

Book Reviews

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

hardly a synthesis of other developmental theories.

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

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

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

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

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

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

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

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

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

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

One of the trance sessions began thus:

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

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

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

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

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

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

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

Editorial staff

News from the School

Full-Moon Festivals

Easter Festival 2007: Renewal and Recreation

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Wesak Festival 2007: The Sevenfold Purpose of Sanat Kumara

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

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

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

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

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

Jillian Somerwill

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April 15, 1984

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ray One of Will or Power—the Unknown Purpose

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

Ray Three of Active Intelligence—creative manifestation of the Logos

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

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

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

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

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

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

John Cobb, Ph.D.

Goodwill Festival 2007: Goodwill as an Agent of Change

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

How Do Right Human Relations Develop?

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

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

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

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

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

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

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

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

Change Step #1: A Desire for Right Human Relations

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

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

What is the role of goodwill in creating a desire for change? Goodwill is a basic human attribute⁷ that is contagious once it manifests. Change occurs because the desire for change is stronger than the inertia of the status quo.

Goodwill is the dynamic that brings with it a longing for harmony and cooperation, a wish to free ourselves from a spirit of hatred and revenge. People become tired of hatred and fighting—there is a kind of fatigue factor—and so they welcome goodwill as an alternative.

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

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

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

Change Step #2: An Awareness of Options

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

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

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

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

Change Step #3: Skillful Practice

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

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

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

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

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

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

The Dual Life of the Disciple

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

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

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

Dorothy Riddle

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