention on a particular conflict and a particular place on this fourth globe where the energy of Peace must prevail.

Jerusalem

Perhaps like no other place on earth, Jerusalem, the “place of peace,” has become the symbolic heart of a conflict that threatens the entire world. The Master Djwhal Khul warns us that if there is another world war it will be based on religion and could well prove to be the end of humanity.⁸

We know that the real Jerusalem is Hierarchy and the only place of true peace on the planet, Shamballa and yet Humanity has materialised and outpictured a concept of all that is “holy” and “sacred” onto this physical location. Palestine has become a potent entry point into the Human centre for the influx of evil,⁹ thus demonstrating the power of the fourth ray in producing the opposite of what was imagined. The symbol of Humanity’s highest aspiration has become an expres-

sion of our lowest nature—not because of anything inherent in the location itself but because of a misidentification in the consciousness of Humanity. This misidentification has manifested an aspect of the planetary Dweller. The Dweller cannot be offset by Humanity alone, nor by Hierarchy but only by the combined power of the three planetary centres working synthetically. The Christ will demonstrate that He is the wielder of this synthetic energy by using it to correct this misidentification resulting in right human relations and the inauguration of the New World Religion. In completing this task he will abstract the spiritual essence of the three major religions that have Jerusalem as a centre and thus reveal their es-

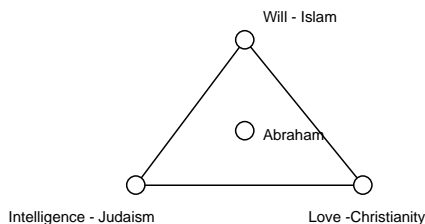
Peace is not the absence of conflict—it is the absence of identification with conflict, in the midst of conflict thus revealing a more potent identification with a principle that lies deeper than those in which the conflict is occurring.

sential quality in the same way that Peace lies unrevealed behind the energies of will, love and intelligence (Figure 2).

Each of these three monotheistic religions trace their roots back to Abraham, the archetypal father figure. If we consider them as three personality aspects of a single energy then the most fitting allocation would be as follows:

- **Judaism:** Third Aspect—The Intelligence of God
- **Christianity:** Second Aspect—The Love of God
- **Islam:** First Aspect—The Will of God

Figure 2. Spiritual Essence of the Three Major Religions.



This was also the order of their emergence as religions and the validity of the allocation is also most starkly seen in the “shadow” side of each faith as it has shown its inability to live up to its core ideal. Of course in making any abstract generalisations we must be aware that they are only that and do not represent the living truth that is found in individual experience.

There can be little doubt that Judaism has fostered the flowering of the human intelligence. Its contribution to thought, the arts, finance and creativity in general is immense. The shadow side of this third aspect is revealed in separatism, pride, manipulation, rationalisation and control of resources. It could be said that the atonement sought by the Jewish tradition is that of concrete and abstract mind. The Christian tradition has as its major axis the polarity of love and hate as it seeks to reconcile the buddhic and astral planes. There is no doubt that Christianity has made a great global contribution in alleviating the suffering of hu-

manity. There is also no doubt that it has also been a great source of suffering. One example that has relevance to our theme is the taking of the city of Jerusalem by the Crusaders in 1099 at the epicentre of the Piscean Age. Robert the Monk made the claim that the crusaders’ conquest of the city was the greatest event in world history since the crucifixion.¹⁰ Here is a quote from an eyewitness to the event, Raymond of Aquiles.

If I tell the truth it will exceed your powers of belief. So let it suffice to say this much, at least, that in the Temple and the Porch of Solomon, men rode in blood up to their knees and bridle reins. Indeed it was a just and splendid judgement of God that this place should be filled with the blood of unbelievers since it had suffered so long from their blasphemies.¹¹

For three days the Crusaders systematically slaughtered the some thirty thousand inhabitants in order to reclaim “possession” of the site whereupon their “saviour” died for the sins of humanity and preached his gospel of love. Jerusalem never had a more brutal rule.

Islam has had its expressions of great intelligence and love but its prime “note” is that of the Will. Islam asks for an existential surrender of the whole life to God. As a result it is perhaps the ‘purist’ of the traditions and it made its first appeal to women, slaves and the dispossessed who felt that they had less of an earthly life to lose and more to gain by such a surrender.¹² This has relevance still today where Islam is the religion of one fifth of humanity and represents a section of humanity that is relatively economically disadvantaged and has a high population growth. We need to understand the message of Islam just as we need to understand the Will aspect of deity as it is expressed in the uniting of the atmic with the physical plane. The shadow side of Islam is before the world’s eye in the image of the suicide bomber. This is a potent and shocking symbol of the willingness to surrender one’s physical life—if not to God’s will—then to what one conceives God’s will to be.

The word Muslim means “one who surrenders to the will of God” and to the tradition of Is-

the light breaks and reveals him still at the midway point.”¹⁵

The pentagram is the causal body and the outer symbol for the causal body is the Temple on the Mount or “Solomon’s Temple.” At the third initiation the disciple is tested to see whether there are any circumstances that will make him leave the temple and identify with his personality or one of his vehicles. At the fourth he is asked to surrender the temple itself.

Until a man’s consciousness is such that he can, through an inner mechanism as yet unevolved in the majority, respond to the planetary consciousness and “enter into the secrets of the Ancient of Days,” the problem of pain, of bloodshed, of war and of suffering must remain an inscrutable mystery. It will be solved—and this is the keynote of most importance—only when man has himself changed the initiating process for the animals from that of bloodshed to that of domesticity and of mutual love.¹⁶

Humanity’s attempt to “atone” with God was once marked by human sacrifice. This later transmuted into the sacrifice of animals. Religious war is essentially the forced sacrifice of the animal selves of others in the name of God’s will. It indicates that humanity would still rather sacrifice for its beliefs than sacrifice the beliefs themselves. The result is initiation through death of the form, initiation through suffering rather than initiation through “life.” The Christ, as the Dispenser of the waters of Life¹⁷ has come to change this—as the risen Christ he reveals the ecstasy of the crucifixion in contradistinction to the man of sorrows on the cross.

The challenge of the New World Religion is not that it asks for the world’s faiths to give up the forms of their faiths but the very soul of them. In the human case a causal body is where all that is of value garnered through many lives is stored. A religion too has a causal body where its deepest mythology and most sacred ideas and experiences are stored - forming a living psychic storehouse or inner sanctum. It is the work of the Christ, by what-

ever name, to so stimulate the fire of sacrifice through the jewel of each religion that they become willing to release that which is held most sacred. The Temple of Solomon must be sacrificed so that the Temple of Ezekiel, the monad, can be experienced.¹⁸

The question goes forth: “Will you give up the essence, the very core of your faith in the trust that it will be abstracted and built into a new and higher form that will serve the whole of humanity?” Will you give up your historical experience and concepts of God in the living presence of God? Are you willing to die, not for your faith, but to it?

The synthesis of religions is a very different thing than the unity of religions. Unity is a path that allows each tradition to keep its core and build common understanding and appreciation. It is an important path. Synthesis requires something much more however—it asks that each tradition surrender their core in order to experience it.

There are many ideas about what might happen in Palestine and Jerusalem. Some have talked of the Temple on the Mount becoming at a future date a world shrine dedicated to the whole of humanity. This is an inspiring idea Humanity can do much to improve the operation of its own centre but unless the root cause of conflict is abstracted it will surely find ways to express itself anew. The root is immovable by man, is sourced beyond the realm of mind and requires the action of the Christ with the aid of powerful allies.

Humanity

We have seen that, under the influence of the fourth ray, sixth ray humanity through its religious traditions often produces the very opposite of that which it attempts to achieve. Attempts to produce “heaven on earth” often result in the experience of hell. Seventh ray humanity will learn that spirit and matter are essentially one and that it is not the role of man to choose between them and to try and dominate one with the other but to stand as a living creative bridge between these dual expressions of divinity.

In order to do this we will have to release our-

selves from the grip of mind through an understanding of and then the direct experience of the Will of God. This will allow us to triangulate the three energies of monad, soul and personality so that we can become conduits of the fourth synthetic quality of peace. We are told that only those aspirants who “walk humbly with their God” will be able to participate in this process.

The instruction is intended for a group which will come later and which will prepare the way, and of which some of the more advanced aspirants can form part if they “walk humbly with their God.” This, my

brother, is one of the most advanced injunctions in any of the world Scriptures and is found in the Bible. It has no reference to humility as usually interpreted and understood. It signifies the ability to view all life with a sense of divine proportion and from the angle of spiritual mathematics, and (paradoxical as this may sound) with no sense of dualism. The usual meaning is not correct. It involves acceptance and comprehension of purpose, and this in such

a manner that the consecrated personality—under control of the Monad, via the antahkarana, and in cooperation with the one known God—walks the ways of Earth as a channel for the three divine qualities (love, will and intelligence), but also as a channel for that which these three qualities will enable him later to sense, know and reveal.¹⁹

“The acceptance and comprehension of purpose” is an important phrase. We are told that candidates for initiation must each form for themselves a mental proposition of the purpose of deity.²⁰ We are also told that purpose itself is an energy held in the council chamber.²¹ Therefore our thoughtforms about purpose—

individually and collectively—are containers for the flowing in of that energy but are not that energy themselves. We are asked, rhythmically to throw away these containers so that more effective ones can be built and indeed, eventually to give up containers altogether and identify with the energy itself.

When the son of man is taken on to the mountain and tempted perhaps the most difficult temptation is that of pride. Once the human mind decides it knows what the will of God is it begins to move out of alignment with that Will. To walk humbly with God is to give up

the possibility of ever knowing except moment to moment through the straight knowledge of the heart. To stay in alignment with that purpose is to enter the “peace which passeth understanding”—a peace which cannot be contained in structures built by man, whether they be thoughtforms or physical temples, especially when those structures seek to claim the Presence of God as their sole possession.

Mankind has always found “peace” a mystery, often seeking to engage the experience by repeti-

tion—whether that is revisiting a particular location which has become “sacred,” performing a ritual or rite, engaging in philosophical or artistic pursuit or through acts of service or attainment. It is interesting that the God El, a predecessor to Shalem and Yahweh ‘lived’ in a tent on the mountain and Yahweh himself was a traveling divinity before setting up permanent abode on Temple Mount. Civilisation has been an ‘anchoring’ process and man’s concepts of God have anchored and crystallised with him.

Then, rising and pointing to Mount Moriah whereon stood the Temple, He [The Christ] said: “My Grandfather created the Temple

If Humanity is a divine centre along with Hierarchy and Shamballa, what chamber of divinity might representatives of all three be called to attend? How might we equip ourselves for such an endeavour? How does the human soul, individually and collectively become a true agency for Peace in the world?

of stone, but He sits under the linen of the tent.”²²

There is no doubt that there are sacred places in the world where man and deva have cooperated to build (in consciousness for there is no real separation) the “stairway to heaven.” It is equally true that no place is more sacred than another and that we have no idea of what is truly sacred to God. All our temples, physical or causal are temporary structures and ultimately the ruined temple on the Mount may be as fitting an outer symbol for the habitation of the human soul as the gilded dome of St. Peter’s.

If the Christ is attempting to wield the energy of Peace in the world and to instigate the era of right human relations, and if this energy requires synthetic operation of the three planetary centres what can the New Group of World Servers as representatives of Humanity do to cooperate in this process? As mentioned above, synthesis is not unity. It is not wrought through cooperation but through sacrifice. That sacrifice requires the giving up of our core identification to find what ever IS. We think of the synthesis ashram as being composed of units from three different ashrams. Might we not also conceptualise an energetic centre within the body of the planetary Logos made up of units from the three planetary centres, i.e., Shamballa, Hierarchy and Humanity? Can we imagine the love, brotherhood and sacrifice that would need to exist in order for consciousness of such vastly different dimensions to commune together? If Humanity is a divine centre along with Hierarchy and Shamballa, what chamber of divinity might representatives of all three be called to attend? How might we equip ourselves for such an endeavour? How does the human soul, individually and collectively become a true agency for Peace in the world?

Of course I do not know the answers to these questions, and I am not sure I would trust any conceptualizations; but they are questions that are worth living and questions that take one to the summit of the mountain where one day Humanity may fall to its knees and confess that, left to its own devices, it cannot create peace and does not even know—cannot even

know—what peace truly is. When we have suffered enough in our pentagram—when the cries of mothers who have lost another generation of sons and daughters, have opened our hearts—the “sound” of pain that is the peculiar note of the human hierarchy may be met with a pervading grace, a “peace which passeth understanding,” a draught of the waters of life that will, as Rumi says, “soak each trembling cell with heaven.”

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- ¹ Alice A. Bailey. *The Externalisation of the Hierarchy*. Lucis, 1957, p 165.
 - ² *Phillipians 4:7*. Alice A. Bailey. *Discipleship in the New Age*, I. Lucis, 1944, p. 259.
 - ³ Alice A. Bailey. *Esoteric Psychology*, I. Lucis, 1936, p. 217
 - ⁴ Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, p 160.
 - ⁵ Bailey. *The Rays and the Initiations*, p 258.
 - ⁶ Bailey. *The Externalisation of the Hierarchy*, p. 161.
 - ⁷ Alice A. Bailey. *The Reappearance of the Christ*. Lucis, 1948, p 85.
 - ⁸ Bailey. *The Externalisation of the Hierarchy*, p. 545.
 - ⁹ Bailey. *The Rays and the Initiations*, pp. 430, 754.
 - ¹⁰ Karen Armstrong. *A History of Jerusalem*. Harper Perennial, London 2005, p. 274.
 - ¹¹ August C. Krey. *The First Crusade: Accounts of Eye Witnesses and Participants*. Princeton & London, 1921, p. 266.
 - ¹² Armstrong. *A History of Jerusalem*, p. 218.
 - ¹³ *2 Chronicles 3:1*.
 - ¹⁴ Bailey. *Discipleship in the New Age*, I, p. 677.
 - ¹⁵ Alice A. Bailey. *Esoteric Psychology*, II. Lucis, 1942, p. 377.
 - ¹⁶ *Ibid.*, p 199
 - ¹⁷ Bailey. *The Reappearance of the Christ*, p. 84.
 - ¹⁸ Alice A. Bailey. *The Light of the Soul*. Lucis, 1927, p 292.
 - ¹⁹ Bailey. *The Rays and the Initiations*, p. 258.
 - ²⁰ *Ibid.*, p 270
 - ²¹ Alice A. Bailey. *Discipleship in the New Age*, II. Lucis, 1955, p. 370.
 - ²² Helena I. Roerich. *Leaves of Morya’s Garden*. Book 2, VII, 3. Agni Yoga Society, 1925.

On the Future Schools of Meditation

David Reigle

Summary

The Master Djwhal Khul provided the guidelines for future schools of meditation, while the specific application of these guidelines would be worked out in each individual school attempted. Here given is experiential data from one such attempt, with its rationale in relation to the information Djwhal Khul gave out.

Our experiment, undertaken in southern Oregon, U.S.A., is now many years behind us, so there has been time to try to assimilate its lessons. I have here attempted to extract from our experience whatever lessons might be useful to others undertaking such schools in the future. These schools are new only in the West, and much can be learned from the older schools in the East. Our curriculum (see note 36) was developed with full cognizance of these and also of the Theosophical teachings, giving the first modern installment of the Ageless Wisdom teachings that the Alice Bailey work, giving the second phase, presupposes.

Introduction

Since its 1922 publication in *Letters on Occult Meditation*, by Alice Bailey, the information given out by the Master Djwhal Khul about future schools of meditation has resulted in or influenced a number of experimental undertakings. Having undertaken one of these ourselves, 1984–1986, I believe it worthwhile to record some results of our experience, for its possible usefulness in other attempts that may follow.

Although Djwhal Khul calls them, “future schools of meditation,” he also says here that they will prepare people for initiation, and even says elsewhere that the “Rules for Applicants” for initiation and the “Rules for Group Initiation” will form the foundational courses of these coming “Schools of the Mysteries,” in

their two grades, preparatory and advanced.¹ This preparation for initiation is what was referred to in earlier Theosophical writings as chelaship training. This is something quite new in the West.

In her article, “Chelas and Lay Chelas,” H. P. Blavatsky says about the selection of chelas, or disciples:

For centuries the selection of Chelas—outside the hereditary group within the *gonpa* (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico della Mirandola, Count de Saint-Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings.²

In *Discipleship in the New Age*, Djwhal Khul tells us the same thing:

For me, there is also the problem of excessive expenditure of force as I attempt to reach each of you and to study each of you at certain intervals. There is the work, at long range, of reading your minds, of seeing your light, and of vitalising your auras. This has not hitherto been the problem of

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the Eastern Teachers, except in very rare cases.³

So any school attempted in the West that is supposed to prepare people for initiation, that is, for chelaship or discipleship, will necessarily face new problems that the Eastern Teachers have not hitherto had. What can we do to make it easier for them, we wondered.

