

Meditating on the Mysteries, Ancient and Ageless

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Abstract

Part I of this two-part article is a discussion of the ancient Greek mystery of Eleusis as representative of “the platform upon which the restored mysteries can be based,” and is related especially to one of the twelve full moon meditations: Virgo. Meditations by the esoteric group can be preparatory to the restoration of the Mysteries and link back to the great myths and religions as they apply. Each meditation can be understood in the light of philosophy, psychology and religion.

Part II includes discussions of psychological preparation for the mysteries, right human relations illustrated by Greek drama, creative work, the third initiation, the *ajna* center of directing, the fifth ray, the process of experiment-experience-expression, monthly meditation and fields of service. The article concludes with some effects of the mysteries on non-human kingdoms, above and below the human, revealing a synthesis of spiritual and physical expression. Psychological purification, facilitated by right human relations, can make possible the restoration of the mysteries on earth.

Part I The Ancient Mysteries

Introduction

The ageless mysteries have been expressed in myth and ritual since humankind first gained the ability to express its deepest ponderings. Initiation into the Mysteries was a sublime part of life in ancient Greece, supported by the state. Thrust into the stream of life and consciousness without knowledge of what came before or what the end product should be like, the narratives of time and cycles, meanings and wholes, are told in the stories of a culture. There have been high points

throughout our short memory of the history of civilizations that have given formal expression to the mysteries. Today we have another opportunity to expand and deepen our understanding of the questions that humanity holds dearest. With the emergence of global awareness that we all live on the same planet and belong to one human family, another more inclusive and universal view comes up like earthrise. Now we embark on a new journey, this time with camera—an odyssey in mind and myth and space. This is a time when a new planetary myth, adequate to the time, can begin to emerge. A new planetary ritual can also emerge, such as that based upon the sun-moon alignment at the full moon, which, being the same for all, unites us as people of one time and one planet, born in Space.

The new ritual of planetary full moon meditations is open to each individual wherever they are and to the one humanity of all nations under one sun. In this new world with its emerging myth and ritual, comes the sublime opportunity to meditate on the mysteries of the lifespan and consciousness of all life, the evolution of human consciousness, and the one human family. The value of the individual, and the basic pattern of the macrocosm reflected in the microcosm provide similar opportunities. The enduring myths and rituals of the past provide “the platform upon which the restored teaching can be based, and the structure which can express, in powerful ritual and in organ-

About the Author

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ised detailed rites, the history of man's moving forward upon the Path of Return."¹ Alice A. Bailey and the Tibetan Master for whom she wrote said these monthly planetary meditations may form the basis of a world religion some time in the future. In the meantime we are the weavers who "bind back" (the root meaning of religion) to the great myths and religions, who link into the depths of heart, mind and will, and who link to the future with reason and intuition. Meditations by the esoteric group can be preparatory to the restoration of the Mysteries and link back to the great myths and religions as they apply.

The sun traces a circular path through the constellations of the zodiac, as the monthly meditations trace our orbit around the sun. In this way we see worlds within worlds in which ours, too, has a place in the whole. This cycle is the same for everyone on earth and through time, as is that of the other heavenly body, the moon, and its cycles, drawing all of humanity into the same journey through time. This is the circular journey through the year and its seasons, a journey through time, cycles and the seasons of life. Various analogies of space, sun, and moon to spirit, soul, and karma, for instance, or Sirius, the sun and earth, to spirit, soul and body unite us in a variety of common myths and themes of worlds within worlds, higher and subtler than this dense one. Although the narratives and their symbols differ around the world, they form a rich source for meditating on the myths and spiritual teachings of all ages that constitute a platform for the restoration of the mysteries in this our new time.

