

## Book Review

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***Principles of Abundance for the Cosmic Citizen, by Dorothy I. Riddle.*** Bloomington, IN: Author House, 2010. Paperback, 234 pages.

The concept of abundance is not unfamiliar to experienced readers of metaphysical and esoteric literature. However, this book might turn out to be somewhat of a surprise to those expecting a familiar approach. The rest of the title hints at this. The fact of abundance is the primary focus, to be sure, but it is also a jumping-off point for a detailed examination of esoteric principles and scientific discoveries that support the author's truly cosmic premise. Dr. Riddle brings a thorough understanding of fields as diverse as biology, economics, physics, psychology and cosmology to the discussion of a planetary and cosmic citizenship characterized by equity, respect and abundance.

Yet this book, written as it is in a clear, well organized and entertaining style, is more than an assemblage of intersecting truths that can lead one to the brink of revelation: it has a spiritually transformative aspect as well – 64 psychological exercises scattered through its 12 chapters. These are useful for breaking up crystallized or otherwise limiting thought patterns, and are reminiscent of the spiritual exercises in some of the courses offered by the School for Esoteric Studies.

Dr. Riddle quotes Buckminster Fuller in her Preface: "For the first time in history, it is now possible to take care of everybody at a higher standard of living than any have ever known. Only ten years ago [1970], the 'more with less' technology reached the point where this could be done. All humanity now has the option to become enduringly successful." But 30 years later humanity is still driven by a fundamental belief in scarcity. This book, the first of three volumes collectively titled *Enough for Us All*, focuses on seven principles:

1. Interconnectivity: We are all interconnected energy waves.
2. Participation: We create our own reality.
3. Nonlinearity: Our experience is fundamentally nonlinear.
4. Nonduality: Our reality is complex and non-dualistic.
5. Interdependence: We are part of an interdependent community of life.
6. Adaptability: We survive because of our ability to adapt and collaborate.
7. Cooperation: We evolve through symbiosis and cooperation.

The first four principles underlie how our reality operates, and the remaining three govern our existence in the cosmos. Dr. Riddle writes, "Until we are clear about who we actually are and our intended relationship with the rest of life, we are not in a position to actualize our potential and shift from fear to joy as our basic motivation."

A discussion of these principles is the centerpiece of the book. Preceding this are three introductory chapters dealing with a) who we really are from a cosmic perspective, b) the myth of scarcity and how this concept originates in fear, and c) what abundance really means in terms of "enough" and well being. Dr. Riddle here makes the interesting point that (according to the *Random House Dictionary*) "wealth used to mean prosperity in the sense of happiness, well being and joy. That 'obsolete' definition now reflects the sense of abundance that is the objective"!

The closing section of the book is comprised of two chapters that offer us the opportunity to fulfill the implications contained in the preceding material: learning what we need to know, including identifying presuppositions, applying new concepts from science and remaining open to change; and, in the final

chapter, what it means to be a cosmic citizen, with all the attendant rights and obligations. The keynote, Dr. Riddle writes, is joy. “Joy crowds out illusion and misunderstanding and brings with it a sense of strength, of no doubts, no regrets, no fear. In fact, joy and fear are incompatible.” And, appropriately, she includes an exercise on “Experiencing Joy.”

*Principles of Abundance* can be useful at different levels. Its reader-friendly format and language enable the book to serve as an introduction to esoteric principles for beginners. It can also be a quick and easy “brush up” for advanced students, particularly those looking for practical applications of spiritual energy. And of course the book is particularly valuable to those of us who feel that it is time to reverse a lifetime of conditioning and fear,

begetting scarcity consciousness begetting scarcity, begetting scarcity consciousness begetting scarcity, begetting.... And so on.

There are two volumes to come in the *Enough for Us All* trilogy. The second one focuses on the poorly understood principle of positive harmlessness. It also includes a three-step daily practice to shift permanently away from a scarcity mentality. The third volume closely examines the myth of duality, the anchor for separateness and belief in scarcity. It explores the emerging science of nonduality and integration. We await these next installments with great anticipation.

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## News from the School

### Full Moon Festivals

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#### Festival of Easter 2010

#### Aries and Avatars

A very warm welcome to you on this happy occasion of the Easter Festival – the first of the three linked celebrations of 2010. The Easter Festival is the first full moon of spring – the season of nature's resurrection, and the universal resurgence of the life stream brings to mind the continuity of existence that underlies all of life's cyclic activity.

I would like to share some thoughts I have had concerning the energies that Aries brings us and how these energies might impinge on the concepts of resurrection, divine intervention, and the continuity of revelation.

"And the Word said: Let form again be sought." This is the keynote for Aries from the perspective of the personality. The implication is that a beginning is being made – a new beginning, one of a series. And who is seeking this beginning? We don't know. The Word announces it and sends out the impetus; "word" translates as Logos. So we get a picture of an exalted being overshadowing the process of incarnation.

The Aries keynote from the perspective of the Soul is "I come forth and from the plane of Mind, I rule." Here also a beginning is being made. However, in this case there is complete autonomy. "I come forth; I rule." Overshadowing in the early stages has led to integration and autonomy as new beginnings are made on the higher turn of the spiral.

This suggests the analogy of the beginning of physical life. The identity of the infant is of paramount importance. Then, as the young adult strikes out on her own, she embodies in her consciousness of self all these past influences of mind, as it were.