The time-honored rule has always been that you come to them, not they to you. We are told in *The Mahatma Letters*:

True, we have our schools and teachers, our neophytes and shaberons (superior adepts), and the door is always opened to the right man who knocks. And we invariably welcome the new comer; only, instead of going over to him he has to come to us.⁴

If you really want to be a *chela*, i.e. to become the recipient of our mysteries, *you* have to adapt yourself to *our* ways, not we to *yours*.⁵

Let him come by all means, as the pupil to the master, and without conditions; or let him wait, as so many others have, and be satisfied with such crumbs of knowledge as may fall in his way.⁶

How can we adapt ourselves to their ways? The single biggest obstacle, that they called attention to again and again, seemed to be the language barrier.

First of all and again I will draw your attention to the tremendous difficulty of finding appropriate terms in English which would convey to the educated European mind even an approximately correct notion about the various subjects we will have to treat upon.⁷

Our mystic terms in their clumsy re-translation from the Sanskrit into English are as confusing to us as they are to you—⁸

Such is unfortunately the inherited and self-acquired grossness of the Western mind; and so greatly have the very phrases expressive of modern thoughts been developed in the line of practical materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate seemingly ideal machinery of the Occult

Kosmos.⁹

I would only draw your attention to the formidable difficulties encountered by us in every attempt we make to explain our metaphysics to Western minds, even among the most intelligent. Alas, my friend, you seem as unable to assimilate our mode of thinking, as to digest our food, or enjoy our melodies!¹⁰

Seeing this, we determined to help fit ourselves for receiving their teachings by making the study of Sanskrit, the “language of the gods,” a

basic part of our curriculum.

Of course, since the time these statements were made, a working English vocabulary was successfully used by Djwhal Khul and Alice Bailey in their joint books. These books included so many previously unknown teachings, and were written in such clear language, that readers were perhaps lulled into a false sense that perfection of expression in English had been achieved in them. But as Foster Bailey wrote about these books in 1950, the year after his wife Alice’s death:

We wanted to offer the Masters materials to choose from, in the form of ourselves, that were in some way comparable to what they could choose from on their home turf. These choices, we may recall, were normally people who had spent twenty years mastering the five texts of the Tibetan monastic curriculum, and who were already practicing meditations more advanced than the highest available in the West.

The spiritual truths dealt with involved in many cases the expression by the lower concrete mind (often with the insuperable restrictions of the English language) of abstract ideas and hitherto quite unknown concepts of spiritual realities. This unescapable limitation of truth has been frequently called to the attention of the readers of the books so produced but is all too often forgotten.¹¹

Once some of these insuperable restrictions of the English language have been directly seen through the study of Sanskrit, the inescapable limitations of truth that these cause even in the clear and profound Bailey writings become apparent. It was through a comparative study of a dozen or so translations of the *Yoga-sutras* that this truth came home to me, and anyone else can easily do the same thing and see this for themselves.

Meditation Instruction

On the basic subject of meditation to be taught in these “future schools of meditation,” we know that meditation is as much a science as any of the physical sciences that are so well developed in modern times. The most systematic account of the science of meditation possessed by humanity, coming down to us from quieter times, is the *Yoga-sutras* of Patanjali. This fact is no doubt why the Master Djwhal Khul chose to translate or paraphrase this ancient text for us, rather than try to re-map this science himself. This text, then, along with the commentary by Vyasa that preserves its traditional exegesis, formed the basis of the teachings on meditation in the three-year foundation course of our curriculum.

Our curriculum, it should be noted, was conceived as a preparatory to the preparatory school curriculum and not the latter as such. It was our understanding that in the real schools there would be initiate consciousness available that could assign specific meditation appropriate to each individual’s particular needs. We conceived our task to be preparatory to that. To put it more bluntly, we worked from the premise that the Masters should not have to babysit would-be disciples who did not yet know the basic principles of meditation, or the basic doctrines of the Wisdom Tradition, or

who had not yet made compassion part of their daily aspiration. In our own case, we did not wish to passively assume that we would be spoon-fed in English, so we actively sought to adapt ourselves to the teachings by Sanskrit study. We wanted to offer the Masters materials to choose from, in the form of ourselves, that were in some way comparable to what they could choose from on their home turf. These choices, we may recall, were normally people who had spent twenty years mastering the five texts of the Tibetan monastic curriculum, and who were already practicing meditations more advanced than the highest available in the West.

On more advanced meditation techniques, Djwhal Khul tells us in *Discipleship in the New Age* of the importance of visualization:

All the new processes in meditation techniques (for which the New Age may be responsible) must and will embody visualisation as a primary step...¹²

When reviewing some of the newer truths that he brought out to the world of modern esotericists, he reiterates:

A presentation of the newer type of meditations, with its emphasis upon visualisation and the use of the creative imagination;¹³

In introducing these newer truths, he explained that they were not new to everyone:

There are certain phases of teaching and knowledge which I have given to the world which are relatively new—new to the modern esotericist and occult student though not new to disciples and initiates.¹⁴

As we know, most of these disciples and initiates who they were not new to lived in Tibet and India; and indeed, the newer type of meditations in which visualization is primary reached Tibet a thousand years ago, and India long before that. This type of meditation is what is taught in the Buddhist *tantras*, or “Books of Kiu-te.”¹⁵ These meditations, available only to those who have received initiation into them, are distinguished from the meditations taught in the *sutras*, available to anyone, by the use of visualization as their primary technique.¹⁶ They are also distinguished from

the publicly available meditations by their use of mantras.¹⁷

In Djwhal Khul's letter of 1920 on "mantric forms," he says that these "will some day be in common use among the students of occult meditation," and proceeds "to indicate somewhat the types of mantrams there will be in use, or are now in use among those privileged to use them."¹⁸ Those privileged to use them have always been the people of India, and in the last thousand years, the people of Tibet. That he means the mantras now in use by these people is made clear by a following statement:

These forms or mantrams are much more in use among orientals and in the eastern faiths than at present among occidentals. As the power of sound is more completely understood and its effect studied, these mantrams will be adopted in the occident.¹⁹

He concludes this letter on mantric forms by saying:

I have touched upon the matter because no book on meditation would be complete without a reference to what will some day supersede all preliminary meditation. When the race has reached a certain point of development, and when the higher mind holds greater sway, these occult mantrams—rightly imparted and rightly enunciated—will be part of the ordinary curriculum of the student.²⁰

Thus, he did not give mantras here, but only called attention to the future basic role they will play in occult meditation in the occident.

Since the 1970s, initiations for tantric meditations, which use visualization as their primary technique in conjunction with mantras, have become fairly widely available in the West. This is due to the displacement from their homeland of large numbers of Tibetans, including many high lamas, or teachers. These teachers are qualified to "rightly impart" these meditations through the initiations they give,

something quite impossible in the occident during the time of Djwhal Khul's work with Alice Bailey. The coming of Tibetan Buddhism to the West is thought by us to be the Hierarchical effort in the last quarter of the twentieth century,²¹ through which the key elements of occult meditation, namely, visualization and mantras, became available here. The highest of these teachings is Kalachakra, and this was scheduled in our curriculum for the sixth and seventh years. To undertake this, initiation is an absolute prerequisite, which not only gives permission to practice but also safeguards the practitioner. As I put it elsewhere to emphasize this necessity:

This is no trifling matter, and the publicly given Kalachakra initiations should not be regarded as

mere external ceremonies which are no longer needed by new age disciples.²²

The only one of these tantric meditations whose practice can be undertaken without receiving initiation is Vajra-sattva. It is the first tantric meditation taught in the Tibetan tradition. Vajra-sattva is, according to our investigations, what the Ageless Wisdom Tradition calls the Solar Angel. Vajra-sattva meditation includes a detailed visualization, then, of the

Thus in our curriculum, two years of preparatory study was required before tackling *The Secret Doctrine*. This was studied in the third year. This provided the necessary foundation for the Bailey books, which were to begin in earnest in the fourth year with *A Treatise on White Magic*, even though two came earlier.⁴² It was not until the fifth year that *A Treatise on Cosmic Fire* was scheduled. Those going on to the optional sixth and seventh years would then study *A Treatise on the Seven Rays*.

Solar Angel,²³ with its color and sound, the Vajra-sattva mantra. The transmission of mantras, however, presents another problem. Tibetan lamas are certainly qualified to rightly impart meditations such as this, but they give the mantras in a modified Tibetan pronunciation. I do not consider this to be “rightly enunciated,” in Djwhal Khul’s terms quoted above. Djwhal Khul says about mantras:

Some of them are very old and when enunciated in the original Sanskrit have unbelievably powerful effects.²⁴

All the mantras transmitted by the Tibetan lamas are in fact in the original Sanskrit, since these could not be translated into Tibetan, so were kept in Sanskrit. But to be rightly enunciated, they must be pronounced as in Sanskrit rather than as modified in Tibetan. This is one more reason why Sanskrit was required in our curriculum.

The time devoted to meditation in the preparatory school of occult meditation is to be increased gradually by the student, says Djwhal Khul, until “during his final year he will be expected to give five hours a day to meditation.”²⁵ A basic purpose of meditation is contact with the soul, or Solar Angel. This, however, cannot go on for long without some manifestation of this soul contact in service. What, then, does the student do in the six quiet months of the year when the sun moves northward, during which the inner life is the focus rather than outer activity? From time immemorial, there has been cultivated in the East what may be called “meditation as service.” The recitation of the Vedic mantras was performed to perpetuate the cosmic order, and the associated *yajnas*, or “sacrifices,” were performed to bring about planetary attunements or alignments.²⁶ Even up to modern times, these activities would occupy a devout Brahman for five or more hours a day.²⁷ Students of a preparatory school of occult meditation in the occident, however, cannot do this, and something else will have to be found to occupy them for five hours a day of meditation.

At a certain point in time, it is reported, the then king of Shambhala brought about a transition from the Vedic practices prevalent in his

kingdom to the new Kalachakra practices he brought in. These very practices have now become available in the occident. I have called attention to these things in my book, *Kalachakra Sadhana and Social Responsibility*.²⁸ *Sadhana* is what this type of tantric or occult meditation practice that is based on visualization and the use of mantras is called. Tibetan teachers such as the Dalai Lama spend hours each day performing their *sadhanas*, that we would call occult meditation. The Kalachakra *sadhana*, moreover, is different from other *sadhanas*, in that it affects global society as a whole. As put by the Dalai Lama:

Other Tantric practices are related to the individual, but the Kalachakra seems to be related to the community, to the global society as a whole.²⁹

This would be meditation as service, and one could easily spend five hours a day performing the visualizations required in its full length form. A major goal of our curriculum was to eventually enable students to undertake the regular performance of the full Kalachakra *sadhana* as world service.

The Study Curriculum

Meditation in all its grades is said by Djwhal Khul to be the basic instruction in these schools.

Why? Because in occult schools information, clear instructions, or a conglomerate of facts are never given, nor are the exoteric textbook methods ever employed.³⁰

But he said shortly thereafter that the student of these schools,

goes through a drastic system of reception, of learning, of hard study, of accumulation of facts and of concrete knowledge. He attends lectures, he wades through many books...³¹

This is followed by a listing of thirty-five subjects to be studied, under six headings.³² So, clearly, there are two different things going on here. I can only assume that meditation pertains to the inner side of a student’s development, and studies to the outer side, which is obviously also a necessary part of the curricu-

lum of these schools. This may also be seen in the Tibetan monastic curriculum. There the tantric meditations, those which involve visualization and mantra recitation, do not form part of the regular curriculum with its five texts, but are given outside of it on a more individual basis.

The study curriculum we developed was influenced by a number of factors, and not only by Djwhal Khul's listing of subjects to be studied. The Tibetan monastic curriculum has stood the test of time, and I believe it would be unwise to ignore it. Djwhal Khul would necessarily have gone through it himself if he was the abbot or "senior executive in a large lamasery,"³³ as he said he was. This curriculum takes an average of twenty years, during which time the monks thoroughly study and master only five books. Why, we must ask, did they study so few books in all this time?

In Blavatsky's magazine, *Lucifer*, was published in 1888 an unusual article called, "The Function of Attention in Personal Development."³⁴ It was signed only with the initial, "I." Whoever wrote this article gave what impressed me as a deep analysis of the failure of modern educational methods. This failure, he said, is due to their lack of inculcating concentrated attention, or focus, which alone brings in the will, "the central, animating force proceeding from the Ego." This lack is a result of having too many subjects and jumping from one to another.

Modern Education, in its multitude of subjects, in its haste in passing from one subject to another, and in its lack of precise aim, exhibits *desultoriness* in employment of time and faculty.³⁵

There would obviously be little desultoriness in the thorough mastery of only five books in twenty years. So I think the Tibetan monastic curriculum demonstrates in its very structure a key factor that is needed for any successful educational endeavor, namely, keeping a focus on the few recognized essentials.

Following this principle of successful education, then, we narrowed down our curriculum to four primary lines of study: meditation, the teachings of the Ageless Wisdom Tradition,

Sanskrit language, and the path of compassion. These were the four cornerstones of our curriculum.³⁶ While all four had to go on more or less simultaneously, only one would be focused on per year. Thus, the Sanskrit line of study was the focus of the first year, the one that took the lion's share of study time, while the other three were given more briefly that year. In the second year the principles of meditation were the focus, taking the bulk of the study time. By then, the Sanskrit technical terms of the *Yoga-sutras* and Vyasa's commentary could be studied directly. In the third year the wisdom teachings were the focus, reading *The Secret Doctrine* from cover to cover. The path of compassion however, had to be pervasive, something that was present every day. It was not something that could just be studied for a year, and then left. This was achieved in the Bailey books by their constant emphasis on service. It was achieved in the Tibetan monastic curriculum by starting everything that was done every single day, be it meditation or study, by consciously recalling to mind that the purpose of each of these was solely to benefit other living beings. We tried to do the same.

Our curriculum included many parallels with the Tibetan monastic curriculum. The five books of this curriculum covered five subjects.³⁷ First was reasoning. This is well developed in the West in science, but not in Western religion. In Tibet, it was applied entirely to religion. Second was the path to enlightenment, including five stages reminiscent of the five initiations taught by Djwhal Khul.³⁸ Third was their highest philosophy, known as Madhyamaka, an analysis of the world in terms of its ultimate emptiness, or lack of inherent existence. Fourth was discipline, the rules that the monks were expected to follow. Fifth was "higher knowledge," giving the Buddhist worldview in terms of the ever-changing *dharma*s, or states of consciousness that make up the world. These are the subjects that the great majority of those who were chosen as chelas or disciples were equipped with. So there would be direct tieovers to the secret teachings. For example, after thoroughly analyzing the world in terms of its ultimate emptiness, one need only learn

that this emptiness is the “one element” or eternal immaterial substance taught in the Wisdom Tradition.³⁹ An awareness of these subjects will in many cases help us to understand or get a better perspective on the teachings of the Ageless Wisdom Tradition that have now become available to us in the West.

In the limited span of time a student would be at one of these future schools of meditation in the occident, we of course had to focus on the hitherto secret teachings that had come out to us through Blavatsky and Bailey. The most advanced of these is usually thought to be Bailey’s *A Treatise on*

Cosmic Fire. This is supposed to be the psychological key to *The Secret Doctrine*.⁴⁰

Djwhal Khul had first helped Blavatsky to bring out *The Secret Doctrine* in what he calls the first phase of the work.⁴¹ His work with Bailey was the second phase. The third phase of this work is yet to come. It seems clear that to understand the second phase, one should first know the first phase. This simple truism was borne out by our experience in study groups with these books. Equally clear is that to use a key, here the psychological key, one must know what it unlocks. So before *A Treatise on Cosmic Fire* we scheduled *The Secret Doctrine* in the curriculum. But *The Secret Doctrine* is no easier to understand than is *A Treatise on Cosmic Fire*. It, too, needed some preparation. While developing our curriculum, we undertook study groups to see what materials would work best for this. By the time we started the three-year foundation course in 1984, we had settled on A. P. Sinnett’s book, *Esoteric Buddhism*, and Blavatsky’s *The Key to Theosophy*, for this purpose. Even though these were not entirely

adequate, we had found nothing better to cover the necessary ground.

Thus in our curriculum, two years of preparatory study was required before tackling *The Secret Doctrine*. This was studied in the third year. This provided the necessary foundation for the Bailey books, which were to begin in earnest in the fourth year with *A Treatise on White Magic*, even though two came earlier.⁴² It was not until the fifth year that *A Treatise on Cosmic Fire* was scheduled. Those going on to the optional sixth and seventh years would then study *A Treatise on the Seven Rays*. Thus

were the major volumes of Djwhal Khul’s teachings placed in our curriculum.