Twelve planetary meditations form a ritual open to all individuals and cultures, universal in scope, creating a courtyard, a bailey, to the temple of the mysteries. This meditation is our new ritual for a new age. Myth stretches out in timeless layers to earliest oral traditions before the ancient Greeks, but written descriptions of myth embodied in rite and ritual in the Mysteries is rare. The importance of ritual as the structure of both civic and religious events is well known. The division of time into periods reflecting sunrise and sunset, birth and death, is part of philosophy, psychology and religion;

this, and its opposite, the timeless moment and the realm beyond time. The societal behavior patterns following the yearly seasonal cycle are ageless and reflective of the seasons of human life, as well as the cycle of all living things. The recurrence of ritual in cultures and religions has recently been documented in John Nash's article in this journal, entitled "The Power and Timelessness of Ritual."² The perennial urge to transcend time is well expressed in the *Atharva Veda*: "who, the One among many, is he towards whom the seasons and the groups of seasons move?"³ This is also the power of the 7th ray, the incoming energy of our age.

Meditating on the Mysteries of the Past

One highpoint in the history of Mystery is ancient Greece, from which the roots of science, philosophy, democracy, drama and comedy in the Western world grew. Two of the most famous mysteries of ancient Greece are the Eleusinian and Dionysian mysteries. The Mysteries of Eleusis, celebrated for over 2,000 years, centered around the story of Demeter and Persephone, the mother and the child, told in myth and ritual.⁴ The Mysteries had two parts: one was public and participated in by many, and the other a private and secret ceremony in which the prepared candidates were initiated. The candidates for initiation walked the fifteen miles from Athens to Eleusis in a nighttime procession, symbolic of searching in the dark, preparing mind and psyche for the sacred ritual to take place at the Temple of Demeter. Because the initiates, the *mystai*, were sworn to secrecy, much is extrapolated and inferred from the hints that are given in the literature of the time, and the archeological and anthropological findings of our time. The power of the Mysteries is well known, even if the substance is only hinted at.

The story of the myth itself is that Demeter was an immortal who dwelt on Mount Olympus as one of the dozen immortal gods. Persephone (Kore to the Romans) her daughter, was picking flowers one day on Sicily, when kidnapped by Hades (Pluto to the Romans) another god of Mount Olympus, who had se-

cretly been promised her in marriage by her father Zeus. The divine mother roamed the earth looking for her daughter, could not find her, and would not be comforted. After time the daughter was located in the underworld but could not be liberated. The mother had warned the child not to eat anything from the nether world or she would have to return there. She ate pomegranate seeds and was doomed to spending some of her time below. Zeus declared that Persephone was required to live down below for one-third of the year and could live with her mother two-thirds of the year (although versions of the time allotment differ).

This relationship suggests, among other things, the heavenly parentage from an immortal and a continued relationship with this divine mother. At the same time, the tasks of both 'netherworlds,' of the earth world, of life, hunger and procreation, and of fear of the death world, occupy most of the time of a mortal. Repeated in myths and religions around the world, the journey from oneness with the divine parent, to earthly existence, deathly existence, and reunion through resurrection, in one form or another, is told as a primary story in all cultures. Demeter is also called mother of the dead, and, therefore, has access to all the worlds and to those who exist in any state in the complete cycle of all three worlds. The mystery, it would seem, is one of birth, existence, death and resurrection, as well as one of the relationship of mother as spirit (Demeter), and daughter as soul (Persephone) on earth, bringing flowers, grains, growth and renewal. Another interpretation is to see the time in the dark world as sleep, with two-thirds

of a day spent in the light of consciousness. The continuity of the teaching through the ages is evident in its content and process, said by many to originate from the same source.

Demeter is known for having given the sacred mysteries and the gift of agriculture. It is easy to see how one could serve as a metaphor for the other. Food is an integral part of this Greek myth and a necessity for mortals from time of birth. Eat of it and you shall return. Crave the food of earthly experience and return

is chosen time and again. Continuing relationship with the divine parent in us all is the promise, a divine parent who seeks the child, and who has power in the upper world, the lower world, and the underworld. One of what Sophocles called the 'thrice-blessed' gifts of Demeter unveiled in these mysteries is to see a glimpse of the whole of existence, and to take back to ordinary consciousness a joyful assurance of what is veiled to physical knowledge. And this is no small gift. Remembrance comes that we ourselves chose a mortal life and that it was

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for strictly redemptive purposes. We chose life here both from the desire to experience matter, to raise it up, and we crave to return here until our world is redeemed. We eat of the food of life, the grains of the field, and the grains of truth.

