

Peace, Jerusalem and Humanity

Bruce Lyon

Abstract

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

Spirit of Peace

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

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

Peace, Jerusalem and Humanity

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

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

About the Author

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

Peace

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

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

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

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

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

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

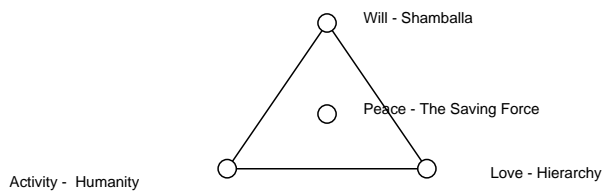
Now I would like to define peace in a very precise way always appreciating that the map is not the territory.

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

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

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

Figure 1. Eye in the Triangle



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

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

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

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

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

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

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

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

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

Jerusalem

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

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

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

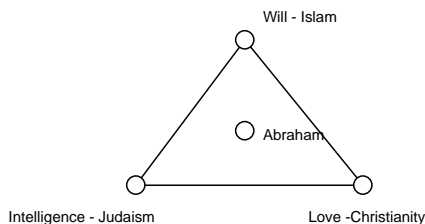
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sential quality in the same way that Peace lies unrevealed behind the energies of will, love and intelligence (Figure 2).

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

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

Figure 2. Spiritual Essence of the Three Major Religions.



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

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

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

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

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

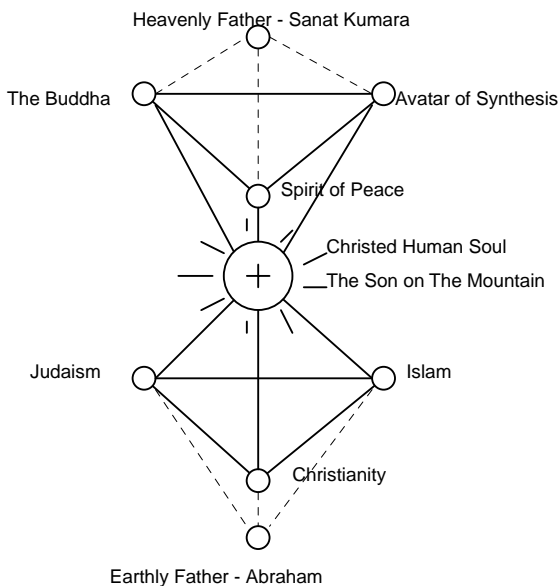
Islam has had its expressions of great intelligence and love but its prime “note” is that of the Will. Islam asks for an existential surrender of the whole life to God. As a result it is perhaps the ‘purist’ of the traditions and it made its first appeal to women, slaves and the dispossessed who felt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

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

lam, Abraham was the first Muslim, although they consider that it was his son Ishmael and not Isaac that he was asked to sacrifice—a sacrifice made according to legend (but not necessarily the historical record on Mount Moriah where the Temple was built.¹³

This “sacrifice of a son/sun upon a mountain” lies at the core of the religious experience for it holds the key to the role of the fourth or human hierarchy. The human soul is the bridge or antahkarana on the fourth plane of buddhi between the three inner worlds and the three outer. When identified with the three higher worlds it must be “sacrificed by the Heavenly father” in order to carry his message of salvation to the lower three worlds.

Figure 3. Christ as the Prince of Peace.



When identified with the lower three it must be “sacrificed by the earthly Father” in order to rebuild the sacred link to God. The role of the “son” is to bring the inner and outer realities together in himself.

Thus we see the Christ, as the Prince of Peace standing at the apex of two tetrahedrons representing the soul of Humanity (Figure 3).

It probably should also be stated that the sacrifice of the sun upon the mountain is peculiarly

a “masculine” symbol in the sense that the human family is masculine in relation to its counterpart, the devic evolution. The relationship between the heavenly and earthly “mother” and her child is not broken. Therefore there is no pain and no sacrifice required to mend the gap in consciousness.

The devas do not suffer pain as does mankind... They grow through appreciation of and joy in the forms built and the work accomplished. The devas build and humanity breaks and through the shattering of the forms man learns through discontent. Thus is acquiescence in the work of the greater Builders achieved.

Pain is that upward struggle through matter which lands a man at the Feet of the Logos; pain is the following of the line of the greatest resistance and thereby reaching the summit of the mountain; pain is the smashing of the form and the reaching of the inner fire; pain is the cold of isolation which leads to the warmth of the central Sun; pain is the burning in the furnace in order finally to know the coolness of the water of life; pain is the journeying into the far country, resulting in the welcome to the Father’s Home; pain is the illusion of the Father’s disowning, which drives the prodigal straight to the Father’s heart; pain is the cross of utter loss, that renders back the riches of the eternal bounty; pain is the whip that drives the struggling builder to carry to utter perfection the building of the Temple.¹⁴

The mystery of the fourth initiation concerns the human hierarchy and the meaning of pain. Once the soul is sacrificed it is realised that there was never any sacrifice, only the release of illusion allowing the experience again of the inherent and all pervasive harmony to be restored. Pain is the result of illusion and yet the suffering is very real for souls living within that illusion.

In the sixth-ray age, with its Martian aspiration, humanity has attempted to fly back to God and in doing so has also created a source of more suffering for itself like a bird thrashing against the self created bars of its cage. In the seventh ray age we are told that the disciple must “stand and suffer in the pentagram until

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

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

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

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

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

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

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

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

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

Humanity

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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