Our school lasted, however, only through the end of the three-year foundation course. Being committed to the rule that Djwhal Khul gave, “There will be no fees or money charged, and no money transaction,”⁴³ which is also the age-old rule in the East, we were then obliged to cease operation for financial reasons. What was accomplished with the three-year foundation course was nonetheless not altogether insignificant. Three individuals

started this course, and they all finished it. For comparison, a typical Sanskrit program at a large U.S. university will start with five to twenty students in the first year (the one I was in had eight), then drop to between three and five in the second year, and finish with three in the third year. So our school was not unsuccessful if judged by this standard.

We had learned while doing study groups in preparation for the school that many people will attend these who do not read the material. These more mystically inclined people try to intuit it through the experience of the discus-

There has long been recognized a distinction between the path of the mystic and the path of the occultist, and Djwhal Khul makes clear that his material is for the path of the occultist. This is an issue in the West, because Western religion is almost entirely along the path of the mystic, the few exceptions being such individuals as Meister Eckhart. This has not, however, been an issue in Tibet.

sion. Our view is that, when dealing with books such as *The Secret Doctrine*, the books are the teacher, so the student must do the reading for the educational process to work. To try to rely on the human teacher, or in our case the facilitator, is not appropriate for this type of material. As explained by Blavatsky to Robert Bowen:

It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an “interpretation” of the S.D. They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the TRUTH. To accept such interpretation means anchoring ourselves to fixed ideas, whereas TRUTH lies beyond any ideas we can formulate or express.⁴⁴

Rather, we are to use study of such books as a means of leading us towards the truth:

Come to the S.D. (she says) without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in study a means of exercising and developing the mind never touched by other studies.⁴⁵

She described this type of study and what it does as *jnana yoga*, wherein one continuously refines one’s concepts of the truth until at last these can be superseded and the truth seen directly. The work is done through the study of books such as these, which contain deeper truths. These books do not give the truth in their formulations of it, but only lead us towards the truth. The books are therefore the teacher, and the education does not occur unless they are read. So to address this problem we then had to set a rule that if you don’t do the assigned reading, don’t come to the study group, and that solved it. I might add that to regard the books as the teacher is very different from the age-old tradition in the East insisting on the need of a personal teacher. But it seems that in order to reach the world, Djwhal Khul has adopted a new method, putting esoteric instructions in books.⁴⁶ So with these books we do in effect have a personal teacher.

There has long been recognized a distinction between the path of the mystic and the path of the occultist, and Djwhal Khul makes clear that his material is for the path of the occultist. This is an issue in the West, because Western religion is almost entirely along the path of the mystic, the few exceptions being such individuals as Meister Eckhart. This has not, however, been an issue in Tibet. Twelve hundred years ago, at the end of the eighth century C.E., a famous debate took place at Samye, Tibet, under the auspices of the king. As a result of this debate, the Indian form of Buddhism teaching the gradual path that is achieved through mental development was adopted in Tibet, rather than the Chinese form of Buddhism teaching the sudden path that does not require mental training. Thus, there was no question of the path of the mystic versus the path of the occultist in the monasteries of Tibet. Everyone followed the path of mental training and development. This must also be expected in the future schools of meditation in the occident.

In his letters on future schools of meditation, Djwhal Khul writes about “the one fundamental school,” which may be recognized by certain outstanding characteristics. The first of these is the basic truth of “the unity of all life.” When we look for this truth, we see that it has practically been the sole province of Advaita Vedanta. This is no doubt why Blavatsky’s teachers, the Masters Morya and Koot Hoomi regarded Advaita Vedanta so highly. So we included in our curriculum the formulations of this basic truth of unity by this tradition’s greatest teachers, Gaudapada and Shankaracharya. The second of these basic truths is “the graded steps of development.” We have just seen how the great debate of Samye caused this teaching to become adopted in Tibet instead of its rival teaching of sudden enlightenment. Only remnants of the latter remained in Tibet, in the form of certain Dzogchen teachings, etc. When Tsong-kha-pa arrived on the scene around 1400, he systematized the graded path teachings in his highly influential work, the *Lam-rim Chen-mo*.⁴⁷ He also wrote many smaller works on the graded path, or *lam-rim*, and we have included in our curriculum his brief work, *The Three Princi-*

*ples of the Path.*⁴⁸ He is regarded as the reformer of not only the exoteric teachings but also the esoteric teachings, and founder of the esoteric school associated in more recent times with the Masters such as Djwhal Khul.⁴⁹ It is interesting about the “groups of nine” pioneered by Djwhal Khul in the West, that the first such was undertaken by Tsong-kha-pa in 1392/93. He went on retreat, taking with him “eight carefully picked disciples.”⁵⁰ This retreat culminated five years later in his highest enlightenment experience.

Among the characteristics by which the one fundamental school may be recognized, the one that stands out most is what we have called in our curriculum the path of compassion. Djwhal Khul calls it service:

By the requirement, demanded of all affiliated pupils without exception, that the life of inner unfoldment and development should be paralleled by a life of exoteric service.⁵¹

In the tradition followed and taught by Tsong-kha-pa, it is called *bodhi-chitta*, the determination to quickly attain enlightenment so that one can then liberate all living beings. This is described in a famous verse from a classic work of that tradition:

As long as space abides and as long as the world abides, so long may I abide, destroying the sufferings of the world.⁵²

In Theosophy it is called brotherhood. The Maha-Chohan, the teacher of Blavatsky’s teachers, explained why they could not permit the Theosophical Society then being started “to become no better than an academy of magic and a hall of occultism,” to “represent the *em-*

bodiment of selfishness, the refuge of the few with no thought in them for the many”:

Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of “perfect lamas,” there is one which was correctly understood and described. “The incarnations of the Bodhisatwa Padma Pani or Avalokiteswara and of Tsong Khapa, that of Amitabha, relinquish at their death the attainment of Buddhahood—i.e. the summum bonum of bliss, and of individual *personal*

felicity—that they might be born again and again for the benefit of mankind.” (Rhys Davids) In other words, that they might be again and again subjected to misery, imprisonment in flesh and all the sorrows of life, provided that by such a self sacrifice repeated throughout long and dreary centuries they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind. And it is we, the humble disciples of these perfect lamas, who are expected to allow the T. S. to drop its noblest title, that of the Brotherhood of Humanity to become a simple school of psychology? No, no,

good brothers, you have been labouring under the mistake too long already.⁵³

This is something that every prospective student must be made to clearly understand before coming. The true Mystery Schools are not mere schools of magic. Everything done in them is for no other purpose than compassion. Renunciation of self and altruistic concern for the welfare of others must form the basis for

Esoteric schools have been in existence in the East down through the ages, and their “old traditions and methods” have stood the test of time. We cannot neglect these with impunity. Such esoteric schools will certainly be new to the West, but their curriculum, despite the modern language used by Djwhal Khul to describe it, cannot really be new. Only its adaptation will be new. And this adaptation, as we know, must be more one of us adapting to it, than it adapting to us.

entering the path of deeper knowledge.

Our little school derived its inspiration not only from the specific teachings Djwhal Khul gave on future schools of meditation, but also from the teachings of Djwhal Khul's teacher, Koot Hoomi, and the latter's brother adept Morya. After all, Djwhal Khul tells us that the Master Morya "is the head of all esoteric schools."⁵⁴ Morya is described by Koot Hoomi as "a pukka orthodox Occultist [who] holds religiously to the old traditions and methods."⁵⁵ Esoteric schools have been in existence in the East down through the ages, and their "old traditions and methods" have stood the test of time. We cannot neglect these with impunity. Such esoteric schools will certainly be new to the West, but their curriculum, despite the modern language used by Djwhal Khul to describe it, cannot really be new. Only its adaptation will be new. And this adaptation, as we know, must be more one of us adapting to it, than it adapting to us.

Notes

- ¹ *The Rays and the Initiations*, by Alice A. Bailey, 1960, p. 262: "I would call to your attention that in the Fourteen Rules for Applicants and in the Fourteen Rules for Disciples and Initiates you have the two great foundational courses of the coming Schools of the Mysteries, for which I have prepared the world in *Letters on Occult Meditation*."
- ² *H. P. Blavatsky Collected Writings*, vol. 4, p. 607. See also: *The Mahatma Letters to A. P. Sinnett*, letter #5, 2nd and 3rd eds., p. 19: "There is a distinct group or section in our fraternity who attend to our casual and very rare accessions of another race and blood, and who brought across the threshold Captain Remington and two other Englishmen during this century."
- ³ *Discipleship in the New Age*, by Alice A. Bailey, vol. 1, 1944, p. 6.
- ⁴ *The Mahatma Letters*, letter #2, 2nd and 3rd eds., p. 8.
- ⁵ *The Mahatma Letters*, letter #30, 2nd ed., p. 235; 3rd ed., p. 232.
- ⁶ *The Mahatma Letters*, letter #2, 2nd and 3rd eds., p. 9.
- ⁷ *Ibid*, letter #11, p. 60.
- ⁸ *The Mahatma Letters*, letter #14, 2nd ed., p. 84;

- 3rd ed., p. 83.
- ⁹ *The Mahatma Letters*, letter #8, 2nd and 3rd eds., p. 29.
- ¹⁰ *The Mahatma Letters*, letter #25, 2nd ed., p. 193; 3rd ed., p. 190.
- ¹¹ *A Treatise on Cosmic Fire*, by Alice A. Bailey, 1925, p. vi.
- ¹² *Discipleship in the New Age*, vol. 1, p. 89.
- ¹³ *The Rays and the Initiations*, p. 252.
- ¹⁴ *The Rays and the Initiations*, p. 250.
- ¹⁵ See: *The Books of Kiu-te, or the Tibetan Buddhist Tantras: a Preliminary Analysis*, by David Reigle, San Diego: Wizards Bookshelf, 1983.
- ¹⁶ The use of visualization in tantric meditations as their primary technique is known as "deity yoga," because one visualizes oneself as a divine form, or deity, in a divine residence, or *mandala*. It is this that distinguishes these meditations from those taught in the *sutras*. See: "Reason as the Prime Principle in Tsong kha pa's Delineation of Deity Yoga as the Demarcation Between Sutra and Tantra," by Jeffrey Hopkins, *Journal of the International Association of Buddhist Studies*, vol. 7, no. 2, 1984, pp. 95-115.
- ¹⁷ This is the criterion on which was based whether a particular text would be placed in the *sutra* or *tantra* section of the Tibetan Buddhist canon. Thus, for example, the famous *Heart Sutra*, which clearly belongs in the *sutra* section, was also placed in the *tantra* section because it includes the mantra, *om gate gate paragate parasamgate bodhi svaha*.
- ¹⁸ *Letters on Occult Meditation*, by Alice A. Bailey, 1922, p. 162.
- ¹⁹ *Ibid*.
- ²⁰ *Letters on Occult Meditation*, p. 166.
- ²¹ See: "The Centennial Cycle," by David Reigle, forthcoming in *Theosophical History*; later to be available at: www.easterntertradition.org
- ²² "DK and Kalachakra," by David Reigle, *The Beacon*, vol. 54, no. 1, Jan.-Feb. 1991, p. 25; also available at: www.easterntertradition.org
- ²³ See: "Invoking the Solar Angel: Vajrasattva Meditation in the Ageless Wisdom Tradition," by David Reigle, unpublished; to be available at: www.easterntertradition.org
- ²⁴ *Letters on Occult Meditation*, p. 162.
- ²⁵ *Letters on Occult Meditation*, p. 327.
- ²⁶ See: *Some Thoughts on the Gita*, by a Brahmin F. T. S., 1893; reprint, Talent, Oregon: Eastern School Press, 1983.
- ²⁷ "The Brahman Tradition," by Daniel Ingalls, in *Traditional India: Structure and Change*, ed. Milton Singer, Philadelphia: The American Folklore Society, 1959, p. 6: "The head of the

- family might spend five hours or more of the day in ritual performances, in the *saudhya* or crepuscular ceremony, in the bathing, the offerings, the fire ceremony, the Vedic recitations.”
- ²⁸ *Kalachakra Sadhana and Social Responsibility*, by David Reigle, Santa Fe: Spirit of the Sun Publications, 1996. The Kalachakra *sadhana* is considered by Tibetan tradition as the most advanced form of tantric meditation, and would therefore be in our terms the most advanced form of occult meditation. As I have mentioned in my article, “DK and Kalachakra,” (see note 22 above) the Kalachakra six-limbed yoga is likely what Djwhal Khul describes as the six stages of building the rainbow bridge, or *antahkarana*. He says in *The Rays and the Initiations*, p. 122: “Today, the true teaching of meditation and the construction of the bridge of light between the Triad and the personality are the most advanced teaching given anywhere.” These are apparently given in Kalachakra.
- ²⁹ *The Bodhgaya Interviews: His Holiness the Dalai Lama*, edited by José Ignacio Cabezón, Ithaca, New York: Snow Lion Publications, 1988, p. 75.
- ³⁰ *Letters on Occult Meditation*, p. 312.
- ³¹ *Ibid*, p. 325.
- ³² *Ibid*, pp. 328-330.
- ³³ *The Externalisation of the Hierarchy*, by Alice A. Bailey, 1957, p. 682. Not even the Dalai Lama is exempt from going through the Tibetan monastic curriculum.
- ³⁴ “The Function of Attention in Personal Development,” by “I.”, *Lucifer, A Theosophical Magazine*, vol. 3, no. 15, Nov. 1888, pp. 190-194; reprinted in *A Guide to the Path*, Talent, Oregon: Eastern School Press, 1988, pp. 37-48.
- ³⁵ “The Function of Attention...,” *A Guide to the Path*, p. 44.
- ³⁶ See: “A Curriculum in the Wisdom Tradition,” by David Reigle; adapted from “Eastern School and Its Curriculum,” published in *The Eclectic Theosophist*, n.s. vol. 22, no. 4, Winter 1993, pp. 23-27; available at: www.easterntertradition.org
- ³⁷ For a brief listing, see: *The Door of Liberation: Essential Teachings of the Tibetan Buddhist Tradition*, trans. by Geshe Wangyal, rev. ed., Boston: Wisdom Publications, 1995, p. xxiv. For a full account, see: *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk*, by Georges B. J. Dreyfus, Berkeley, Los Angeles, and London: University of California Press, 2003.
- ³⁸ See: “On the Alleged Tibetan Source of Alice Bailey’s Writings,” by David Reigle, *Fohat*, vol. 1, no. 1, Spring 1997, pp. 9-11, 22; also available at: www.easterntertradition.org
- ³⁹ See: “The Doctrine of Svabhava or Svabhavata and the Questions of Anatman and Sunyata,” by David Reigle, in *Blavatsky’s Secret Books: Twenty Years’ Research*, San Diego: Wizards Bookshelf, 1999, p. 120; also available at: www.easterntertradition.org
- ⁴⁰ *A Treatise on Cosmic Fire*, p. viii.
- ⁴¹ For Djwhal Khul’s role in the writing of *The Secret Doctrine*, see *Initiation, Human and Solar*, by Alice A. Bailey, 1922, p. 58. For the three phases of the teachings, see *The Rays and the Initiations*, p. 255.
- ⁴² These two are: *Initiation, Human and Solar*, with its all-important “Rules for Applicants,” scheduled in the first half of the first year, and *Letters on Occult Meditation*, read in the second half of the first year.
- ⁴³ *Letters on Occult Meditation*, p. 320.
- ⁴⁴ “The ‘Secret Doctrine’ and Its Study,” notes from H. P. B. by Robert Bowen, 1891; reprinted in *An Invitation to The Secret Doctrine*, Pasadena: Theosophical University Press, 1988, p. 3.
- ⁴⁵ “The ‘Secret Doctrine’ and Its Study,” by Robert Bowen, p. 3.
- ⁴⁶ See: *The Externalisation of the Hierarchy*, pp. 322, 682.
- ⁴⁷ The *Lam-rim Chen-mo* has now been translated into English, and published in three volumes, *The Great Treatise on the Stages of the Path to Enlightenment*, Ithaca, New York: Snow Lion Publications, 2000-2004.
- ⁴⁸ *The Three Principles of the Path* is included in *The Door of Liberation: Essential Teachings of the Tibetan Buddhist Tradition*, trans. by Geshe Wangyal, 1973; rev. ed., Boston: Wisdom Publications, 1995.
- ⁴⁹ Tsong-kha-pa is regarded by Theosophists as “the reformer of esoteric as well as of vulgar Lamaism,” as “the founder of the *Gelukpa* (“yellow-cap”) Sect, and of the mystic Brotherhood connected with its chiefs,” and “the founder of the secret School near Shigatse, attached to the private retreat of the Teshu-Lama.” For these references, see notes 22-24 of “Theosophy in Tibet: The Teachings of the Jonangpa School,” by David Reigle, in *Blavatsky’s Secret Books*, p. 94; also available at: www.easterntertradition.org
- ⁵⁰ *Tsong Khapa’s Speech of Gold in the Essence of True Eloquence: Reason and Enlightenment in the Central Philosophy of Tibet*, trans. by Robert A. F. Thurman, Princeton: Princeton University Press, 1984, p. 83.
- ⁵¹ *Letters on Occult Meditation*, p. 304.

