

The Black Hole God

Bruce Lyon

Summary

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

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Proposed Model

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

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

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

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

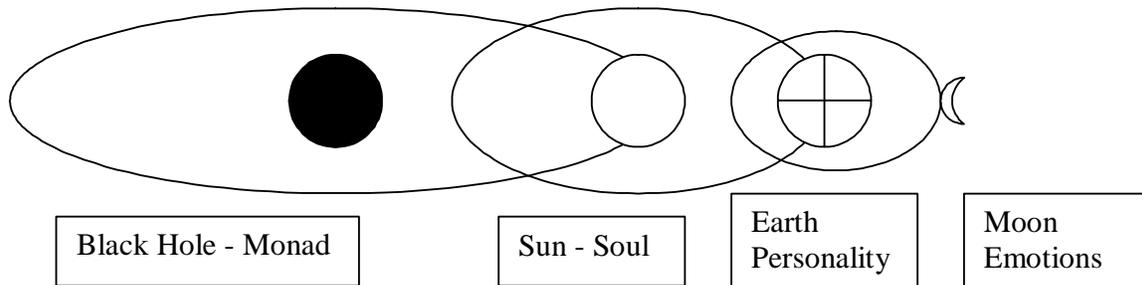
There are two relatively recent events that are bringing a new

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

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



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

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

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

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

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

Figure 2. Unity, Triplicity and Quaternity.

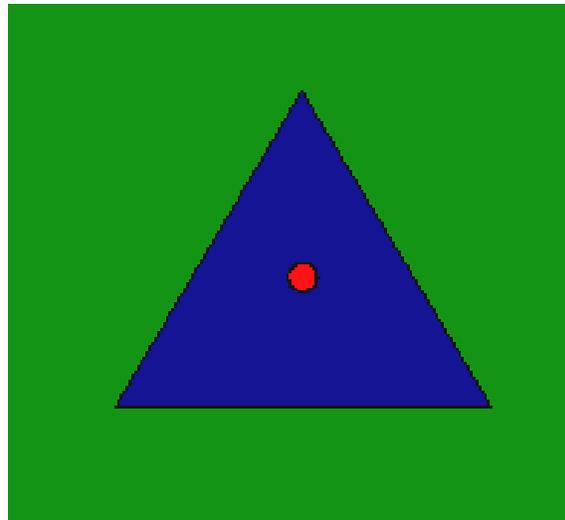


Table 1 and Figure 3 depict the relationships I am proposing between the physical plane and the physical manifestation of members of the cosmic family—planets, suns and black holes.

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

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

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

Table 1. Cosmic Entities, Planes and Subplanes

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

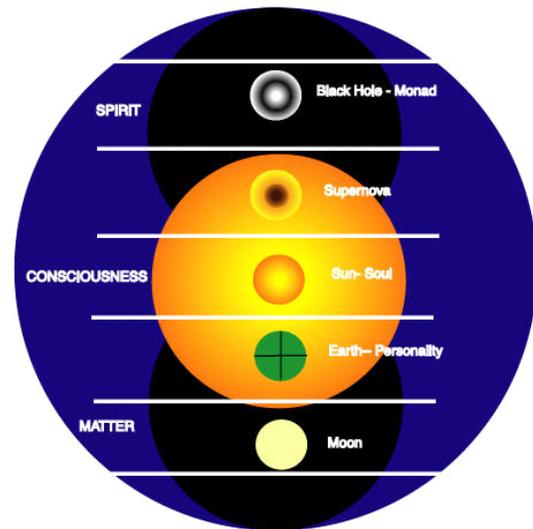
While these are correspondences relating to the physical plane they naturally reflect the realities of the cosmic physical plane. The higher antahkarana represents the relationship between soul and monad, Hierarchy and Shamballa. The number of Shamballa is 24, revealing the link between the second or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

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

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

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

Figure 3. The One Life



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

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

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

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

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

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

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

Politics

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

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

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

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

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

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

Religion

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

They are bridges of light and understanding between 'suns', or the solarised causal bodies of the great lights of human religions.

Rather than one 'sun' trying to absorb all the others, they are beginning to recognise and respect each other's “sunship.” The

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

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

Education

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

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

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

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

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

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

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

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

Business, Economics & Environment

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

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

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

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

Conclusion

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

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

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

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

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

² *John* 14:6

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

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

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

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