The Perennial Vision of the Whole

Could the vision seen in the Eleusinian Mysteries have been of the human Godseed being conceived, maturing and being harvested all with supernatural speed in the space

of the initiation process? The mystai were sworn to secrecy on pain of death or exile, so nothing is known save the reference to 'vision' in the initiation process. Only one aspect is agreed upon by all witnesses, "the climax of the Eleusinian Mysteries was not a ritual, or anything which the mystes did or physically experienced, but a *vision*."⁵ Bailey, too, describes the unfolding of vision, "Initiation leads to the mount whence vision can be had, a vision of the eternal Now, wherein the past, present, and future exist as one;...a vision of the Logoi thoughtform on the archetypal plane, a vision that grows from initiation to initiation until it embraces all the solar system."⁶ In Alice Bailey's book, *Initiation, Human and Solar*, the two primary revelations are called the revelation of the Presence and the revelation of the vision. Aristides in his discourse on Eleusis writes of the "ineffable visions,"⁷ the very same term that the near-death experiencers use; indeed, the first and most common description among the fifteen core elements of the NDE, the near-death experience, is 'ineffability,' the inadequacy of language to describe dimensions unavailable to normal sense perception.⁸

Demeter commissioned a king to go all over the earth spreading grains, teaching agriculture and the making of cereals and to sow the whole inhabited earth. Her Roman name is Ceres, root word of cereal. Is the ripening of the human grain food for God? In other words do we reunite in the body of God when we achieve maturation? Are we reunited with God only when the human God-seed ripens into knowing and being its full nature? Is this why the Roman Hippolytus refers to the symbol as "that great and marvelous mystery of perfect revelation... cut wheat"?

That there is more to the human seed than the animal part is and always will be the faith of the majority. Just what is harvested as the unique contribution of humanity to the food of God or the planetary Logos is a theme for meditation. As noted in the *Maitri Upanishad*, "Now, that golden Person within the sun who looks down upon the earth from his golden place is He who dwells within the lotus of the heart and eats food. He who dwells

within the lotus of the heart and eats food is the same as that solar fire dwelling in the sky, called Time, the invisible, which eats all things as its food."⁹ Time is a primary illusion, dissipated gradually through the graded initiations into the Mysteries. "Myth is significant for the light it throws on the structure of time...myth relates events which took place *in principio*, at the beginnings, in a primordial, atemporal moment, a *sacred time*. This mythical time or sacred time is qualitatively different from profane time, from the continuous and irreversible time of our everyday, desecralized existence. In narrating a myth, we reactualize, as it were, the sacred time in which occurred the events of which we are speaking."¹⁰

The Cycle of Wheat

Wheat as metaphor makes such a good symbol for meditation that Roberto Assagioli suggests visualization of it as a technique for spiritual psychosynthesis in his book *Psychosynthesis*, after an exercise visualizing the blossoming of the rose. He calls the wheat visualization exercise, the "Cycle of Wheat," and describes the cycle "from the tiny seed all the way through the many processes which end in a loaf of bread; that is, the tilling and fertilizing of the soil; the sowing of the seed; the action of sun and rain; the seed growing into a plant, maturing, flowering and the forming of the grain; the ripening, the harvesting, the storing and grinding of the grain; finally the making of bread which, eaten as food, is transformed into living organic substance for maintaining the human body."¹² The mystery of what grows from heaven and what grows from earth is an on-going meditation, as is the analogy of the two as macrocosm and microcosm. The initiation ritual into the Greek mysteries of Eleusis showed, it is conjectured, the miraculous maturation of a grain of wheat with supernatural suddenness, which we might consider emblematic of exhilarated growth shown in the initiation process, or the vision of the complete cycle of 'upper world,' lower world and underworld of death and burial in earth, all shown in one fast moving sequence.