Thus Aries is a sign of beginnings – the first of the three urges that characterize this sign and that take shape in the phrases "Let form be sought" and "I come forth."

The second is the urge to create, which carries the development to the next level. It is said of many Aries personalities that they have the energy to initiate projects, but tend not to carry them through. Clearly, in these cases, the development of sustained creative drive is the next step.

The third urge in Aries is the urge to *resurrection* – to achieve freedom from form through the agency of the mind. Thus we have "physical commencement and spiritual commencement; physical creation and spiritual creation; physical emergence and spiritual liberation: these are the initial impulses sensed in Aries."<sup>1</sup>

Humanity, it is stated, is on the path of discipleship, but there is no evidence that the majority of people "rule from the plane of mind." To the contrary, it falls to the clearer-sighted minority to provide education, influence and inspiration in an effort to lead humanity along the path toward freedom from the astral miasma that holds millions in thrall. This responsibility carries the note of the overshadowing hinted at in the phrase "And the Word said:..." as well as aligning with the resurrecting energies of Aries.

There is a large difference between overshadowing and assisting. They are both relationships, but differ in degree of responsibility. The most dramatic and famous example of the former kind is perhaps the overshadowing of Master Jesus by the Christ. Their partnership created the Son of all sons, who could manifest the energy of the Father of all fathers; they demonstrated Love energy

compared to which the greatest love most of us can know is a pale reflection.

Perhaps it would be helpful to consider this kind of relationship for a moment. Certainly we, as dedicated members of the New Group of World Servers, have long and seemingly thankless tasks ahead of us as we try to make a difference in a highly disturbed world. We need to know that Master Jesus was not the last worker to receive divine guidance. Subjective guidance, on one level or another, is a fact of daily life. One source – the most accessible one to most people – is the kingdom of devas. For instance, certain kinds of devas function as the “guardian angels” of fable and legend.

Of great importance to esotericists and spiritual workers is the progressive externalization of the Spiritual Hierarchy, the great teachers of humanity who, in Their various ways, are intimately involved in all the issues that we care so much about. In fact, the degree of our caring has been greatly influenced by Their example and teaching. That demonstration of caring, which goes beyond a mere sense of duty, is the impetus behind the ten thousand pages of instruction, cajoling, prodding, challenging, and constructive criticism that is the body of work Master Djwhal Khul wrote with Alice Bailey. The Hierarchy’s focus on the invocative energies of the world’s serving groups at the time of each full moon, year in and year out, is a demonstration of how close humanity has come to the principal source of divine revelation. In past cycles, the human custodians of divine revelation have been occasional isolated individuals who happened to have the proper equipment or who found themselves in propitious circumstances.

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Times have changed, and the opportunity has never been greater. Divine revelation is now understood to exist in a continuum; its sources are understood better than before, but – most important – people working in groups can interrelate with the Hierarchy on a continuing, rhythmic schedule. Training to work in these groups is becoming more widely available through networking and outreach via meditation organizations, consciousness-raising groups and New Age publications. The opportunity has never been greater, and the need has never been greater.

Throughout history, various disciples and initiates have responded to great need by incarnating, singly or in groups. During their lives they played conditioning roles in human history and are remembered as great leaders, philosophers, or artists in their various fields. These are referred to by the Tibetan as the “Lesser Avatars.”

In *The Externalisation of the Hierarchy*<sup>2</sup> the Tibetan categorizes these avatars as follows:

1. Racial Avatars
2. Teaching Avatars
3. Ray Avatars
4. Transmitting Avatars

To elaborate further:

1. The Racial Avatars are “evoked by the genius and destiny of a race, and foreshadow the nature of the race.” As an example, the Tibetan cites Abraham Lincoln, “coming forth from the very soul of a people, and introducing and transmitting racial quality – a quality to be worked out later as the race unfolds.”
2. Teaching Avatars “sound a new note in the realm of thought and consciousness;

they reveal the next needed truth; they pronounce those words and formulate those truths that throw light upon the spiritual development of humanity.” Such avatars were Plato, Patanjali and Sankaracharya”; they emerged on the Second Ray.

3. Ray Avatars “come forth at relatively long intervals when a ray is coming into manifestation. They embody the quality and force of a particular ray.” The Seventh Ray Avatar is due to appear during the next century when the Seventh Ray has achieved complete manifestation and the Piscean influence has passed.
4. The great Transmitting Avatars are manifestations of divinity that appear at those cyclic moments when humanity needs the expression of a new truth or the expansion of an old one in order to further its evolutionary progress. The outstanding representatives are the Buddha and the Christ.

There is a class of being, centered in a place unknown to us, that exists on a level more exalted than the other four. These great Avatars – also referred to as Divine Embodiments –

appear rarely; and when They do the effectiveness and results of Their work is very great. They issue forth into manifestation via the center at Shamballa, because They are an expression of the will nature of Deity.... They can only be reached by the united voices of the Hierarchy and of humanity speaking in unison.... They never descend lower than the mental plane, and the main emphasis and attention of Their work is directed to the Hierarchy; the Hierarchy is Their transmitting agency. They occasionally reach those thinking people, focused on the mental plane, who have clear vision, potent resolve, directed will and open minds, plus essential purity of form. These Avatars express the Will of God, the energy of Shamballa, and the impulse lying behind divine purpose.

