

The Esoteric Quarterly

**Spring 2006
Volume 2
Number 2**

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

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

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

The New World Religion

Throughout the history of humanity, religion has always been a great divisive force, a cause for war and persecution. It has also been used to control people's thinking and the spirit of inquiry.

As the consciousness of thinking humanity slowly rises from personal to transpersonal levels, an entirely new understanding and experience of spiritual life on Earth becomes possible, and we recognize that all religions have many truths in common.

The new world religion will be based on those common truths. More information on this topic is offered in a compilation of the writings of Alice A. Bailey, *The New World Religion: a Closer Approach between Humanity and the Kingdom of God*. Available free.

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One copy of this booklet is available free, but your \$5.00 (U.S.) donation is encouraged to help keep these publications in service.

Spring, Autumn, West and East

To call this the “Spring” issue of the *Esoteric Quarterly* betrays northern-hemisphere bias, and we apologize to our friends and contributors further south who are moving into autumn. However we all probably agree that the transition from winter to spring (whenever it occurs for us) is a time of renewal and new optimism for humanity and the world we live in. We hope the articles and other content of this issue captures this sense of optimism.

The first two articles in this issue address topics in the western esoteric tradition. Alison Deadman’s article draws together four of the ways in which the Qabalah is expressed: language, color, sound and geometry. (Incidentally we allow authors to choose which transliteration of the Hebrew word קבלה: Qabalah or Kabbalah, they wish to use). By a process of “reverse engineering,” Dr. Deadman succeeds in reproducing the logic that probably underlay Paul Foster Case’s brief comments on the topic of musical tones, but on which he was prevented from elaborating because of an initiatory oath in the Golden Dawn.

Patrick Mulcahy relates Qabalah to esoteric astrology, with particular reference to the sacred name יהוה, usually written in western literature as Yahweh or Jehovah. The author’s special contribution is a mandala whose elements are related to the signs of the zodiac, the Tarot court cards, and the six Cartesian directions. Interestingly these directions are a subset of the ones that Deadman cites in her geometric model: the cube of space.

In the third and fourth articles, we move from the western to the eastern esoteric tradition: to Trans-Himalayan teachings. Donna Brown explores the Tibetan Master’s charge to humanity to assume its rightful responsibility for the lower kingdoms. Indeed we are already seeing a growing sense of relationship with the mineral, vegetable and animal kingdoms.

Growing awareness of interrelationships in the natural environment and efforts to protect it are direct applications of these principles.

The last full-length article discusses another topic addressed by the Tibetan Master: the emergence of a new world religion to take the place of the present array of—not infrequently warring—religions, denominations and sects. The article explores the potential for ecumenical and inter-religious synthesis, with special emphasis on the leading role that Christianity could play if necessary adaptations are made.

Two short papers are included in this issue. The first, by Cornelia Völksen, is a “meditation” on time, eternity, and their meaning to us. Dr. Völksen identifies herself as: “A thought in divine thinking. / A spark in the ocean of love. / A worker in the fire of will. / Therefore—thinking, loving, weaving—I am that, what my group is.” The second paper, by Kathy Newburn, aptly captures the sense of new optimism. It discusses the gentle voice that urges us forward “toward a great flowering of consciousness and spirit.”

May I repeat an invitation made in the Winter 2006 issue: 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.

Quotes of the Quarter

You make everything bloom and with your versatile lyre
You harmonize the poles, now reaching the highest pitch,
Now the lowest, and now again with the Doric mode
Balancing the poles harmoniously, as you keep the living races distinct.
You have infused harmony into all men's lot,
Giving them an equal measure of summer and winter.
The lowest notes you strike in the winter, the highest in the summer,
And your mode is Doric for spring's lovely and blooming season.
Wherefore mortals call you lord, and Pan,
The two-horned god who sends the whistling winds.
For this, too, you have the master seal of the entire cosmos

Homer. *Orphic Hymn to Apollo*.
(Transl: Apostolos Athanassakis.)

The sacred science that engaged the priest-scientists of the Hebrew Temple... was focused on the three areas that could demonstrate the same unification of the finite with the infinite that was the central mystery of their cosmology. These three areas are geometry (both earthly and astronomical), sound (both harmonic and linguistic), and number: geometry involving the realm of the limited, sound of the unlimited, and number of that which can bring these inverse polarities into relationship... The Kabbalah will... be shown to begin with this same conjunction of sound, form, and number in the process of creation. [For thousands of years] there was a continuity of understanding of the creative relationship of sound, form, and number that points to a traditional body of esoteric teachings and to institutions designed for its conservation.

Leonora Leet. *The Secret Doctrine of the Kabbalah*. Inner Traditions, 1999.

The deepest and lowest rung for the present solar and planetary epoch... is very firmly established in the mineral kingdom of nature. In the plant kingdom, awareness truly dawns. Sunshine with its warmth, and the four seasons with their changing impacts from heat to icy-cold, stir the evolving life from its mineral imprisonment. Furthermore, the processes of generation in the plant kingdom begin to disturb the inherent life in its hitherto dormant state, especially where there are flowers. The faintest beginnings of something like pleasure in the animal sense, send ripples over the hitherto smooth surface of the becalmed sea of life. The very first faint and distant beginnings of what one day become pleasure from sound are experienced. Life, the divine sleeper, begins to dream and in that dream exists the promise of conscious awareness. This means knowledge of that which is external from which later will develop that wondrous marvel, *choice*. While plants do not exhibit this faculty in the deliberate manner which is characteristic of animals and men, certain of them do turn and move to obtain maximum degrees of influence from the sun. The importance of this change from non-choice in the mineral to the dawning of choice in the plant is almost impossible to overestimate; for from this will eventually arise that movement in man which may justly be described as "Godward." Religion in the broadest meaning of the word is said to have its faintest beginnings in the sun-seeking of the plant.

Geoffrey Hodson. *Call to the Heights*. Theosophical Publishing House, 1975.

Elijah had been defeated and hounded by his enemies, who thought him responsible for the fact that the popular religion... was collapsing. He prayed in his despair for God to take away his life... God, instead, invited Elijah to stand upon a mountain and to watch a great and mighty wind rend that mountain into pieces. Then came the earthquake... and finally there came a fire of consuming power. God was not in any of these. [Finally] Elijah was able to hear the "still small voice"...

I am now convinced that institutional Christianity has become so consumed by its quest for power and authority, most of which is rooted in the excessive claims for the Bible, that the authentic voice of God can no longer be heard within it. So I want to invite people to a mountaintop where together we can watch the mighty wind, the earthquake and the fire destroy those idols of creed, scripture and church, all of which have been used to hide us from the reality of God.

When that destruction is complete, my hope is that we too will then be ready to hear that still, small voice of calm that bids us return to that vocation which is, I believe, the essence of what it means to be a disciple of Jesus. We are to build a world in which every person can live more fully, love more wastefully and be all that God intends for each person to be.

Bishop John Shelby Spong. *The Sins of Scripture*. HarperCollins, 2005.

Letter, Musical Pitch, and Color in the Work of Paul Foster Case

Alison Deadman

Summary

In his published works, the author of esoteric books and founder of the occult society The Builders of the Adytum, Paul Foster Case, makes references to and gives examples of a system that correlates color, musical pitches, and the letters of the Hebrew alphabet; however, nowhere in his available writing does he explain why these particular colors, pitches, and letters belong together. By analyzing Case's correspondences and piecing together the various hints that he gives about them, this article demonstrates that he was using a systematic application of a logical theory that has at its root the division of the Hebrew alphabet into mother, double and single letters; the division of the color spectrum into primary, secondary, and tertiary colors; and the division of the musical scale into twelve equal half-steps.¹

Introduction

Paul Foster Case (1884-1954) in his *The Tarot: A Key to the Wisdom of the Ages*² assigns each Tarot card (or "key" as he terms them) of the major arcana to one of the 22 letters of the Hebrew alphabet, to a particular musical pitch, and to a specific color. In the Tarot deck he designed³ the assigned color provides an external frame for the pictorial glyph, and the appropriate letter of the Hebrew alphabet is printed in the lower right-hand corner of each key. Case does not explain the colors and pitches, nor does he elaborate on how they are derived or assigned to specific keys. The only hint that he gives is in the chapter entitled "Construction of the Tarot" where he tells us enigmatically that:

In addition to the clues afforded by the numbers and titles of the major trumps, or Keys, and by the associations of ideas suggested by the letter-names, we find others

derived from certain traditional occult interpretations of the Hebrew letters. These are given in an ancient volume of Qabalistic wisdom. The name of the book is the *Sepher Yetzirah*, or *Book of Formation*. From it are taken all occult attributions of the Hebrew alphabet given herein, with the exception of the attributions of the sun, moon and planets to the seven letters technically known as "doubles," because each of them has a hard and a soft pronunciation.⁴

This article suggests a logical derivation for the system Case used to correlate each letter of the Hebrew alphabet with both color and pitch.

The Sepher Yetzirah

The *Sepher Yetzirah* is a short book (between 1,300 and 2,500 words, depending on which version one consults⁵) that, as Aryeh Kaplan explains, "Is without question the oldest and most mysterious of all Kabbalistic texts."⁶ References to the *Sepher Yetzirah* date back as early as the first century C.E., but the origins and authorship are not known and most likely date back before the first century references.

The *Sepher Yetzirah* does not assign colors or musical pitches to the Hebrew letters. It is rather concerned with examining the mystical aspects of the 22 letters of the Hebrew alphabet, which it divides into three groups: Three mother letters (*Aleph*, א; *Mem*, מ; and *Shin*,

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ש);⁷ seven double letters (*Beth*, ב; *Gimel*, ג; *Daleth*, ד; *Kaph*, כ; *Peh*, פ; *Resh*, ר; and *Tav*, ט); and twelve single letters (*Heh*, ה; *Vau*, ו; *Zain*, ז; *Cheth*, ח; *Teth*, ט; *Yod*, י; *Lamed*, ל; *Nun*, נ; *Samekh*, ס; *Ayin*, ע; *Tzaddi*, צ; and *Qoph*, ק). The *Sepher Yetzirah* also seems to create a mystical cube from the letters, assigning each to an edge (single letters), a face (six of the double letters), an internal dimension (mother letters) or the central point (the remaining double letter, *Tav*) on the so-called “cube of space.” Case makes mention of this cube in *The Tarot*, but only briefly; he provides a diagram indicating the position on the cube assigned to each of the 22 Keys of the Tarot and thus each of the 22 letters of the Hebrew alphabet, but tells his readers that “No more than hints of this cube symbolism can be given in this introductory text, but we have thought best to include the figure of the Cube of Space, since careful study will reveal to discerning readers many clues to a deeper understanding of the Tarot symbolism.”⁸ Few authors have written about this diagram or its meaning. David Allen Hulse gives a summary of the symbolism of a cube in his *New Dimensions for the Cube of Space* saying that:

To Plato, this simple shape represented the element of earth. To every initiated Mason, the cube is the ultimate symbol for the soul, polished and shaped by constant spiritual work. In the emblematic language of alchemy, the cube is the body, whereas the sphere is the spirit.⁹

The Cube of Space, like the better-known Qabalistic diagram, the Tree of Life, can be interpreted as a map of the soul’s journey toward unity with the Divine. The three-dimensional nature of the Cube makes it the more complex of the two glyphs and perhaps this is the reason that so little has been written about it.

The combination of geometry, sound, and number (Hebrew letters are also number-symbols) that is found within the *Sepher Yetzirah* was fundamental to both the Pythagorean and Hebraic traditions.¹⁰

Table 1. Associations between Tarot Keys and Hebrew Letters

Key	Letter
0. The Fool	Aleph א
1. The Magician	Beth ב
2. The High Priestess	Gimmel ג
3. The Empress	Daleth ד
4. The Emperor	Heh ה
5. The Hierophant	Vav ו
6. The Lovers	Zain ז
7. The Charriot	Cheth ח
8. Strength	Teth ט
9. The Hermit	Yod י
10. The Wheel of Fortune	Kaph כ
11. Justice	Lamed ל
12. The Hanged Man	Mem מ
13. Death	Nun נ
14. Temperance	Samekh ס
15. The Devil	Ayin ע
16. The Tower	Peh פ
17. The Star	Tzaddi צ
18. The Moon	Qoph ק
19. The Sun	Resh ר
20. Judgment	Shin ש
21. The World	Tav ט

The Major Arcana and the Hebrew Alphabet

In the “Introduction” to *The Tarot*, Case suggests that the Tarot originated around 1200 C.E. but dates the modern revival of interest in it as an esoteric science (rather than an exoteric parlor game) to Eliphas Levi’s *Dogma et Rituel de la Haute Magie* of 1854.¹¹ Quoting Levi, he makes clear that the Tarot is “an erudite Kabalistic book,”¹² and states that it makes use of “the relatively simple system of num-

bers and letters afforded by the Qabalah, or Secret Wisdom of Israel.”¹³

The scheme that Case uses to relate the Hebrew alphabet to the major arcana of the Tarot is identical with that used by the occult society known as The Golden Dawn.¹⁴ Case had been a member of this society from 1918-1922,¹⁵ and as such had sworn an oath not to reveal any of their teachings; however, he had been studying the Tarot long before joining the Golden Dawn. In the 1919 preface to his *Introduction to the Study of Tarot*, Case says of the attributions of the Hebrew letters “I worked out this system some twelve years ago.”¹⁶

He makes clear in *The Tarot* when discussing his attribution of the seven planets to the seven double letters, which were also identical to the system espoused by the Golden Dawn, that he did not consider he was breaking any oath by revealing things that he had worked out on his own prior to his involvement with the Golden Dawn.¹⁷ Table 1 illustrates the Hebrew letters associated with each key of the major arcana. The name of each Hebrew letter is also a word in its own right, and Case uses these words to help elucidate the meaning of the associated Tarot key, for example he says of Key 12, The Hanged Man/Mem:

Mem... Its name means literally “seas,” but, like many plurals in Hebrew, it designates a general idea, in this instance, “water.” In this connection we may note that alchemists call water “the mother, seed, and root of all minerals.” *Water*, the element

represented by Mem, is the first mirror. Water reflects images upside down, and this idea is carried out by the symbolism and title of Key 12, which is a symbol of reflected life, of life in image, of life in the forms taken by the occult “water,” or cosmic substance.¹⁸

Letter-Color Associations: Moina Mathers and the Golden Dawn Color Scales

Towards the end of *The Tarot*, Case makes reference to the Qabalistic Tree of Life.

This glyph consists of ten circles or sephiroth connected by 22 paths. Case states:

The paths connecting the ten circles are those of the twenty-two letters and their corresponding Keys. Each of these paths corresponds also to the mode of consciousness attributed to its letter, and each path is related to the color mentioned in this book.¹⁹

The teaching of the Golden Dawn included the Qabalistic Tree of Life. The Golden Dawn was founded in 1888 by a group of three Masons, William Wynn Wescott, William Robert Woodman, and Samuel Liddell “MacGregor” Mathers. The first initiate of the society was Mina Bergson who would later marry Mac-

Gregor Mathers and take the name Moina Mathers. She had significant clairvoyant skills and was a trained artist of Jewish descent.²⁰ It is Moina who is credited with creating the four color-scales of the Golden Dawn. Each color-scale represents one of the four Qabalistic worlds²¹ and it was the so-called King-scale, associated with *Atziluth* (the archetypal world, the world of the God-force or Deity) that was assigned to the paths of the Tree of Life.²² Ta-

As someone who began his career as a professional musician, it is perhaps not surprising that musical pitch was important to Case. A typescript document from 1922 entitled *The Life-Power* written by Case makes clear that he is drawing on the work of Edward Maryon (1867-1954) for his pitch-color associations. Maryon’s book *Marcotone: The Science of Tone-Color* expounds his theory of a correlation between musical pitches and color in a didactic format.

ble 2 compares the Golden Dawn King Scale (as recorded by Israel Regardie)²³ with Case's system. The reader should note that the paths on the Tree of Life are numbered 11-32 (numbers 1-10 being assigned the ten sephiroth).

The similarities will be immediately clear, especially if one is prepared to equate orange-yellow with amber and green with emerald green. The only points at which the two color-scales diverge significantly are: the slight difference for path 19 (Key 8, Teth) where the Golden Dawn scale lists greenish-yellow and Case has simply yellow; and path 31 where the Golden Dawn scale shows scarlet-orange and Case simplifies it to scarlet. I will suggest in the discussion that follows that Case's system is different in these places for very specific reasons.

Color-Pitch Associations: Edward Maryon and the Marcotone system

As someone who began his career as a professional musician, it is perhaps not surprising that musical pitch was important to Case. A typescript document from 1922 entitled *The Life-Power* written by Case²⁴ makes clear that he is drawing on the work of Edward Maryon²⁵ (1867-1954) for his pitch-color associations. Maryon's book *Marcotone: The Science of Tone-Color*²⁶ expounds his theory of a correlation between musical pitches and color in a didactic format. In a 1905 article, Maryon makes clear his view that the vibratory natures of both light and sound have a spiritual source saying:

Is not Man's truest expression in song? Are not all the suns of all the Universes qualified by the power of their chantings? Yes, for Svava, the Great Breath, source of all Vibration, as motion in waves of sound or light, embodies all things in Cosmos, it is God's embodied Will.²⁷

Maryon believed that most people could bring to mind a particular color with accuracy but not a particular pitch. By working with ratios of light to sound waves, Maryon came up with specific color equivalencies for each of the 12 pitches of the chromatic scale (employing pri-

mary, secondary and tertiary colors). His educational goal was to teach the student to associate color and pitch; that is to develop "absolute pitch"—the ability to sing or recognize a specified pitch at will, without reference to any external sound.²⁸ Maryon believed that:

When *Marcotone* has become a natural possession, acquired through the common educational system of the people, a new epoch will have come. The characteristic feature of this epoch will be, that the *Divine Cosmical Idea* will then be expressed, as the *Practical Work of Human Endeavor*²⁹

The Mother Letters

The *Sepher Yetzirah* assigns the three mother letters to the internal dimensions of the cube of space and Case assigns each letter a color/pitch pair: Aleph (pale, light yellow/E) connects the upper face to the lower face; Shin (scarlet/C) connects North and South faces, while Mem (pale blue/G-sharp) connects East and West faces of the cube³⁰. If you refer to Table 2 you will note that in Moina Mathers' King-scale the mother letters are assigned colors that are intense—*bright* pale yellow, *deep* blue, *glowing* scarlet-orange. Case removes the intensity, but includes modifiers for both Aleph (*clear*, *pale* yellow) and Mem (*pale* blue), but not for any of the other letters, thus the color for Shin (scarlet) has no modifier associated with it.