- ⁵² This is verse 55 of chapter 10 of *The Bodhicaryavatara*, by Santideva, trans. Kate Crosby and Andrew Skilton, World's Classics series, Oxford University Press, 1995, p. 143. The introduction, p. ix, notes that the Dalai Lama frequently cites this verse as his highest inspiration.
- ⁵³ "View of the Chohan on the T.S.," in *Combined Chronology for Use with The Mahatma Letters to A. P. Sinnett*, Margaret Conger, Pasadena: Theosophical University Press, 1973, pp. 46-47.
- ⁵⁴ See: *Discipleship in the New Age*, vol. I, pp. 226, 622; *The Rays and the Initiations*, pp. 373, 380.
- ⁵⁵ *The Mahatma Letters*, letter #53, 2nd ed., p. 299; 3rd ed., p. 294.

The Secret of Translation

Donna Mitchell-Moniak

Abstract

The Tibetan Master states that the secret of the human kingdom is the secret of translation. This article explores the nature of translation: the use of words from different origins to speak of the same thing. Just as *agua* is the Spanish word for water, and there is no difference in the “thing” that both words mean, likewise from the perspective of pure consciousness, spirit and matter mean the same thing. As humanity arises to its purpose, the expression of divine consciousness consciously expressed, it becomes the interpreter of the Word cycling down the ages.

Another aspect of the secret of translation is the magic of words—not just as identifiers but as portals of identification. Words open up or into; words are condensations of universals that would absorb us into the state where quality is form, energy is a state, where spirit and matter are the same and thus spontaneously birth each other as necessary.

The Meaning of Translation

In *Esoteric Psychology, Vol. 1*, the Tibetan writes of the “secret of translation,” giving it as the secret of the human kingdom¹. This is to say, it is the secret hidden within the kingdom of humanity and therefore that which humanity ultimately will reveal to itself, and then through that revelation as some aspect of God, to all creation.

“Humanity is the custodian of the hidden mystery, and the difficulty consists in the fact that that which man conceals from the world is also hidden from himself. He knows not the wonder of that which he preserves and nourishes. . . . In man, God the Father has hidden the secret of life; in man, God the Son has secreted the treasures of wisdom and of love; in man, God the Holy Spirit has implanted the mystery

of manifestation. Humanity, and humanity alone, can reveal the nature of the Godhead and of eternal life.”²

What is this hidden mystery? How is the secret of translation related to the secret of life, or how does it reveal the nature of the Godhead?

Translation, in the more conventional sense, is the wisdom that two different words, not only can but do mean the same thing. Spirit means matter, and matter means spirit. One of the mysteries of translation is the fact that spirit and matter *are* the same from the deepest, most real perspective. Somehow, long ago, humanity forgot that both words are speaking of one thing: divine life substance. This loss of truth began humanity on the path of duality: spirit *and* matter. Then the words became opposites: one ethereal, one dense; one refined, one coarse; one free from limitation, one imprisoned in form.

Part of the secret of translation is re-learning that language and words are not only meant to identify but to open up or into identification with, realization of, or absorption into. Translation becomes relation, a tantra true to the Latin roots of the word *relation*: a bringing back. Translation would then mean to bring across (trans: across)—to bridge the seeming monumental divide in our minds of words and therefore reality that has not been bridged in eons. Part of the secret of translation is that

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the relationship always existed. Spirit has always been matter, and vice versa.

The beauty and revelation, then, within the human kingdom and each human being is that when the secret of translation has worked its mystery we will be translated into spiritual beings, no longer defining ourselves and all existence through a one-sided interpretation of what is Real. Right now matter is the primary interpretive lens, devoid of the fact that matter is all that spirit is. Lacking understanding of the occult axiom that energy follows thought, humanity has thought itself into partiality, into a “desert of the real” where matter is dense, thick, materialistic, and through our desires is imprisoning. Yet down the ages sages, mystics, shamans, and meditators have professed their experiences of the sameness of spirit and matter.

Words are subject to interpretation and that interpretation is based on the subjective. Take for example the Sanskrit word *sunyata*. Most Sanskrit words require phrases or paragraphs to render their meaning. This word is no different. *Sunyata* means an openness so complete and unfettered so as to be empty of any thingness or characteristic that would condition the openness, or condition any spontaneously arising state or quality of Being-ness. In other words, *sunyata* is free from this and that, contains no particular thought, yet is a ready medium for the Real to be birthed therein.

Sunyata is used in the ancient Buddhist text, *The Prajnaparamita*, which has come to the West under the name *The Sutra on the Heart of Wisdom*. The Western mindset tends toward reduction and so in translating *sunyata* one word, emptiness, was used instead of a phrase or a concept. Yet emptiness to the Western mind is empty, nothing, a negation. It is a cup poured out; nothing left to drink, be used, or

understood. It is a vacancy needing to be filled. This is not *sunyata*. Yet translation is largely subjective, and interpretation completely so, thus without the first-hand experience of *sunyata* the Western translators could not convey the Real behind the word. The Western world, then, received a translated version of *The Prajnaparamita* that was far from the original and one which clung to the erroneous duality of spirit versus matter, instead of what *The Prajnaparamita* actually teaches: there is only sameness, no difference.

Words and Energy

All words are powerful because words are quanta of quality, encapsulations and derivatives of the ultimate spirit-matter. We know that quanta means “packet,” a little bundle of energy and quality. Words are this. In describing something we might say “blue” and the listener understands the quality being spoken of. Or we might say “hot” and in a variety of contexts ‘hot’ will be understood correctly: a hot temper, a hot pepper, a hot day, a hot color. Blue and hot are quanta of particular energy and quality felt and known subjectively. For this reason words are powerful.³

Life is energy. And life is known through quality. Thus a further aspect of the secret of translation is that life lies within the sound of the word. And that life is released or kept imprisoned by the sounding of words. “Words of Power” are such because the one who speaks them is conscious of this deeper meaning.

Life is energy. And life is known through quality. Thus a further aspect of the secret of translation is that life lies within the sound of the word. And that life is released or kept imprisoned by the sounding of words. “Words of Power” are such because the one who speaks them is conscious of this deeper meaning. The white magician knows well that word *is* spiritual essence; and furthermore, that word is merely a re-formulation thus translation of spiritual essence into some other state or form. Spirit becomes matter, matter becomes spirit.

The formulation changes, not the essential nature. Thus vehicle or form appear or seem to disappear.

This is the significance behind the “Conferrer of Names.”⁴ Adam, naming all the animals, was such in the book of Genesis. The animals in some sense did not completely exist until he named them. This is because a name not only contains quality and a quantity of life-essence-energy but honors the uniqueness and specificity of the quanta of quality that is a person, place, or thing. For instance, the name “eagle” brings qualities to our mind as well as an image. “Eagle” acknowledges and therefore “names” qualities such as a particular presence in flight, strength, laser-like vision, detachment, and beauty. Naming or describing something (an object, a mood, impression, or thoughtform) gives that something more concrete expression and allows it to express life. Equally it brings more of its already expressed fullness into our awareness; like trying to find a word inside our head that expresses a thought exactly. When we find the right word our thinking clears, an image arises within our thought process, and we can convey that thought more accurately. The quanta of quality that was seeking translation from inside us has been named, rendered, and therefore “seen.” We have been the conferrer of name; we have found the power within a word to release the spirit in the form.

Words are powerful, and there is no speech without transmission. Transmission is the Life-stream within thought, and thought is a manifestation of spirit-matter. Transmission, using the term in the traditional way of “oral transmission,” is a telepathic rapport which, due to the inability of the student, usually needs to include verbal teaching. When transmission works well it is the life within the words that blossoms in the mind of the student. Thought and word has conveyed the life essence. This was possible because the teacher saw and was at-one with the life-stream of the student. This could be done because they are one and the same. The teacher merely worked with the student’s essential nature and used a form that the student could cognize. Equally a teacher might use a hindrance or an obscura-

tion within the student so that he can work with recognition and change. Thus transmission has led to translation, translating the matter lived as a hindrance into the liberation of spiritual emerging.

Words and Form

Thought exists because spirit must create form for its expression. However, form is not separate from spirit; it is merely the outpicturing or the skin of spirit. We have the choice of looking beyond or within the cover. This is similar to learning a language. At first the new words are just letters strung together or new hieroglyphs needing to be memorized. The form stands out and seems impenetrable. The life-stream-energy and the quality that these new words reveal are unknown to us. But as we learn, that which was esoteric and hidden becomes exoteric and obvious. And it was there all along! We just did not know how to relate. We had not been “brought back” to what was inside the form of the new words.

One of the secrets of translation, then, is that no form is just form; no presentation is only what it seems. This reveals the “mystery of manifestation” and therefore that which man, as God the Holy Spirit, is to understand. Yet this might only be the skin or outside of the revelation. The further mystery is that all manifestation is the work of translation, the rendering of some quanta of spirit in a particular form. Therefore all, in fact and factually, is divine. There is nothing that is not. Spirit IS matter. Matter IS spirit. They are the same from the beginning. Translation is the magical process that binds energy and quality with time/space, thus is a thing designated, given a life, and duration.

The Tibetan often mentions transmutation as an evolutionary process within all planetary kingdoms. It is a process of fire and being purified, thus leaving a reinforced duality—pure and impure, gold and dross. This is a significant part of the Path. Translation, however, in working with the reality that spirit is matter, calls forth the divine essence regardless of the appearance or lack thereof, like Jesus calling Lazarus forth from the tomb. To all onlookers, Lazarus was matter, dead, without spirit. To

Jesus, matter is divine life expressing, and He could call forth the essence that expressed through the outer appearance of Lazarus. Later Jesus would do the same for Himself at the resurrection; He would translate his body into pure light. It was still His body, still the form of His outer expression, yet He expressed His spirit-matter.

Translation is the secret for the human kingdom because all of us are apprentice white magicians. To translate is to work magic. To render spirit intelligible for others in some form is to work white magic. To illumine that form as a presentation of spirit, not apart from the spirit that created, indwells, or releases the form, is to work white magic.

This brings us to our lives. If in fact spirit is matter and matter is spirit then our joyful duty is to translate the current state of all that is within our sphere of influence into a more correct translation of the same. This is similar to moving from sunyata translated as 'emptiness' to sunyata translated as "openness." We could begin with our vehicles. What would be a more accurate and therefore revelatory expression of each of our vehicles? Is our body being treated as the temple that it is? Are its needs acknowledged and understood? Or have we interpreted in our minds that our physical body is the least of concerns or relegated it to an inferior part of our incarnation? What of our emotions? Do we understand that the full translation of them would be sentient compassion and empathy? Like a Sanskrit word, has our emotional body been translated in way that does not account for its complexity and spectrum of expression? And what of our

mind? Mind eventually will become, as matter becomes spirit, expanded beyond any expression that the mind can imagine. It will become consciousness itself, released from a third-aspect presentation into a second-aspect presentation and expression. Meditation is the tool of translation for the mind.

"It should be remembered that this process, as it goes on in consciousness, produces (surely and inevitably) corresponding changes in mechanism and structure, and in sense perception through the apparatus of the body. ... I lay emphasis upon consciousness as the predisposing factor, and on the developed sense of

awareness which produces an inner demand for improved equipment."⁵

The Tibetan, then, gives us something that really tilts our head: "... when a man really understands the elevating power of the aspiration, he can begin to work with the secret of translation. (Aspiration) is a scientific process, governing evolution itself."⁶

We remember, of course, that this same teacher has told us that "will and breath are

synonymous terms." Aspiration, containing the root of spirit (*spiritus*), is not only a scientific thus occult process, but governs evolution itself. In other words, evolution is the work of revealing the spirit within matter, thus revealing that spirit is expressing itself through matter, thus that matter IS spirit. Translation. Aspiration breathes the life that is within the form, and thus seems to breathe new life into the form. But this is just another case like Jesus and Lazarus. When we know, deeply, that the form *is* spirit expressing, then we can call forth the fullness of the spirit through that expression.

Translation is the secret for the human kingdom because all of us are apprentice white magicians. To translate is to work magic. To render spirit intelligible for others in some form is to work white magic. To illumine that form as a presentation of spirit, not apart from the spirit that created, indwells, or releases the form, is to work white magic.

Concluding Remarks

For a final thought on translation we look to esoteric astrology. The keynote for the disciple in the air sign Aquarius is “Water of life am I poured forth for thirsty men.” The translation is that water is life, air is life, life is Life. The words, though different from one level, mean the same thing from a higher triadal point of reference. Water is the buddhic plane; air is the buddhic plane; Life resonating is the buddhic plane. In this way, the keynote speaks of the Bodhisattva vow and the essential realization that as long as anyone or anything is left suffering in the delusion of duality, there is thirst. The one who is at-one is Life, is the substance of Life, and is not separate. The one who is at-one *is* spirit-matter. Ignorance is translated so that it can be recognized as suffering. The two mean the same thing: ignorance = suffering. One is not cause and the other the effect. They are the inside and the skin of one thing.

Aquarius, a sign of circulation and circulatory flow, provides the quality of flow within all seeming forms of density. Density is not necessarily hard or fixed. When we know how to speak its language, translate its properties into word-realities that are not born of opposites, then density will be understood as flow—water-air-spirit-matter.

On that day duality will be translated into wholeness. Then the keynote of Aquarius might be reworded into a more correct ‘translation’ of the quality of Aquarius celestially: “Waters of Life poured forth. Thirst no more.” And the secret of translation will have worked its magic within the kingdom of humanity. There is nothing lacking. All is here now. Be awake now. BE.

¹ Alice A. Bailey. *Esoteric Psychology*, I. Lucis, 1936, p. 326.

² *Ibid*, p. 312.

³ Masaru Emoto. *Messages from Water*, vols. I & II. Hado, 1999, 2001.

⁴ Bailey. *Esoteric Psychology*, I, p. 66.

⁵ *Ibid*, p. 326-328.

⁶ *Ibid*.

The World Mother: Teachings of Helena Roerich and Geoffrey Hodson

John Nash

Abstract

Among the wealth of insights contributed by Helena Roerich and Geoffrey Hodson were important teachings about the divine feminine individuality known as the World Mother. This article explores the two authors' teachings and compares them with each other, with eastern and western religious beliefs, and with contributions from other writers of the last 100 years.

The major thrust of Roerich's and Hodson's teachings is that the World Mother has manifested many times over the millennia, most recently as Mary, the mother of Christ. It is suggested that "World Mother" is in fact an office, part of a hierarchy extending from planetary to cosmic levels, which has been held by a succession of entities. The office-holders align themselves with the deva evolution, which has a feminine polarity juxtaposed against the masculine polarity of the human kingdom.

The World Mother is described mostly, but not exclusively, as expressing beauty, joy, and even playfulness. She is also described as serving humanity in a nurturing role, but she has a special affinity for nature and the natural world. Reportedly, the Mother is now becoming more active in human affairs and urging us toward relevant areas of world service.

Background

Belief in feminine manifestations of God extends back to prehistory. But for many centuries, western religion discouraged this avenue to the divine and promoted a masculine deity in combination with patriarchal social norms. Things began to change in the mid-19th century, when a new awareness of the Divine Feminine developed. The same period witnessed the emergence of powerful women,

like Helena Petrovna Blavatsky (1831–1891), Mary Baker Eddy (1821–1910), Myrtle Page Fillmore (1845–1931), and Violet Mary Firth (1890–1946),¹ who launched major religious initiatives or became influential esoteric teachers. Many other women have followed in their footsteps.

The new awareness of the Divine Feminine and the emergence of these women teachers can scarcely be considered unrelated developments. This is not to say that all significant teachings on the Divine Feminine have come from women. Nor would it be true to say that the new awareness was simply an offshoot of the feminist movement; its scope has been considerably more general. Male authors have made major contributions, and large numbers of men have reported favorably on the expansion in their own awareness of the divine nature.

This article explores the work of two people—a woman and a man—whose contributions to our understanding of the Divine Feminine were particularly significant and reinforced and complemented each other. Helena Ivanovna Roerich (1879–1955) was born into a prominent Russian family. Spiritual experiences in her childhood years set her on a path that progressively expanded throughout her life. Her marriage to artist and writer Nicholas Roerich produced a most fruitful partnership. The Roerichs traveled to England, the United States, and most significantly to India and Ti-

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bet where they explored remote areas of the Himalayas.² During much of her life, Helena Roerich served as a channel for the Master Morya, chohan of the first ray, and together they produced the 17 *Agni Yoga* books that have greatly influenced modern esoteric studies. She also published three other books under pseudonyms and wrote numerous letters which have been preserved. In 1920 the Roerichs founded the Agni Yoga Society in New York City to promote the teachings but unlike the Arcane School founded three years later by Alice Ann Bailey (1880–1949) it never sought to become an esoteric school. Helena also established the Himalayan Institute of the Scientific Studies and served as honorary president. She died in Kalimpong, India, and her body was cremated according to Buddhist rites.