One is reminded of the Buddhist monastic rules regarding food. "Monks must eat their

meals after the sun rises and before it crosses its zenith. No solid food is taken in the afternoon.”¹³ Perhaps both of these traditions and myths are analogous to the cycle of existence. Early in the cycle, the earthly environment is taken in as food, keeping in mind the fundamental Hindu teaching that everything is food for the senses. The zenith marks the end of the morning season, so to speak, for a disciple who is reaching fruition of the cycle and whose craving is for the ‘food’ of truth or dharma. Indeed, the original, primordial realm in Tibetan Buddhism was at first called the ‘seed realm’ by some Westerners.¹⁴ Today it is more commonly translated as the densely arrayed or densely packed realm, of the first, central, and primordial Dhyani Buddha family,¹⁵ because seeds imply something that is not, in reality, there. Sogyal calls the wisdom coming from this *Dhyani Buddha*, the “wisdom of all-pervading space.”¹⁶

Virgo

One of the oldest symbols of the astro-mythological system is the sign of Virgo, depicting a woman holding a sheaf of wheat, a sign of Demeter, later turned into the sign of the Virgin. In some portrayals she is shown with a bundle of wheat in one hand and ‘seed wheat’ in the other. (The first-magnitude star in the constellation of Virgo is Spica, meaning ‘seed wheat,’ or ‘ear of wheat or corn.’) The divine-mother and magical child relationship is a meditation on both macrocosm-microcosm and on the polarity inherent in all formfull-formless life, or spirit-matter. Using the astro-mythological circle, “It is in Virgo, after complete individualisation in Leo, that the first step toward the union of spirit and matter is made.”¹⁷ The seed thought suggested in the Bailey books for the Virgo meditation is, as we know, “I am the Mother and the child. I, God, I, matter am.” A poet of another age wrote, “The child is father of the man,” and, we would add, of the woman, the mother, and the father.

The only thing separating the child from the adult is time, time during which we change and

mature. It is the psycho-spiritual change that is crucial to Self-knowledge. When we collapse time between child and divine mother, we get a glimpse of the whole. The seeds of character and destiny are there in the child, which is in us still, hidden now in the depths of being. If we were a magical child then, we are still. We are all magical in the core, the soul, which has its own knowledge and work, goals and methods, quite aside from those of the personality in the world. It is with a similar sense of openness to the future and to possibility, expectation, wonder, awe, becoming, receptiveness, responsiveness, and willingness to explore the new, that we enter into the monthly ritual of deep meditative thought preparing for the future of the mysteries using the full moon approach to God, Hierarchy or Reality.

The cycle of original oneness, dispersement, and return or reunification has the universal quality of the ageless mysteries told in the path of forthgoing and return, and the prodigal son. Thrown into this existence with no memory of what came before and none of what comes after, this ritual presentation of the mysteries opened up consciousness to its potential as immortal soul, seer through time. Which life-span do you accept becomes the crucial aspect of self-knowledge and self-identification. Comparison to the myth of Isis and Osiris is frequent, and often reduced, unfortunately to vegetation myths and desire for a good crop, but more generous minds look deeper. The spreading of the grain, the dismemberment and rememberment of Osiris and Dionysus, and Hiram Abif in Masonry, and the life, death, descent into hell and resurrection of Jesus Christ, all indicate the dispersal of the central truths hidden from human eyes but known to that part of consciousness that transcends the body world. In Greek philosophy, dismembered Dionysus is seen as both creator god and creature. From the perspective of Jungian psychology, when god enters the field of time and form through a human, it is dismembered. Self-recollection is the gathering together of the pieces of the self, the integration of the self through conscious assimilation of the split-off contents.¹⁸

Part II

The Mysteries, Modern Psychology, and Initiation

Psychological Purification: Preparatory to the Mysteries

Seen from a psychological point of view, other mysteries of the Classical period rested on a platform of sacred tragedies. The same themes were presented differently each season and performed in great civic festivals, the Civic Dionysia, in spring and, less publicly, in the greater mysteries celebrated in fall. The themes and stories were, therefore, very familiar to everyone. The candidates to the greater mysteries may have been required to engage in a depth of psychological purification beyond Freud's fondest dreams. The tragedies of Sophocles and Aeschylus, for instance, were re-enacted year and after year for the public as basic patterns of human karma, if you will, or "the Law of Cause and Effect,"¹⁹ offering liberation through catharsis to those who could see themselves in the field of action.