The three mother letters are also associated with three of the four esoteric elements. Shin is associated with the element of fire, and so it seems logical that of his three colors Case should choose scarlet, likewise Mem is associated with water, and pale blue would seem to be the obvious color. This leaves the element of air and the color clear, pale yellow. Figure 1 shows the chromatic scale inscribed around a circle. One can see immediately that the three pitches Case assigns to the mother letters divide the chromatic octave and the color wheel exactly into three equal portions. I suggest that this is the reason he changed the Golden Dawn scarlet-orange to plain scarlet. The three letters here create what a musician would call an aug-

Table 2. Comparison of the Golden Dawn King-Scale and Case's Color Scale.

Path	Case	Golden Dawn King-Scale	Letter	Key
11	Clear Pale Yellow	Bright Pale Yellow	Aleph	0
12	Yellow	Yellow	Beth	1
13	Blue	Blue	Gimmel	2
14	Green	Emerald Green	Daleth	3
15	Scarlet	Scarlet	Heh	4
16	Red-Orange	Red Orange	Vav	5
17	Orange	Orange	Zain	6
18	Orange-Yellow	Amber	Chayth	7
19	Yellow	Greenish-Yellow	Teth	8
20	Yellow-Green	Yellowish-Green	Yod	9
21	Violet	Violet	Kaph	10
22	Green	Emerald Green	Lamed	11
23	Pale Blue	Deep Blue	Mem	12
24	Blue-Green	Green Blue	Nun	13
25	Blue	Blue	Samekh	14
26	Indigo/Blue-Violet	Indigo	Ayin	15
27	Scarlet	Scarlet	Peh	16
28	Violet	Violet	Tzaddi	17
29	Violet-Red	Ultra Violet Crimson	Qoph	18
30	Orange	Orange	Resh	19
31	Scarlet	Glowing Scarlet-Orange	Shin	20
32	Indigo/Blue-Violet	Indigo	Tav	21

mented triad and are assigned the three primary colors.

The three primary colors are the only three colors of light that the human eye is capable of registering. All other colors that we perceive are formed of mixtures of these three colors. Why is there no reference to the fourth element, earth? Case provides the answer when he tells us that the cube "is a symbol that from the time of Pythagoras has been associated with the earth,"³¹ so the cube itself provides the fourth element.

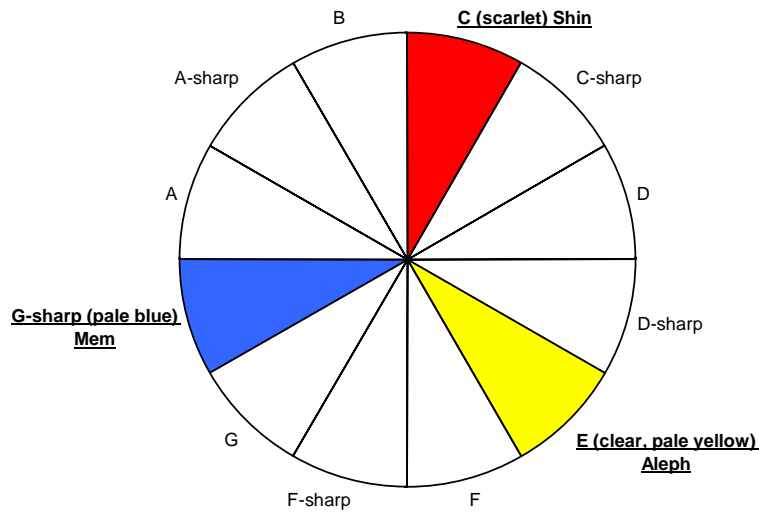
The Double Letters

There are seven double letters, which both Case and Moina Mathers assign to the seven colors of the light spectrum (scarlet, orange, yellow, green, blue, indigo, and violet) and Case adds their associated pitches. These colors are the three primary colors (scarlet, yellow, and blue) the three secondary colors (orange, green and violet) and one tertiary color (indigo). The identification of seven colors in the light spectrum is in some ways arbitrary, as there are no clear

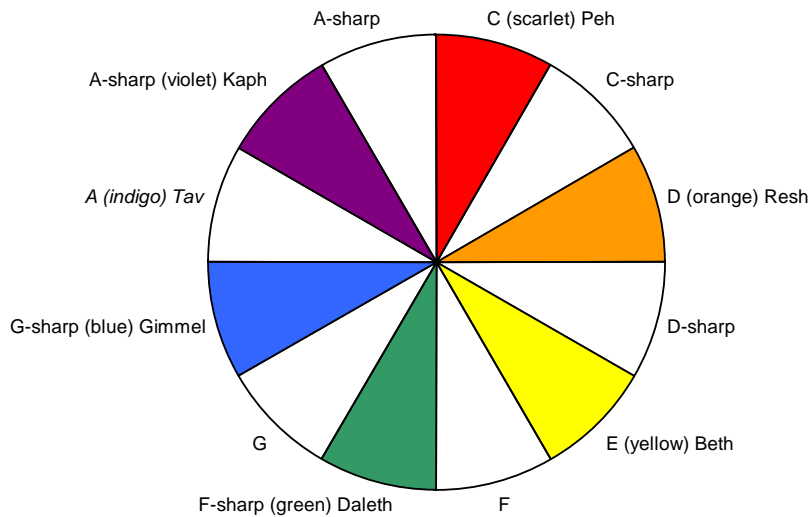
dividing lines between constituent colors, rather each blends into the next. The tradition of there being seven colors goes back to Sir Isaac Newton, who felt that there should be a correspondence between the number of colors in the spectrum and the number of notes in a diatonic scale; although, unlike Maryon, he had no accurate way to correlate sound and light waves.³²

All of the double letters but one are assigned by the *Sepher Yetzirah* to the faces of the cube of space. Case and Moina Mathers take the remaining double letter, Tav (which the *Sepher Yetzirah* assigns to the center of the cube), and associate it with the only tertiary color in the light spectrum, indigo, and thus the pitch A. The other six double letters are: Beth assigned to the upper face (E/Yellow);

**Figure 1. Mother Letters:
Primary Colors: Augmented Triad**



**Figure 2. Double Letters:
Primary and Secondary Colors:
Whole Tone Scale**



Gimmel, the lower face (G-sharp/blue); Daleth, the Eastern face (F-sharp/green); Kaph, the Western face (A-sharp/violet); Peh, the North face (C/scarlet); and Resh the Southern face (D/orange). These pitches and colors are illustrated in Figure 2 where you will notice that they divide the color wheel and the chromatic octave equally into six parts (creating what musicians call a whole-tone scale). Careful examination of this whole-tone scale reveals a close connection with the mother letters. You will see that there are twice as many

faces to the cube (six faces) as there were internal dimensions (three dimensions). In the same way that each mother letter is assigned to one of three elements, each of the double letters is assigned to one of the seven planets (Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn). The planet most closely associated with fire—the fiery energy of Mars (the letter Peh), is assigned to the same pitch/color (C/scarlet) as the letter Shin. Likewise the letter/planet combination most closely associated with water (Gimmel/Moon) is assigned the same pitch/color (G-sharp/blue) as had the

mother letter Mem (water) and the letter planet combination most closely associated with air (Beth/Mercury) the same pitch/color (E/yellow) as had the mother letter Aleph (air). The pitches for the other three planets are formed by inserting three pitches/colors (D/orange, F-sharp/green, and A-sharp/violet) exactly in-between those of the existing triad.

The Single Letters

The twelve single letters of the alphabet are assigned to the twelve edges of the Cube

of Space and are associated with the twelve signs of the zodiac as shown in Table 3.

The number of single letters/edges to the cube (twelve) is double that of the number of faces to the cube (six). One can see from Table 3 that Case has taken the signs of the zodiac in usual order beginning with Aries and assigned them to the ascending chromatic scale/color wheel, starting with the pitch/color C/scarlet. When compared with Moina Mathers' King-scale, the letter Teth is the only one that is significantly different in Case's system (see Table

1). If Case had used "greenish-yellow" which presumably equates with "yellow-green" he would have had two single letters with the same color/pitch and there would not be a letter assigned to the color/pitch yellow/E. Case's system for single letters is illustrated in Figure 3.

Conclusion

The foregoing discussion has shown that the correspondences between Hebrew letters, colors, and pitches in Case's work are based on a systematic application of a logical theory that has at its root the division of the Hebrew alphabet into mother, double and single letters; the division of the color spectrum into primary, secondary and tertiary colors; and

the division of the musical scale into twelve equal half-steps. For Case, however, this is more than a theoretical system. He makes a practical application of this work clear in *The Life-Power* where he speaks of the mother letter Shin and its relationship with the esoteric element of fire. He writes:

To hum the tone "C", therefore, is to set up sound vibrations which have a true correspondence with the cosmic Fire. If, at the same time, you visualize the corresponding color, and intone words (thought-forms) whose meaning is in harmony with this tone

[T]he correspondences between Hebrew letters, colors, and pitches in Case's work are based on a systematic application of a logical theory that has at its root the division of the Hebrew alphabet into mother, double and single letters; the division of the color spectrum into primary, secondary and tertiary colors; and the division of the musical scale into twelve equal half-steps.

and color, you will be able to get in conscious touch with a limitless store of energy.”³³

He also makes a similar statement in *The Tarot*, where he suggests: “If you will look at something yellow, and intone the note E-natural before you being to look at Key 1, you

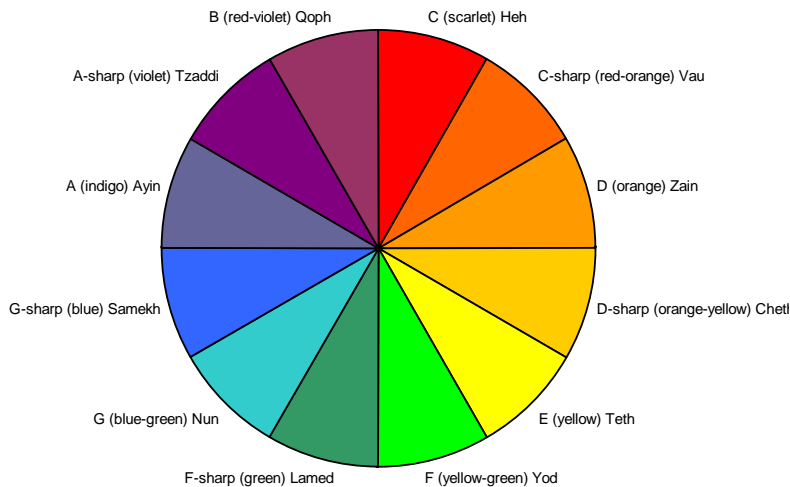
will intensify the evocative effect of that Key.”³⁴

In part two of *The True and Invisible Rosicrucian Order*, Case discusses the ten Rosicrucian Grades, which are stages in the soul’s journey toward Unity or true self-knowledge. Case spells out significant words associated with

Table 3. Single Letters

Pitch	Letter	Edge of Cube	Color	Zodiacal Sign
C	Heh	North-East	Scarlet	Aries
C-sharp	Vau	South-East	Red-Orange	Taurus
D	Zain	East-Above	Orange	Gemini
D-sharp	Cheth	East-Below	Orange-Yellow	Cancer
E	Teth	North-Above	Yellow	Leo
F	Yod	North-Below	Yellow-Green	Virgo
F-sharp	Lamed	North-West	Green	Libra
G	Nun	South-West	Blue-Green	Scorpio
G-sharp	Samekh	West-Above	Blue	Sagittarius
A	Ayin	West-Below	Blue-Violet/ Indigo	Capricorn
A-sharp	Tzaddi	South-Above	Violet	Aquarius
B	Qoph	South-Below	Red-Violet	Pisces

Figure 3. Single Letters: Primary, Secondary and Tertiary Colors: Chromatic Scale



each grade, for example *Tahoor* meaning “purified” and spelled Teth, Heh, Vav, Resh for the second grade of Theoricus (which is the grade “in which one learns the underlying theory that will be applied in subsequent practice”³⁵). Case uses the Tarot keys assigned to each letter of the word in question (for *Tahoor*: Strength, The Emperor, The Hierophant, and The Sun) to elucidate significant teachings associated with the grade being discussed. By so doing, he invokes the power of the Hebrew letter and the associated color (which forms the frame to the keys of his Tarot deck) but makes no mention of the musical pitches; however, based on the above quotations from *The Life-Power* and *The Tarot*, one can only assume that Case in his own work also invoked the pitches of each letter as a tool to connect with the teachings encapsulated in each Tarot key.

¹ I am grateful to Marianne Gubler and Joseph R. Lee for reading early drafts of this work and providing encouragement and helpful suggestions.

² Paul Foster Case, *The Tarot: A Key to the Wisdom of the Ages*, Los Angeles: Builders of the Adytum, Revised edition 1990. Original Edition, Paul Foster Case, 1947.

³ This deck was drawn by Jessie Burns Parke under the supervision of Paul Foster Case and is the deck published by the organization Case founded, the Builders of the Adytum (B.O.T.A.).

⁴ Case, *The Tarot*, p. 18.

⁵ Aryeh Kaplan, *Sefer Yetzirah: The Book of Creation*, Boston, MA/York Beach ME: Weiser Books, 1997, p. xi.

⁶ Kaplan, *Sefer Yetzirah*. p. ix. Note the various spellings of “Qabalah” and “Qabalistic.”

⁷ The transliteration of the Hebrew letters in this discussion will use the spellings given by Case in *The Tarot*.

⁸ Case, *The Tarot*, p. 68.

⁹ David Allen Hulse, *New Dimensions for the Cube of Space: The Path of Initiation Revealed by the Tarot upon the Qabalistic Cube*, York Beach, ME: Samuel Weiser, Inc., 2000, p. 3.

¹⁰ See Leonora Leet, *The Secret Doctrine of the Kabbalah: Recovering the Key to Hebraic Sa-*

cred Science, Rochester, VT: Inner Traditions, 1999.

¹¹ Translated into English by A. E. Waite and published in England by Rider and Co. in 1896.

¹² Case, *The Tarot*, p. 1.

¹³ *Ibid.*

¹⁴ See Israel Regardie, *The Golden Dawn: A Complete Course in Ceremonial Magic – Four Volumes in One*, sixth edition, St. Paul, MN: Llewellyn, 1989, p. 71. For a discussion of the different methods of assigning the Hebrew alphabet to the major arcana, see Gareth Knight, *A Practical Guide to Qabalistic Symbolism*, York Beach, ME: Samuel Weiser, 1978 (first edition 1965), Volume 2, Section Four “The Tarot” Part 1: The Greater Arcana, pp. 207-233.

¹⁵ Case’s resignation from the Golden Dawn in 1922 is well documented, as is his entry to the Second Order (who were concerned with practical rather than theoretical matters) in 1920; however, the date at which he joined the Outer Order (whose focus was largely theoretical) is less well documented. The date of 1918 is suggested by Lee Moffitt in his *Biographical Timeline* of Paul Foster Case [<http://www.2000biz.com/pfc/documents/timeline.pdf> accessed 8-22-05] posted as part of the *Paul Foster Case Online Study Resource*—formerly associated with B.O.T.A.

¹⁶ Paul Foster Case, *Introduction to the Study of Tarot*, New York, 1920, p. 3.

¹⁷ Case, *The Tarot*, p. 19. The preface to the first revised edition of this work claims the date 1907 for the year in which Case worked out Hebrew letter-Tarot key correspondences.

¹⁸ Case, *The Tarot*, p. 135.

¹⁹ *Ibid*, p. 211.

²⁰ She had studied art at the Slade School of Art in London but put her artistic career on one side when she married Mathers, to devote both her artistic and clairvoyant talents to Mathers’ work and the Golden Dawn. For a discussion of the little that is known of her life, see Mary K. Greer, *Women of the Golden Dawn: Rebels and Priestesses*, Rochester, VT: Park Street Press, 1995.

²¹ For a succinct explanation of the four Qabalistic worlds, see Case, *The Tarot*, pp. 3-5.

²² Information from the Esoteric Order of the Golden Dawn Website: <http://www.goldendawn.org/biomoinam.html> Biography of Moina Mathers. Accessed 8-04-05.

²³ Israel Regardie, *The Golden Dawn*, p. 99.

- ²⁴ Typescript document based on a series of lectures at Hotel Astor in 1922. [PDF document downloaded from the Fraternity of the Hidden Light, <http://www.lvix.org/Archive/> accessed June 5, 2005.]
- ²⁵ (John) Edward Maryon (-d'Aulby) b. London, 1867, d. London, 1954, English composer.
- ²⁶ Edward Maryon, *Marcotone: The Science of Tone-Color*, New York: The Marcotone Company, 1919. *Baker's Biographical Dictionary* dates the first edition at 1915, although I have not been able to trace a copy.
- ²⁷ Edward Maryon, "The Theosophical Society and Music," *Transactions of the Second Annual Congress of the Federation of European Sections of the Theosophical Society; Held in London July 6th, 7th, 8th, 9th, and 10th, 1905*, London: Published for the Council of the Federation, 1907, p. 365.
- ²⁸ Interestingly, Case changes the names Maryon uses for two colors, he calls A "Indigo" as well as "blue-violet" and he inverts Maryon's "Green-Blue" for the pitch G, calling it "Blue-Green."
- ²⁹ Maryon, *Marcotone*, 1919, p. 73-4.
- ³⁰ Case is working with an equal tempered chromatic scale where the note G-sharp is identical to that of A-flat. For ease here, only one of these two enharmonic names will be given, and I have arbitrarily chosen to use the "sharp" names.
- ³¹ Paul Foster Case, *The True and Invisible Rosicrucian Order*, Boston: Weiser, 1985, p. 96.
- ³² See Joscelyn Godwin, section on "Newton and the Doctrine of Correspondences," in *Music and the Occult: French Musical Philosophies 1750-1950*, Rochester, NY: University of Rochester, 1995, pp. 9-10.
- ³³ Case, *The Life-Power*, p. 7.
- ³⁴ Case, *The Tarot*, p. 210.
- ³⁵ See Case, *The True and Invisible Rosicrucian Order*, p. 176-80.