Geoffrey Hodson (1886–1983) was born in the United Kingdom to an upper-class family, attended private schools, and served as an army officer in World War I. But already in 1913, a lecture in Manchester by Annie Wood Besant (1847–1933), president of the Theosophical Society, inspired him to become a member. His association with the Society and the Esoteric School of Theosophy³ would dominate the next 70 years of his life. Even as a child he experienced expansions of consciousness that enabled him to see beyond the dense physical world. In due course this gift allowed him to carry out clairvoyant research, with particular emphasis on the devic kingdom, for which he became famous in esoteric circles. Hodson traveled widely through the Americas, India and Australia, finally making his home in New Zealand. During a long life, he had ongoing contacts with higher entities from both the human and the deva evolutions. Hodson gave frequent lectures and published many books and articles, but it was only with the posthumous publication of his occult diary: *Light of the Sanctuary*,⁴ that the extent of his contacts with higher beings became generally known.

Manifestations of the World Mother

Helena Roerich and Geoffrey Hodson both explored the feminine aspect of God in its role as the “World Mother” or “Mother of the

World.” The Mother is just one of the archetypes through which the Divine Feminine has manifested through the ages, others being the Virgin, Bride, Consort, and personification of Wisdom. However, the archetypes can manifest in combinations, and, as we shall see, the Divine Mother has often been perceived as a Virgin Mother.

Roerich’s and Hodson’s understanding of the Divine Feminine was clearly influenced by eastern religious and philosophical traditions. In part, this orientation reflected their familiarity with the teachings of the Theosophical Society. Roerich was not formally associated with the Society, but she translated Blavatsky’s *Secret Doctrine* and sections of the *Mahatma Letters* into Russian. Hodson’s extensive involvement in the Society has already been noted. The eastern orientation also derived from their own studies and personal experiences in Asia. Doubtless, both were aware of the work of Ramakrishna (1836–1886), 19th-century India’s best-known devotee of the World Mother in her role as Kali, consort of Shiva.

However, they did not hesitate to draw upon western traditions where it was appropriate to do so. In adult life, Roerich identified strongly with Buddhism; but as a young woman she may have been influenced by the long tradition of reverence to Sophia, the expression of Divine Wisdom, in the Russian Orthodox Church. Hodson always considered himself a Christian, and he was as comfortable with religious devotion as he was with esoteric philosophy. Although raised in the Church of England, he was eventually ordained in the Liberal Catholic Church, and he took his responsibilities as a priest very seriously.⁵

Hodson’s perception of the World Mother underwent considerable development during his long years of study, contemplation and clairvoyant research. Initially he perceived her as an abstract principle—one that generalized all the virtues he appreciated in human women. For example in 1941 he mused, almost as though he were writing romantic poetry:

Behind all womanhood exists the Eternal Woman, the one divine manifestation of

femininity... What are the essential qualities of the archetypal woman? They are sacrifice, tenderness, graciousness, divine radiance, heavenly fragrance, beauty, and grace. They are wisdom, fathomness as a still dark pool of infinite depth, profound compassion and intimate concern for all living things, ministration, healing love. They are joyous radiant girlhood, graceful womanhood, creative, preserving, and transforming motherhood. Within the Heavenly Woman is an ascetic refinement of utter purity.⁶

Later in life his image of the World Mother took more definite form, and he focused increasingly on her manifestations. However, from the start he recognized the necessity for cosmic balance and union between the feminine and the masculine: "At its origin," he wrote, the Eternal Woman "is cosmic, being the half of all creation. The other half is the Eternal Man, and mysteriously these are not two but one."⁷

Roerich and Hodson both emphasized that the World Mother has manifested in a variety of forms over the centuries and millennia. In Hodson's words: "The different visions and differing appearances and positions which people of various religions and countries attribute to the World Mother are all adaptations of visions and teachings chosen as most suitable."⁸

Roerich offered examples of such manifestations, including one that might seem to contrast with Hodson's litany of feminine virtues:

From time immemorial the Mother of the World has sent form to achievement. In the history of humanity, Her Hand traces an un-

breakable thread. On Sinai Her Voice rang out. She assumed the image of Kali. She was the basis of the cults of Isis and Ishtar.⁹

But Hodson agreed with Roerich about the Mother's manifestation as the Egyptian goddess Isis. In a devotional poem we find:

This is the Eternal Virgin, Isis, The Mother of all the World, the Cosmic Lotus, The Universal Womb from which all Worlds are born, In which they yet remain."¹⁰

Like all virgin goddesses, "Though ever She brings forth, She yet remains Immaculate." Hodson clearly recognized here that, as a divine archetype, virginity refers to the independent woman whose potential has not been channeled into a particular path, without regard to sexual experience or motherhood. It is worth noting that classical Latin distinguished between *virgo*, which captured the notion of female independence, from *virgo intacta*, which expressed the modern, everyday sense of virginity.¹¹

The classical Buddhist text known as the *Prajnaparamita Sutra* recognized the goddess Prajnaparamita as the mother of all Buddhas.¹² And a similar title was bestowed on the Tibetan Buddhist Tara. However, Roerich went further to assert that the World Mother was the spiritual mother of both the Buddha and the Christ:

I have already [mentioned] the Mother of Buddha and Christ. Indeed it is time to point out that the one Mother of both Lords is not a symbol but a great manifestation of the Feminine Origin, in which is revealed the spiritual Mother of Christ and Buddha.

Roerich's and Hodson's understanding of the Divine Feminine was clearly influenced by eastern religious and philosophical traditions. In part, this orientation reflected their familiarity with the teachings of the Theosophical Society ... The eastern orientation also derived from their own studies and personal experiences in Asia. Doubtless, both were aware of the work of Ramakrishna, 19th-century India's best-known devotee of the World Mother.

She it was Who taught and ordained Them for achievement.¹³

Reappearance of the Mother

Manifestations of the World Mother may have occurred throughout history, but they have not always been exoteric. Roerich explained that the events that resulted in the destruction of Atlantis disrupted the pattern of manifestation, and by necessity the Mother became veiled:

After Atlantis, when a blow was inflicted upon the cult of the spirit, the Mother began to weave a new thread, which will now begin to radiate. After Atlantis the Mother of the World veiled Her Face and forbade the pronouncement of Her Name.¹⁴

It seems as though the Mother's withdrawal from public view mirrored the withdrawal of the masters from overt participation in human affairs.¹⁵ However, the time was now coming—in the 1920s—when the veil would be lifted once again, and the Mother of the World would play a more conspicuous role in human affairs. In *Leaves of Morya's Garden*, Roerich proclaimed the beginning of a new epoch, heralded by the approach of a star referred to as "Urusvati":

Since long ago [this star] has been the symbol of the Mother of the World, and the Epoch of the Mother of the World must begin at the time of Her star's unprecedented approach to the Earth. The Great Epoch is beginning... A Great Epoch! I rejoice so much.¹⁶

"Sister Urusvati" appears throughout the Agni Yoga teachings, usually in the context of an overshadowing presence, without reference to a star. But in the mid-1930s we learned that the "star of the Mother of the World" had been the Planet Venus that came unusually close to the Earth in 1924. Be that as it may, "Many feminine movements were kindled by [the star's] powerful rays."¹⁷

Actually Roerich's new epoch had already begun on a small scale. During the late-19th century Mary Baker Eddy began using the now-

popular invocation "Father-Mother God." And in 1909 a statement by the presidency of the Church of Jesus Christ of Latter Day Saints confirmed that Joseph Smith had privately taught that there is a heavenly mother as well as a heavenly father.¹⁸

However, the pace of developments accelerated after 1924. Within three years of *Leaves'* publication, Annie Besant declared March 24, the traditional feast of the Annunciation, to be World Mother Day.¹⁹ And the same year, fellow Theosophist Charles Webster Leadbeater (1847–1934) published an important, systematized work in which he considered the Mother both as an entity, more or less anthropomorphized, and as a cosmic principle. The cosmic principle is *mūlaprakriti* (Sanskrit: मूलप्रकृति, literally "root of nature"): "that from which matter emerges when spirit ensouls it." In Leadbeater's words:

The Spirit of God moved upon the face of the waters of space; but the waters of space are divine in their making just as much as the Spirit that moves upon them, because there is nothing but God anywhere.²⁰

Beauty and Joy

For Helena Roerich, the Mother expresses both love and beauty. Indeed these two are inextricably linked:

Can one love a garden and despise its flowers? Can one worship the power of beauty and not show respect for love? I attest that the Power adorning Our Universe is confirmed as Our Mother of the World—the Feminine Origin!... Truly the Feminine Origin is most beautiful!²¹

Elsewhere we find: "We see the radiance of the Mother of the World!"²² And: "The Lights of the Mother of the World resemble the pillars of the aurora borealis."²³ The beauty and radiance of the Mother of the World recall the depiction of the Shekinah of esoteric Judaism as the Glory of God.²⁴ Roerich's experience also recalls the account of an ecstatic vision of Sophia by the Russian philosopher and mystic Vladimir Soloviev (1853–1900). Soloviev awoke to a scent of roses, exclaiming:

I saw all and all was one.
 One alone in the image of female beauty
 The immeasurable within its measure
 Thou alone, before me, in me.²⁵

Geoffrey Hodson also emphasized the beauty of “the Mother Goddess.” No artistic representation can do her justice, but her true beauty can be perceived by those with eyes to see:

None of [her representations], even the most beautiful Madonna statue or picture, really portrays the... World Mother, Who nevertheless, responds to and permits Herself to be seen in forms acceptable and helpful to those who are accorded the appropriate vision.²⁶

Similarly, he commented that Isis “was a glorious and beautiful female Adept.”²⁷

Roerich commented on the World Mother’s “playfulness,” a concept not unknown in the East but foreign to customarily dour western religion. In a passage that calls to mind Rogers and Hammerstein’s Maria in “The Sound of Music”:

Rejoice in the Great Play of the Mother of the World!... She beckons to Her children from far-distant fields: “Hasten, children! I wish to teach you. I have keen eyes and alert ears ready for you. Sit ye down upon My garment. Let us learn to soar!”²⁸

Elsewhere she stressed that success at the human level is to be achieved through joy, a joy that reflects that at divine levels:

The play of the Mother of the World is in joy. She enfolds the enlightened ones in Her veil of joy. Rejoice amidst flowers; and in the midst of snow—equally redolent—also rejoice!²⁹

Roerich warns that “woman is the personification of self-sacrifice”³⁰ and that the same is true of the World Mother. However, joy can still come from right aspiration:

How beautiful is the Image of the Mother of the World! So much beauty, self-renunciation and tragedy is in this majestic Image! Aspire in your heart to the Highest, and joy and exultation will enter your soul.³¹

Duality and Trinity

A challenge to studies of the Divine Feminine, particularly in Christianity, has always been to reconcile a feminine aspect with the trinity. For example, the Russian Orthodox theologian Sergei Bulgakov (1871–1944) was warned by religious superiors that his work on Sophia threatened to undermine trinitarian doctrine.

Bulgakov was forced to explain that Sophia is not a fourth person of the trinity but the “nonhypostatic essence” of God: “The Holy Trinity is consubstantial and indivisible. The three persons... have one life in common, that is, one Oursia, one Sophia.”³²

However, Helena Roerich boldly asserted that the Mother is a divine hypostasis and aspect of the trinity: “The Mother of the Universe, or of the manifested Cosmos, can be accepted as one of the Figures of the Holy

Hodson’s perception of the World Mother underwent considerable development during his long years of study, contemplation and clairvoyant research. Initially he perceived her as an abstract principle—one that generalized all the virtues he appreciated in human women... Later in life his image of the World Mother took more definite form, and he focused increasingly on her manifestations. However, from the start he recognized the necessity for cosmic balance and union between the feminine and the masculine.

Trinity.”³³ She went on to identify this “Figure” and to place her assertion in a historical context:

[T]here is no religion, except later ecclesiastical Christianity, in which the Feminine Element is not included among the Primates of Be-ness. Thus, the Gnostics also considered the Holy Ghost as a Feminine Element. In the most ancient Teachings, the manifested Trinity of Father, Mother, and Son was considered as an emanation of the highest, eternally hidden Cause.³⁴

Roerich evidently knew that the earliest formulation of a Christian trinitarian doctrine, by Theophilus, Bishop of Antioch (c. 117–c. 181 CE), identified Sophia as the third person of the trinity.

Roerich also detected triplicity within the Divine Feminine itself. Referring to the Mahayana Buddhist Tara, she claimed that three “facets of cosmic fire can be seen on the Tara by a sensitive eye.” Moreover, “These facets are so powerfully revealed that their radiance melts all discovered obstacles.”³⁵ Similarly, Geoffrey Hodson depicted the cosmic Isis as a triune goddess, expressing Nephthys, Hathor, and Isis herself in manifest form.³⁶ Furthermore, this feminine triplicity extends down functionally to the most fundamental levels of creation:

Isis represents, in her cosmic aspect, the threefold spiritual essence of *Prakriti*. She is a triple Goddess, a queen to represent the positive, a woman to represent the negative, and a mother to represent the conjoined pair... As Isis in the Cosmos, meaning the soul of the Great Deep—with its triple powers of self-reproduction, positive, negative, and neutral—was and is represented by mighty *Dhyan Chohans*, so at each lower level, down to the planetary *Aditi-Akasha*, an Adept Official undertakes the task of directing the manifestation of the Triple Feminine current in the creative life and activity in and on a planet.³⁷

Hodson explains *Dhyan Chohans* as “members of the Host of Spiritual Beings Who... supervise the cyclic evolution of life and form in a Solar System.”³⁸ *Akasha* (आकाश), which

forms a fifth element in eastern philosophy, complementing earth, water, air and fire, is considered to be the spiritual essence that pervades the universe. By prefixing it with *Aditi* (Sanskrit: अदिती, literally “unlimited”), he was emphasizing its sacredness. Aditi, whom Hodson describes as “the Mother Goddess,” was originally a Vedic sky-goddess.

Prakriti (प्रकृति, “nature”) is usually taken to be the undifferentiated matter from which the universe was created.³⁹ In relating the World Mother to matter or nature, Hodson drew upon precedents in many religious and philosophical systems. The Latin word for mother, *mater*, is directly linked etymologically to “matter” and “matrix.” Spirit is masculine in polarity, while matter or form is feminine; but matter is not to be regarded as separate from the divine. In Roerich’s words:

[S]pirit and matter are one... The manifest Universe, visible and invisible, from the highest to the lowest, reveals to us the infinite aspects of Radiant Matter. Where there is no matter, there is no life.⁴⁰

However, juxtaposing the masculine against the feminine, spirit against matter, explores not a trinitarian structure but a divine duality which may or may not be compatible with models of a triune deity.⁴¹ The main theological issue relating to the Divine Feminine may not be to fit the feminine aspect into the trinity but to reconcile the triune and the dualistic manifestations of the Godhead.

Elsewhere, Geoffrey Hodson related the Divine Feminine to the universal feminine energy of *Kundalini* (Sanskrit: कुण्डलिनी). The “Universal *Kundalini*,” he explains

is the manifestation or incarnation of the feminine generative interior “faculty” of the Logos, or Second Aspect—yes, feminine if your wish, though of course far beyond such divisions, being *arupa* [i.e., formless] in this universal aspect of its expression.

The World Mother [is] very sacred indeed. She is to be revered most deeply and humbly, wondrous One as She is and not only in religious personifications as a celestial Personage, but as a universally creative *Kun-*

dalini-manifestation of the Logos with which She is ever identified.⁴²

The Virgin Mary

The closest Christianity has come to legitimizing worship of the Divine Feminine is veneration of the Virgin Mary. In a somewhat confusing statement of doctrine she was said to be the Mother of God, but not herself divine.⁴³ Nevertheless, devotion to Mary within the Catholic and Eastern Orthodox Churches has remained strong since the Middle Ages, no doubt tapping into an unspoken need for a goddess. With the Theosophical Society's "christianization" in the early 20th century, its teachers turned their attention to Mary, and this trend continued and expanded in the Liberal Catholic Church to which many of them belonged.