The dramas of Aeschylus contrasted the world of dreadful conflict, portrayed within a family as in the trilogy, the *Oresteia*, to the rule of law and reason "where argument and persuasion may prove superior to hatred and violence."¹⁹ It is a society that idealizes and mirrors Athens, but is mythological "where Athena presides over an archetypal law-court."²⁰ In the *human* world, the world of action in time, the injustice is always the result of wrong action. In the *sacred* dramas, the same is true except that the world outside of time, the world of the immortals, enters into the action in the form of Fate or the Furies or some other way. The combination of unresolved human relationships and intrusions from the spiritual world make up the central arc of the sacred tragedies. The invoked response of the 'heaven' world to human need and its relationship to the 'earth' world is ever the gift of the mysteries.

Right Human Relations

The Tibetan Buddhist for whom Bailey wrote has summarized the Eightfold Noble Path, as "right human relations." The obstacles to right human relationships and the obstacles to truth as *maya*, glamour and illusion, or ignorance, are described in *Glamour: A World Problem*. These are the primary obstacles to initiation into the mysteries on one level or another for all of the initiations. Recognition that the ideal of right human relationships—and its opposite pole of wrong relationships—are both acted out, consciously and unconsciously, as the basic pattern of the human psyche was used by the Greek dramatists to produce catharsis and revelation of how redemption is achieved. Sophocles' King Oedipus was a hero because of the way he responded to his terrible fate. He was cursed by the gods to act out in Thebes, of being an orphan unknowingly killing his father and marrying his mother: events that happened many years before the play begins. Recognition of the slowly unveiled truth is the substance of the drama. "Central to Sophoclean tragedy is the gap between reality and appearance, understanding and illusion....the audience understands the double meanings or the deeper truths behind the superficial sense of the words."²¹

Still, although there may be an order to the world, the pattern is often too elusive for onlookers to grasp, despite the presence of the chorus commenting on the action, pondering its significance, and placing it in a larger religious and ancestral perspective."²² Recognition of "the world of patterns which underlie all activities of the Oversoul and the individual souls" is the work of esoteric psychologists. "These patterns are literally the divine ideas, as they emerge from the subjective group consciousness and take those mental forms that can be appreciated and appropriated." As an individual "advances on the path of evolution and nears the status of an initiate, the conditioning of the form, innate and inherent, will continuously approach nearer and nearer to the requirements of the pattern.... When, at the

third initiation, union of the pattern and the conditioned form is achieved, the Transfiguration of the initiate takes place.”²³

Freud would later recognize this deeply buried unconscious pattern as instinctual in the human psyche, but rejected it as any form of ‘eternal truth.’ Freud called instincts “mythical entities” and made mythic truth the basis of his ‘scientific’ or atheistic psychology avoiding all applications to the religious. Jung sought to integrate mythic and religious elements into a psychology of the soul and of what Huxley and others called God-immanent. The *Tibetan Book of the Dead* acknowledges the same *Oedipal pattern*—extraordinary as this may seem—in the Bardo of Becoming (the section called Closing the Womb Door), the *Sidpa Bardo*, giving this pattern a surprisingly universal quality.²⁴

Purification to the ancient Greeks was neither superficial nor sentimental. A depth of understanding was required then, that we would find hard to equal today. The flawed patterns of patricide, fratricide and eating your own (King Oedipus, Medea, Agammemnon, Orestes, Electra and Iphigenia) were laid bare requiring a courageous heart to see the basic polarities that exist in human nature, part animal, part divine, and all too human. Rollo May wrote of the kingly and the beastly in Oedipus as “all part of this great myth. In this sense psychoanalysis is a reflection of the basic interpersonal patterns which have been present since the dawn of human history.”²⁵ May sums up what is important: “When we read the actual drama of Oedipus, as it came to Freud and comes to us from the pen of Sophocles, we are surprised to see that the myth has nothing to do with conflicts about sexual desire.... The only issue in the drama is whether [Oedipus] will recognize and admit what he has done. The tragic issue is that of seeking the truth about oneself; it is the tragic drama of a person’s passionate relation to truth. *Oedipus’ tragic flaw is his wrath against his own reality.*”²⁶ He reminds us that “The myth is always being reinterpreted, growing, changing, even adding to itself.”²⁷