Kabbalistic Astrology: The YHVH Zodiacal Mandala

Patrick Mulcahy

Summary

This article illustrates how the divine name YHVH is used to create a mandala that describes the metaphysical dynamics of the Western zodiac. The mandala is shown to reveal important esoteric relationships that exist between each of the twelve zodiacal signs, and also how each sign is involved in the evolutionary and creative processes occurring on our planet.

Introduction

According to the *Zohar*¹ (and other ancient esoteric Hebraic writings) one of the most venerated names of divinity is YHVH² (Hebrew: יהוה). The metaphysical teachings of the ancient Hebrews attribute to such divine names meanings that lie beyond their simple face-value so it is not surprising that this most sacred of names conceals a formula describing the profound esoteric nature of our world.

Using the name YHVH we can construct a mandala, potent with meaning, that illustrates the archetypal nature of the energy-system that infuses our globe (Diagram 1). The YHVH mandala will be shown to embody in its symbolism the fundamental evolutionary (and ultimately creative) purpose of the twelve signs of the Western zodiac.

The Causal Lotus and the Zodiac

The twelve-sign zodiac was well-known to the ancient Hebrew sages, and it is well represented in their writings.³ They understood its importance and I believe they recognized in its structure a universal blueprint that is also the foundation of the energy centre that Theosophists have called the *causal body*. Like the zodiac, the causal body (or *golden lotus*) has twelve distinct energy fields (or *petals*).⁴

The causal body is the central, controlling organ responsible for the evolution of human consciousness. Consequently every human-being has a causal lotus located within the higher levels of his or her mental body. The causal lotus comprehends our personal evolutionary needs. It determines the evolutionary ingredients that characterize each new incarnation.

Diagram 1. The YHVH Zodiacal Mandala (Hebrew version).



About the Author

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The Will aspect of the causal lotus impels us to reincarnate, and to endure each stage of the evolutionary process.

We usually speak of the causal lotus as existing *within* us, but in fact it is the other way around. It is we who, as human personalities, exist within it. What we experience as we go through life is a reflection of the causal lotus projected onto the “screen” of matter. The causal lotus contains an archetypal configuration that reflects our personal evolutionary needs, and this causal blueprint also determines the nature of our experience of the physical world. That is why we, as unique individuals, attract experiences of a certain type. It is those life-experiences that lead to the evolution of our consciousness and ultimately to our freedom from the need to reincarnate within these levels of density.

The tropical zodiac represents an energy-field within which the entire Earth and all Her inhabitants exist. It is an emanation of the causal lotus of the Great Being Whose physical body is our planet. For this reason we (i.e. humanity) are collectively bound to conform to the powerful influences of the twelve zodiacal signs. Collectively, we play a role in the evolution of our Creator, while we ourselves are also turning upon the wheel of our own evolution as “separate” individuals.

So basically we have two separate, but deeply interconnected and interpenetrating zodiacs. They are expressions of two causal lotuses, a lesser and a greater, one contained within the other. The lesser, human zodiacal lotus is enclosed within the greater, logocic zodiacal lotus—like a wheel within a wheel.

These two energy-fields interface with each other, and their configuration is symbolically represented by the signs and houses in a person's astrological birth-chart (Table 1)

Table 1. Planetary and Human Causal Body.

Causal Body	Reflection
Planetary logos	Twelve tropical signs
Human being	Twelve mundane houses

Constructing the YHVH Mandala

The YHVH zodiacal mandala is formed through the interplay of two basic energies—an interior force impacting upon an exterior form. This is symbolic of the influence of the human soul (or causal lotus) as it acts upon its personality vehicle.

The interior force is represented by the three astrological crosses of the Heavens—called the cardinal, fixed, and mutable crosses⁵ in astrology, while the exterior form is described by the four astrological directions—designated herein as East (Ascendant), West (Descendant), Above (MC), and Below (IC).⁶ The YHVH formula is ascribed to these components: the interior force as in Table 2 and the exterior form as in Table 3.

Table 2. Interior Force.

Letter	Cross	Family	Tarot Card	Principle
ⴁ Y	Cardinal	Father	King	Spirit
ⴂ H	Mutable	Mother	Queen	Form
ⴃ V	Fixed	Son	Knight	Consciousness

Table 3. Exterior Form

Letter	Direction	Family	Tarot Card	Element
ⴁ Y	East	Father	King	Fire
ⴂ H	West	Mother	Queen	Water
ⴃ V	Above	Son	Knight	Air
ⴄ h ⁷	Below	Daughter	Page	Earth

Together these seven archetypal components combine to form a mandala consisting of twelve sub-formula (or couplets).⁸ These are listed in Table 4.

The first letter of each sub-formula indicates the heavenly cross upon which it is found. It represents the interior, initiating influence of the sub-formula. The second letter refers to the externally identified “direction” toward which the

Diagram 2. The Three Crosses and the Four Directions.

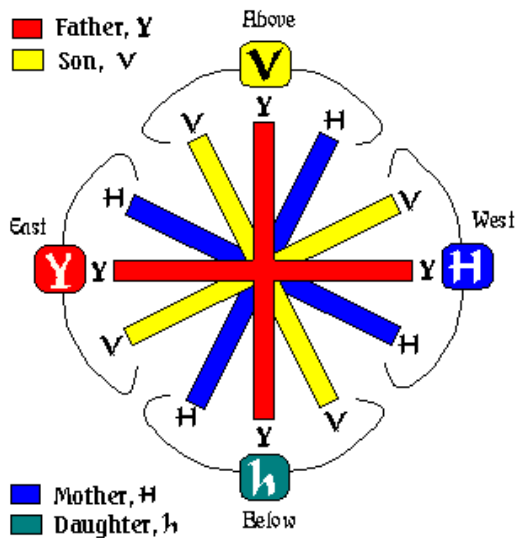


Diagram 3. The YHVH Zodiacal Mandala (English version).

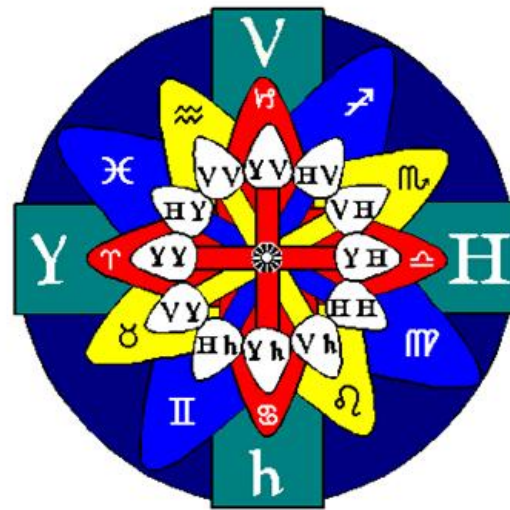


Figure 4. Twelve Couplets

Letters	Zodiac Sign	Relationship	Cross-Direction
HY ךן	Pisces	Mother-Father	Mutable-East
YY ךך	Aries	Father-Father	Cardinal-East
VY ךו	Taurus	Son-Father	Fixed-East
Hh ךח	Gemini	Mother-Daughter	Mutable-Below
Yh ךה	Cancer	Father-Daughter	Cardinal-Below
Vh ךו	Leo	Son-Daughter	Fixed-Below
HH ךח	Virgo	Mother-Mother	Mutable-West
YH ךה	Libra	Father-Mother	Cardinal-West
VH ךו	Scorpio	Son-Mother	Fixed-West
HV ךו	Sagittarius	Mother-Son	Mutable-Above
YV ךו	Capricorn	Father-Son	Cardinal-Above
VV ךו	Aquarius	Son-Son	Fixed-Above

initiating force is aimed—East, West, Above, or Below.

Interpreting the YHVH Mandala

Symbolically speaking, the exterior or form aspect (i.e. the physical dimension) of a human-being faces outward towards the cir-

cumference of the circle, and feels the influence of the interior soul principle behind (or within). This inner influence can be imagined in the guise of your solar angel standing behind you with a gentle guiding hand on your shoulder urging you to step forward in a particular direction.

The twelve sub-formulae (see table) have both an inner and outer expression. Human-beings who are not sufficiently soul-conscious tend to lose themselves in the outer reflection of the archetypes, and rarely sense or acknowledge the inner influence. Advanced humanity however, is able to register the inner influence and it forms the basis for their actions in the outer world. One of the main purposes of this “evolutionary engine” (i.e. as symbolised by the YHVH mandala) is to urge the personality aspect of a human-being to metaphorically turn around and face towards the centre of the circle. In other words, we are urged to inwardly attune to the guidance of our solar angel. We are then able to approach the material world with the love and wisdom of the soul.

The Hebrew letters of the three heavenly crosses represent the inner, dynamic, masculine principles of the zodiacal signs, while those associated with the four directions represent their outer, receptive, feminine elements. The achievement of right relationship between these two components means establishing an appropriate balance and exchange of energy between them. This enables us to become involved in the divine creative process.

The majority of humankind is strongly identified with the form principle. This means their attention is drawn primarily towards the four mundane quarters (i.e. outwardly towards the circumference of the circle) and thus to the second term of each YHVH couplet. When the form principle is over-emphasized we are inevitably confronted by an unconscious evolutionary force that is aimed at turning our attention back towards the first term of a couplet (and the centre of the circle).

When we have attuned our consciousness to the creative spirit principle (i.e. the “jewel within the heart of the lotus”) we naturally shift our focus from the second term of a couplet to the first term (and vice versa) according to the love and will of our soul. When this stage is reached the emphasis is on the inner spirit-soul principle (the first term), while the form aspect (the second term) is measured and creatively utilized in right relationship to spirit. At this stage we have become (to a large extent) freed from the unconscious influence of

form-based *evolutionary* forces, and our lives are now governed by the subtle *conscious-creative* power that burns at the centre of the zodiacal wheel.

Thus for the purposes of general interpretation, if the second term of a couplet is the main focus in consciousness it means we are largely influenced by the evolutionary forces inherent within the matter principle. Alternatively, if our approach to life is ruled by the first term it means we are significantly affected by the creative energy of the spirit-soul principle.

The Four Universal Principles

The twelve YHVH formulae are based on a dynamic relationship that exists between four principles called the Father, Mother, Son, and Daughter (also called King, Queen, Knight, and Page in the Western esoteric tradition). These four fundamental principles can be explained as follows.

The Father principle (Y or ך)

The Father personifies the monad, or spiritual principle of a human-being. The monad is the divine expression of the Will aspect and is concerned with the fulfillment of divine purpose. In mundane human life this principle is usually experienced in an unconscious way—often as a powerful, *external*, motivating, controlling, or opposing, force. These kinds of external manifestations of the Father principle are geared towards helping us become more conscious of its *internalized* expression.

The Father’s direction is East. The eastern horizon is associated with the initial appearance of light, and therefore with the origin of Creation. The rising sun represents the issue of the Father's seed and its entry into the domain of consciousness.⁹ The divine creative impulse is directed towards the west.

The Mother principle (H or ה)

The Mother principle¹⁰ is the feminine complement of the Father. She represents the objectified material universe as well as the active intelligent matrix that underlies it. The special relationship that exists between the Father and Mother is well-expressed in Aleister Crowley's *Book of the Law* where the Father principle

states: “In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.”¹¹

The Great Mother encompasses and embodies all. She represents the form-making principle of the Universe. Inwardly, She symbolizes the divine feminine¹² principle of a human-being, while Her outward reflection appears in all the manifold physical structures that contain and support each of us individually and collectively. These structures are formed of physical, astral, and mental substance because the Queen’s royal robes are woven from the matter of the lowest three planes of our Universe.

The Mother’s direction is West. The western horizon is the place of the setting sun, and therefore it symbolizes the darkness that swallows up the Light. The west represents the dark, but fruitful “womb of night” toward which the sun, as seed of the Father is propelled. The Mother is the ultimate object of the Father’s desire.¹³ She is full of potential, and represents the supreme material resource of Creation. Like a human mother, Her body provides all the physical materials needed by the child that grows within Her.¹⁴

The Son Principle (V or ʋ)

The Son¹⁵ personifies the human soul. He is especially the progeny of the Father, and represents Him within the middle planes of our Universe. The human soul carries the “genetic seed” of the Father principle. The Son’s role is essentially creative, but he is also very much involved in the work of evolution.

An ordained Knight of the Realm is bound by his oath to uphold the law of the King. To fulfill his creative mission the Knight must firstly train his Page to be an effective personal attendant and servant. In other words, the human soul must train its personality vehicle to respond to it consciously, devotedly, and effectively.

The direction ascribed to the Son is Above—that is, near the place of the noonday sun. This place of greatest light is symbolic of full soul-consciousness.¹⁶ The Knight is the active, visible representative of the King within the royal Realm. The Page looks up to his master and aspires himself to become a Knight.

The Daughter Principle (h or ʘ)

The Daughter represents the human personality vehicle. Her main composition is of the substance of the Mother—specifically, she is formed of Her “outer garments.” This is because she exists within the three lowest planes of our Universe. The Daughter is the medium through which the divine creative process is able to occur within the physical dimensions. The creative process occurs with greater potency as the Daughter progresses upon her path of evolution.

The Page is devoid of purpose until he finds his Knight and is accepted into service. The duty of the Page is to attend to the directives of the Knight, but he must be trained by the Knight before he can become an effective assistant. The Page must eventually accompany the Knight, and provide him with the physical tools (weapons, etc) that he needs on his Quest (i.e. a Quest that has been assigned to him by the King). This Page-Knight relationship is symbolic of the function of the human personality in relation to the soul.¹⁷

The direction ascribed to the Daughter is Below—that is, below the horizon, specifically, in the region of the “midnight point” of deepest darkness. This place is symbolic of the total absence of soul-consciousness. The Daughter feels disconnected from the light of soul-consciousness until she establishes contact with the Son.¹⁸

The Twelve YHVH Couplets

Aries: (YY, ʋ, Father-Father). The dispersion of the Father’s seed. The impulse of the Father to create through the extension of his own essence (Y). The impulse becomes veiled, and its “velocity” slowed as it enters the microcosmic sheaths of consciousness (Son) and form (Daughter). The successful impregnation of the Mother by the Father (i.e. that occurs along the East-West axis) is dependent upon the opening of a conduit between the Son and Daughter principles (i.e. along the vertical Above-Below axis). The King sounds forth His decree. The masculine power (and purpose) of the divine creation is contained and carried forward in Yod (Y).

The potential conflict here is between the internal and external Father principles (YY). The Purpose-Will aspect of the Father is emphasized in Aries so here we have to learn to recognize the validity and spiritual power of our own higher will and purpose. We also need to learn to trust and obey the inwardly felt urges of the internal Father principle.

Before we can achieve oneness with the inner spiritual Father (the initial Yod) we must overcome the glamour of worldly authority and physical power (the second Yod). This psycho-spiritual struggle can arise, for example, when an officer of the law (e.g. a police officer) has to choose between:

- (a) his/her own inner sense of rightness, or
- (b) the rigid procedures prescribed by "the book."

Ultimately we must learn to honor our own inner instinctual sense of what constitutes right action.

Taurus: (VY, ♉, Son-Father). The Son invokes the Father. The Knight pledges himself to the King and vows to seek the Holy Grail. The

opening of the Heart to receive the divine influx of love-wisdom. The growing revelation of the jewel (Y) within the lotus (V). The lesson here is that true wealth (the jewel) is to be sought within the human soul.

In Taurus (VY), we are learning to appreciate the essential value of our own soul (V). Initially however, we are more attracted to the value system of the external Father principle (Y) because we think it is of greater validity. In human society we are told by the media (and other sources) what is desirable. We are told what *should* be of greatest value to us by materially powerful corporations, etc, (i.e. by external expressions of the Father principle). And so we become distracted by those things

we believe to be materially valuable. We strive after them; we seek to possess, amass, and attach ourselves to them. But of course in so doing we fail to realize the valuable inner resources of our own soul.

The inner Father principle is embedded at the core of every soul (V). It symbolizes our inherited spiritual essence (love-wisdom) refined and enriched over many incarnations. It reflects our true essential value, and its purpose is to take on form (within the body of the Great Mother principle) through the medium of our

own lives. So the awakening of Taurus to Self-love and to the appreciation of true Self value comes through inner attunement with the soul (Son), eventually to make contact there with the internal Father principle. The emphasis shifts then from material wealth to soul-actualized abundance.

Gemini: (Hh, ♊, Mother-Daughter).

The Mother (H) suckles the Daughter (h) with the milk of her knowledge. The personality aspect is made accustomed to its physical,

astral, and mental environment by the subliminal influences and orchestrations of the Great Mother principle. As a result, an individual's awareness of self and others expands. We learn from the Mother the concept of right relationship with our environment. Here the Mother's influence is felt primarily within the lower (or rational) mind of a human-being. From a respectful distance, the Page looks with awe upon his Queen and perceives her as a wise matriarch.

The human personality (h) is very limited in its capacity to understand the deeper meaning and purpose of its relationship with other egos and with the world at large (H). That is because its normal perceptions are filtered through a lower

The causal body is the central, controlling organ responsible for the evolution of human consciousness. Consequently every human-being has a causal lotus located within the higher levels of his or her mental body. The causal lotus comprehends our personal evolutionary needs. It determines the evolutionary ingredients that characterize each new incarnation.

mental body that is generally clouded with emotionally tainted and erroneous thought-forms. If we become polarized in “h” of Hh we can find ourselves the prisoners of a very narrow perspective, and we can become possessed by our own prejudices, biases, and illusions.

In order to establish conscious attunement with the “H” of Hh we need to resolve our emotional-mental conflicts, dispel our illusions, and integrate our disconnected thought-forms into a condition of wholeness that is based on truth and love. We are then able to communicate our knowledge and experience of the world (H) in a balanced and harmonious way through the medium of a purified and enlightened personality vehicle (h).

Cancer: (Yh, 𐌸, Father-Daughter). The Father disciplines the Daughter and demonstrates to her the illusory nature of her selfish desires and exaggerated personal needs. He teaches her to recognize her fear-based emotional dependencies (and insecurities). The personality aspect is urged by the Father principle to release itself from the prison of externally-based security, and learn instead to draw upon an inner source of strength and power (i.e. the Father principle within), and thereby gain true independence. The King provides a structural foundation within his kingdom to support the training of the Page.

The Father (Y), or monad, symbolizes the centre point of the circle of human consciousness while the Daughter (h), or human personality, represents the revolving circumference. When we direct our attention to a point on the rim of a revolving wheel we experience dizziness and a sense of instability, but if we train our eye upon the central hub we acquire a perfect sense of stability even in the midst of change.