The central and greatest being on this level is called the Avatar of Synthesis, because the cosmic energy He will transmit has the quality of Synthesis. On human levels, there is no word as yet for this energy. The closest – yet inadequate – expression for it that can be found is “*the principle of directed purpose.*”

This “principle of directed purpose” involves

1. Understanding of the Plan;
2. Focused intention to a degree as yet undeveloped in humanity;
3. Capacity to direct energy toward a recognized and desired end, also to a life-strengthening degree as yet undeveloped.

The Avatar of Synthesis is in contact with the Hierarchy and, when He is evoked by the common demand of the Hierarchy and humanity, will descend as far as the mental plane. He will be accompanied by a Forerunner or Representative on the physical plane. As we are told, this may be the Christ.

For this momentous event to take place, the Hierarchy must weigh the following issues, among others:

1. The extremity of the need;
2. Humanity’s progress in its battle with the Forces of Evil;
3. The degree of purification of the vehicles.

Purification is essential because the extra-planetary energy of synthesis, expressed by the Avatar, finds planetary expression along the lines of the First Ray of Will. Even in its stepped-down state, via the First Ray Ashram of the Master Morya, the impact will be powerful.

On the physical plane, the initiates and the disciples working in the Ashram of the Master Morya are primarily occupied with the expression of synthesis in the world of politics and of government, and with offsetting wrong approaches to synthesis, seeking to preserve freedom in unity. It is a subjective synthesis for which they work – a synthesis that will express itself in an outer differentiation.

This synthesis will define the many aspects of the essential, basic unity that, working out under the stimulation of the energy of synthesis, will bring about eventual peace and understanding on Earth – a peace that will preserve individual and national cultures, but that will subordinate them to the good of the whole of humanity.<sup>3</sup>

Learning to cooperate with this vital energy of synthesis is of course a challenge to the whole New Group of World Servers at this time and to all who seek to aid the Hierarchy. Fundamentally, the salvation of the world lies in the hands of this new group, including ourselves if we wish – via our focused intent, our capacity to love, our understanding of the

Plan, our capacity to direct constructive energy, our willingness to assume responsibility and make sacrifices, and our understanding of the “principle of directed purpose.”

As we embark on the major linked festivals of 2010, let us together make a new *beginning* and work together *creatively to resurrect* the spirit of downtrodden humanity and to restore the Plan on Earth.

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<sup>1</sup> Alice A. Bailey, *The Labours of Hercules*, p. 16.

<sup>2</sup> The quotations that follow are from p. 297ff.

<sup>3</sup> Alice A. Bailey, *The Externalisation of the Hierarchy*, pp. 663-664.

John Cobb, Ph.D.

## **WESAK FESTIVAL 2010**

### **The Inner Life of Wesak**

The dates of the three major festivals are determined by intersections between the solar and lunar cycles against the background of the zodiac, which represents the fixed stars. The Wesak Festival, the second of the three, occurs at the first full moon during the 30 days when the sun is in Taurus. The moon itself is, of course, in opposition to the sun, in Scorpio. Taurus and Scorpio are both fixed signs, signifying among much else stability and sustained effort. While Taurus is an earth sign, Scorpio is a water sign—the only intrusion of the water element in the Higher Interlude of the spring festivals (the sun is never in a water sign during these festivals). Indeed—a point we might usefully ponder—the Wesak Festival is the only one of the three festivals that is not defined by the polarity of fire and air signs.

This year the moon will be full once in the 30-day period: at 8° Taurus/Scorpio, at 12:18 pm GMT (8:18 am EDT, 5:18 am PDT) on April 28.<sup>1</sup> We observe the Wesak

Festival over five days: two days of expectation and preparation, the day of the full moon when we hold ourselves in the light, and two days of thanksgiving and “distribution.” Accordingly, for people in the western hemisphere the festival begins on the morning of Monday, April 26, 2010, and ends on the morning of Friday, April 30.

The five-day festival is a time of important group work in response to a major Hierarchical approach that emphasizes Light, Love and Purpose. The Wesak Festival celebrates the Eastern tradition of modern esoterism and links it with the Western tradition celebrated at the Easter Festival. It is a time when two great streams of energy, one focused through the Buddha and the other through the Christ, come together to inspire and inform their disciples and humanity at large.

Buddhists have long observed the Wesak Festival (*Vesākha-pūjā*), and several accounts have been given of its origins and significance. In 1950 the World Fellowship of Buddhists declared that the festival commemorates the birth of Prince Siddhārtha Gautama, the Buddha. More commonly the festival is considered to commemorate his enlightenment (*nirvāna*), and physical death (*parinirvāna*). Devout

Buddhists assemble in temples before dawn on the day of the full moon, bringing offerings of flowers, candles and incense—all delightful to the senses but conspicuous in their transience. Candles are also significant in Buddhist teachings, which depict the reincarnational process as analogous to the lighting of one candle from another. Buddhists observe the festival by rededicating their lives to harmony, humility and compassion.

The most notable feature of Wesak tradition, and the most important to Western esotericists, is the annual gathering of disciples in a valley in the Himalayan Mountains. Reportedly attendees fill one end of the valley, leaving the other end clear. Prominent in the clear area is a large, flat rock resembling an altar. According to legend, exalted beings come to perform an elaborate ritual in the area surrounding the altar rock, and the Buddha himself hovers over it to bless the assembled crowd. During the 20th century, clairvoyant investigations as well as channeled teachings have confirmed important parts of the legends. Interest in the Wesak Festival has also spread far beyond Buddhism.