Geoffrey Hodson often identified the World Mother with the Virgin Mary. He approved of traditional Catholic titles—some of which were borrowed from Isis—such as "Queen of the Angels" and "Star of the Sea." And he described a vision of Mary thus: "At this point, the Blessed Lady Mary becomes visible before me in all Her wondrous blue and, as it were, reaches out and touches my head."⁴⁴ Hodson insisted that no artistic depiction can adequately represent the Mother, but he offered two paintings that captured his own observations.⁴⁵ Both resemble traditional representations of Mary. He confessed that he was drawn to the Madonna image, "a realisation of the Mother-Love of God," although he acknowledged the comparable roles of Kwan

Yin, Isis, Ishtar, Parvati and other mother goddesses.⁴⁶

Hodson gave the Virgin Mary a far more exalted status than did mainstream Christianity, but he embraced traditional affirmations of Mary's compassionate, nurturing role:

The Blessed Lady Mary, incarnation of the Maternal Spirit of the Godhead, moved by purest compassion and love, holds the whole of humanity in Her arms and at Her breast, nourishing it with spiritualizing like for the purpose of quickening the evolution of all sentient beings.⁴⁷

Helena Roerich boldly asserted that that the Mother is a divine hypostasis and aspect of the trinity: "The Mother of the Universe, or of the manifested Cosmos, can be accepted as one of the Figures of the Holy Trinity"... Roerich evidently knew that the earliest formulation of a Christian trinitarian doctrine by Theophilus, Bishop of Antioch, identified Sophia as the third person of the trinity.

He saw Mary overseeing the gestation and birthing processes not only in the human but also in the animal kingdom. In his clairvoyant studies of human pregnancies he observed the myriads of building devas constructing the embryo.⁴⁸ And he realized that these devas were "agents of a great Intelligence which presides over and directs all maternal processes throughout Nature... the Feminine or Mother Aspect of the Deity, of which She is a manifestation and a representative."⁴⁹

Hodson also recognized the special role of the World Mother in "birthing" in the more symbolic sense:

She also is present and helps to bring about the mystical "birth" of the Christ consciousness within the Inner Self of every Initiate when admitted to membership of the Great White Brotherhood.⁵⁰

Significantly, the first initiation is customarily referred to as "the birth."⁵¹

Adept and Archangel

Both Helena Roerich and Geoffrey Hodson asserted that the Mother has manifested in a variety of forms throughout history. Hodson clarified how this occurred by stating that the “World Mother” should not be considered an *entity* so much as an exalted office which various entities may hold in different places and at different times. In particular: “That Official is the World

Mother for a planet and a period... There is such a Being, there is such an Official, and Mary the mother of Jesus now holds that Office, as Isis held it in earlier days.”⁵² And: “As far as my understanding and experiences inform me, the Blessed Lady Mary, Mother of Jesus, is the present Holder of that Office [of World Mother].”⁵³

Popular Catholic devotion has long depicted the Virgin Mary as Queen of the Angels. And Charles Leadbeater had referred to the World Mother as “a mighty Angel, having under Her a vast host of subordinate Angels whom She keeps perpetually employed in the work which is especially committed to Her.”⁵⁴ Hodson took up the same theme, describing the Mother as an archangel and a senior member of the Planetary Hierarchy:

The planetary World Mother is conceived... as a highly-evolved Archangel Representative and Embodiment on earth of the Feminine Aspect of the Deity. She is also thought of as an Adept Official in the Inner Government of the World, in whom all the highest qualities of womanhood and motherhood shine forth in their fullest perfection.⁵⁵

However, Hodson departed from traditional Christian teachings by relating the World Mother to the Lord of the World, *Sanat Kumara*. The “Queen of the Angels, World Mother, Our Lady, [is in relationship and collaboration] with the Lord of the World—in what might be called, if one may so presume, His femininity-functions, extremely delicate and refined as they are in every kingdom.”⁵⁶ Here, Hodson was affirming the kind of masculine-feminine duality

referred to earlier; but he identified the duality specifically with the relationship between the human and deva evolutions.⁵⁷

Feminine entities, equivalent to the World Mother, are not confined to our world. Hodson regarded her as a member of a hierarchy of entities to which he refers by the eastern term *Maha-Devis* or “Great Devas.” Some of these entities are more powerful than our Mother. For example, there are *Maha-Devis* associated with the Logoi of star systems, like our own: “Supra-planetary *Maha-Devis* fulfil the same Office for groups of planets in

a Solar System.”⁵⁸ “Divine Mother” evidently can be a more comprehensive term than “World Mother.”

Hodson related how the “Adept Isis”

took the whole Egyptian nation under Her charge, and for at least 10,000 years guarded and inspired its progress and development from birth to death. She was a very wonderful Being Who has now gone to higher spheres of Buddhahood.⁵⁹

In describing Isis in this manner he was asserting that there are, or have in the past been, fe-

Hodson acknowledged the intriguing possibility that a human woman could evolve not only to the level of adept but eventually to become the World Mother. Such an entity “becomes an *Avatara* for the feminine, or negative, polarity of the Logos”... On the one hand, Isis, the Virgin Mary and others are viewed as... divine incarnations; on the other Hodson saw the World Mother as a position that could be attained through the evolution of human consciousness.

male adepts, a view that is still not held by all esoteric teachers. Moreover, the suggestion that Isis became a buddha is, to say the least, evocative. Among other things it demonstrates Hodson's skill in transferring concepts among different esoteric traditions.

We saw that, in his early years, Hodson viewed the Divine Feminine as a principle expressed through the virtues of human women. Later, he expanded this vision to a more definite link between the World Mother and women everywhere:

In the holder of the divine Office of World Mother, a conscious union occurs between the archetypal woman fully manifest in the woman Adept and the cosmic principle of womanhood... The potentiality of this hypostatic union exists in every woman... This is in part the mystery of womanhood, this is the secret life of every woman, that on occasion she knows and is one with the Eternal Woman and has her mysterious life in that realm wherein She abides.⁶⁰

Perhaps because of this link, Hodson acknowledged the intriguing possibility that a human woman could evolve not only to the level of adept but eventually to become the World Mother. Such an entity "becomes as an *Avatara* for the feminine, or negative, polarity of the Logos and the power, life, and currents of divine Breath and divine Life-Force of *Kundalini*."⁶¹ Here we have an interesting juxtaposition of ideas. On the one hand, Isis, the Virgin Mary and others are viewed as *avatars*, or divine incarnations; on the other Hodson saw the World Mother as a position that could be attained through the evolution of human consciousness. Somehow these two concepts—one "top-down," the other "bottom-up"—must be resolved. A similar issue arises in connection with the Christ.

The Legacy

Helena Roerich declared that a new epoch of interest in the feminine aspects of deity was about to begin, and Geoffrey Hodson's work certainly helped fulfill that prophecy. Much more has also been accomplished. The field of feminist theology has blossomed, even

though the focus has been more on Sophia than on the World Mother; and the Virgin Mary has generally been ignored.

On the other hand, the frequency of reported apparitions of Mary has increased dramatically. A worldwide total of 378 apparitions was reported between 1925 and 1999, compared with only 14, including the famous series at Fatima, Portugal, from 1900 to 1925.⁶² A small sample of the apparitions are those at Beauraing, Belgium, in 1932; Heede-im-Emsland, Germany, in 1937; Tre Fontane, Italy, in 1947; Syracuse, Italy, in 1953; Akita, Japan, in 1969; San Sebastian de Garabandal, Spain, in the 1960s; Betania, Venezuela, in 1976; Chiang Si, China, in 1978; Kibeho, Rwanda, in 1981; Phoenix, Arizona, in 1988; and Marpingen, Germany, in 1999.⁶³ Whatever judgments are made about their validity, these apparitions attest to the intensity of contemporary devotion to the Virgin Mary. In recognition of this devotion Pope Pius XII proclaimed that Christ had crowned his mother Queen of Heaven and designated May 31 to be the feast of Mary's Queenship.⁶⁴

More directly relevant to the World Mother has been the work of mystic and environmental activist Andrew Harvey. For him the Divine Feminine has passionate immediacy, and he seeks to be her disciple of action. The Mother is rooted in Hindu, Buddhist, Tao, Sufi and Christian tradition, but now she is calling people of all religious persuasions to this area of world service: "In our growing, expanding imagination ... we come to understand more and more what the feminine force could do and how we could work with it to save our planet."⁶⁵ Roerich had issued her own call to action more than 60 years earlier, affirming: "In the hands of women lies the salvation of humanity and of our planet."⁶⁶ Now, the question is not whether women should get involved but how many women and men will work together in a collective, global effort.

The goddess Kali has often been considered a disturbingly negative image; however, she has a sizeable following in India. Moreover, Roerich saw a transformation: "Kali, the Destroyer, has become Mother, the Creator."⁶⁷ Harvey retains elements of both the negative

and the positive image. Kali, he perceives, is angry at the environmental threat to the planet and humanity's hesitation in responding to it. But this is not the anger of a vengeful god:

There is nothing punitive... in the Mother's anger. Her rage is a summons to attention, a shaking of her children so that they... wake up, a shaking that can seem—and be—very violent, but which is always in the service of liberation and deeper knowledge and the outpouring into action of a galvanized love.⁶⁸

Hodson wrote of the World Mother's role in birthing the Christ consciousness. Andrew Harvey speaks of the birthing of a new world order of environmental and social harmony, calling us all to serve as "midwives."⁶⁹

Many books and articles have explored eastern concepts of the World Mother. After centuries in which worship was circumscribed in the West, it is not surprising that many people turned to eastern traditions to find her. But other authors besides Harvey have approached the subject using western idioms,⁷⁰ and many more can be expected.

Awareness of and interest in the Divine Feminine continues to increase, and people evidently find the archetype of the Mother particularly meaningful. One measure of the demand for information and insights is the number of Internet websites concerned with the Divine Mother: 79,600 in a recent count. When Helena Roerich began her work, awareness in the west was minimal, but her own work and that of Geoffrey Hodson compensated richly. From the accumulated wisdom of the past as well as new revelation, we are building a new understanding of the divine nature, tapping into new expressions of divinity, and finding new opportunities for action relevant to our times.

¹ Firth wrote under the pseudonym of "Dion Fortune," a corruption of *Deo non fortuna*, her initiatory name in the Society of the Golden Dawn.

² References to their expeditions appear in Nicholas Roerich's *Shambhala: In Search of a New Era*. Inner Traditions, 1930.

³ At times the Esoteric School was known as the Esoteric Section of the Theosophical Society.

⁴ Sandra Hodson (ed). *Light of the Sanctuary: The Occult Diary of Geoffrey Hodson*. Theosophical Publishers, 1988.

⁵ The Liberal Catholic Church was an offshoot of the Old Catholic Church which claims apostolic succession but split from Rome in the late 19th century over the doctrine of papal infallibility. Theosophist Charles Webster Leadbeater (1847–1934), whom Hodson met a number of times, served as the Church's second presiding bishop.

⁶ Sandra Hodson (ed). *Light of the Sanctuary*. Theosophical Publishers, 1988, pp. 81-82. Throughout this article, quotes are attributed to the authors; however, in many cases the authors were serving as amanuenses for higher entities.

⁷ *Ibid.*

⁸ S. Hodson. *Light of the Sanctuary*, p. 284.

⁹ Helena I. Roerich. *Leaves of Morya's Garden*, II, 8, 11. Agni Yoga Society, 1925, p. 69. In traditional Hindu art, Kali was portrayed dancing on the chest of her husband Shiva. She carried a sword in one hand and a severed head in the other. Her earrings were dead bodies, her necklace was made of human skulls, and she wore a girdle of dead men's hands. Her eyes were red, her tongue thrust out from her mouth, and her face and breasts were covered with blood.

¹⁰ Geoffrey Hodson. *Illuminations of the Mystery Tradition*. Theosophical Publishing House, 1992, p. 71

¹¹ Portrayal of *Virgo Maria* (the "Virgin Mary") as sexless has all the markings of a deliberate confusion of the terms by the church fathers to produce a suitable feminine ideal for institutionalized Christianity.

¹² Buddhahood was always regarded as an advanced stage of spiritual attainment: enlightenment. Prince Gautama, whom we refer to as "the Buddha," was the last of a long lineage of buddhas.

¹³ Roerich. *Leaves of Morya's Garden*, II, 8, 11, pp. 68-69.

¹⁴ *Ibid.*, p. 69.

¹⁵ See for example: Alice A. Bailey. *The Externalization of the Hierarchy*. Lucis Publishing Co., 1957, p. 519.

¹⁶ Roerich. *Leaves of Morya's Garden*, II, 4, 11, p. 36

¹⁷ Helena I. Roerich. "Star of the Mother of the World." *Letters of Helena I. Roerich*. Agni Yoga Society, 11 January 1935.

- ¹⁸ Joseph F. Smith et al. "The Origin of Man." *Improvement Era*, Nov. 1909, p. 80.
- ¹⁹ Annie W. Besant. "The New Annunciation." Insert in *The Theosophist*, vol. 49, June 1928.
- ²⁰ Charles W. Leadbeater. *The World-Mother as Symbol and Fact*. Theosophical Publishing House, 1928, pp. 53-54.
- ²¹ Helena I. Roerich. *Infinity*, I, 154. Agni Yoga Society, 1930, pp. 133-134. See also: *Leaves of Morya's Garden*, II, 8, 12, p. 69.
- ²² Helena I. Roerich. *Hierarchy*, 4. Agni Yoga Society, 1931, p. 12.
- ²³ Helena I. Roerich. *Fiery World*, II, 424. Agni Yoga Society, 1934, p. 81.
- ²⁴ See for example: John Nash. "Shekinah: the Immanent Glory of God." *Esoteric Quarterly*, Summer 2005, pp. xxx.
- ²⁵ Vladimir Soloviev. "The Three Meetings." Quoted in: Eugenia Gourvitch. *Vladimir Soloviev: the Man and the Prophet*. Rudolf Steiner Press, 1992, pp. 34, 36. Soloviev really did turn to romantic poetry in his lifelong devotion to the Divine Feminine.
- ²⁶ S. Hodson. *Light of the Sanctuary*, p. 284.
- ²⁷ Geoffrey Hodson. *Illuminations of the Mystery Tradition*. Theosophical Publishing House, 1992, p. 71.
- ²⁸ Helena I. Roerich. *Agni Yoga*, 20, 60. Agni Yoga Society, 1929, pp. 20, 45.
- ²⁹ Helena I. Roerich. *Fiery World*, I, 663. Agni Yoga Society, 1933.
- ³⁰ Helena I. Roerich. "Mother of the World." *Letters of Helena I. Roerich*. Agni Yoga Society, p. 456.
- ³¹ *Ibid*, p. 372.
- ³² Sergei Bulgakov. *Sophia: the Wisdom of God*. (Transl: Patrick Thompson, O. Fielding Clarke, & Xenia Braikевич.) Lindisfarne Press, 1993, pp. 35-37. The Greek word *hypostasis* is translated into English as "person," as in "person of the trinity." *Oursia* captures the notion of divine essence or substance.
- ³³ Helena I. Roerich. "Mother of the Universe." *Letters of Helena I. Roerich*. Agni Yoga Society, 9 January 1935
- ³⁴ *Ibid*.
- ³⁵ Roerich. *Infinity*, I, 201, p. 167.
- ³⁶ G. Hodson. *Illuminations of the Mystery Tradition*, p. 71.
- ³⁷ *Ibid*, pp. 69-70.
- ³⁸ *Ibid*, pp. 274, 281.
- ³⁹ *Prakriti* and *mūlaprakriti*, have similar meanings and are often taken to be synonymous. However, *mūla* means "root of," suggesting that *mūlaprakriti* is a more fundamental essence of matter.
- ⁴⁰ Roerich. "Mother of the Universe," p. 373.
- ⁴¹ John Nash. *The Trinity and Its Symbolism*. *Esoteric Quarterly*, Spring 2005, pp. 33-46.
- ⁴² S. Hodson. *Light of the Sanctuary*, p. 419.
- ⁴³ In 431CE the Council of Ephesus declared that Mary was *Theotokos* (Greek: θεοτοκος), the Mother of God "in the true sense of the word." But the church insisted that, to quote the *New Catholic Encyclopedia*, she only merited "homage infinitely below that paid to God."
- ⁴⁴ S. Hodson. *Light of the Sanctuary*, p. 418.
- ⁴⁵ Geoffrey Hodson. *The Kingdom of the Gods*. Theosophical Publishing House, 1952, plates 28, 29.
- ⁴⁶ *Ibid*, p. 244.
- ⁴⁷ S. Hodson. *Light of the Sanctuary*, p. 414.
- ⁴⁸ Geoffrey Hodson. *The Miracle of Birth*. Quest Books, 1981.
- ⁴⁹ Hodson. *The Kingdom of the Gods*, p. 242.
- ⁵⁰ S. Hodson. *Light of the Sanctuary*, p. 415.
- ⁵¹ See for example: John Nash. *The Soul and Its Destiny*. Authorhouse, 2004, pp. 245-246.
- ⁵² G. Hodson. *Illuminations of the Mystery Tradition*, p. 70.
- ⁵³ S. Hodson. *Light of the Sanctuary*, p. 355.
- ⁵⁴ Leadbeater. *The World-Mother as Symbol and Fact*, p. 4.
- ⁵⁵ G. Hodson. *The Kingdom of the Gods*, p. 244.
- ⁵⁶ S. Hodson. *Light of the Sanctuary*, p. 355.
- ⁵⁷ See also: Alice A. Bailey. *A Treatise on Cosmic Fire*. Lucis Publishing Co., 1925, p. 91.
- ⁵⁸ S. Hodson. *Light of the Sanctuary*, p. 355.
- ⁵⁹ G. Hodson. *Illuminations of the Mystery Tradition*, p. 71.
- ⁶⁰ S. Hodson. *Light of the Sanctuary*, p. 82.
- ⁶¹ *Ibid*, p. 222.
- ⁶² Source: International Marian Research Institute, Dayton, Ohio, 2005.
- ⁶³ *Ibid*.
- ⁶⁴ Pius XII. Encyclical *Ad Caeli Reginam*, Vatican, 1954.
- ⁶⁵ Andrew Harvey. *The Return of the Mother*. Tarcher/Putnam, 1995, p. 32.
- ⁶⁶ Helena I. Roerich. "Woman as Mother of the World." *Letters of Helena I. Roerich*. Agni Yoga Society, 1929.
- ⁶⁷ Roerich. *Agni Yoga*, 142, p. 92..
- ⁶⁸ Harvey. *The Return of the Mother*, p. 34.
- ⁶⁹ Andrew Harvey. "The Return of the Divine Feminine." Lecture, University of Creation Spirituality, 2002. Harvey has given numerous lectures on the same theme.