Being aligned with the second term (h) of Yh means we are preoccupied with a point on the rim of the wheel. In this case, we may hope we can achieve stability by attaching ourselves (like a hermit crab) to an existing form (h) such as home, family, tradition, or institution, etc. But all external forms (including our own personalities) are in a state of flux, and eventually we come to realize that no matter what

form we attach ourselves to, it ultimately becomes uncomfortable, unsuitable, or simply falls apart. At some stage in our search for an enduring foundation we recognize the futility of looking outside ourselves towards existing external structures (h).

After a time we begin to look within and cultivate a “tree of stability” (Y) that has its roots at the core of our soul. We start then to develop an inner fortitude—a disposition that is unshakeable in the face of external change (h). The spirit (Y) strengthens our emotional body, providing us with internal and external support and nurture according to our evolutionary and creative needs. In Cancer we must learn to draw upon our inner spiritual fortitude, and trust in its power to materialize whatever foundation is needed to support our growing sense of purpose.

Leo: (Vh, 𐌸, Son-Daughter). The Son shines his light upon the Daughter and she reflects his radiance within the darkness of Earth (form) like the full moon in the night sky. This sub-formula characterizes the general nature of the vertical axis (the Above-Below axis) of the YHVH mandala.¹⁹ It represents a channel that must be opened between personality and soul before the Father and Mother principles can fully consummate Their divine union. The Knight must train his Page to respect and serve him (and thereby, indirectly serve the King). The soul teaches the personality aspect to focus within (and to attain soul-consciousness) instead of being overly focused on the personalities of other people. The soul principle dispels the illusion of personality love, and evokes the realization that true personal fulfillment and satisfaction can only be achieved by unfolding the *inner* self.

When we are overly identified with the second term (h) of the Vh couplet we can be very attached to the forms (h) that we create. We can also be unduly influenced by the personality reactions of friends (h), etc. For example: If the primary aim of an artist (V) is to please his audience (h) he may lose touch with his unique creative spark (V). In other words, we can become driven by the emotional needs and insecurities of our own personality, and by the re-

sponses of other personalities who we are trying to impress.

A more evolved expression of the Vh couplet occurs when we realize the value of the creative process itself as it is initiated and governed by the human soul (V). The forms that manifest (h) during the process of creation are not coveted, or overly identified with, but are viewed as ephemeral objects of beauty—like the blossoms of a flower.

Virgo: (HH, 𐌆𐌆, Mother-Mother). This YHVH couplet symbolizes the Mother's relationship with Herself. Here She ensures that Her outer appearance (i.e. the physical, astral, and mental environment of our world) is maintained in a healthy and fertile condition. She ensures that the nature of Her form is pleasing to the Father—i.e. that it is an appropriate and efficient foundation for his creative purposes. The Queen faithfully attends to Her mundane duties—including the business of managing the royal palace. Because the personality aspect is a microcosmic cell in the body of the Mother, it is impelled by the will of the Mother principle to nurture and cultivate its own physical attributes, and to actively participate in the evolution of the wider human psychophysical environment.

Because as human personalities we are atoms within the body of the Great Mother it is imperative that we learn to cooperate with Her as She works to maintain, upgrade, and unfold Her physical manifestation. Thus, in Virgo we need to consciously connect with the divine Intelligence and Intent of the Great Mother (initial Heh) in order to harmonize our physical labors and earth-based service activities (second Heh) with Her divine Will.

When we are aligned with the second Heh of the HH couplet we tend to become overly attached to the Great Mother's existing manifestation. We may not appreciate the fact that She is gradually unfolding Herself towards cosmic perfection, and that therefore She must undergo periodic transformation. We may also have a tendency to become fixated upon some ideal image of perfection that we see as being ultimate, but that actually is limited by the narrow focus of our own human perception. We

may have a fear of chaos due to our ignorance regarding the true nature, power, and purpose of the Great Mother. If such is the case, then we need to realize that quite often what we perceive to be chaos is actually *divine order* expressing itself in ways incomprehensible to the rational mind.

Libra: (YH, 𐌆𐌉, Father-Mother). The movement of the Father towards the Mother. The King unites with the Queen in a royal marriage that is celebrated throughout the Realm. The creative union of the Father with the Mother can occur (in our three-dimensional world) on three basic levels: physical, astral, and mental. In order for the Father to effectively impregnate the Mother his creative essence (Y) must be transmitted through the medium of a unified Son (V) and Daughter (h). As the consciousness of a human-being evolves, so can s/he participate in the higher forms of creative union that this sub-formula represents. A portion of the Father's creative essence is carried within each human soul and can only influence the physical environment (i.e. the Mother principle) through the medium of the personality aspect (i.e. the Daughter principle). This YHVH couplet exemplifies the fundamental dynamic of the horizontal axis (i.e. the East-West axis) of the YHVH mandala.

The purpose of the sign Libra (YH) is to facilitate the creative union between the Almighty Father (Y) and the Great Mother (H). This union is destined to occur through a unified and coordinated creative exchange that reverberates and spreads through collective Humanity. But in Libra most of us identify ourselves primarily with the Mother principle (H). We tend to assume a receptive (or submissive) attitude. We seek to fulfill the desires of our own (and other people's) egos. In this case, the creative Father principle (Y) is unable to gain entry into our lives, and therefore the Mother can display only a superficial beauty, devoid of the depth and power of the Father's spirit.

An individuated aspect of the Father principle (Y) indwells every human soul linking each one to the Father. When we make contact with the masculine creative force (Y) at the centre of our own being, then we are able to interact with our environment (H) in a spiritually

meaningful and creative way. We can join together with others in wisdom, taking the creative initiative (Y), or becoming a vessel of reception (H) as the spirit moves us in each sacred interaction.

Scorpio: (VH, 71, Son-Mother). The Son draws near to the Mother. The Knight cherishes his Queen. The human soul desires to penetrate, to know, and to understand the darkness that enshrouds its light. This is an experiential journey into the dark unknown physical realms in order to redeem the matter principle.

First, the soul works to redeem the matter closest to itself—that is, its personality vehicle, and then it is able to become involved in a wider process of redemption. The legend of Sir Lancelot's relationship with Queen Guinevere is a reflection of these archetypes.

Ideally, in Scorpio (VH) the resources of the human soul (V) are harnessed and, under divine guidance productively utilized within the body of Mother Earth (H). But initially the emphasis is on the physical returns of our worldly labors (H).

Psychological fears and conditioning cause us to be concerned with maximizing the growth of our assets; to be worried about the possibility of financial loss; and to ignore the desires of our soul. In other words, we become fixated on issues of security and material gain, and our personal resources end up being channeled towards achieving those ends.

When the emphasis shifts to the first term of the couplet, we allow our soul (V) to guide us in the management of our personal energy, and we are not so concerned about seeing tangible results (H). Material rewards become a secondary consideration and are accepted as a gift

from the Great Mother (H) if they should arise. We realize that our soul's purpose is only achieved by following our spiritual intuition, and we learn to let go of the fear of poverty, loss, and even death. In love-wisdom we unite our energy with the energy of others whose soul purpose complements our own. Power games no longer characterize our relationships because we are free of fear and insecurity, and act in absolute harmony with, and devotion to the soul (V).

Sagittarius: (HV, 17, Mother-Son). The

Mother cultivates wisdom in the Son by sharing with him Her knowledge. The Queen initiates the Knight into the higher sacred mysteries. The Mother principle expands and enriches the energy of the soul. She does this by constantly exposing the soul to new experiences within Her realm of form. Here the Mother principle's influence is upon the higher mind and intuition (i.e. soul-consciousness) of a human-being. Her purpose here is to expand soul-consciousness, whereas in Gemini (Hh) the personality aspect experiences an expanded state of *personal* awareness (i.e. self-knowledge).

The YHVH mandala teaches us that the zodiac involves two basic interdependent processes—an *evolutionary* and a *creative* process. The *evolutionary* process requires the unification in consciousness of the Son and Daughter principles... The *creative* process is symbolized by the union of the Father and Mother principles... The Father and Mother are united through the medium of the Son and Daughter.

In Sagittarius (HV), when the emphasis is on the Great Mother (H) the human mind seeks to comprehend the universal nature of all life and experience. Those fundamental laws are sought that lie behind the manifested world. We seek after experience and knowledge of the expansive and multiplistic body of the Great Mother in all Her manifest glory. She assists in our education by guiding us into fields of research that are appropriate to our soul's special purpose and our level of consciousness. The ultimate goal is a holistic understanding of the One Life that is the universe.

While our focus remains fixed on the externalized second term (V) of HV we can become steadfastly attached to the body of knowledge of another human soul (V). In other words, we become a devoted follower of somebody else's belief system, and fail to open our mind to alternative perspectives and more personally significant understandings of life (H). This is a result of personal insecurity and ego attachment, and it prevents the expansion of our mind to embrace the ALL (H). Alternatively, we can become too attached to, and therefore trapped by our own personally formulated system of knowledge and belief. The final result is the same—the imprisonment of our consciousness (V) in self-imposed limiting thought structures.

Capricorn: (YV, ♄, Father-Son). The Father bestows His heritage and blessing upon the Son who thereby gains the authority of the Father. The jewel in the lotus becomes fully implanted (or embodied) within the human soul. The link between the Father principle (i.e. monad) and the soul is established and maintained via the creative will that burns at its heart. The monadic will eventually comes to dominate a person's life—that is, after the evolution of the personality aspect has been completed. The King passes His seal of authority to the Knight who represents Him. He keeps it safely hidden until the destined time comes for its use.

In Capricorn (YV) the influence of the soul (V) is being superseded by the spiritual dynamic of the Father principle (Y). The challenge is to become motivated by a higher spiritual purpose (Y), and imbue life with a greater depth of meaning—as opposed to being driven exclusively by the creative desires of the soul (V).

In Capricorn if our focus is primarily soul-based (V) then our creative work tends to express little more than the *quality* of the soul, but by the time of the third initiation²⁰ we have added a new dimension to our life—an energy that permeates our work with a deeper sense of purpose (Y). By this stage we have taken the next evolutionary step and gone beyond the demonstration of soul-quality for its own sake (which is the rightful domain of Leo, and the fixed cross in general).

Aquarius: (VV, ♒, Son-Son). Son unites with Son, soul with soul in the spiritual fellowship that will characterize the Age of Aquarius. The unification of souls towards the common Purpose of the supernal Creator. This union exists on soul levels, but does not manifest visibly on the physical plane until the personality aspect (of each soul-group member) has gone through the evolutionary process. All the Knights of the Realm are united in One Spirit (as symbolized by the Round Table of Camelot). The energy that magnetically links soul to soul is love-wisdom.

In Aquarius (VV) our main aim is to become conscious of the inner soul-based relationships that exist between ourselves and the other members of our soul group. Thus we need to establish and maintain soul-consciousness (initial Vav), and allow ourselves to be guided into right relationship with the other beings (second Vav) with whom we share a soul-based group purpose.

The challenge of Aquarius is to resist becoming personally attached to other souls (second Vav) who we admire, or who enhance our ego's sense of self-value. Personal attachment (if too strong) can prove to be a distraction that confines us within a circle of spiritually inappropriate individuals.

Pisces: (HY, ♓, Mother-Father). The Mother moves towards and embraces the Father. The divine form principle becomes molded into forms precisely shaped to accommodate the Father's creative energy. Each form is a magnetized, polarized, energy-field that gravitates towards, and enfolds itself around the creative seed of the monad—i.e. in a creative consummation. When the season is ended the form resolves back into its elemental state and the creative energy is released from that which contained it. The Mother principle serves as a resource to assist the Father principle in the process of Creation. The Queen stands behind and supports the King.

In Pisces (HY) we need to be especially attuned to the Mother principle (H) as She moves in response to the Father's (Y) creative purpose. (This is opposite to the YH Libra dynamic.) The Father needs the Mother to

provide the materials necessary to physically manifest His creation. So in Pisces we are required, like the Mother, to be essentially passive and receptive, responding in harmony with Her (H) to the purposes of the Father (Y). Success comes as we develop an intuitive awareness of Her divine presence. We also need to be aware of the Mother's use of the principle of synchronicity, and learn to correctly interpret the symbolic forms through which She manifests everywhere in the world around us.

In Pisces it is important that we don't preempt the divine creative process by acting prematurely. This can happen when we try to forcibly create (Y) a reality that we feel is appropriate, but that instead turns out to be glamour and illusion. We must learn to sense the presence of the Mother (H), and allow Her to reveal (to our intuitive senses) the most appropriate path towards actualizing the Father's purpose (Y). Our life must become as a vessel (H) perfectly receptive to divine guidance and consecrated to the Great Work of Creation.

Conclusion

The twelve-petalled YHVH mandala outlines the metaphysical nature and structure of the Western zodiac. It demonstrates how each of the twelve signs facilitate twelve unique interactions between four universal esoteric principles (i.e. YHVH, Jehovah).

The YHVH mandala teaches us that the zodiac involves two basic interdependent processes—an *evolutionary* and a *creative* process. The *evolutionary* process requires the unification in consciousness of the Son (V) and Daughter (h) principles. It establishes the vertical axis of the mandala which in turn acts as a necessary support for the horizontal axis.

The *creative* process is symbolized by the union of the Father (Y) and Mother (H) principles (and the horizontal axis of the mandala). The Father and Mother (YH) are united through the medium of the Son and Daughter (Vh). The divine union between the Father and Mother principles effectively brings Heaven down to Earth, but it remains unrealized until the Daughter has become reconciled

with the Son. In other words, the divine Creation is dependent upon individual and collective Humanity opening a channel between the soul and personality aspects so that the divine creative energy can flow through and manifest within the physical dimensions of our planet.

In a future article I will provide practical examples of how the principles of the YHVH mandala can be used in chart interpretation.

¹ The Zohar is a collection of writings that together form a mystical commentary on the Pentateuch. It first appeared in printed form in the 16th century, and is the main source for much of what is now called "kabbalah." For an English translation see: *The Zohar*, Vols. 1-5, Soncino Edition, 1984.

² It is usually pronounced Yahweh, or Jehovah. A good example of the veneration held for the name YHVH occurs in the Shema—probably the most famous of all Jewish prayers.

Sh'ma Yisrael Adonai Elohaynu Adonai Echad.

"Hear, Israel, the Lord is our God, the Lord is One."

(In an undertone:)

Barukh Shem k'vod malkhuto l'olam va-ed.

"Blessed be the Name of His glorious kingdom for ever and ever."

These are the first two lines of the Shema. The first verse of the prayer comes from Deuteronomy 6:4-9. The name Adonai is reverently substituted for the unpronounced YHVH. Each verse has six Hebrew words that are said (in the Zohar) to represent the upper and lower firmaments of Heaven, and they could also be said to allude to the twelve signs of the zodiac. For more information see: *The Zohar*, Vol. 1, pp 77-78.

For a full version of the Shema see:

<http://www.jewfaq.org/prayer/shema.htm>

³ For example, The story of the twelve sons of Jacob in the *Book of Genesis*. See especially, *Genesis*, Ch. 49.

⁴ See: *A Treatise on Cosmic Fire*, by Alice Bailey. Lucis, 1989, pp. 536-544. See also: <http://members.fortunecity.com/patrickm/golden.htm>

⁵ The Master Djwhal Khul states that average mankind are crucified on the Mutable cross, disciples on the Fixed cross, and initiates on the

Cardinal cross. See: *Esoteric Astrology*, by Alice Bailey. That is because the Great Mother (H) is the initiating principle in the lives of average humanity up until the first initiation. It is then that they symbolically climb onto the Fixed cross and the Son principle (V) becomes the motivating influence. After the third initiation the Cardinal cross is consciously mounted by the initiate and the Father principle (Y) becomes the initiator of experience. The Daughter (h) does not have her own cross because she is a purely external manifestation, and the direct focus of the evolutionary and creative forces of the other three principles.

⁶ This seven-fold division (consisting of an inner three and an outer four) reflects the theosophical division of the seven planes into a higher three (*arupa*, or formless) and a lower four (*rupa*, or form-based). Similarly, the seven rays are divided into three greater “rays of aspect” and four lesser “rays of attribute.” The accompanying tables also divide the seven into three interior principles and four exterior elements, which is another way of expressing this concept.

⁷ In the English transliteration of YHVH, the second Heh (i.e. the Daughter principle) is sometimes depicted as a lower-case “h” in order to distinguish it from the upper-case “H” of the first Heh (i.e. of the Mother principle).

⁸ In the table I have listed the signs in order from Pisces to Aquarius so they are grouped according to their associations with the four directions.

⁹ The implantation of the Father’s seed (Y) within the Consciousness principle (V) is fully realised at the sun’s highest point in the Heavens—that is, in the sign of Capricorn (YV).

¹⁰ The Mother principle (as here defined) approximates the *shekinah* (שכינה) of kabbalistic literature.

¹¹ *The Book of the Law*, by Aleister Crowley. Chapter 2, Verse 3. Samuel Weiser, 1987. A similar metaphor is attributed to Hermes Trismegistus.

¹² Please do not conclude from this that the YHVH couplets ascribed to the signs are indicators of them being “masculine” or “feminine” in the traditional astrological sense applied to those terms. The Father, Mother, Son, and Daughter principles are extremely complex and are therefore beyond the simple gender associations of traditional astrology. For example, the Daughter principle corresponds with the “personality” aspect of a human-being and therefore has both masculine and feminine qualities. Put

simply, the Daughter represents the **hierarchical position** of the personality aspect in the family dynamic of YHVH—that is, in the Father-Mother-Son-Daughter scheme.

¹³ The union that occurs between the Father (Y) and Mother (H) principles is especially symbolised by the sign Libra (YH). Libra is the sign symbolically positioned on the western horizon.

¹⁴ The Mother (H) in Her role of supreme material resource is especially represented by the sign Virgo (HH) and at a subtler level, by the sign Pisces (HY). Master Djwhal Khul mentions in *Esoteric Astrology* that Virgo “stands... for the womb of form and for the nurturing mother, guarding the Christ principle within her own material substance until in ‘the fulness of time’ she can give birth to the Christ child.” (*Esoteric Astrology*, by Alice Bailey, p. 262.)

¹⁵ See: *A Treatise on Cosmic Fire*, by Alice Bailey. Lucis, 1989, pp 225-231.

¹⁶ In a sense, the purest expression of the Son principle (V) is found in the sign Aquarius (VV).