Central Asian tradition places the valley in the shadow of Mount Kailash, close to the Tibet-Nepal border. Mount Kailash, source of the Indus and the Brahmaputra rivers, is sacred not only to Buddhism but also to Hinduism, Jainism, and the ancient Bön faith of Tibet. In Hinduism, it is considered to be the abode of Lord Shiva and a place of eternal bliss. Local people regard it as the center of the world. Religious deference has dissuaded anyone from attempting to climb the mountain, but Lake Manasarowar, just to the south, has long been a favorite pilgrimage destination. Devotees bathe in the lake in a cleansing ritual. In few places is the juxtaposition of the earth and water elements more striking.

Based on his clairvoyant research, Charles Leadbeater located the valley about 400 miles west of Lhasa, which would place it in the vicinity of Mount Kailash. He pro-

vided a sketch of the site in *The Masters and the Path*. The valley, he said, is

roughly oblong in shape, its length being perhaps a mile and a half and its breadth rather less. The ground slopes slightly downwards from south to north, and is mostly bare and stony... A stream runs down part of the west side of the plateau, crosses its north-west corner, and escapes about the middle of the north side through a pine-clothed ravine, eventually reaching a lake which is visible at a distance of some miles. The surrounding country seems wild and uninhabited, and there are no buildings in sight except a single ruined stupa with two or three huts beside it, on the slope of one of the hills on the eastern sides of the plain. About the centre of the southern half of the plain lies a huge block of greyish-white stone, veined with some glittering substance—an altar-like block, perhaps twelve feet in length by six feet wide, and standing about three feet out of the ground.<sup>2</sup>

Leadbeater commented that no attempts are made to restrict attendance at the Wesak ceremony, though there are stories of pilgrims who have wandered for years without being able to find the spot." His work sparked great interest among members of the Theosophical Society who were eager to attend the ceremony, either in physical form or in an altered state of consciousness. Regarding the latter possibility he explained:

There is no reason why any of our earnest Theosophical members should not be present at it in their astral bodies. Those to whom the secret has been confided usually try so to arrange matters as to put their physical bodies to sleep an hour or so before the exact moment of full moon, and to be undisturbed until about an hour after it.

How many Theosophists made the attempt and what they saw if they succeeded is unclear. Glamor and illusion could be expected to present major pitfalls. Leadbeater himself questioned whether uninitiated visitors saw the Buddha or other exalted beings, but suggested that they took their cues from initiates in their midst and prostrated themselves at the ap-

pointed times. No doubt they also experienced the energy that pervaded the valley during the ceremony.

The second edition of *The Masters and the Path* contains a detailed description of the Wesak ceremony. In addition to the Buddha, two other senior members of the planetary Hierarchy play significant roles in the ceremony: the Mahachohan, head of the Department of Civilization, and the Lord Maitreya, the Christ, head of the Department of Education and Religion:

About half an hour before the moment of the full moon, at a signal given by the Mahachohan, the members of the Brotherhood draw together in the open space in the centre of the plain to the north of the great altar of stone, and arrange Themselves three deep in a large circle.

Chanting plays an important role in the ceremony. Leadbeater's account mentions that initiates in the two inner circles move in formation to create geometric figures, and examples of those figures are illustrated in his book. We are reminded of the choreographed displays at large pageants, like the opening ceremony of the Olympic Games. Leadbeater went on to describe the arrival of the Lord Maitreya, and then the Buddha:

The Lord Maitreya materializes in the centre of the circle, holding in His hands the Rod of Power... Then as He again lays down the fiery rod, at the exact moment of the full moon, the Lord Buddha appears as a gigantic figure floating in the air just above the southern hills... He appears seated cross-legged, with the hands together, dressed in the yellow robe of the Buddhist monk... One of the most striking features of this wondrous apparition is the splendid aura which surrounds the figure... The figure is en-globed in light which is somehow at the same time dazzling and yet transparent—so bright that the eye can hardly rest upon it, and yet through it the face and the colour of the robe stand out with perfect clearness... As [the ceremony]

ends, a smile of ineffable love beams forth from the face of the Lord as He raises His right hand in the attitude of benediction.

Alice Bailey, recording the teachings of the Master Djwhal Kuhl, confirmed much of Leadbeater's account but provided additional information about the Buddha's blessing:

The Lord Buddha, sanctioned by the Lord of the World, carries to the assembled humanity a dual stream of force, that emanating from the Silent Watcher, supplemented by the more focalised energy of the Lord of the World. This dual energy He pours out in blessing over the people gathered at the ceremony in the Himalayas, and from them in turn it flows out to all peoples and tongues and races.<sup>3</sup>

The Lord of the World, Sanat Kumara, is the head of the planetary Hierarchy and the representative of the Planetary Logos on the present globe. Bailey also provided additional information about the flow of energy and the manner in which it is accomplished. The Buddha, she declared,

acts as a focal point for that power, and—passing it through His Aura—pours it out over mankind by means of the channel provided by the assembled Lords, Masters, graded initiates and disciples. This channel is formed by the use of sound and rhythm simultaneously employed. By the chanting of a certain mantram by means of the slow, measured movements that accompany that chanting, the funnel is formed that reaches upwards to the desired locality. The geometrical figures formed in the matter of the plane higher than the physical (which are the result of the geometrical movement of the concourse gathered in that Himalayan centre) form themselves into wonderful avenues of approach to the centre of blessing for the inhabitants, deva or otherwise, from any particular plane. For those who can clairvoyantly view the scene, the beauty of the geometrical forms is unbelievable, and that beauty is enhanced by the radiant auras of the Great Ones Who are gathered there.