⁷⁰ For example: Donald L. Gelpi. *The World mother*. University Press of America, 1984; Wendy. Scott. *Meet World mother*. Gold Fire Press, 1999; Francis X. Clooney. *World mother, Blessed Mother: Hindu Goddesses And The Virgin Mary*. Oxford University Press, 2004.

The Role of Alan Leo and Sepharial in the Development of Esoteric Astrology (Part II)

Temple Richmond

Abstract

The names of late 19th–early 20th century British Theosophists and astrologers Alan Leo and Sepharial are known to students of Alice Bailey for their frequent mention in Bailey’s *Esoteric Astrology*. This study explains why these two figures merit such references and demonstrates that of the two, Leo cultivated a much more intensively Theosophical focus and in so doing, may very well have paved the way for the eventual articulation of the esoteric astrological doctrine by the Tibetan Master Djwhal Khul. Specific elements of Alan Leo’s cosmology and his astrological system are compared and contrasted to that of Bailey, and Leo’s lasting mark on astrology as the infusion of Theosophical concepts and the notion of free will into astrological literature are explored. Part I of this article appeared in the Summer 2005 issue.

Specific Elements of Alan Leo’s Esoteric Astrological System

Since it is true that Alan Leo was a student of the Theosophical literature transmitted to Blavatsky by the Masters Koot Hoomi and Morya and the Tibetan himself, it is tempting simply to attribute the obvious similarities in the general philosophies of esoteric astrology found in the works of Leo and Bailey to the influence of *The Secret Doctrine* and leave it at that. However, less easily dismissed are the numerous likenesses in individual elements of the esoteric astrological system as proposed first by Leo and subsequently by Bailey. For in many cases, there was no corollary or antecedent material discussed in Blavatsky’s *Secret Doctrine* or related writings. Discussion now turns to these striking evidences that the esoteric astrological system ultimately revealed by

Alice Bailey was at least in portions earlier grasped by Alan Leo.

Following upon the important distinction made between soul and personality in both Leo and Bailey, an astrological symbolism reflective of this distinction was specified in both. Remarkably, the astrological symbolisms are very much the same. Leo posited the Sun as the symbol of the individuality (his word for soul), and the Moon for the personality.¹ The Tibetan via Alice Bailey posited the Sun for the causal body² or soul (or sometimes even the monad),³ though for the personality ray as well.⁴ The Moon he consistently connected with form and matter,⁵ with the type of body or bodies through which the soul is manifesting,⁶ and any of the personality vehicles (meaning the physical, astral, or mental bodies), which he said can be “veiled” or indicated by the Moon.⁷ Thus, a fair degree of agreement exists on this matter, though indeed the Tibetan did associate the Sun sign with the personality ray as well.⁸

The question thus raised as to the implications of Sun symbolism may very well be answered by an important triplicity, things given in threes tending to moderate conflict, just as taught by the Pythagorean doctrine and its later incarnation as the esoteric occultism of Alice Bailey and the Tibetan. The important and mitigating triplicity here is that of Moon, Sun,

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and Ascendant, a terse formula that all good students of Bailey's *Esoteric Astrology* will recognize as the Tibetan's formula for past, present, and future of the individual person: the Moon sign indicating the sum total of past life experience, the Sun sign the equipment chosen by the soul for the present work to be done, and the Ascendant or rising sign indicating the way to follow toward the future and the full unfoldment of soul expression.⁹ Here the Sun is firmly relegated to an indication of things relevant to the personality, for the new third element (the Ascendant or rising sign) steps in to symbolize the soul.

Uncannily, Alan Leo himself, apparently not entirely under the spell of his own previously tendered formula, also boldly proclaimed the Moon, Sun, and Ascendant as the three main factors to bear in mind for individual chart analysis.¹⁰ Though Leo may have been a little muddled and the Tibetan somewhat inconsistent on this point, a main theme emerged from both of their writings which has converged on the Moon, Sun, and Ascendant as the big three symbolizing past, present, and future, with the Moon and the Sun more on the side of the personality, and the Ascendant firmly in the court of the soul. In addition, Leo did just as the Tibetan would imply should be done some years later¹¹ and emphasized the role played by the ruler of the Ascendant,¹² though of course the Tibetan would divulge the new esoteric and hierarchical rulers for the signs, while Leo had only the traditional or exoteric rulers with which to work.

All the same, Leo maintained that the Ascendant and its ruler were directly related to the "self,"¹³ and that the Ascendant and even the entire first house of the natal chart stand for "the spiritual individual self animating a physical body through its personal ray."¹⁴ Given Leo's use of the word "individuality" to mean the soul, this is extremely close to the Tibetan's later assertions that the Ascendant indicates the nature of the soul force attempting to come into expression¹⁵ and the very soul

purpose for the given incarnation.¹⁶ There can be little doubt that both Leo and Bailey (for the Tibetan) were sounding the same note on this element of the intended true esoteric astrological system. In short, both associated the Ascendant and its ruler with the soul. For the Tibetan, this implied the esoteric ruler of the Ascendant, but both nevertheless were pointing in pretty much the same direction. Further, just as the Tibetan would later speak of the soul ray and the fact that it stays the same through many incarnations, Leo asserted the existence of a "soul ray" as well, and held that it remained the same over many incarnations, though the personality ray might change from life to life.¹⁷

Following upon the important distinction made between soul and personality in both Leo and Bailey, an astrological symbolism reflective of this distinction was specified in both. Remarkably, the astrological symbolisms are very much the same. Leo posited the Sun as the symbol of the individuality (his word for soul), and the Moon for the personality. The Tibetan via Alice Bailey posited the Sun for the causal body or soul (or sometimes even the monad),¹ though for the personality ray as well.

In breaking down the esoteric constitution of the human being and associating its parts with various astrological symbols, Leo prefigured additional points that the Tibetan would make through Bailey. As just discussed, Leo singled out the Sun and the Moon for the soul and the personality respectively, but he also linked the Moon particularly with what the Theosophical tradition labeled *kama-manas*, a combination

of astral and lower mental plane functioning,¹⁸ which association is certainly in line with the Tibetan's later characterization of the Moon as symbol of the astral or emotional body itself.¹⁹ Leo also linked the Earth to the physical body,²⁰ which notion the Tibetan may have also implied is the case.²¹

In perhaps what is an even more striking example of likeness between the astrological correlations posited by Leo and by Bailey for the Tibetan, there is a linkage posited by Leo between the monad and the Pole Star,²² which star of course belongs to the class of fixed stars. It was a special claim of the Tibetan's version of esoteric astrology that monadic awareness is equivalent to awareness of the energies coming from the fixed stars and non-zodiacal constellations. Thus, although Leo had in mind just the Pole Star and not fixed stars or non-zodiacal constellations in general, he was certainly on the same track the Tibetan would ultimately take in regard to the linkage of monadic awareness with the influence of the fixed stars and non-zodiacal constellations.

The role of the "crosses" is yet another area in which Leo's concepts verged more or less in the same direction as would later be taken in Bailey, though the details of Leo's concepts in this regard differed substantively from those of the Tibetan as eventually articulated in Bailey. Leo was much taken with the function of the cross form in the chart. He identified the cross made by the lines uniting the Ascendant and Descendant on one hand, and the Midheaven and fourth house cusp on the other as "the most essential part of the horoscope,"²³ revealing zodiacal signs critical to the evolutionary development of the individual person. This was his idea of a "cross," or basic structure of tests and challenges to which the individual seeker was subject. The idea of the cross was central for the Tibetan, too, but he would later speak about the crosses made by the signs, such as the cardinal, fixed, and mutable crosses as stages upon the evolutionary path in a general sense.²⁴ So here the notions of which particular crosses were of import certainly diverge, but the attempt to bring the form of the cross into chart interpretation is nonetheless present in both.

As for the zodiacal signs themselves, Leo defined them in the tropical manner, which is to say, he recognized the thirty-degree segments of the ecliptic beginning with the zero-degree Aries equinox point.²⁵ The other, sidereal manner divides the ecliptic according to the placement of key stars. It appears that the Tibetan, like Leo, accepted the tropical mapping system. One piece of evidence to this effect may be mentioned here. This is the Tibetan's simple statement that when he used the word "signs," he meant the influences of the constellations as they are represented by the signs,²⁶ or the thirty-degree divisions of the ecliptic based on the equinox and solstice points. Thus, the tropical method of defining the signs was accepted in both Leo and Bailey.

Differences Between the Leo and Bailey Presentations

It should also be said that certain features of Leo's astrological imagination on certain points would not match readily with the perspective presented in the Bailey teachings. For example, Leo wrote that the zodiac is the "aura" of the earth,²⁷ and "...the boundary line of the earth's sphere of influence...,"²⁸ a notion which certainly flies in the face of the Tibetan's later concern that astrology abandon its exclusively geocentric outlook.²⁹ In fact, contrary to Leo's picturesque assertion, the zodiac is in no way an aura or radiation from Earth; it is a collection of distant star lives of far greater influence and radiation than that given off on any level by our planet.

Portions of Leo's astrological methodology would also clash with the Tibetan's later instructions. There are several areas in which this is the case. An important one is Leo's emphasis upon the individual degrees of the zodiac. Since the zodiac is a circle, there are 360 such degrees. The entire circle can be divided in numerous ways, beyond the twelve sections of thirty degrees each constituting a sign. Leo became enamored of the many ways of dividing the circle advocated by the classical astrology of India,³⁰ and it was this method of dividing the zodiac into miniscule degree increments that Leo took to be synonymous with the astrology of the future.³¹ He even

held that the isolation of specific degrees of the zodiac was the proper method for studying fixed-star influence.³² On both counts his approach was clearly different from that proposed in Bailey's *Esoteric Astrology*.

The same could be said of Leo's orientation to the houses of the astrological birth chart. Leo banked on a very psychological reading of the houses³³ and placed great store on the planetary rulers of the signs found on the cusps (or beginning lines) of each of the houses.³⁴ These features are distinctly absent from the Tibetan's later instructions, which in fact play down the importance of the houses altogether.³⁵

Beyond these important divergences, there are a number of details and correspondences which, as given in Leo, are either wholly or partly different from what the Tibetan would give in the Bailey writings. For example, Leo articulated three levels of influence to which persons respond, the lowest being the houses of the chart, the next being the signs, with only the energies of the planets evoking response from the most evolved persons.³⁶ Of course, this stands on its head what the Tibetan would later say on the same subject via Bailey, for in that later presentation, the lowest level of astrological influence is that of the planets, which engages the personality, while the twelve zodiacal constellations and representative signs speak to the soul, and the fixed stars to the monad.³⁷

Other details also conflict. At one point, Leo let the Ascendant stand for either the soul or the personality,³⁸ and elsewhere enumerated the planets of the solar system as the physical globes of all their respective chains, except for

Mercury and Mars, which two he held were astral level planets in the same chain as our globe,³⁹ all of which assertions are likely contradicted by the information on the chain and globe positions of the planets found in the back pages of Bailey's *Esoteric Astrology*.⁴⁰

Alan Leo's Lasting Contribution

Thus, even though there are some minor and a few major divergences between the

Leo made a particular effort in his own thinking and then in his writing to distinguish between what he called on one hand fatalistic astrology, and on the other, esoteric astrology. Esoteric astrology as Leo defined it in this context was one based on the premise that character is destiny... Leo thus took the position that prediction, no matter how breathtakingly accurate, was not as great a help to the individual as is the knowledge that each person has the power to create his or her own destiny.

systems presented in Leo and Bailey, Alan Leo might be said to have made a mark, albeit a small one, on behalf of an Hierarchically-inspired esoteric astrology even before the same was done by Alice Bailey.

Leo's life and contribution to the field of astrology were treated extensively by historian of exoteric astrology Patrick Curry in his book entitled *A Confusion of Prophets*. In Curry's assessment, Leo was just another astrologer in a crowded world of occultists and metaphysicians, but

one with a particular "ambition." Yet if Leo is understood as an Hierarchical associate, it might be said that he was an astrologer with a mission rather than an ambition. Curry, however, applied the standards of the outer world to Leo, and from that perspective, perceived Leo as pursuing a personal agenda.

That agenda, according to Curry, was declared early in Leo's career as an astrologer, when Leo became clear that his intent was "to modernise the ancient system of astrology."⁴¹ That

“modernization,” as has been shown, centered around the fusion of astrology with the doctrine of the soul and its existence, and therefore with the twin doctrines of reincarnation and karma. In Leo’s mind, that modernization also was to include an emphasis upon the degree divisions of the zodiac, as drawn from classical Hindu astrology. Given that the existence of the soul as well as the doctrines of reincarnation and karma are very ancient notions, as are the degree divisions in *Jyotish*, or Vedic astrology, Leo’s “modernization” turned out to be a return ancient doctrine more than a newly revealed system.

However, it was just in this way that Leo was estimated a great success by Curry, who judged that Leo had attained his goal to “modernize” astrology by, as Curry wrote, “integrating popular astrology with esoteric occultism.”⁴² Specifically, Curry concluded that Leo’s abiding mark on the astrological world was that Leo “...wed the new middle-class astrology to esoteric magic in the form of Theosophy.”⁴³ Though readers who are familiar with Theosophical teachings and Leo’s writings on astrology in particular will puzzle over inclusion of the word “magic” in that pronouncement, it is nevertheless obvious that Leo succeeded in creating a hybrid of Theosophical teachings and astrological techniques.

The new middle-class astrology to which Curry referred was of course nothing other than popular astrology as it had become by the early twentieth century, no longer the special province of royalty and the aristocracy, with their privately patronized astrological consultants. In contrast to prior centuries, the early twentieth century saw a great increase of widely available and affordable astrological literature and services. It was this unfoldment within which Leo worked and labored for what he understood as a more inspired version of the astrological science, which was an astrological science more infused with the Hierarchical teaching as it had been revealed in his day.

That more inspired vision of astrology Leo did indeed bequeath to his world, releasing his *Esoteric Astrology* to the world chock full of Theosophical concepts and terms, serving notice that the Solar Logos and the Seven Rays

were now relevant inclusions in the astrological pantheon. Over and above this, Leo also worked a bit of that “Theosophical magic” on behalf of everyone in regard to the whole tone and philosophy of astrology, in the following way.

Up until his time, astrology had leaned rather precipitously toward defining itself as a science of fate. As Curry’s recounting of Alan Leo’s life story reveals, Leo’s own life and experience with astrological indications provided him with a crucible in which to examine this orientation, and he ultimately opted for the power of free will working in concert with wise recognition of astrological influences, rather than that of fate alone. Leo made a particular effort in his own thinking and then in his writing to distinguish between what he called on one hand fatalistic astrology, and on the other, esoteric astrology. Esoteric astrology as Leo defined it in this context was one based on the premise that character is destiny, an important shift of emphasis in his day and time. Leo thus took the position that prediction, no matter how breathtakingly accurate, was not as great a help to the individual as is the knowledge that each person has the power to create his or her own destiny through proper use of the astrological energies.⁴⁴ In sum total, then, Leo’s philosophy and the system of what he called esoteric astrology ultimately came to rest on the recognition of the soul and its life cycles, the reality of the Law of Karma, certain techniques drawn from *Jyotish* (though not its sidereal framework) added to then standard astrology, and finally, the ability of the individual to respond meaningfully to all astrological energies.