¹⁷ This soul-personality relationship is particularly exemplified by the sign Leo (Vh).

¹⁸ In the sign Cancer (Yh)—the “darkest” of the signs—the personality aspect (h) has, symbolically speaking, little contact with the light of the soul (V). Instead, in Cancer the emphasis is on contact with the Father principle (Y), but because the Father principle is so remote from the consciousness of the personality aspect it is generally experienced as an external archetype. The personality aspect (h) experiences the soul (V) primarily in the sign Leo (Vh).

¹⁹ Notice that the horizontal axis (East-West) of each cross is aligned towards the two macrocosmic principles (i.e. the Father and Mother) while the vertical axis (Above-Below) is directed towards the two microcosmic principles (i.e. the Son and Daughter).

²⁰ See: *The Rays and the Initiations*, by Alice Bailey. Lucis, 1988, pp 687-692.

Humanity's Pre-Ordained Work: Responsibility to the Subhuman Kingdoms

Donna Brown

Summary

This article sets out to explore humanity's relationship and responsibility to the mineral, plant and animal kingdoms within the context of the Trans-Himalayan teachings. The author seeks to show how environmentalism and its related movements might be viewed as a vehicle through which humanity has begun to assume its rightful function of service to the lower kingdoms in nature.

Introduction

In the teachings of Tibetan Master Djwhal Khul we are told that the purpose of humanity's very existence is to act as a transmitting agent of higher spiritual energies to the mineral, vegetable and animal kingdoms.¹ The Tibetan goes on to say that "just as God is the Macrocosm for all the kingdoms in nature, so man is the Macrocosm for all the subhuman kingdoms."² These and many other like-minded statements found throughout the Tibetan's teachings tell us that the human kingdom is to serve as an evolutionary catalyst, a messenger bringing life-giving, liberating energies to those lives lacking self-consciousness and trapped within the three lower kingdoms.³

While the Tibetan's teachings on our relationship and responsibility to the subhuman kingdoms began as early as 1925, no significant recognition of this responsibility began to manifest until the late 1960s. Around that time the so called "New Age or Consciousness Movement" emerged (or should we say re-emerged from the New Thought Movement of the 1800s) bringing with it a noticeable shift in human attitudes toward the earth and its many inhabitants.

Humanity's changing outlook toward the subhuman kingdoms found its primary means of

expression in the environmental movement and its various extensions. It should be noted that long before this theory was known to the masses, the Tibetan indicated that the ecological movement was destined to be one of the foundational vehicles through which humanity could transmit spiritual potency and the energy of at-one-ment to the subhuman kingdoms.

Although humanity has long sensed that human life would not be possible without the contribution of the lower kingdoms, it has also tended to insist in seeing itself as the only factor of prime importance in the world. This egocentric attitude and the lack of due respect for nature that it engendered, has led to the distorted perception that the subhuman kingdoms exist somewhere "outside the inner circle of our world"⁴ and can be plundered and consumed in excess.

Sadly, humanity is now being confronted with the results of its self-centered, careless attitude toward nature. This harsh realization has come in the form of climate change, depleted resources, an overall decline in the quality of life and a rising awareness of how environmental destruction breeds greater poverty, insecurity and conflict. Faced with the effects of these problems, more and more people are being forced to reassess their relationship with the natural world and are beginning to exhibit an ever growing appreciation of life in its infinite diversity. Still others have developed a sense of sacred stewardship for the other kingdoms

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in nature and a feeling that all of creation is “part of a Greater Being in whom all potentialities lie.”⁵

One of the initial impulses underlying this new “ecological” mind-set is the idea that there is an undeniable relationship between organisms and their environment. This idea corresponds precisely to the Tibetan statement that “the whole planetary system is in reality an interlocking, interdependent, inter-related complexity of vehicles communicating or responsive to communication.”⁶ The notion of relationship and interdependence, of reciprocity, coherence and community inherent in ecological thought has begun to have a pronounced effect on human thought and action.

From this primary concept numerous other scientific and philosophical theories have also evolved, such as the belief in the intrinsic value of non-human nature, the idea that the planet is a living entity and that ecological principles should order human actions and ethical evaluations.

Ecological thought has gone on to spawn various other developments and initiatives as well as an ongoing critique of materialism and technology.

The animal rights and simplicity movements, socially conscious investing, economic decentralization, conservation programs, sustainability initiatives, and change in the fields of education, economics and science and have been the result. These new holistic attitudes and shifting paradigms can be seen to have far reaching implications for both humanity and the subhuman kingdoms. They represent the gradual fomentation of the will-to-good and the demand for a more enlightened interaction with all of Nature.

If we take each of the subhuman kingdoms into consideration, beginning with a closer look at our understanding and interaction with

the mineral kingdom, we can gain further insight into how humanity is gradually bringing about a closer rapport between itself and the higher and lower kingdoms.

The Mineral Kingdom

We know from the teachings that “the mineral kingdom holds in solution all the forces, chemicals and minerals which are needed by all other forms of life on our planet.”⁷ Our very existence along with that of the vegetable and animal kingdoms is dependent on this most concretized form of Life.

Humanity’s increasing knowledge of the earth sciences, ecology, mineralogy, metallurgy,

chemistry and molecular science has begun to reveal this essential livingness, and our interconnectedness to the soil and all that is contained within the mineral forms. This knowledge has led to a measure of respect for the powerful forces at play in the living earth and growing concern about the need to ethically and constructively manipulate and utilize the mineral substances of the planet.

It is through our very use of these sub-

stances, through the wise, ecologically sound utilization, refinement and manipulation of metals, minerals, chemicals, ores, crystals and precious stones that we effect the transmutation and liberation of the lives imprisoned within the mineral kingdom. In our ability to unleash and harness atomic energy, extract mineral substances, chemicals and precious stones from the obscurity of earth and use them for adornment, scientific, medicinal or industrial purposes, we are uplifting, refining, releasing and glorifying the heavy substances of the earth.⁸

As the Tibetan points out, one of the most potent examples of humanity’s ability to release

An interesting example of humanity’s ability to consciously link with the Life of the vegetable kingdom can be seen in the effort to discover the therapeutic value of flowering plants. This work is based on the idea that flowers, and all plants, are energy points that correspond and are responsive to other and greater energy centers.

and reveal something of the spark of Life hidden within dense, concretized matter is in its work with atomic energy.⁹ In the release of the energy of the atom an entirely new phase in our understanding of nature's forces was ushered in. This understanding was based on our ability to attune to the pulse of cosmic energy and a measure of divine purpose. Nuclear fission, quantum mechanics and the prospect of cold fusion, represent humanity's inherent capacity to use the Will in both its divine destructive/constructive aspects and in so doing imitate the transmitting and transformative power of Divinity.

The Vegetable Kingdom

A more responsible and enlightened relationship to the vegetable kingdom is also in evidence, due in large part to the environmental movement with its emphasis on protecting plant diversity along with the world's material and food sources. In addition to the ecological or conservation efforts, there are numerous initiatives in plant biology focused on understanding the structure and function of genes in plants important to agriculture, environmental management, energy, and health.

Novel varieties of flowers are being developed with enhanced beauty, color and fragrance along with new varieties of edible plants with increased nutritive or health value. Plants are also being bred with a thought to their economic, sociological and environmental potential. In addition, plants and their associated microbes are being used for environmental cleanup, for pollutant stabilization, extraction and degradation. While far too many of these efforts are misguided and driven by profit rather than pure, altruistic motive, they are indicative, in part, of humanity's increasing control and creative manipulation of the vegetable kingdom.

The mutually beneficent rapport that humanity has begun to establish with the lower kingdoms can also be seen in experiments that focus on new ways of cooperating with and transmitting spiritual energy via the deva and nature spirits. Many people are familiar with this work through the writings of Dorothy McLean, Rudolf Steiner, Geoffrey Hodson and

the Tibetan. While communication and conscious cooperation with the creative builders and the energy fields of flowers and plants has been looked on with incredulity by many, empirical discoveries made by researchers such as Jagadis Bose, Galen Hieronymus, Cleve Backster, George Lawrence and others, gives adequate proof that "plants engage in a dynamic conscious dialogue with the soil, the environment *and* other beings."¹⁰ Their research shows that plants have high-level emotional activities similar to those of human beings. Experiments have shown that there are energy fields around plants and trees. Some scientists now hypothesize that "plants collectively respond to a specified range of influences which includes both sensual, emotive, and semi-conscious variations."¹¹ While still in its infancy, this field of experimentation has begun to explore the effect of conscious interaction with plants and the possible uses of the energy permeating and animating the vegetable kingdom and other living systems.

Increased understanding and connection to the plant kingdom can also be seen in the widespread use of herbs for healing and the use of flowers, especially for their aroma or perfume. Such use is indicative of the fact that humanity has become more sensitive to the vital pranic force in plants and the radiations of perfume. The widespread use of fragrant oils and perfumes might be seen as evidence of a growing vibrational affinity or magnetism between humanity and the highest specimens of the vegetable kingdom.¹²

An interesting example of humanity's ability to consciously link with the Life of the vegetable kingdom can be seen in the effort to discover the therapeutic value of flowering plants. This work is based on the idea that flowers, and all plants, are energy points that correspond and are responsive to other and greater energy centers. This approach focuses on the notion that there are *Twelve Windows of Plant Perception*¹³ which can reveal the essential meaning of any given plant. Flowering plants are studied from 12 different angles, such as the angle of form and gesture in an attempt to equate the archetypal forms or divine patterns embodied in each star, cup or bell shaped form

or pattern.¹⁴ Cup-shaped plants and flowers, for example, are found to have an essential upward gesture, as if they are taking in light, creating a container or chalice for soul experience. Cup-like forms are thought to evoke a sensitive awareness of the innermost qualities of the soul life, such as heartfelt feelings of love and nurturance.¹⁵ Geometrical relationships, time cycles, environmental relationships, color, fragrance and a plants relationship to such things as the four elements are taken in to consideration in an effort to discover the basic note or key of a particular plant. This information forms the basis of a healing approach that seeks to establish a harmonious interaction between the note or magnetic quality of certain plants and the note or notes of a persons body.¹⁶ It might be viewed as an invocative appeal to the lives or devas in the plant kingdom or an effort to touch, harness and direct the soul energy in flowering plants.

The Animal Kingdom

One of the most significant examples of humanity's ability to transmit spiritual potency and Will to the lower kingdoms in nature can be seen in its deepening understanding and relationship with the animal kingdom. Although numerous individuals contributed to humanity's changing attitudes towards animals, a major piece of this pioneering work might be attributed to the work of conservationist and ethologist, Jane Goodall. (Although Goodall was born a few years later than the original reference, one wonders if she might not have been the Third degree, female initiate who Djwhal Khul refers to as having a peculiar work to do in connection with the animal kingdom.)¹⁷ Goodall's research certainly

provided humanity with "new insight into its own humanness and humaneness."¹⁸ Her research "gave us the knowledge to explore our own behaviors and emotions in a different light and to better understand our place in nature."¹⁹ She not only showed us that we share many of the same characteristics as animals, especially chimpanzees, she also helped teach humanity that it "has the power to take informed and compassionate action to improve the environment for all living things."²⁰

Today there are countless organizations actively dedicated to the welfare and protection

This insistent demand for responsibility and right relationship with all of nature has become a concrete thoughtform based on spiritual principles, a sense of shared values and the conscious and wise handling of energy. It is a testament to the fact that increasing numbers of people have begun to "include other forms of divine life in their consciousness" and are gradually learning to direct the "saving force" to the "prisoners of the planet."

of animals. Included in this group are those who are focused on compassion and ethics in world farming, on the appropriateness of using animals as food and on the advancement of the animal rights movement in general. Numerous other workers are training animals for use in therapy and service. This effort, in addition to the widespread domestication of many animal species has a stimulating effect on both the intelligence factor and the emotional or love instinct in animals. Such stimulation or conditioning yields a closer synthesis between

the human and animal kingdoms and helps to prepare some units in the animal kingdom for eventual individuation. The development of the intelligent factor in animals is, after all, intended to be one of the outstanding results of the human-animal relationship.²¹

Other organizations have dedicated themselves to wildlife education in schools and are teaching children the importance of including animals in their view of the Earth. These advancements, along with the increasing volume of research on animal cognition and sentience, including some of the work undertaken by the

so called “animal communicators” or psychics have begun to result in positive changes in humanity’s awareness, attitudes, and actions toward the animal kingdom.

In acting as steward, caretaker, overseer and protector, humanity is beginning to assume responsibility for its role in uplifting the animal kingdom not only by considering animal welfare but also by tending or cultivating the seed of self-consciousness in animals. On some level, perhaps not fully recognized as yet, humanity is sensing that the animal kingdom is “a great hierarchical unit” that it is related to by the very nature of its own animal etheric and astral bodies.²²

Conclusion

From these many examples it is possible to see the sharp outlines of an international, coordinated approach toward the protection and management of the earth’s resources. Countless individuals and groups, a growing number of governments and religions, including many Protestant denominations, the Bahai Faith and the Vatican, are advancing the idea that Peace is not possible on earth unless there is a morally coherent and peaceful worldview toward all of Creation.²³ The notion that humanity must protect, stimulate, energize and vivify the subhuman kingdoms is increasingly being viewed as a world-wide moral imperative.

This insistent demand for responsibility and right relationship with all of nature has become a concrete thoughtform based on spiritual principles, a sense of shared values and the conscious and wise handling of energy. It is a testament to the fact that increasing numbers of people have begun to “include other forms of divine life in their consciousness” and are gradually learning to direct the “saving force” to the “prisoners of the planet.”

Humanity’s shifting relationship to the subhuman kingdoms would also seem to indicate that the energies of intelligence, love and will have begun to trickle through more freely, through the throat, heart and head centers of an increasing number of people. And that the control and creative development of the three

subhuman kingdoms in nature is slowly being taken out of the hands of the deva evolution and is being placed under the supervision of mankind.²⁴ While, there can be no doubt that the world is still very much threatened by human disregard of nature, there is much reason to take heart in the fact that more and more people are developing an acute sense of their responsibility toward all creation. Spiritually and ethically minded people everywhere are beginning to realize that their duty toward nature is not only a part of their faith or values,²⁵ but an essential aspect of humanity’s foreordained work.

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- ¹ Alice A. Bailey, *Esoteric Healing*, Lucis Trust, 1953 p.586.
 - ² Alice A. Bailey, *Treatise on Cosmic Fire*, Lucis Trust, 1925 p. 7.
 - ³ Alice A Bailey, *Treatise on White Magic*, Lucis Trust, 1934 p. 529.
 - ⁴ John Feehan, *Ecology: A Christian Perspective on Nature*, Resurgence, November/December 2003 p. 8.
 - ⁵ *Ibid.* p. 7.
 - ⁶ Alice A Bailey, *Telepathy and the Etheric Vehicle*, Lucis Trust, 1950 p. 83.
 - ⁷ Alice A Bailey, *Esoteric Psychology Vol. I*, Lucis Trust, 1936 p. 228.
 - ⁸ Roberto Assagioli, *Money and the Spiritual Life*, School for Esoteric Studies.
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 - ¹⁰ Charles Allon, *Plants as Sensitive Agents*, www.borderlands.com/newstuff/plants.
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 - ¹³ Richard Katz and Patricia Kaminski, *The Twelve Windows of Plant Perception*, The Flower Essence Society 2003.
 - ¹⁴ *Ibid.* p. 2.
 - ¹⁵ *Ibid.* p. 4.
 - ¹⁶ *Ibid.* p. 9.
 - ¹⁷ Alice A Bailey, *Treatise on Cosmic Fire*, Lucis Trust 1925, p.758.
 - ¹⁸ The Jane Goodall Institute, ww.janegoodall.org, 2003.
 - ¹⁹ *Ibid.*
 - ²⁰ *Ibid.*
 - ²¹ Alice A. Bailey, *The Destiny of Nations*, Lucis Trust, 1949, p. 125.

- ²² Alice A Bailey, *Education in the New Age*, Lucis Trust, 1954, p. 125.
- ²³ Pope John Paul, *Peace with God the Creator, Peace with all of Creation*, 1990.
- ²⁴ Alice A. Bailey, *Education in the New Age*, Lucis Trust, 1954, p. 125.
- ²⁵ Pope John Paul, *Peace with God the Creator, Peace with all of Creation*, 1990.

Christianity's Role in a New World Religion

John Nash

Summary

This article explores the Tibetan Master's prophecies for a new world religion, with particular reference to the role that Christianity can play in its development. Harmony must be established among the disparate Christian denominations, and the ecumenical movement can be viewed as a valuable start, although much more remains to be done. At the same time, Christianity as a whole will need to make necessary adaptations to participate in—or preferably lead—a new global synthetic religion. In both processes, the Tibetan's statement of basic doctrinal “realities” forms a useful guideline for theological adaptation. However uniformity of beliefs and observances is unnecessary. Rather, shared spiritual experience and collective service may offer a better hope for achieving global synthesis.

Introduction

In 1943 the Tibetan Master Djwhal Khul presented a vision of a new world religion to replace, or in some sense synthesize, the many religions through which people currently express their spiritual aspirations.¹ When we reflect on the sectarian tensions, calumnies, persecutions, inquisitions, crusades, religious wars and *jihads* of yesterday—and more particularly of today—the notion of an inclusive world religion sounds like a utopian dream. However, if we accept that a new religion forms part of Hierarchical plans for humankind, perhaps we should focus not on feasibility or infeasibility but on what can be done to turn those plans into reality.

Importantly the Tibetan referred to “religion,” not to the larger category of spirituality. And we must infer that he had in mind some form of *organization*, an entity with a social dimension, a measure of cohesion, and appropriate leadership. The threefold subjective basis of the new world religion, in his description, will

be “the Church, the Masonic Fraternity and the educational field.”² “The Church” and contextual discussion seemed to relate Djwhal Khul's remarks specifically to Christianity. But he often mentioned the role of the Buddha, so we can reasonably conclude that elements of Buddhism will be included. And it would be rash to suppose that other world religions like Hinduism, Islam and Judaism, with their own rich traditions, could not also participate. Similarly, “Masonic Fraternity” may include other elements of the western esoteric tradition like the Rosicrucian movement. The Tibetan's reference to “the educational field,” in the context of a new religion, is evocative and could form the subject of a separate inquiry.