Bailey's comments regarding the geometric figures are particularly interesting. She confirmed that the assembled initiates make physical movements but placed greater emphasis on the effects produced at a higher level, presumably the etheric or sentient (astral). Moreover, she related them to the chanting of "a certain mantram." The sound evidently sweeps devic entities into action to create the channel through which the blessing flows to the participants—and perhaps through which the Buddha and others can materialize. The channel will be discussed in more detail later.

The purpose of the Wesak Festival, Bailey explained, is:

1. To substantiate the fact of Christ's physical existence among us ever since His so-called departure.
2. To prove (on the physical plane) the factual solidarity of the Eastern and Western approaches to God. Both the Christ and the Buddha are present.
3. To form a rallying point and a meeting place for those who annually—in synthesis and symbolically—link up and represent the Father's House, the Kingdom of God and Humanity.

The Buddha, she explains, is the spiritual Intermediary between the highest spiritual center, Shamballa, and the Hierarchy. He is the expression of the wisdom of God, the Embodiment of Light and the Indicator of the divine purpose. The Wesak blessing conveys the message of wisdom, light and love to humanity and is the outer evidence and guarantee of inner divine guidance and revelation in this present world cycle of 2500 years. The Heart of Deity, of course, is the source of Love-Wisdom and the center that informs the Buddha, the Christ, and the whole Hierarchy of masters. The special

benediction of Second Ray energy is made possible by a Triangle of Energy: Sanat Kumara, the Buddha, and the Christ, through

"Whose nature [of] radiant love and light... humanity can grasp in some measure the nature of divinity." The energy is focused by the massed intent of the Hierarchy and the massed demand of the world aspirants and disciples, drawn forth by the massed need of the people of all lands.

At the conclusion of the ceremony,

The Buddha's annual sacrifice for humanity (for He comes back only at great cost) is over, and He returns again to that high place where He works and waits. Year after year He comes back in blessing; year after year, He and His great brother, The Christ, work in the closest cooperation for the spiritual benefit of humanity. In these two great Sons of God have been focused two aspects of divine life, and They act together as Custodians of the highest type of spiritual force to which our humanity can respond. Through the Buddha, the wisdom of God is poured forth. Through the Christ, the love of God is manifested in humanity, and it is this wisdom and love that pour forth upon humanity each Wesak full moon.<sup>4</sup>

The Wesak experience is not limited to those who, in physical embodiment or otherwise, attend the ceremony in the Himalayas. The Buddha's benediction is offered to the whole world, and all who receive and respond to his energy can transmit it to the environments in which they live and work.

The five-day festival provides opportunities to reflect on the Buddha's earthly life as Siddhārtha Gautama, on his present exalted role at the highest levels of the planetary Hierarchy, and on the significance of the Wesak benediction on the New Group of World Servers, humanity at large, and the planet.

During his final incarnation, the Buddha anchored *wisdom* in human consciousness—laying the groundwork for the Christ to anchor *love* four centuries later—and gave us a roadmap for right living, serenity, and spiritual growth. Pāli scriptures tell the familiar story of Gautama’s enlightenment in the fifth century BCE. The prince had long practiced ascetic exercises in a quest to understand the meaning of suffering. At the age of 35, in desperation, he sat down under a bodhi tree, resolving to stay there until he discovered the truth. After 49 days in meditation he attained nirvāna, and from then on he was known as the Buddha, the “Enlightened One,” “Awakened One,” or sometimes “One who has arrived.” From his experience came the centerpieces of Buddhist teachings: the Four Noble Paths and Eightfold Path. Suffering, the Buddha asserted, is the product of desire. Inner peace and peace with the world can only be achieved through the release of obsessions and fixations and the development of compassion for all living things. A person who overcomes desire attains nirvāna and is no longer subject to human suffering. Buddhist teachings assert that from then on karma is extinguished, and incarnation is purely voluntary.

Alice Bailey commented that in Taurus desire is transmuted into aspiration, and darkness gives place to light and illumination. In Scorpio, the personality is “occultly killed and then resurrected into air and light.” Sometime after the Buddha’s enlightenment, legends recount, a stranger asked him who he was; his reply was “I am awake.” The notions of awakening and enlightenment imply that we may currently be asleep and in the dark. If, as Charles Tart asserts in *Waking Up*, we live much of our lives in a dream state, or “consensus trance,” we need to wake up, start looking around, and become responsive to what we see. Even then, we will not see much unless there is *light*. Appropriately, the keyword for the disciple in Taurus is “I see, and when the Eye is opened, all is Light.”

The Wesak ceremony is an enactment of sacred ritual on a grand scale, strongly affirming the Seventh Ray now coming into manifestation. Its objective, like that of all rituals, is to open up levels of reality ordinarily beyond our reach. The channel described by Alice Bailey is a topological anomaly in the fabric of “space”—space, that is, comprised of the planes of nature. Connecting the highest systemic planes to the “three worlds” of human experience, it extends to the lower mental, and possibly the etheric, subplanes. We can visualize the channel as a vortex, a “tornado of light,” touching the ground. The channel/vortex is constructed from elemental substance of the several planes by an order of devas working under the direction of the Raja Lords, “those great angels or entities who ensoul the seven planes.”<sup>5</sup> Those lesser devas, part of the vast evolution emanating from the Third Aspect of Deity, are the builders of forms and the agents through which energy and impressions are transmitted from plane to plane.