The roots of the Greek Mysteries were in the depths of psychology, and realization of the

nature of God-immanent. The Greeks had no gospels, sacred books or fixed representation of the gods. The major emphasis of their Mysteries was on the effect of and response by advanced individuals to the energies of the gods. The platform and structure of this group initiation is still a challenge for us today. It is helpful to keep in mind that religion, philosophy, and psychology interrelated then in a way that only the Buddhists seem to preserve today. In universities the three departments are very separate. Despite this, or perhaps because of this, we are far behind the intelligentsia of ancient Greece, especially in the depth and use of our understanding of human patterns. Today we use science mainly to control outer behavior, not to understand it. Perhaps this is why the Tibetan for whom Alice Bailey wrote said that the restored mysteries will make real “the nature of religion, the purpose of science and the goal of education. These are not what you think today.”²⁸

If psychology is to take a truly scientific look at the basic laws of nature in relation to the human, it would have to, it would seem, overcome its walls separating observer from the observed and field from field, many of which are built on ideologies, not ideas. The archetypes are ideas, as Plato wrote, and in the view of some psychologists these form the structure of human consciousness as Jung wrote (e.g., *Archetypes and the Collective Unconscious*).²⁹ The deepest levels of awareness can only be discovered through myth and ritual, Jung and many others in the existential, humanistic, and transpersonal fields have found. He saw myth as the necessary interlink between the human spirit and natural man. Even Aristotle, known more for science than myth, said that “the friend of wisdom is also a friend of myth.”

Creative Work: the Law

In the mythology of the ancient Greeks the Law has two basic ways of working out: from Zeus or god-transcendent, and from within as karma-immanent or sowing and reaping actions, which were based upon “qualities of both character and thought...the two natural causes from which actions spring.”³⁰ This is most memorably illustrated in the *Oresteia*,

that great trilogy of family karma in which tragedy witnessed results in the community earning the gift of law from Zeus. To the ancient Greeks, all great events were partly conditioned by massive movements in a distant past, which are the province of fate, as well as other nonhuman controlling powers, such as the Furies, and also by situational influences affected by human motivations. Any of these could distort events, even within the pattern of fate. The weighing and enunciation of causal factors included the historic, personal, karmic, situational, environmental, psychological, and gender factors involved. It is the “nexus of motives and past history,” plus the voluntary and semi-voluntary acts when “all the potentialities converge in action.”³¹ Zeus decided that “there shall be...a ritual devised by Apollo, one of the new gods, which will sacramentally abolish the taint of blood.”³² Athena “sets up a new legal court of human jurors to investigate the motives of the crimes and the degree of guilt involved. The end of this is to supersede the function of the Furies, who are the representatives of the old gods.”³³

The great human tragedy affected the world itself, heralding a new world order with accompanying ritual, in which humankind assumed some of the non-human roles of the previous time. They were beginning to assume super-human roles, reflecting the archetypal court itself. Zeus himself decreed, “a change in the order of the world”³⁴ at the conclusion of this drama, which was the essence of psychological and social purification or catharsis through witnessing the sacred tragedies. Zeus ended the reign of blood vengeance of the Furies and began a new order of the world. Humanity itself assumed the role of administrator of law and juror of appraisal. “The issue is the change in purification procedure, which implies the new construction of guilt” leading to Athena’s institution of the human jury.³⁵ At the end of the “complete action” of the trilogy we have assurances that a resolution has occurred between Zeus, or God-transcendent, and the human world!

Meditation on the laws of the soul and the ultimate law of God, as well as the role of just systems in building a culture of peace are all

appropriate to planetary meditation and preparation for the restoration of the Mysteries. The meditation in Libra, for instance, is on the “balancing and careful weighing of values, and of achieving right equilibrium between pairs of opposites” through the right use of the analytical mind. “It holds the balances between so-called right and wrong, positive and negative.” The balanced scales are the symbol of both the sign of Libra and the human justice system. One of the very names by which the students of the School of Planet Earth are known as is adjudicators, “adjudicators between the polar opposites.”³⁶ Adjudication means to hear and settle a case by judicial procedure. The Lords of Karma are the ultimate adjudicators, but the procedure humans devise in order to imitate the gods or God is evidently part of our work and even sacred duty. Could the means we choose to determine justice as fair adjudicators speed up or slow down the process of Earth becoming a sacred planet? What far-reaching effects could the corruption of the justice system have? There are many interesting questions that can be raised