Djwhal Khul warns that development of the new religion will not be entrusted solely to the present religious or fraternal institutions; but they will be eligible to participate to the extent that they provide “a channel for the activity of the second Ray of Love-Wisdom.”³ Not surprisingly, in view of the second-ray involvement, “[t]he platform of the new world religion will be built by the many groups, working under the inspiration of the Christ.”⁴ Finally, efforts to build the new religion will meet with supportive response from the masters:

This new religion will take the form of a conscious unified group approach to the world of spiritual values, evoking in its turn reciprocal action from Those Who are the citizens of that world—the planetary Hierarchy and affiliated groups.⁵

About the Author

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Whatever roles non-Christian traditions play in developing the new world religion, Christianity's responsibility would seem to be particularly great; it may in fact be expected to play the leadership role. However it is not clear whether the main initiative will come from institutional Christianity or from the grassroots. Conceivably, a significant proportion of ordinary Christians could turn to a new world religion without the involvement or even the approval of ecclesiastical officials. But much more could be accomplished with the support and preferably the direction of high officials.

In any event, people at every level of every religious tradition have an opportunity to examine their own willingness and potential to participate. This article examines what roles Christianity and Christians can play. The hope is that the article will stimulate discussion by others in Christianity and every other religious tradition.

The Christian Heritage

Achievement and Failure

The history of Christianity is a story of paradoxes. Christianity spread the teachings of Christ to every corner of the globe, brought people to God, fed the hungry, healed the sick, and inspired great works of art, music, literature and architecture. Christianity provided environments in which large numbers of people could rise to the heights of saintliness, attain mystical union with God, and gain invaluable philosophical insights into issues of ultimate concern. Significantly, it also provided an environment in which people could reach the stage where global religious synthesis may now be possible.

At the same time Christianity provided environments in which individuals and groups sank to the depths of depravity. From early times to the present, many church officials failed to live up to the moral expectations of their positions. Lust for power, greed, sexual weaknesses, and lack of leadership qualities undermined their ability to serve. Christian institutions demonstrated a willingness to use war, torture, political intrigue, and human degradation to control people. Frequently they suppressed truth. Too often they failed to confront injustice or to

support the needs of repressed segments of society. As Catholic theologian Hans Küng lamented:

It was not the Christian Churches... but the "Enlightenment"... which finally brought about the recognition of human rights: freedom of conscience and freedom of religion, the abolition of torture, the ending of persecution of witches, and other human achievements.⁶

Instead, the churches offered platitudes about a better life in the hereafter. Karl Marx was not entirely wrong when he claimed that religion was the "opiate of the people."⁷

Persecution and Tolerance

Until conversion of the Emperor Constantine in 312 CE, Christians faced brutal persecution by Roman authorities. However sectarian divisions soon appeared, and Christians started persecuting one another. As early as the fourth century Manichaeans were burned at the stake, and this became the standard method of execution for all "heretics." Intra-Christian persecution increased throughout the Middle Ages. In the 13th century the Cathars of southern France were systematically exterminated by the Albigensian Crusade and the Inquisition. It was one of the darkest periods in Christian history, comparable only with the genocide perpetrated by the Spanish *conquistadores* in the Americas. The effectiveness of the Inquisition as a tool of repression was enhanced when in 1252 Pope Innocent IV approved the use of torture to encourage self-incrimination and indictment of others.⁸ In the 16th century the Calvinist Huguenots of France were persecuted by King Charles IX and Queen Mother Catherine de Médici. The St. Bartholomew's Day massacre of 1572 has gone down in infamy.⁹ Persecution began again under Louis XIV, and by the time it ended as many as 250,000 Huguenots may have been put to death.

A few brave souls spoke out against religious persecution, and a few nations offered sanctuary. Sebastian Castellio (1515–1563), who was banished from Geneva in 1544 after a disagreement with John Calvin, wrote an influential book, *De Haereticis* ("Concerning Heretics"). Castellio preached tolerance: "Let us

who are Christians not condemn one another, but, if we are wiser than they are, let us also be better and more merciful.”¹⁰ Castellio contrasted this viewpoint with what he considered Calvinist bigotry; and he strongly protested the execution of the antitrinitarian Michael Servetus. He was fortunate to have escaped a similar fate.

Sixteenth-century Transylvania and the kingdom of Poland-Lithuania provided havens from religious persecution. But tolerance ended when the

Counter-Reformation brought those nations under firm Catholic control. Fortunately, by the end of the century the Netherlands had thrown off Spanish control, and it provided the new European haven for religious dissidents. By the late-17th and 18th centuries, the American colonies offered another escape from religious persecution. During the Great Migration, from 1629 to 1642, upward of 20,000 people emigrated from Britain, most of them Puritans. They formed the New England Confederation, loosely uniting

the colonies of Connecticut, New Haven, Plymouth and Massachusetts. Sadly, the Confederation did not offer religious tolerance. Baptist Roger Williams was banished by the Congregationalists of Massachusetts and moved south to Rhode Island. Several Quakers were hanged in Massachusetts when they attempted to return to Boston.¹¹ Most Quakers sought refuge in the newly founded colony of Pennsylvania. The charters of both Rhode Island and Pennsylvania did pledge religious freedom.

Separatism and Inclusiveness

True to its Piscean tradition, Christianity has been idealistic but separatist. It sought to teach and baptize *all nations*,¹² suggesting an impulse to inclusiveness. But in practice “baptize” was interpreted as “to bring under doctrinal and disciplinary control.” In the effort to build a secure identity, Christianity sought to distinguish itself from what it was *not*. Believers were distinguished from nonbelievers, saints from sinners, the saved from the

damned, and truth from heresy or “myth.” Creeds were crafted to determine who qualified to be a Christian and who did not. The Council of Chalcedon in 451 CE wisely decreed that there should be no more creeds. But “confessions” took their place and would play decisive roles in the Reformation, as Christianity splintered into often warring denominations and sects, each defending its truth from others’ falsehood. Creeds and confessions capture the spiritual experience of one group of people and impose it on others—who, by

implication, are discouraged from having their own experiences.

Fragmentation became one of the most conspicuous features of Christianity. Eastern Orthodoxy rejected the Church of Rome, Rome rejected Lutheranism, which went on to reject Ulrich Zwingli and John Calvin who in turn condemned the Anabaptists and Antitrinitarians. The process continues today as moderate Baptists sever links with conservatives, and conservative Anglicans threaten to break with liberal Episcopalians.

Transition from the present situation of multiple religions to a single world religion will require adaptation on the part of people everywhere... However the very notion that a new world religion may now be feasible attests to the maturation of humanity. Humanity is now at a point of development where more constructive relationships with people of different beliefs and practices are possible and where notions of the unity of all humankind are becoming meaningful.

Pope Benedict XVI is believed to favor a smaller, more cohesive, Catholic Church limited to the most devout and obedient.¹³ Fragmentation might imply more options for people to find churches that express their spiritual aspirations, but this rarely happened. The Protestant state churches were often as intolerant of diversity within their jurisdictions as Rome and Constantinople were in their larger ones.

Does Christianity Have a Future?

Christianity no longer speaks to large numbers of modern people. Most mainline Christian denominations have experienced declining membership, and some complain of an even more serious shortage of clergy. Church buildings are being closed and congregations disbanded because of funding problems. Settlement of child-molestation suits has exacerbated already serious financial problems. Meanwhile, people are turning to Pentecostal and charismatic groups, nondenominational mega-churches, televangelism, and evangelical fundamentalism. Many more are turning away from Christianity altogether.

“Christ,” to quote Alice Bailey, “has not failed.” Rather:

It is the human element which has failed and which has thwarted His intentions, and prostituted the truth which He presented. Theology, dogma, doctrine, materialism, politics and money have created a vast dark cloud between the churches and God; they have shut out the true vision of God's love, and it is to this vision of a loving reality and to a vital recognition of its implications that we must return.¹⁴

Even some prominent church leaders have concluded that institutional Christianity has reached the end of its useful life. But others argue that, purged of unnecessary baggage, Christianity can still serve its people and the world. If it is to survive, and particularly if it is to contribute to a new world religion, Christianity must address core issues of doctrine, salvation, and the role of the institutional church. It must become intimately and directly involved in the issues of our time. If Christ has a mission for Christianity as part of a new

world religion—or even in isolation—perhaps it is not too late to see if that mission can still be accomplished.

Basis for Synthesis

Next Step Forward

Transition from the present situation of multiple religions to a single world religion will require adaptation on the part of people everywhere. Change in an area of such fundamental concern will not be easy. However the very notion that a new world religion may now be feasible attests to the maturation of humanity. Humanity is now at a point of development where more constructive relationships with people of different faiths and practices are possible and where notions of the unity of all humankind are becoming meaningful. The existing world religions have exhibited all the imperfections typical of human institutions, but they share credit for this process of maturation:

All past divine revelations have brought humanity to the point where (spiritually speaking) man's essential divinity is theologically recognised, where the brotherhood of man and the Fatherhood of God are recognised ideals and where science has demonstrated the fact of an unfolding purpose and the existence of a fundamental, intelligent Agent behind all phenomena. Step by step man has been led through prayer, the voice of desire, through worship, the recognition of deity, through affirmation of the fact of human identity of nature with the divine, to a belief in the divinity of man. Orthodox religion emphasises the divinity of the Christ, and He Himself has told us... that we also are divine, all of us are the Sons of God and that... we are able to do still greater things than Christ did because He has shown us how. Such is the religious background of the spiritual thinking in the world. Therefore... we can begin to realise that the time has now come for the presentation of the new step in this unfolding revelation.¹⁵

The development of a new world religion will involve at least two processes. One, in which some progress has already been made through

the ecumenical movement, is to bring the diverse and frequently warring Christian sects into mutual harmony. The other is to bring Christianity into harmony with other major world religions. The processes can run concurrently, although substantial progress may have to be made in the first before the second can get very far. On the other hand the vision of global synthesis may inspire and lend urgency to intra-Christian unification. Certain basic principles can guide both processes.

Fundamental Articles of Faith

Given that all religious traditions, and certainly all Christian denominational traditions, address issues of God, man and the world, it should be feasible in principle to identify a basic set of beliefs and practices that all parties can agree on. These beliefs and practices would have to be meaningful to people with a vast array of backgrounds and must meet their spiritual expectations, needs and aspirations. The Tibetan proposed six fundamental articles of faith, or what he called “realities”:

1. The fact of God, transcendent and immanent
2. Humanity’s relationship to God
3. Immortality and the eternity of life
4. The brother- sisterhood of all humanity
5. Ongoing revelation and the appearance of divine avatars
6. The path to human perfection.¹⁶

In broad terms all six realities fit within the framework of Christian doctrine although, in the case of the last two, the fit may be somewhat strained.¹⁷ Christian theologians might accept that Christ was a divine avatar but would regard the term as inadequate to capture their understanding of his divine sonship. The New Testament suggests that Christ will return. But, underlying the refusal to acknowledge the validity of Hinduism, Buddhism and Islam, Christianity rejects the suggestion that other avatars have appeared on earth or even the possibility that a single divine reality such as the Christ might have appeared in forms other than Jesus. To persuade the formulators of Christian dogma to reconsider the Christological doctrines—in which they invested centuries of effort (one might even say blood,

sweat and tears)—would be extremely difficult. On the other hand the Gnostics, Arians, Copts, Nestorians and Unitarians would hardly agree that earlier creedal deliberations promoted Christian unity.¹⁸

Almost as difficult for Christian theologians to stomach would be the notion that other dogmas may in some way be expendable, perhaps to be retained during an interim period but eventually to be treated as optional. For example, they would be asked to accept that the trinity represents just one way to view the nature of God; or that the interlocking doctrines of judgment, heaven and hell represent just one way to view moral imperatives, immortality and our approach to God.

Synthesis and Religious Conviction

Dogma has always been divisive. Numerous times over the last two millennia Christian groups have driven people out of the fold or have gone to war against other Christian groups who could not accept particular doctrinal formulations. On the other hand it is obvious that religious conviction is very strong, reflecting the sense that God has spoken. People will not abandon traditional beliefs easily; nor should they. The notion of a world religion in which everyone subscribes, voluntarily or involuntarily, to the same body of doctrine is unrealistic. It is also unnecessary.

If synthesis is to be attained it must occur in some other way than through uniformity of belief—except for core principles, like those outlined above, without which “religion” might be a meaningless concept. There is great potential for a religion in which pluralism of belief is transcended by shared experiences and activities. People holding strong convictions can come together with others holding similarly strong convictions without having to compromise what they regard as central truths and without condemning one another.

Precedents show that this is possible. In the famous meetings between the Dalai Lama and Trappist monk Thomas Merton (1915–1968), shortly before the latter’s death, neither sought to convert the other; nor could they have hoped to do so. Rather they met in a spirit of mutual

respect, focusing not on doctrine but on the mystical insights each had gained during decades of meditation. In the inner knowingness that comes from the contemplative life they found an unexpected degree of commonality and an understanding of each other's faith. The Dalai Lama praised Merton as having a more profound understanding of Buddhism than any other Christian he had known. Similar commonality has been reported by people of different faiths working together on service projects, particularly those like rescue missions where great urgency suppresses needless questioning.

However, traditional notions of doctrinal absolutism present an obstacle to synthesis. And herein lies an urgent need for change. The churches must acknowledge that Christianity is a human response to the message and experience of Christ and subject to the limitations of human understanding. Other religious traditions and spiritual paths may also be blessed by Christ. In certain areas, other world religions and philosophies may have produced doctrines that are closer to ultimate truth. Christianity formulated doctrines for a limited audience: its own members. As a result, many dogmas seem irrelevant to outsiders, even though Christ's message might speak to them also. The body of Christian dogma should be examined to see whether rewording or reformulation could make it more generally acceptable.

A New Christianity

A number of initiatives have already been taken to make Christianity more relevant to modern needs and to move toward internal harmony and eventual global synthesis. In what follows we shall examine some of these initiatives to see how appropriate and effective they might be.

The Ecumenical Movement

The disintegration of Christianity was a matter of grave concern to many people—including ecclesiastical officials—and numerous, sincere efforts have been made over the centuries to restore harmony. In 1438–1439 high-level representatives of the Latin and Greek Churches met in Florence to try to heal the

Great Schism of 400 years earlier. A compromise agreement was reached, but the Greek clergy and laity rejected it.¹⁹

Many attempts were made to heal the doctrinal rifts caused by the Reformation, including those among rival Protestant factions; but in every case the outcome was disappointing. The famous meeting in 1529 between Martin Luther and Ulrich Zwingli failed to reach agreement on the meaning of the eucharist. A few influential people on both sides of the Protestant–Catholic divide were interested in rapprochement: among them Protestants Philipp Melancthon and Martin Bucer and Catholic Cardinals Reginald Pole and Gasparo Constarini.²⁰ Moderate Catholics Georg Witzel (1501–1573) and George Cassander (1513–1576) proposed a version of Christianity based on the teachings of the early Church, in the hope that both Catholics and Protestants could support it.²¹ Unfortunately their voices were not heard above the din of mutual belligerence. Anti-papal polemic continued and Rome launched the Counter-Reformation

If Witzel and Cassander tried to reconcile Catholics and Protestants, the English philosopher Edward Herbert of Cherbury (1583–1648) was even more ambitious. He proposed a set of universal religious beliefs intended to unite people of all faiths, Christian and non-Christian. Herbert offered five “articles”:

- Belief in the existence of a single supreme God
- Humanity's duty to revere God
- Linkage of worship with practical morality
- God will forgive us if we repent and abandon our sins
- Good works will be rewarded (and punishment for evil) both in life and after death.²²

Herbert's ideas were generally ignored in Christian circles, although they found favor with 18th-century Deists in Europe and the United States.²³ The Hussite *Unitas Fratrum* and its famous bishop, Czech scholar Jan Comenius (1592–1670), promoted the unity of all Christendom.²⁴ But little remained of *Unitas* after the ravages of the Thirty Years War.

As an institution the Russian Orthodox Church has often been criticized for reluctance to reach out to other branches of Christianity; but influential members have made it a high priority. Nineteenth-century philosopher and mystic Vladimir Soloviev (1853–1900), who was influenced by Comenius, worked tirelessly to heal the Great Schism, at one point even trying to gain an audience with Pope Leo XIII. Sadly his efforts came to nothing, and he was wrongly accused of converting to Catholicism.²⁵ A generation later, Orthodox theologian and priest Sergei Bulgakov (1871–1944) also devoted much effort to the cause of reunification.²⁶

In the West, the Edinburgh Missionary Conference was convened in June 1910 by Protestant groups to explore the potential for joint missionary activity. Almost as a side-effect it also provided opportunities for ongoing dialog; and this dialog eventually led to foundation of the World Council of Churches in 1948.²⁷ The WCC, which currently has 347 member churches in 120 countries,²⁸ has provided a meeting place where Christian denominations can discuss common concerns and affirm common aspirations. Although the Catholic Church never joined,²⁹ and some other denominations have been less-than-full participants, the WCC has become an important corporate voice for Christianity in the world.

The Church of Rome has taken its own steps toward ecumenism; and the Second Vatican Council was an important turning-point. In place of the intolerant, polemical attitudes of the Counter-Reformation, the Council urged Catholics: “to avoid expressions, judgments and actions which do not represent the condition of our separated brethren with truth and fairness.”³⁰ The Council went on to urge dialog among “different Churches and Communities,” which could prepare the way

for cooperation between them in the duties for the common good of humanity which are demanded by every Christian conscience; and, wherever this is allowed, there is prayer in common. [Furthermore], all are led to examine their own faithfulness to Christ’s will for the Church and accordingly to un-

dertake with vigor the task of renewal and reform.³¹

Clearly much has been accomplished. The ecumenical spirit has grown stronger in recent years, and inter-denominational relations and mutual understanding are better than they have ever been. But tangible results have been few and far between. Hardliners often derail denominations’ attempts to explore possible union with neighbors. The Russian Orthodox Church was lukewarm toward possible union with the Anglican Communion, citing the latter’s “pluralism” of beliefs and ordination of women.³² Prominent members or congregations may develop strong links with other denominations only to be denounced by their own leaders. Evangelical Christians have reached out to conservative Catholics, although the main purpose has been to build political alliances rather than to explore commonality of faith.