The interplane channel created during the Wesak ceremony is a manifestation of—or perhaps makes use of—the permanent Antahkarana, or “rainbow bridge,” that for the last 700 years has linked the planetary centers of humanity, Hierarchy and Shamballa.<sup>6</sup> Much of our esoteric work is aimed at building our own Antahkaranas to connect the mental unit, on the fourth mental subplane, with the causal body on the third and eventually the manasic permanent atom on the first subplane. Our Antahkaranas are interplane channels on a much smaller scale but similar in structure to their grand prototype. They are strengthened by activities that raise our consciousness: prayer, meditation, study, healing, sacred ritual, acts of service, and so forth. Esoteric work also awakens the chakras, which comprise another class of interplane channels—and it is not insignificant that “awakens” is used in that context. Numerous clairvoyant studies have depicted the chakras as vortices.

The initiative for creating the Wesak channel comes from above, but it comes in response to “the massed demand of the world aspirants and disciples.” The smaller-scale channels contrib-

ute to that massed demand. They are created under human impulse but require the collaboration of our Solar Angels and the involvement of the devic builders. As always, group work is more effective than individual effort, and sacramental ritual and similar group activities that combine sound and movement are particularly effective. Like the Wesak ceremony they attract angelic attention and sweep the builders into action. "Angelic cooperation," Geoffrey Hodson comments, "makes everything we try to do, in both the spiritual and material worlds, far more vital and potent than it would otherwise be."<sup>7</sup> Such activities can be important works of service, yielding benefits far beyond their immediate settings.

Becoming aware of interplane channels, and developing proficiency in creating them, open up rich opportunities for Seventh Ray esoteric work. Work of that nature encourages the kind of collaboration between the human and deva evolutions promised for the Aquarian Age. It also provides a way to extend the Wesak experience beyond the five days of the festival and to apply its power to a broad spectrum of endeavors.

The Wesak Festival is a great spiritual event and the centerpiece of the Higher Interlude, but it should also be seen in the context of the Full Moon approaches that occur throughout the year. As the Seventh Ray manifests more strongly, we can expect to become increasingly sensitive to this cyclical work and our opportunities to respond to it:

[F]rom the highest spiritual Being upon our planet, through the graded spiritual groups of enlightened and perfected men who work upon the inner side of life, on

into the outer world of daily living, where thinking, loving men and women serve, the tide of the new life sweeps. The Plan is ready for immediate application and intelligent implementing; the workers are there, and the power to work is adequate to the need. The three Full Moons which we have been considering are simply the three points in time through which the needed power is to be released.<sup>8</sup>

Let Purpose guide the little wills of men, and let Light and Love and Power restore the Plan on Earth.

<sup>1</sup> The precise date of the Wesak festival varies according to the calendars and ephemeris used. April 28, 2010 is the date accepted in the West. Most Buddhists in Asia will celebrate the festival on May 27.

<sup>2</sup> Charles W. Leadbeater, *The Masters and the Path*, 2<sup>nd</sup> edition, Adyar: Theosophical Publishing House, 1945, p. 303. The orientation of valley given in Leadbeater's description is inconsistent with other accounts, which place the flat rock altar at the northern end.

<sup>3</sup> Alice A. Bailey, *Initiation Human and Solar*, New York: Lucis Publishing Co., 1922, p. 105.

<sup>4</sup> *The Wesak Festival*, New York: Lucis Publishing Co., undated.

<sup>5</sup> Bailey, *Initiation Human and Solar*, p. 223.

<sup>6</sup> See for example Bailey, *The Externalisation of the Hierarchy*, pp. 525, 535.

<sup>7</sup> Geoffrey Hodson, *The Inner Side of Church Worship*, 1930, p. 31. Available online at [http://www.global.org/Pub/GH\\_Inner\\_Side\\_of\\_Church\\_Worship.asp](http://www.global.org/Pub/GH_Inner_Side_of_Church_Worship.asp).

<sup>8</sup> Bailey, *The Externalisation of the Hierarchy*, pp. 485-486.

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## GOODWILL FESTIVAL 2010

### Integration, Synthesis, Unity



Every year at the June Full Moon, men and women of goodwill from all around the world gather objectively and subjectively in celebration of the essential divinity that is innate to all beings. In particular, we celebrate the divine origin of humanity, our potential to actualize everything that is good, and our resolution to tread the Path back home. For this reason, this day is known as the Festival of Humanity.

Many students and friends of the School for Esoteric Studies celebrate this monumental event with special events that bridge the gap between the objective and subjective realms, including a subjective group conference and a special meditation. Other friends are gathering in other ways and under many other denominations. This fact we shall not overlook. Some may even be unaware of their role within the New Group of World Servers, yet they definitely play an essential part in the uplifting of humanity that is taking place at this exact moment of history – a moment of great expectancy, a moment of tremendous opportunity and,

consequently, of great stress as well. The celebration we are attending to, therefore, is one that happens at a high point of tension, a celebration of Love in its purest form and, actually, in the name of ALL beings.