It is only a small leap from there to what the Tibetan would later say through Alice Bailey, when he explained of his esoteric astrology, “I am confining myself entirely to the theme of the unfoldment of consciousness, of meaning and of significances and of the response of [the] entity to the many influences and vibratory impacts to which it is subjected on account of its being an integral part of other and greater Lives.”⁴⁵ The response of the individual to the many circulating energies being a flexible and even fluid matter, composed mo-

ment to moment of the choices that define character, it might then be said that choice of response to circulating energies determines destiny. In fact, this is the position taken by the esoteric astrology of Alice Bailey and the Tibetan, much to the undoubted approval of Alan Leo's thereby justified soul.

Even so, Leo's thinking might be accused of having left ragged edges here and there. For example, the exact manner in which this choice centered doctrine fits together with the doctrines of reincarnation and karma calls for a certain delicate assemblage of ideas of which only a few are capable without having it spelled out. Still, Leo must be credited with having shifted the emphasis of the astrological dialogue of his time away from entrapment in fated patterns and toward the ability to work with energies. This assertion certainly helped clear the path for related notions which would be brought out in Bailey's *Esoteric Astrology*.

As thinkers advanced in their fields so often do, Leo was greeted by much incomprehension and criticism from his peers, an example of which is contemporaneous astrologer C. E. O. Carter's comment on Leo's *Esoteric Astrology* as "a big volume containing virtually nothing worth reading."⁴⁶ Later, twentieth century historian Patrick Curry would accuse Leo of being "no giant intellect," adding that Leo's study of Blavatsky had failed to cultivate much of a discerning mind in him.⁴⁷ These points could perhaps be debated, but at any rate, Leo may have been more of an intuitive than an intellectual, which is not necessarily any great failing.

In all fairness, it should be said that Leo seems to have caught the vision of an Hierarchically inspired esoteric astrological system, or at least remnants thereof. Evidence that he suspected even more than that of which he was certain seeped out in a plea placed in the front pages of his *Esoteric Astrology*. Opined Leo, "If we could obtain more information concerning the Seven Rays, the seven sub-divisions of each, and their connection with the Seven planets, we should know considerably more concerning esoteric astrology."⁴⁸

Epilogue and Epitaph

Alan Leo was released from his physical vehicle in 1917,⁴⁹ just a couple of years before the Tibetan would take up his work with Alice Bailey. The torch seems to have been passed during this short time, for as is now known, the very things for which Leo sought in his plea to the ethers were granted throughout the period that the Tibetan Master worked with Alice Bailey. In Bailey's *Esoteric Astrology* begun some twenty-two years after Leo's transition, the Tibetan unveiled just the type of information Leo had specifically requested, provided via the abundant discussion of the nature of the seven rays found throughout the Bailey corpus. A continuity of vision and interest is thus suggested.

As a fitting tribute to one who appears to have been a forerunner in the dissemination of the esoteric astrological doctrine, an "esoteric epitaph" for Alan Leo might be taken from the Tibetan's own estimation of Leo's writings. It might say:

Let rest the soul of Alan Leo,
for he "approaches the closer
to the esoteric interpretation of astrology,
whilst Sepharial is purely exoteric."⁵⁰

May it be hoped that Sepharial would take no offense.

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- 1 Alan Leo. *Esoteric Astrology*. Destiny Books, 1913/1983, p. 114, 131.
 - 2 Alice A. Bailey. *Esoteric Astrology*. Lucis, 1951, pp. 508 - 509.
 - 3 Alice A. Bailey. *A Treatise on Cosmic Fire*. Lucis, 1925, p. 765.
 - 4 Bailey. *Esoteric Astrology*, pp. 15 - 17.
 - 5 *Ibid.*, p. 277.
 - 6 Alice A. Bailey. *A Treatise on White Magic*. Lucis, 1934, p. 436.
 - 7 Bailey. *Esoteric Astrology*, p. 219.
 - 8 *Ibid.*, pp. 16 -17.
 - 9 *Ibid.*, pp. 18 - 19; Bailey. *A Treatise on White Magic*, pp. 435 - 436.
 - 10 Leo. *Esoteric Astrology*, p. 139.
 - 11 Bailey. *Esoteric Astrology*, pp. 222, 513 - 514.
 - 12 Leo. *Esoteric Astrology*, p. 149.

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- 13 *Ibid.*, p. 83.
- 14 *Ibid.*, p. 90.
- 15 Bailey. *A Treatise on White Magic*, p. 436.
- 16 Bailey. *Esoteric Astrology*, pp. 18 – 19.
- 17 Leo. *Esoteric Astrology*, p. 102.
- 18 *Ibid.*, p. 261.
- 19 Bailey. *Esoteric Astrology*, pp. 297 – 298.
- 20 Leo. *Esoteric Astrology*, p. 261.
- 21 Bailey. *Esoteric Astrology*, p. 126.
- 22 Leo. *Esoteric Astrology*, p. 261.
- 23 *Ibid.*, p. 47.
- 24 Bailey. *Esoteric Astrology*, pp. 553 – 575.
- 25 Leo. *Esoteric Astrology*, p. 37.
- 26 Bailey. *Esoteric Astrology*, p. 410.
- 27 Leo. *Esoteric Astrology*, p. 39.
- 28 *Ibid.*, p. 63.
- 29 The Tibetan stated in Bailey's *Esoteric Astrology*, p. 4, "...the solar system must no longer be regarded as a point around which the zodiac revolves...."
- 30 His *Esoteric Astrology* opens with a two-page spread of the zodiac divided and subdivided in the manner of Hindu astrology, or Jyotish. However, Jyotish is sidereal, which system Leo did not embrace, for his planetary placements are in the tropical system. Hence, Leo seized upon only portions of Jyotish.
- 31 Leo. *Esoteric Astrology*, pp. 36, 37, 39, 42.
- 32 *Ibid.*, p. 276.
- 33 *Ibid.*, pp. 51, 52.
- 34 *Ibid.*, p. 45.
- 35 Bailey. *Esoteric Astrology*, pp. 209, 464.
- 36 Leo. *Esoteric Astrology*, p. 46.
- 37 Bailey. *Esoteric Astrology*, pp. 57 – 58.
- 38 Leo. *Esoteric Astrology*, p. 139.
- 39 *Ibid.*, p. 15.
- 40 Bailey. *Esoteric Astrology*, p. 693.
- 41 Patrick Curry. *A Confusion of Prophets*. Collins and Brown, 1992, p. 123.
- 42 *Ibid.*, p. 159.
- 43 *Ibid.*, p. 161.
- 44 *Ibid.*, p. 132.
- 45 Bailey. *Esoteric Astrology*, p. 292.
- 46 As reported in Curry. *A Confusion of Prophets*, p. 145.
- 47 *Ibid.*, p. 159.
- 48 Leo. *Esoteric Astrology*, p. 20.
- 49 James H. Holden. *A History of Horoscopic Astrology*. American Federation of Astrologers, 1996, p. 194.
- 50 Bailey. *Esoteric Astrology*, p. 132.

Origins of the Seven-Levels-of-Consciousness Model

Richard Barrett

Abraham Maslow was one of the first psychologists to draw our attention to needs-based motivation. In *Motivation and Personality* and *Toward a Psychology of Being*¹ Maslow proposed that humans operate as if they had a hierarchy of needs. The primary human need is survival. When we are able to master survival, we shift the focus of our consciousness to the establishment of relationships that make us feel safe. When we are able to master the art of relationship building, we shift the focus of our consciousness to satisfying our need for self-esteem. When we are able to feel a strong sense of self-worth, we shift the focus of our consciousness to self-actualisation—overcoming the fears we hold that are preventing us from becoming viable and independent human beings. During self-actualisation we learn to release the fears that keep us trapped in our dependency based “we-ness” so that we can be free. This is the state of consciousness that I have called “transformation.” The process of transformation corresponds to the process that Carl Jung termed “individuation,” and the process Roberto Assagioli termed “psycho-synthesis.”

In *Liberating the Corporate Soul*,² I proposed that Maslow’s categories of needs represent states of consciousness and that the state of consciousness that Maslow labelled self-actualisation could be expanded to include four distinct stages in the development of soul consciousness or spiritual awareness—transformation, internal cohesion, inclusion of others, and unity. Thus, I was able to identify seven states or levels of consciousness that together explain the motivating forces of all human interactions.

From a psychological perspective, the first three stages in the development of human consciousness represent stages in the emergence and development of the human ego, and the

last three stages represent stages in the emergence and development (or unfolding) of the human soul. Between the last stage in the development of the human ego and the first stage in the development of the human soul lies the fourth stage in the development of human consciousness (transformation). This is the stage where the individual learns to release the subconscious and conscious fears of the ego, so the ego can energetically bond with the soul.

The motivating forces that correspond to the first three stages in the emergence and development of the human ego are:

- Physical survival—meeting the individual’s basic physiological needs so that he or she can survive one more day.
- Relationships—meeting the individual’s basic emotional need for love and belonging so that he or she can feel safe and protected.
- Self-esteem—meeting the individual’s basic emotional need for respect so that he or she can feel as sense of self-worth.

From the ego’s perspective, all three of these needs are dependency-based. We satisfy them by trying to get what we want from the external world.

About the Author

Richard Barrett heads a cultural-transformation and leadership-development consultancy practice. He is also an internationally known keynote speaker on values and cultural transformation. Prior to starting his consultancy practice Richard was values coordinator at the World Bank. His books include *Liberating the Corporate Soul* and *A Guide to Liberating Your Soul*. For further information see: www.valuescentre.com.

The motivating forces that correspond to the first three stages in the unfolding of the human soul are:

- Internal cohesion—finding personal meaning in life by uncovering and integrating the motivations of the soul.
- Making a difference—acting out the soul's motivations by making a difference in the lives of other individuals or the community through the expression of our unique abilities.
- Service—when making a difference becomes a permanent way of life we enter the path of selfless service.

As long as the ego's needs remain unsatisfied it cannot fully align with the motivations of the soul. The ego must release its fears before it can become one with the soul. The energy field that is created by our fears is not compatible with the energy field of the soul. The energy field of fear has a much lower frequency of vibration than the energy field of love. The process of learning how to align the needs of the ego with the needs of the soul is called personal trans-

formation. The process of transformation involves letting go of the fears we hold about not having enough, not being safe, and not being respected. We shift from object-referral to subject-referral. During transformation we learn to source the satisfaction of our needs, not from external sources, but from internal sources.

One of the most frequently occurring ego-soul conflicts individuals encounter has to do with work. It is the conflict between survival and self-esteem on the one hand, and meaning and making a difference on the other.

Many people, through various circumstances, find themselves in jobs or careers that provide them with a decent living, but hold no meaning for them. They cannot wait to retire. Without being aware of it, they have chosen ego gratification over soul gratification. Very often the realization that they are in the wrong job occurs when they have significant financial commitments, such as a mortgage and school fees. The thought of leaving their chosen career to do something they are passionate about and fully utilise their unique abilities is too scary to consider. They believe that they would have to sacrifice their standard of living to do what they love. The process of resolving such fears is called personal transformation.

Personal transformation is never a singular event. It is an ongoing series of encounters between the needs generated by the subconscious fear-based beliefs of the ego and the needs of the soul. At each encounter the individual must learn how to blend the needs of the ego with the needs of the soul. Whereas the ego is hard, dominant and wants to control, the soul is soft, patient and yielding and yearns for meaning and connectedness. Normally the soul does not usurp

the ego. It makes its presence felt through subtle means.

When the needs of the soul are ignored over long periods of time, depression and physical sickness result. Regular bouts of anger, emotional upset, and rage are sure signs that the ego is out of alignment with the soul and is still holding onto unresolved fear-based beliefs. The process of realignment is often painful. The individual must confront and overcome the fears of the ego. This requires courage and a willingness to work through the unresolved pain of the past that is at the root of the individual's fear-based beliefs. The pain of

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the past is a memory that was caused by an unresolved state of internal stability and external equilibrium that we experienced in our formative years.

¹ Abraham H. Maslow, *Toward a Psychology of Being* (New York: Van Nostrand Reinhold) 1968.

² Richard Barrett, *Liberating the Corporate Soul: Building a Visionary Organization* (Boston: Butterworth-Heinemann), 1998.

Book Reviews

The term “magic” carries considerable baggage in our society, much of it negative. But esotericists give it a definite and valid meaning: the purposeful manipulation of energy to produce specific physical or nonphysical outcomes. Esoteric healing is as much a form of magic as are the ceremonial rituals used in religious and masonic settings. The two books reviewed here explore magic as a means for raising human consciousness, the first based directly on the work of Alice A. Bailey, the other drawing from the further work of Lucille Cedercrans.

M*agic in the World* by Donna Mitchell-Moniak. Published in 2002 by Llumina Press, P.O. Box 772246, Coral Springs, FL 33077; www.llumina.com. Paperback US\$15.00.

Magic in the World's subtitle is “The Seven Laws of the Soul,” a reference to the laws described in Alice Bailey's *Esoteric Psychology*, Vol. II (Lucis Publishing Company, 1942). Donna Mitchell-Moniak examines these laws in a larger context of the Beatitudes of Christ, the Eightfold Path of the Buddha, and particularly the Seven Rays which form a major element of the teachings presented in Bailey's 24 books.

Each of us is a blend of rays that, together with astrological influences, encode the karma and dharma of our present lifetime and, more importantly, of the whole series of lifetimes that

make up our present phase of evolution. In consequence, one individual's opportunities, threats, strengths and weaknesses may be quite different from another's.

Mitchell-Moniak recognizes, as Bailey did, that the disciple has advanced in consciousness beyond the level of the masses and has acquired attitudes and values that facilitate and sustain a life of service. Accordingly, Chapter 4, which addresses the Law of Service, is particularly important in examining how the impulsive, and often naïve, energies of the sixth ray of Idealism and Devotion can be channeled into effective individual—and more importantly in the Aquarian Age, group—service.

The author concludes with the affirmation:

Each human being has the capacity to live more fully—more soulfully. As each person does so everything and everyone that is part of that person's life is affected... The Seven Laws of the Soul clearly can be seen in our lives, in the life of the world, and in the creative processes put in motion by people growing in consciousness. This is *Magic in the World*. Our mission, then, should we choose to accept it, is to grow, and grow the light that is in us, to be “a lamp unto ourselves”... the “light of the world”... and to understand... “that all exists for the sake of the soul.”

Magic in the World is not a work of critical analysis. Its appeal is to the intuition rather than to the intellect, seeking to stimulate an

expansion of consciousness in the individual and in humanity at large.

The Magic of Consciousness Workshops by **Glen Knapé**. Published in 2005 by Preparation Press, 16222 Landmark Drive, Whittier, CA 90604; www.preparationpress.com. Paperback US\$12.95.

The Magic of Consciousness Workshops is structured as a novel whose main character is a twelve-year-old girl named Ellora. Her father, whom she meets for the first time, is an experienced esotericist who introduces her to teachings on the Ashram of Synthesis. However this is not a work of fiction; the book's purpose is to explore the Synthesis teachings first discussed by Alice Bailey, and continued and expanded by Lucille Cedercrans. The novel's storyline is that Ellora is taken to a series of classes or workshops using lecture and question-and-answer formats. During the classes Ellora recognizes her own psychic potential and role in the ashram. In fact we learn that she is "a petal of [the group's] throat chakra." A run-of-the-mill child of her age could scarcely understand the material being discussed; but because of her gifts Ellora is able to document and interpret the Synthesis teachings.

The book is readable and instructive. Glen Knapé explains that it is addressed to "experienced and knowledgeable esotericists." Certainly readers are expected to have a basic understanding of the Alice Bailey and Lucille Cedercrans works. The book could serve as a text for classes of advanced students as well as a basis for individual study.

However there are some weaknesses that should be addressed when the author prepares a new edition. For example, in the introductory "Dramatis Personae," one reads that Angélique Laroche "Took N.S. and T.T in 1990s." Only later do we discover that "N.S." is a course based on Lucille Cedercrans' book *Nature of the Soul*, and "T.T" is a teacher training course. The use of terse abbreviations and jargon limits the book to an in-group and excludes the larger readership to which it could appeal. Also there is some confusion among the characters. One wonders whether "Jed," mentioned on page 10, is the same as the "Zed" mentioned elsewhere. Careful editing could greatly improve this book.

The author is clearly knowledgeable on a wide range of topics and has a talent for presenting the material in an engaging—if somewhat corny—manner. All-in-all *The Magic of Consciousness Workshops* makes a useful contribution to esoteric studies.

Editorial staff

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