Perhaps the ecumenical movement tried to do too much. Instead of pressing for full communion, churches might have achieved more by working toward mutual understanding, leaving eventual “union” to take care of itself. Also it was probably a mistake to begin by addressing doctrinal issues, which are the hardest to resolve, whereas there might have been a great deal of agreement in other areas. More promising are recent movements such as United Religions Initiative, founded in 2000, whose agenda extends outside Christianity. URI’s charter urges “respect [for] the sacred wisdom of each religion, spiritual expression and indigenous tradition” and commits members “to promote enduring, daily interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living beings.”³³

Service Mission

Christianity already has perhaps the most meritorious record of corporate service to humanity in the history of the world. In the Middle Ages religious orders were the only institutional providers of human services. When monasteries were dissolved by the German princes, King Henry VIII of England, the Emperor Jo-

seph II in Austria, and Tsar Peter the Great in Russia, vast numbers of people were deprived of medical and welfare services. However, new non-monastic religious orders and lay orders were established with important service missions. Vincent de Paul (1580–1660) founded the Congregation of the Daughters of Charity and the Congregation of Priests of the Mission (Lazarists). Inspired by his example eight men founded the Society of St. Vincent de Paul in 1833. These orders did immense good among the poorest segments of society.

John Wesley (1703–1791) and his followers, the forerunners of the Methodist Church, visited prison inmates and spoke out against slavery and oppression. In 1865 William Booth (1829–1912) and his wife Catherine formed an evangelical group dedicated to addressing the appalling poverty in London's East End. The Booths' initiative, which recognized the interdependence of material, emotional and spiritual needs, evolved into the worldwide ministry of the Salvation Army. The Anglican Order of St. Luke the Physician was founded in 1955 as a fellowship of clergy and laypeople dedicated to a healing ministry.

Churches representing virtually the whole spectrum of Christian denominations are involved in service at some level. In addition to providing services on an ongoing basis, they respond to disasters by collecting food, supplies and money. Many hospitals in Third World nations are dependent entirely on missionary support. Large-scale human services,

disaster relief and other essential services may be administered by governments or secular agencies like the Red Cross. But they tend to be impersonal, and there is still great need for the kind of ministry that only a Francis of Assisi (c.1181–1226), an Abbé Piere (1912–),³⁴ or a Mother Theresa (1910–1997) can provide.

If there is near-universal agreement about the churches' role in service, there is less agreement about a role in social activism. Efforts to make Christianity more socially responsible,

and responsive, go back several centuries. The 15th-century Russian hermit Nilus of Sora was an important social activist in the Orthodox Church. The Religious Society of Friends (the Quakers), founded in 1652 by Englishman George Fox (1624–1691), took up the cause of those downtrodden by the powerful political establishment, which often had the support of major religious bodies. Soon the Society would take a leading role in efforts to abolish slavery in early 18th-century America.³⁵

The Social Gospel movement, associated

primarily with Washington Gladden (1836–1918) and Josiah Strong (1847–1916), dates from the end of the 19th century. The movement produced the important book: *In His Steps*, published in 1896 by Congregationalist minister Charles Sheldon (1857–1946). Although it was influenced by left-wing ideals, Social Gospel rejected class warfare in favor of negotiated agreements between management and labor. Initially Protestant, Social Gospel later spread to Catholic circles, where it influenced Liberation Theology. But it never received enthusiastic support from ecclesiastical

The development of a new world religion will involve at least two processes. One, in which some progress has already been made through the ecumenical movement, is to bring the diverse and frequently warring Christian sects into mutual harmony. The other is to bring Christianity into harmony with other major world religions. The processes can run concurrently, although substantial progress may have to be made in the first before the second can get very far.

leaders in any major denomination. Liberation Theology, which was particularly active in South and Central America, was suppressed by papal edict in the 1980s because of perceived Marxist leanings.

Swiss-German Karl Barth (1886–1968), better known as a theologian, was also a social activist. He spoke out against the political and social problems of his time, including the rise of Nazism and the Vietnam War. He continually urged the reunion of Christianity, which he said must begin separately within the Protestant and the Catholic Churches before they could hope to achieve larger unity.

Activism has extended in recent decades to environmental concerns; and, again, mainstream Christianity has not been in the forefront of efforts to increase public awareness or to address key issues. Nevertheless, certain religious groups have given high priority to environmental concerns, notably the Unitarian-Universalist Church and the Creation Spirituality movement. Individual congregations have also taken a leadership role.

Religion, by its very nature, involves realities that transcend the level of mundane, everyday life. However, the transition from sixth- to seventh-century influence is changing the relative emphasis. The purely devotional, idealistic religion of the past is giving way to a strongly grounded religion which focuses on conditions in the everyday world as much as on preparations for the hereafter. Accordingly, Christianity's service mission, already exemplary, has a unique opportunity to expand still further. Importantly, sharing and caring can unite denominations, as well as Christians and non-Christians, that in most other ways find little in common. In few other areas is Christianity better prepared to participate in a new world religion.

Teaching Mission

Christianity has supported higher education for more than 1,200 years. Charlemagne (742–814), king of the Franks and first Holy Roman Emperor, established schools of classical education. Teachers at these schools were known as *scholastici*,³⁶ giving their name to scholasticism, the great intellectual revival of the high

Middle Ages. The most famous Carolingian school was at Aachen, capital of the empire, and another was founded at Chartres by Bishop Fulbert (c.957–1028). These schools lay the groundwork for the great universities of the later medieval period.

By the 13th century the University of Paris had become the intellectual center of Europe, attracting among its scholars Albertus Magnus and Thomas Aquinas. Other great universities, like Bologna, Oxford, Modena, Cambridge and Padua, date from the same period. From the late-16th century onward new Catholic, Lutheran and Reformed universities were established. Even with the great proliferation of secular universities, religious colleges continue to make important contributions. Almost by necessity higher education is linked to research, and for centuries they have been joint pursuits at leading institutions.

The churches could have a bright future as the sponsors of teaching and research institutions. Existing educational institutions should be strengthened and new ones established to provide centers of spiritual learning whose mission extends beyond ministerial training. However, important changes must be made if religious universities can regain the prominence they enjoyed in the Middle Ages.

Ecclesiastical oversight must be relaxed to allow full academic freedom for faculty and students.³⁷ Nobody should have to choose between scholarly integrity and job security or graduation.³⁸ Christianity must drop its traditional defensiveness in the face of challenge and change. Religious leaders must be willing to embrace the results of scriptural research and scientific discovery even if they conflict with existing dogma. This was a strong tenet of Renaissance humanism. The tension of inconsistency may itself prompt the emergence of new insights.

Institutions will be judged not by their orthodoxy but by the stature of their teachers, the quality of their teachings, and the climate of exciting discovery they create. And their religious sponsors must realize that they have more to gain by being in forefront of discovery

than by fighting rearguard actions to defend failed dogma.

The churches must recognize that all truth formulated by the human mind is incomplete and provisional, eventually to be replaced by or incorporated into a larger truth. Diverse viewpoints should be encouraged, inconsistencies tolerated, and theology allowed to evolve. In the Tibetan's vision of the new world religion the churches

will recognise the onward march of revelation and the new emerging truths. These truths will be founded on the ancient realities but will be adapted to modern need and will manifest progressively the revelation of the divine nature and quality. God is now known as Intelligence and Love. That the past has given us. He must be known as Will and Purpose, and that the future will reveal.³⁹

Much Christian doctrine was formulated when the prevailing scientific worldview was very different from what it is today; in consequence, such figures of speech as "ascended into heaven" now have questionable meaning. Certainly religion and science address different categories of reality, but doctrine must not demand the suspension of reason or rejection of the legitimate findings of physics, biology, psychology, or any other field.

Christianity can no longer claim to have under its institutional control the best intellects, the most knowledge, or the clearest insights. The churches must be willing to embrace truth from whatever source it may come. As Djwhal Khul insists:

[The Churches] must learn to recognize that the Lord is not with them and they too must go forth, as Mary did, and seek him anew. If they will do so, they will surely find Him and again become His messengers... [T]he Living Christ will walk among men and lead them onward towards the Mount of Ascension... All men will come under the tide of inspiration from on high, and though they may speak with many tongues, they will all understand each other.⁴⁰

Christianity's teaching mission extends from higher education down to the week-by-week

preaching by parish clergy. Preaching was central to Jesus' charge to the apostles, and increased emphasis was a positive outcome of the Reformation. During most of the church's history this was the only source of religious teachings for the masses. Unfortunately, preaching too often became mechanical and empty of meaning. Many clergy are poorly educated or are not good communicators. Worse, they do not always tell the truth. Even today, seminarians are warned to withhold certain information—such as the results of modern scriptural criticism—on fears that its disclosure could undermine the faith of their congregations. This kind of dishonest paternalism is insulting to those whom the churches are committed to serve, and it calls clerical integrity into serious question.

Some members of the laity are more highly educated—and perhaps even more committed to their faith—than their preachers. They struggle with the same issues as do church theologians, with the same sincerity, with the same doubts. Moreover, they have access to alternative sources of religious teachings and can make comparisons. Religious censorship of the sources of information is no longer feasible. The attitude that ecclesiastical authorities are shepherds protecting their poor sheep from being led astray was resented even in the Middle Ages, and certainly it has no place in today's sophisticated society. The greater danger now is that the churches will lead people astray.

Theological Developments

The new world religion, in the Tibetan's words, will emphasize spiritual experience over dogma:

[I]n the new world order, spirituality will supersede theology; living experience will take the place of theological acceptances. The spiritual realities will emerge with increasing clarity and the form aspect will recede into the background; dynamic, expressive truth will be the keynote of the new world religion. The living Christ will assume His rightful place in human consciousness... but the hold of the ecclesiastical orders will weaken and disappear. Only those will remain as guides and leaders of

the human spirit who speak from living experience, and who know no creedal barriers.⁴¹

However theology remains a valid and essential endeavor to seek new insights into the nature of God and God's relationship with humanity. Then-Dominican priest Matthew Fox commented on "the immense importance of ideas for people's freedom, integrity, courage, and ecstasy."⁴²

Much of the theological effort over the last 150 years has taken place within mainstream Protestant denominations. And in many ways the new ideas have been as revolutionary as those of Luther, Zwingli and Calvin. Some of these developments could take Christianity closer to the core articles of faith discussed earlier.

The 20th century saw a general attempt to demythologize doctrine. However, two contrasting movements emerged from this single base. One, often referred to as "neo-orthodoxy," was fathered by Karl Barth and German theologian Rudolf Bultmann (1884–1976). It emphasized God's transcendence, which can be overcome only by revelation. And, consistent with Protestant orthodoxy, this was scriptural revelation. The movement stressed the "Christ of faith," as contrasted with the "Jesus of history" whom Bultmann regarded as irrelevant.

Lutheran minister Paul Tillich (1886–1965) fathered the other movement, usually labeled "liberal theology," which emphasized the immanence of God. It targeted traditional no-

tions of a theistic God: a transcendent, supernatural "person" (or "persons," to take a trinitarian perspective), particularly a deity that can be described in anthropomorphic terms such as "father," "lord" or "he." Anglican Bishop John A. T. Robinson (1919–1983) built upon Tillich's work. In his best-selling book *Honest to God* (1953) Robinson argued that we must replace the notion of a God "up there" or "out there" by one "down here."

Along with these new perspectives, there has been much interest in the changing form of Christianity. Lutheran minister Dietrich Bonhöffer (1906–1945) asserted that organized religion impeded genuine faith and argued for a new "religionless Christianity," free from the trappings of belief in the abstract deity of philosophical and theological speculation. Writing in 1944 from his jail cell, awaiting execution by the Nazis, he explained:

What is bothering me incessantly is the question what Christianity really is, or indeed who Christ really is, for us

today. The time when people could be told everything by means of words, whether theological or pious, is over, and so is the time of inwardness and conscience—and that means the time of religion in general. We are moving towards a completely religionless time.⁴³

According to Bonhöffer, God must be known through his operations and interaction with humanity in daily life. As Robinson would later ask: "What place does God have in my life or in society today?" We should focus not on the promise of eternal reward in heaven but on acting in an ethical, loving compassionate way in this world. We should do what is right because it is right.

Sharply contrasting with Protestant efforts to demystify religion and eliminate empty ritual, another movement, identified with Gnostic-revival and Theosophical traditions, seeks to recover Christianity's esoteric dimension. The problem with conventional religion, according to this latter view, lies not in mystery and mythology but in the failure to interpret them correctly: not in outmoded ritual but in the fact that ritual has been stripped of its true meaning.

Episcopal Bishop John Shelby Spong (1931–) argues that we must separate “the experience of Jesus from the theological interpretation of that experience found in the New Testament as well as in the doctrinal development of the church.”⁴⁴ Importantly, from the standpoint of global religious integration, Spong asserts that Christ should no longer be considered the exclusive property of a denomination or tradition or even of Christianity. Rather, Christ will say “Come unto me and discover the infinite dimensions of transcendent wonder” within each human being.⁴⁵ In view of these infinite dimensions, Spong argues that the clergy should be transformed from intermediaries between God and humanity into liturgical facilitators.

Catholicism has moved toward greater openness. However, as Meister Eckhart, Giordano Bruno, and Pierre Teilhard de Chardin discovered, reformers’ voices have often been stifled. Matthew Fox, a former Dominican priest, left the church rather than submit to ecclesiastical constraints on his work. Now an Episcopal priest, he is best known for the “Creation Spirituality” movement. Fox agreed that doctrine has its proper place; but he warned: “When doctrine becomes a starting point for faith, I fear faith is already dead.”⁴⁶ In a later article he praised what he observes to be a trend to acknowledge our own weaknesses rather than projecting evil onto convenient scapegoats:

To talk about evil is not to think only about Osama Bin Laden hiding in a cave in Afghanistan. It is to ask: How are we complicit with evil? How is our culture itself far from perfect and needing to wrestle with its own evil spirits?... Hitler was elected by ordinary Germans whose wounded and resentful souls he appealed to. So can we, ordinary American citizens, participate in evil if we are not alert? A raising of consciousness about evil is a raising of awareness about our very nature as human beings.⁴⁷

The de-mystification and de-mythologizing of religion approaches its ultimate form in modern Unitarianism—albeit with strengthening of the intellectual aspects of religion.⁴⁸ However the danger is that this whole trend removes not only the mythology and mystery but also the *sacred*. Well-meant changes may throw out

the baby with the bathwater. In many Protestant and Catholic churches efforts have been made to make religion more liberal, inclusive and tolerant. They have become less *demanding*. But churches will not necessarily survive by doing so. Like all institutions that compete in the marketplace, they must also add *value*. People resent being coerced, but they do want to be led, inspired and taught. People today are hungry for ideas, honest answers, truth, and spiritual leadership.

Esoteric Christianity

Sharply contrasting with Protestant efforts to demystify religion and eliminate empty ritual, another movement, identified with Gnostic-revival and Theosophical traditions, seeks to recover Christianity’s esoteric dimension. The problem with conventional religion, according to this latter view, lies not in mystery and mythology but in the failure to interpret them correctly: not in outmoded ritual but in the fact that ritual has been stripped of its true meaning. In Theosophist Annie Besant’s (1847–1933) words, the churches have “vulgarised Christianity [and] presented its teachings in a form that...repels the heart and alienates the intellect.”⁴⁹

The esoteric movement would return Christianity to a form that may have existed in Gnosticism two thousand years ago, although it does not preserve Gnosticism’s pessimistic dualism. Proponents have also turned to the long tradition of Trans-Himalayan esotericism. Rudolf Steiner (1861–1925) sought to westernize Theosophy and give greater emphasis to the role of Christ and his death on the cross.⁵⁰ Christ, he said, “had to die... in such a way that this was not grounded in the wisdom of the gods, but in... human error.”⁵¹ Among Steiner’s works are published lectures on the four gospels and a major work: *Christianity as Mystical Fact*.⁵² Besant’s *Esoteric Christianity* has similar goals.

One of the bolder suggestions is that the ceremonial magic of the ancient mystery schools be reintroduced into the liturgy. Rebirth of the ancient mysteries is considered “the gravest need of mankind: namely, the public, semi-public, and secret restoration into an ever in-

creasing ascendance of the mystery tradition.”⁵³ Close links have been noted between the Christian sacraments and rituals of ceremonial magic; and the long experience of the latter no doubt prompted Djwhal Khul to call upon the help of the “Masonic Fraternity.” Former Catholic priest and Freemason Alphonse Louis Constant (1810–1875), who wrote under the pseudonym “Éliphas Lévi,” encouraged church leaders to acknowledge the magical nature of the sacraments:

Religion... can no longer reject a doctrine anterior to the Bible and in perfect accord with traditional respect for the past, as well as with our most vital hopes for progress in the future... The crook of the priesthood shall become the rod of miracles.⁵⁴

Charles Leadbeater (1853–1934) made a useful contribution with his book *Science of the Sacraments*. Geoffrey Hodson (1886–1983) relates the sacraments to the Lesser Mysteries of the ancient mystery schools.⁵⁵

An interesting experiment in esoteric Christianity was establishment of the Liberal Catholic Church, which has close ties to the Theosophical Society. Both Leadbeater and Hodson played leading roles. The church was founded in 1916 by James Wedgewood (1883–1951), a priest in the Anglican and later the Old Catholic Church.⁵⁶ The LCC’s stated mission is to combine “Christian sacramentalism of which the Roman Catholic, Orthodox and Anglican Churches have long been the principal custodians” with “the esoteric Wisdom Tradition.”⁵⁷

The Liberal Catholic Church is just one possible model of esoteric Christianity. Other models should also be explored, not all of which need focus on the sacraments, at least as they have been viewed for the last 1,000 years. Rich opportunities exist for work in spiritual healing. This is one of the most neglected areas of Christian ministry. Roughly 25 percent of the gospel content is concerned with Jesus’ healing activities.⁵⁸ But, bent on de-mythologizing scripture, early-20th-century Protestant theologians had us believe that the “healings” were nothing but primitive superstition. There has been some change of heart, but even now few mainstream Protestant, Catholic, or Eastern Orthodox churches offer healing services

on a regular basis. Christian Science, founded by Mary Baker Eddy (1821–1910), was primarily a healing ministry. And healing has become a conspicuous activity in Pentecostal churches and New Age churches. It should become a major focus of esoteric Christianity, and the incoming seventh-ray energy makes this particularly timely. We should remember that the Tibetan devoted a whole book to esoteric healing.⁵⁹ Such work should include the integration of esoteric healing modalities with conventional medicine. Significant steps have already been taken in this direction, but much more remains to be done.