[Love] is that synthetic, inclusive grasp of the life and needs of all beings (I have chosen these two words with intent!) that it is the high prerogative of a divine Son of God to operate. It negates all that builds barriers, makes criticism, and produces separation. It sees no distinction, even when it appreciates *need*, and it produces in one who loves as a Soul immediate identification with that which is loved.<sup>1</sup>

This day is known by several names, including World Invocation Day, the Festival of the Christ, and the Goodwill Festival. These names remind us of the sacredness of life and of our share in restoring the Hierarchical Plan on Earth. The many meetings and events organized around this full moon can help us become better human beings, further the establishment of right human relations, and spread the magnetic energy of love to our friends and families, groups, associates, and the world. Indeed, during this full moon event, it is customary to draw our attention to a number of themes central to this celebration that are actually basic to world service all year round. Among them, the issue of relationships is prominent for subjective groups working in close relation to the Hierarchy, and in particular to those associated with the Second Ray Ashram, one of whose fundamental tasks is that of consolidating loving relations triggered by the energy of Goodwill.

The theme of right relationships might also appear particularly appealing to look at this year because the incoming energies of the Sun are intensified due to a lunar eclipse, the first to happen this year.<sup>2</sup> This will certainly cause relationships to be affected in singular ways, which we can expect to unfold at individual, group and planetary levels as the year progresses. In addition, ever since the last Festival period in 2009, a number of situations have drawn our attention to the way in which we relate at a planetary level, suggesting an increased influx of energy from Shamballa im-

pacting upon this planet. Among these, the international financial crisis, the natural catastrophes of Haiti, Italy, Chile and Portugal stand out, as well as the ongoing conflict in the Middle East. Undoubtedly, these circumstances have brought about much despair and suffering, yet they may also be considered opportunities for expressing goodwill through international cooperation, global ecological awareness, and financial and political responsibility. The outstanding altruistic response from all nations to the quakes in Haiti and Chile and the ongoing endeavor to end war in the Middle East can be counted as examples of increasing consciousness.

Teachings about right relations occupy a central point within all main religions and strands of the Ageless Wisdom. In *The Secret Doctrine*, for instance, we learn that all Souls are necessarily related with each other, for there is but one Universal Over-Soul. This indicates the unity that we simply *are*. On the other hand, we are diverse. The One Soul expresses through seven great groups, each composed in turn by millions of beings that come to expression cyclically in the service of a great evolutionary blueprint. Each life is in essence a Soul that is simultaneously conscious of the group and, on the other hand, aware of its evolutionary uniqueness. It is through the resolution of this sacred tension between universality and singularity that we advance along the path. Each of us is called to resolve this tension in different ways, with the conditions given and in the exact place where we are now – at home, in our workplaces, at school, and in our hearts. The key to resolve the tension is found in the science of integration.

The goal of all development is integration.... In order to master this science of integration, whose basic goal is identity with the *One Reality*, the disciple progresses from one unification to another, making mistakes, arriving often at complete discouragement, identifying himself with that which is undesirable until, as Soul-personality, he repudiates the

earlier relationships; he pays the penalty again and again of misplaced fervor, distorted aspiration, the overpowering effect of glamor, and the many conditions of psychological and physical disarrangement that must arise while cleavages are being healed, right identification achieved and correct orientation established.<sup>3</sup>

The Agni Yoga teachings on ethical living further explore relationships in terms of active engagement within our communities: “Life will grow stronger ... through the ideas of communal life. A man who joins a settlement cannot be an enemy of all his neighbors. Good relationships must be established, and only cooperation will lead to effective good.”<sup>4</sup> It follows that for the Plan of the Hierarchy to work out, humanity needs to take a step forward, taking responsibility for relationships. It is humanity’s obligation to change the world by channeling and activating the energy of love, cooperation and goodness. World Invocation Day is celebrated in recognition of our ability to tap into the Will-to-Good and our responsibility to express this Will in everyday “goodwilled” actions. The *will* in goodwill is the prediction of a future glory for humanity, but more important, it is an affirmation of our volition to do and become better *now*. The interplay between invoking the Will energy and evoking it through human values worth living for demonstrates our interconnectedness as the fourth kingdom, our relation to the fifth kingdom, and our duty in regard to the lower kingdoms.

Essential information on relationship comes from the teachings of the Tibetan: “The goal of all endeavor upon our planet is right relations between man and man, between man and God, between all the expressions of divine life from the tiniest atom up and on into infinity.”<sup>5</sup> In observance of these teachings, during the Goodwill Festival we have an opportunity to think about (and actively work on) those factors that favor or hinder the recognition of Oneness in diversity, the fostering of right human relations, and the cooperation leading to effective good. During this full moon period we can tap into the energy of Goodwill that lies in our Soul and find creative ways to ex-

press it in our everyday living, trying to bridge the cleavages dividing humanity today.<sup>6</sup> Values worth living for at this time at a social level include the affirmation of social justice, the achievement of peace in all nations, the spread of interfaith tolerance, the establishment of fair capital distribution, the elimination of corruption from governments, equality of opportunity and remuneration to men and women, the right of access to education to all children, the abolition of subtle forms of slavery and colonization, the access to health care for all social classes, the affirmation of non-violent relations at home and at work,

and the recognition that all people are essentially and potentially good. At the group level we want to eliminate criticism and idle talking, collaborate with our fellow group members, develop leadership skills, learn from each other. At a personal level we should be working on bridging the lower and the higher aspects of our personalities, attaining a higher awareness of our emotions and thoughtforms and achieving a more resolute, Soul-dominated willpower.