The Mysteries, Science, and the Third Initiation

We are reminded that “not all will seek the church or Masonry for the revitalizing of their spiritual life. The true Mysteries will also reveal themselves through science.”³⁷ As esotericists, we know that the third initiation is linked with the fifth ray of science. The effects of this fifth ray energy in relation to humanity and to the individual initiate may be summarized in many ways, one of which is in the area of thought. “The fifth ray energy produces three major areas of thought, or three prime conditions wherein the thought-forming energy expresses itself: a.) science, education, medicine, b.) philosophy, ideas, ideals, c.) psychology, in the process of modern development.”³⁸ Psychology without the tempering influence of philosophy and spirituality tends to stop halfway, a problem the transpersonal psychology movement hoped to lighten. Bailey used the secular labors of Hercules to illustrate mythic psychology in a spiritual way. And most importantly, used zodiacal myths and symbols as key themes

leading from interpersonal relations to transpersonal relations. The effects of the different ray energies on each initiation serve to purify from the illusion of maya, glamour and mental illusions, as well as to reveal the powers of the soul and its expression as a ray energy.

The third initiation is an initiation of transfiguration, using the fifth ray of science and reason, resulting in a transfigured mind no longer “satisfied with personality methods” which

“make the lower mind the instrument of power.”³⁹ The transfigured mind is “responsive primarily to ideas, intuitions and impulses coming from the soul, and begins its true task as an interpreter of divine truth and a transmitter of ashramic intention.”⁴⁰

The disciples’ keynote is “right direction as the result of right reaction to hierarchical intention and the injunctions of his own soul...He then works as a scientist.”⁴¹ Revelation through the mysteries can occur only when “the mind and the will-to-good are closely fused and blended

and...conditioning human behavior.”⁴²

The Tibetan forecasts many benefits from the restoration of the Mys-

teries: “There are planetary energies and forces which men as yet cannot and do not control; they know nothing of them and yet upon them the life of the planet is dependent.”⁴³

Some of these are human powers and from them the sciences will benefit enormously.⁴⁴

“The ground is being prepared at this time for this great restoration,” and “it will take a new vision and a new approach to life experience”

itself;⁴⁵ it will take changes in awareness and in training to make the needed alterations and revitalization. The restoration is dependent upon the “fitness of humanity to provide the right setting”⁴⁶ plus understanding the nature and consciousness of the Christ,⁴⁷ as God-Hero of our time—as Hercules was God-Hero to the ancient Greeks. As the human family learns its relationship to both the kingdom below, the natural kingdom, and the kingdom above, the

spiritual kingdom, it will achieve the perspective of mediator necessary to assume its conscious role. “Humanity as a whole has to learn its relationship,”⁴⁸ in both directions, to earth and to Hierarchy. “This sense of proportion can only be learned by the mind principle and those beginning to be mentally polarized.”⁴⁹ And humanity does indeed look like it is beginning to awaken as a whole to its responsibility to the environment and the life forms of nature.

The re-establishing of the Mysteries is itself necessitated by the need for group initiation in the future; hence the new hierarchal experiment in externalizing the ashrams.⁵⁰ In the time of the Eleusinian Mysteries, initiation

was individual; group initiation was forbidden by law.⁵¹ The need of an awakening world public, whether scientist or mystic, for a time to meditate together on the common problems humanity faces is great. The analytical mind is clearly not enough; it tends to create as many problems as it solves. The difference between what Martin Heidegger called the calculating mind and the meditative mind⁵² makes *all* the difference, whether it is called post-formal op-

The mind responsive primarily to ideas “begins its true task as an interpreter of divine truth and a transmitter of ashramic intention,” developed through the use of the ajna center. For those who have overcome the obstacles of the initiations of the threshold, as they are called, the opportunity to serve increases, especially at the time of group meditations and the full moon approach. At this point a new pathway may emerge in which extra-planetary energies may affect the full moon meditator... and be “directed outward into its destined field of service.”

erations or the direct perception of intuition. The thirst is great for an intelligent, holistic, compassionate approach to living life, both individually and as groups within the human family. From the esoteric perspective, the spiritual teaching is entrusted to us. What we are able to do to make this teaching apparent in the world may be in direct relation to our entrance into the mysteries themselves. This, our new, world meditation ritual, is both the means for entering into the Mysteries *within us*, through meditation, and the means by which the world may participate in the ritual together in service of the whole. The twelve monthly meditations will constitute a revelation of divinity and divine characteristics in humanity.