Concluding Remarks

Christianity has the opportunity to play a leadership role in the development of a new world religion. Adaptations will be necessary, and some of them will threaten entrenched institutional and doctrinal forms. But, as we are fond of saying, forms must either adapt to changing conditions or be destroyed to free the indwelling life to expand and grow. The adaptations needed to bring Christianity into harmony with other major religions are scarcely more sweeping than those needed to heal sectarian divisions within it. In both cases, success will require Christianity to drop traditional attitudes of intolerance. Significant religious tolerance has existed only where churches lacked the political power to impose monopoly in their respective jurisdictions.⁶⁰

The adaptations may be painful, but they will also bring an enormous sense of liberation. Equally liberating will be the acknowledgment that ordinary Christians no longer need to be “children of God” but can become “adults of God”—with all the opportunities and responsibilities that entails.⁶¹ The laity’s role in future synthesis is likely to be at least as significant as that of clergy and ecclesiastical officials.

Important changes have already been made, and large numbers of Christians appear ready and willing to move individually or as a group toward intra-Christian harmony and eventual global religious synthesis. Synthesis does not mean homogeneity, still less enforced homo-

geneity. The new world religion can tolerate—even celebrate—appreciable diversity of beliefs and observances. Have we not all, at one time or another, been moved by the sincerity and meaning of a religious ceremony led by people with whom we little in common on matters of faith? Synthesis will require mutual respect, goodwill and compassion—or what we can properly refer to as Love. Joint service projects and shared spiritual experiences offer the best chance of bringing Christians together with one another and with sibling world religions.

The development of a new world religion will not negate the traditional impulses that have urged individuals and groups forward on their spiritual journeys. Service, devotion, mysticism, and the search for truth will continue to play major roles. Theological inquiry is a valid endeavor and one that will continue because of humanity's insatiable intellectual thirst. We want to know about God and all the things that relate us to God, including our own destiny. However to imprison theological insights in the fortress of dogma has always stifled spiritual experience and divided the faithful. Intellect, by its very fifth-ray nature, has the potential to be separative. On the other hand it can also provide the royal road to wisdom.

Religion must acknowledge not only the variety of experience but also the wide range of spiritual abilities and potential. Christianity wisely sought to serve the needs of the masses. To those few who were capable and willing to make a greater commitment to their faith it offered the ministry and religious orders. But in many respects the churches have not known what to do with exceptional mystics, outstanding theologians, even the greatest saints. Given their pastoral instincts, ecclesiastical authorities find it easier to herd sheep than goats—and we note the Tibetan's explanation that goats symbolize "initiated disciples and... those who have climbed the mountain of initiation."⁶² In the future, opportunities must be provided for different kinds of people to find paths that give expression to their highest aspirations and challenge them to develop in consciousness as rapidly as they choose. Other-

wise Christianity will fail its greatest success stories.

One way to accommodate different spiritual abilities will be to establish initiatory grades, as did the mystery schools and as Masonic and other occult organizations still do. Annie Besant pointed out that people at all levels need religion, but "Religion must be as graduated as evolution, else it fails in its object."⁶³ However truth must not be sacrificed, even if it is simplified at the lower levels. Moreover, such a system is workable only if those in positions of ultimate authority are themselves high initiates, not simply capable administrators or effective communicators. When Masters of the Wisdom emerge from the shadows, where it is believed they have spent the last 12,000 years, they would provide the ideal religious leaders. In this regard the Tibetan's comment about the role of the planetary Hierarchy in the development of the new world religion seems particularly apt.

¹ The Tibetan's presentation took the form of an essay communicated to his amanuensis Alice A. Bailey and made available to a group of disciples. Excerpts from the essay were later included in Bailey's *The Reappearance of the Christ*, Lucis, 1948; and *The Externalization of the Hierarchy*, Lucis, 1957. The original essay is contained in a booklet: *The New World Religion*, published by the School for Esoteric Studies. See the advertisement in this issue.

² Bailey. *The Externalization of the Hierarchy*, p. 511.

³ Alice A. Bailey. *Discipleship in the New Age*, I, Lucis, 1944, p. 38.

⁴ *Ibid*, p. 38.

⁵ Alice A. Bailey. *Education in the New Age*. Lucis, 1954, pp.122-123.

⁶ Hans Küng. *On Being a Christian*. (Transl: E. Quinn.) Doubleday, 1974, p. 29.

⁷ Marx' comment appeared in an article Frederick Hegel's *Philosophy of Right* (1844).

⁸ Innocent IV. Papal bull *Ad Extirpanda*, Rome 1252.

⁹ Novelist Alexandre Dumas wrote a fictionalized, but mainly historically accurate, account of the massacre: *La Reine Margot*, published in 1845

¹⁰ Quoted in: Marian Hillar. "Sebastian Castellio and the Struggle for Freedom of Conscience."

- Essays in the Philosophy of Humanism*, vol. 10, 2002, pp. 31-56.
- ¹¹ Matilda Wildman Evans. "Elihu Embree, Quaker and Abolitionist, and Some of His Co-Workers." *Bulletin of Friends Historical Association*, vol. 21, no. 1. Spring 1932, p. 29.
- ¹² *Matthew* 28:19-20. Emphasis added.
- ¹³ The Congregation of Catholic Education has issued an edict banning most homosexuals—even celibates—from seminaries. In his book *The Changing Face of the Priesthood*, Father Donald B. Cozzens estimates that 23 to 58 percent of Catholic clergy have homosexual orientations.
- ¹⁴ Alice A. Bailey. *Problems of Humanity*. Lucis Trust, 1947, p. 124.
- ¹⁵ Bailey. *The Externalisation of the Hierarchy*, pp. 55-56, 400-401.
- ¹⁶ Bailey. *The New World Religion*, pp. 7-9. See also: *The Externalization of the Hierarchy*, pp. 404-405. The articles are paraphrased.
- ¹⁷ Some branches of Buddhism might also have difficulty accepting the notion of God.
- ¹⁸ See for example: Harold O. J. Brown. *Heresies: Heresy and Orthodoxy in the History of the Church*. Hendrickson, 1984, pp. 158-195.
- ¹⁹ Timothy Ware. *The Orthodox Church*. Penguin Books, 1963/1997, pp. 70-71.
- ²⁰ Diarmaid MacCullough. *The Reformation*. Penguin Books, 2003, pp. 226-230, 237. In 1550 the English Cardinal Pole failed by one vote to be elected pope upon Paul III's death. Had he succeeded the subsequent course of the Council of Trent might have been very different.
- ²¹ Harold O. J. Brown. *Heresies: Heresy and Orthodoxy in the History of the Church*. Hendrickson, 1984, p. 371.
- ²² Edward Herbert. *De Veritate* ("On Truth"). Paris, 1624; London 1633.
- ²³ Prominent Deists included Voltaire, Thomas Paine and Thomas Jefferson.
- ²⁴ *Unitas Fratrum* was the principal branch of the church founded by Jan Huss, former Catholic priest, who was burned at the stake in 1415 after being lured to the Council of Constance on a false promise of safe conduct. To avoid a similar fate Martin Luther was spirited away from the Diet of Augsburg before sentence could be pronounced on him.
- ²⁵ Eugenia Gourvitch. *Vladimir Soloviev: the Man and the Prophet*. Rudolf Steiner Press, 1992, pp. 46.
- ²⁶ Sergei Bulgakov. *Sophia: the Wisdom of God*. (Transl: P. Thompson, O. F. Clarke, & X. Braikevitch.) Lindisfarne Press, 1993, p. 136.
- ²⁷ The history of the World Council provides interesting confirmation of the idea that the motivation for service can become refined and purified as the work proceeds.
- ²⁸ As of August 2005. Source: World Council of Churches.
- ²⁹ The Vatican sends observers to WCC meetings.
- ³⁰ Paul VI. Decree: *Unitatis Redintegratio*, ch. 1, item 4. Vatican, 1964.
- ³¹ *Ibid*.
- ³² Timothy Ware. *The Orthodox Church*. Penguin Books, 1963/1997, pp. 318-324.
- ³³ Source: United Religions Initiative.
- ³⁴ "Abbé Pierre" was originally a pseudonym given to Henri Pierre Grouès by the French Resistance. Later, Grouès used the name exclusively.
- ³⁵ Jean R. Soderland. *Quakers and Slavery: A Divided Spirit*. Princeton: Princeton University Press, 1985.
- ³⁶ Manly Palmer Hall. *Pathways of Philosophy*. Philosophical Research Society, 1947, pp. 46ff. The teachers were known variously as *magisteri*, or *doctores, scholastici*.
- ³⁷ This is certainly not the case in the seminaries which have come under strict control by fundamentalist denominations.
- ³⁸ A seminary faculty member was dismissed for participating in the Jesus Seminar. See: Robert W. Funk *et al.* *The Five Gospels*. Harper-Collins, 1993, p. 35.
- ³⁹ Bailey. *The Externalisation of the Hierarchy*, p. 202.
- ⁴⁰ *Ibid*, p. 471
- ⁴¹ *Ibid*, p. 202.
- ⁴² Matthew Fox. *Passion for Creation*. Inner Traditions, 1980/2000, p. 24.
- ⁴³ Dietrich Bonhöffer. *Letters and Papers from Prison*. MacMillan, 1981.
- ⁴⁴ John S. Spong. *Why Christianity Must Change or Die*. Harper-Collins, 1998, p. 73.
- ⁴⁵ *Ibid*, p. 189.
- ⁴⁶ Matthew Fox. *Original Blessing*. Bear & Co., 1983
- ⁴⁷ Matthew Fox. "Ten Reasons to be Thankful Today." *Contra Costa Times*, Nov. 22, 2001
- ⁴⁸ Most observers agree that modern Unitarianism now lies outside the boundaries of Christianity.
- ⁴⁹ Annie W. Besant. *Esoteric Christianity*. Theosophical Publishing House, date, foreword.

- ⁵⁰ Rudolf Steiner. *Spiritualism, Madame Blavatsky, and Theosophy*. Anthroposophic Press, 1912/2001, pp. 126-130.
- ⁵¹ Rudolf Steiner. "Exoteric and Esoteric Christianity." Lecture, Dornach, Switzerland, 2 April 1922. (Bibliographic Survey, Vol. 211).
- ⁵² Steiner's books are published by the Anthroposophical Society and SteinerBooks.
- ⁵³ Sandra Hodson (ed.). *Light of the Sanctuary: the Occult Diary of Geoffrey Hodson*. Theosophical Publishers, 1988, p. 466. Emphasis removed.
- ⁵⁴ Éliphas Lévi. *The History of Magic*. Samuel Weiser, 1913, p. 374.
- ⁵⁵ Geoffrey Hodson. *The Call to the Heights*. Theosophical Publishing House, 1976, pp. 158-159.
- ⁵⁶ The Liberal Catholic Church claims apostolic succession through the Old Catholic Church in the Netherlands.
- ⁵⁷ Source: The Liberal Catholic Church Worldwide.
- ⁵⁸ Morton L. Kelsey. *Healing and Christianity*. Harper & Row, 1973, pp. 22ff.
- ⁵⁹ Alice A. Bailey. *Esoteric Healing*. Lucis, 1953. The non-sectarian International Network of Esoteric Healing was founded to implement the Tibetan's recommendations. Presently there is no comparable Christian organization.
- ⁶⁰ See the discussion in: MacCullough. *The Reformation*, pp. 674ff.
- ⁶¹ The laity's role has too often been characterized as "pray," "pay" and "obey."
- ⁶² Alice A. Bailey. *Discipleship in the New Age*, II. Lucis, 1955, p. 62.
- ⁶³ Besant. *Esoteric Christianity*, Ch. 1.

The Usefulness of Our Time

Cornelia Völksen

The time of our earthly era has to be utilized well so that a maximum of that which is Transitory is changed into the Intransitory. Transitoriness becomes conscious to the Transitory only if they (transitory beings) look in the eyes of Transitoriness itself. The Transitory live within the sphere of the Transitory and can rise above Transitoriness and into Intransitoriness only through belief in the Intransitory. This leads to wisdom “within time”, via knowledge and love.

The most difficult thing to understand within the time of the Transitory is called the state of Endlessness. Endlessness—a state without beginning, without end—in the eternal Now. Eternity utilizes time, that is, the Beginning and the Path to get to the End and thus to the Whole. The Whole, however, is not realized as the Whole “within time” but only as a part of the Whole, which considers itself to be the Whole. The Whole contains beginning and end and the path that leads to it. Time does not utilize Eternity; time utilizes itself, the beginning, the path and the end. Eternity realizes itself through Non-Eternity. Self-consciousness searches for methods to escape from Transitoriness, in order to be part of Eternity. Non-Eternity, or

the Transitory, has to generate itself in the Eternal, so that it may exist without time.

Time is the tool of Eternity. If time lingers at the crossing to Eternity, it may, at this point, utilize time (that is, itself), to transfer, within time, self-consciousness into Eternity. Eternity is eternally in itself. Time is eternally transitory. Time eternally leads to Eternity. Eternity uses the eternally transitory time eternally, to generate itself eternally in Eternity. In this way, Eternity realizes itself through time. All transitoriness becomes a parable for the path. For the path that does not live solely in the parable, but begins to live in the reality of truth and love in the Eternal. Eternity and time, the Immortal and the Transitory, are inseparably connected with each other; thus the Transitory may believe in Intransitoriness and may rise in light and love to freedom in Eternity.

About the Author

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The Gentle Voice

Kathy Newburn

Behind all the harshness and suffering in our world there exists a quiet stirring within the human heart that provides the seed for the profound changes that are on the horizon. All around us and within us, on the

most fundamental level, something far deeper than we have ever known or experienced is attempting to come to birth. As we begin to awaken to what is occurring, our direction changes and we find ourselves following a

new way, a new path. We begin to take our cues from an inner compass and no longer from the many strident voices that too often seek to pull us in a myriad of directions. We move in concert with the gentle voice that penetrates our consciousness at odd moments—leaving impressions, fleeting indications, of a profundity that we can't fully capture and still less comprehend.

But sometimes, because of its very fragility, this voice fails to penetrate into the coarseness of our daily lives. Too often the outer things, with their immediacy and fleeting pleasures, command our attention in ways that leave us encased within the walls of ourselves and the veils of this world—forgetting our true “master.” A call if not responded to, a knock if ignored, cause the doors of inner perception to close, at least for a time. So in order to travel this way, we are asked to pay attention and awaken to the opportunities that are seeking to reveal themselves.

All that we find so beautiful in this world of ours—its people and the love that we can

share, the subtleties of nature, the delicacies of fine art and the sweet and august power of music—pale in comparison with the beauty that exists within. Many people today understand this and are cultivating and nurturing a deep well of silence within themselves, a well that sustains them amidst the surface fragmentation. These moments, the interludes, provides the seeds that will come to fruition at another time, in a gentler time. We are laying this foundation now, both within ourselves and within the world at large, for a great flowering of consciousness and spirit. These periods, in their collective, provide the seeds of *samadhi*, the seeds of something far greater, vaster and nobler than we, and the world, have ever known.

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Book Reviews

Hidden Riches: Traditional Symbolism from the Renaissance to Blake, by Désirée Hirst. London: Eyre & Spottiswoode, 1964, 348 pages.

Book reviews normally focus on recently published books, providing information to guide readers' decisions to purchase or pass on new titles. This book was published more than 40 years ago, and has long been out of print. Nevertheless, used copies are still readily available, and it is a little-known gem for anyone studying the western esoteric tradition. The fact that this reviewer, who has a habit of reading the first few chapters of a book and then casting it aside to read the next one to ar-

rive on the doorstep, read *Hidden Riches* cover-to-cover attests to its compelling interest.

Most books on the Qabalah describe the golden age of 13th-century Spain and southern France that saw publication of the *Bahir*, the *Sepher Yetzirah*, and the *Zohar*. Some describe the work of Moses Cordovero and Isaac Luria in 16th-century Palestine. Then the tendency is to skip to the Society of the Golden Dawn in the 1880s. Students come away with the notion that European occultists and scholars showed no interest in the Qabalah for 500 years. *Hidden Riches* shows that, on the contrary, a great deal was going on during that

time, and it had significant influence, not only on the literature and art of the 18th and 19th centuries, but on the development of Protestant theology.

Désirée Hirst, who held an academic post at Oxford University, had a special interest in William Blake (1757–1827); and she uses the Qabalistic influence on Blake as a unifying theme throughout the book. Blake was an evocative figure whose art and writings express deep esoteric meaning.

The story she tells runs from the time of the Florentine Renaissance onward. Cosimo de Medici founded the Platonic Academy in Florence for the study of classical Greek and Neoplatonic thought. In this environment, Giovanni Pico della Mirandola, Marcelino Ficini, and others translated and studied Qabalistic texts and created what came to be known as the Christian, or “Hermetic,” Qabalah. Their work, like that of other Renaissance scholars, soon spread outside Italy, finding a particularly strong response, far from the Inquisition’s reach, in the relatively free intellectual climate of northern and western Europe.

From 15th-century Florence to Blake’s England, the Qabalah came to interest a who’s who of European esotericists, including Albrecht Dürer, Cornelius Agrippa, Paracelsus, and Robert Fludd. It also became a topic of much discussion among the Cambridge Platonists who included John Milton, Henry Moore, and Viscountess Ann Conway. More surprising is the influence the Qabalah had on the theological discourses of leading churchmen. Jakob

Böhme and Emanuel Swedenborg might be dismissed as lying outside the mainstream, but, through Böhme, prominent Anglican priest William Law absorbed many Qabalistic concepts. In turn, through Law, even the brothers John and Charles Wesley came under its influence, although they severed their contacts with Law as Methodism became a religion of the heart rather than the mind.

Désirée Hirst’s scholarship is meticulous. Over a period of many years she researched books, articles and letters written by the key players in her story. For these alone the book would be a worthwhile addition to serious students’ libraries. But she also provides penetrating sketches of her key players and traces the elaborate web of connections among them, showing how ideas propagated from one to another.

Not surprisingly, for an academic of her time, Hirst’s knowledge of Qabalah was somewhat limited; and to preserve her scholarly stance she refers to it simply as a system of symbolism, rather than as the rich philosophical, theological and psychological system familiar to esotericists. Nevertheless, it is easy to overlay the author’s work with the kind of knowledge and understanding that most students of Qabalah now have. Hirst’s major contribution is to fill in the parts of the story that many of us did not know.

If you can track down a copy of Désirée Hirst’s *Hidden Riches* on the used-book market, buy it.

Editorial Staff