These are just some of the problems humanity will have to resolve. The list may look rather intimidating. How are we going to make it? How can each of us be of service in our environments and communities? The Tibetan states that, at present, Goodwill is just a negative force, and so he exhorts us to creatively and systematically imagine a future when Goodwill will become a fact.<sup>7</sup> He insists that the vision each of us has *today* of this future realization will bring about change. Yet vision must be accompanied by loving deeds. Some practical ways in which this may be brought about, he tells us, are: a) by gaining progressive decentralization from the personality's con-

cerns; b) by an effort to handle spiritual force constructively, and c) by the elimination of fear and anxiety.<sup>8</sup>

The energy we tap into during our meditation unfortunately can be delayed on its way

"down" to Earth if we remain focused on our personalities' concerns. Fears instilled from the glamor of self-assertion, for instance, might debilitate our vehicles and be detrimental to service. Energy blockage is triggered by being too self-conscious. Egocentrism really is a waste of time and resources from extra-planetary sources. The best antidote when fears or anxiety about our duties and daily burdens occupy our mind is probably to remain

detached and observe what is happening, knowing that we are part of a large group of servers from which we can draw the force we need to continue our work. Aspirants of all ranks are not alone. They are part of groups within Groups that are located somewhere on the periphery or at the center of Ashrams that have, in turn, their own position within the Hierarchical network. In *A Treatise on White Magic*, the Tibetan suggests that the exoteric correspondence of the Soul is the circulatory system, with its Heart, the larger vessels and the capillaries, all serving the organism by transporting nutrients, defending it from attacks, and keeping the functions under constant regulation.

As the basis of correct understanding, it should be noted that the cell life to which we have above referred is coordinated, influenced and vitalized by the blood stream, that intricate system that interpenetrates every part of the body, is responsible for its welfare and demonstrates in a manner not yet truly comprehended the fact that the "blood is the life."<sup>9</sup>

This is probably a most illustrative example of group synthesis, for a whole organism depends

on the free, self-regulated circulation of energy from a central point toward the periphery. In this circulation each component plays a fundamental part, starting from the central Heart down to each cell and cell organelle. As we work with the incoming energies of Gemini, which affect transport and communication, it is interesting to reflect upon how far in our daily lives, as group members, we act compared to this amazing biological system.

Earlier it was mentioned that, together with the issue of group synthesis and self-forgetfulness, the Tibetan suggests working through our fears. Fears are as detrimental to our psychological wellbeing as they are unfavorable for subjective work. There are a variety of fears we will confront along the path; they range from the more instinctual ones linked to our animal heritage, to those strictly related with discipleship itself, with a vast in-between zone. This time of planetary crisis is one characterized by many fears that color the astral plane. There is much confusion and uncertainty about the future and much hopelessness circulating in the world. The School for Esoteric Studies Group Thoughtform Initiative, launched in 2009, represents a major group endeavor toward the elimination of fear at a planetary level. Each of us can serviceably act as light bearers, contributing to the cleansing of this astral fog by means of spreading the energy of Goodwill. This energy is the direct reflection of the highest Will and Love. Whenever we avoid criticizing, whenever we seek understanding, any time that compassion prevails and the inner union of all human beings is highlighted, we are working with the energy of Goodwill and we are working for the forces opposed to those that perpetuate fear. An immense service is done when a spiritual seeker irradiates luminous thoughts! These originate in a higher source within us and are born to be cultivated in the hearts of all beings. They are the rare seeds of a loving heart and mind, and will bring about a likewise loving civilization.

The sign of Gemini, through which we are passing at the moment of this festival, gives us a special opportunity to cultivate these seeds since it is the sign related to speech. During this Festival we should try to communicate from our innermost center with the immanent and with the transcendent Christ, the Soul, and with the Christ, Head of the Hierarchy. If we listen carefully in the cave of the mind, we may hear His words being communicated. These are words of love and fearless Goodwill. The Tibetan teaches us that the clue to telepathic communication is love and indeed Christ is the Heart, the Gemini-loving Energy being communicated toward the Solar System. When we adopt a loving attitude and a loving mind, fears are worked through, and group service can proceed in synthetic unity.

The author of this article was inspired by a vision of world synthesis given to him midway through the writing of this article. The painting at the opening of the article is but a humble representation of what he saw. If it could be put it in words what the image meant, it would be this, the image of a beautiful sunlit mountaintop where he was standing among a group of students. A voice called forth from the edge, and he moved forward despite much fear. From the edge he could see the darkness of a lower world that was the exact replica of the upper world, except that it was subject to the dim light of a full moon. A river of fear separated the two worlds. The group came together at the center of the Sun and there they stood. And standing in the center they projected rays toward the lower world for humanity to cross the river and stand with them.

May Goodwill characterize our group endeavors.

May all fears end.

May humanity be one in love.

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<sup>1</sup> *Glamour, a World Problem*, p. 5.

<sup>2</sup> On June 26 there will take place the first [lunar eclipse](#) of the year, a partial one. The second will be a total eclipse on [December 21, 2010](#).

<sup>3</sup> *Esoteric Healing*, pp. 126-127.

<sup>4</sup> *New Era Community*, paragraph 269.

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<sup>5</sup>*The Rays and the Initiations*, pp. 737–738.

<sup>6</sup> See Saraydarian, *The Symphony of the Zodiac*.

<sup>7</sup> *Esoteric Psychology II*, Spanish edition, Ed. Fundación Lucis, p. 552.

<sup>8</sup> *Esoteric Psychology II*, Spanish edition, Ed. Fundación Lucis, p. 507, 508.

<sup>9</sup> *A Treatise on White Magic*, Lucis Trust, p. 131.

A student