Revelation through the Centers

The Mysteries are not revealed primarily through vision or through the processes of initiation, but through the etheric body and its responsiveness to energies via its system of *nadiis* and centers.⁵³ They are revealed by “the action of certain processes within the etheric body,” through which we can glimpse what is hidden.⁵⁴ “They put him in possession of a mechanism for revelation and make him aware of certain magnetic and radiatory powers or energies within himself which constitute channels of activity and modes by which he may acquire what initiates use. This is an area for which the time is not yet ripe for widespread exploration, yet the knowledge necessary for individual experimentation is available.⁵⁵ The knowledge puts him in possession of a mechanism of revelation and make him aware of certain radiatory and magnetic powers or energies within himself which constitute channels of activity and modes whereby he may acquire that which it is the privilege of the initiate to own and to use.”⁵⁶ Such qualities are often referred to as the searchlight of the mind and the magnetic quality of the heart. The name of our School itself is, of course, “The School of Magnetic Response.”⁵⁷ The centers, being a universal structure, find power in recognition of Shamballa as the will center, Hierarchy as the heart center, and humanity itself as a head center seeking relationship and knowledge of its role in the principal planetary triangle.

The mind responsive primarily to ideas “begins its true task as an interpreter of divine truth and a transmitter of ashramic intention,”⁵⁸ developed through the use of the ajna center. For those who have overcome the obstacles of the initiations of the threshold, as they are called, the opportunity to serve increases, especially at the time of group meditations and the full moon approach. At this point a new pathway may emerge in which extra-planetary energies may affect the full moon meditator (from SK to crown and *ajna* centers), and be “directed outward into its destined field of service,” despite ordinarily lacking conscious recognition of its presence.⁵⁹ The sacred planets all transmit energy throughout the system; they *are* the Ray Lords, and embody the energy of the rays in its highest, most creative form, lacking the impurities evident in the rays as personality types.

Helena Blavatsky correlated the seven sacred planets with the seven Heavenly Men, the seven Spirits before the Throne, the seven Spirits of the Planets, the Biblical Archangels, the seven creative Powers, the *Rishis*, and the collective *Dhyan Chohans*. “They are the veiled synthesis.”⁶⁰ The names of the rays found in *Esoteric Psychology*, Vol. II, give us a key to their varied purposes, goals, and objectives.⁶¹ These goals and rhythms will become more evident to meditators as the human and spiritual worlds grow closer. Keeping in mind the Tibetan's three directive words of integration, direction, and science, the disciple handles his/her life, environment and circumstances, directing the energy available at the full moon from ashram to field of service,⁶² all of which begin with the perception of universality.

Experiment, Experience and Expression

From the perspective of the soul or Self, life is seen as “experiment, experience and expression,” from entrance into the human kingdom to exit; the same three keynotes apply to the aspirant and to the initiate.⁶³ “Every initiation is approached by the disciple or initiate in a spirit of divine experimentation, but with a scientific aspect, because an initiation is

a culminating moment of achievement, and success is a graded series of experiments with energy....The results of the experiment of initiation and of experience with the then endowed energies emerge as the ability of the initiate to express divinity more fully”⁶⁴ and to reveal the ray quality, mode of approach, and distinctive natures of their particular ray expression. All have the same goal, all experiment, all go through the same experience and express equally the divine nature. Knowledge and subsequent recognition of the ray qualities and energies, of ashramic affiliation and fields of service, and of the variety inherent in the full spectrum of the seven ray expression, is made evident by the unique contribution of the Tibetan and Alice Bailey. This pathway leading from the depths of being to the field of human action and work is made clear through knowledge of the theory of the seven rays, proven only through experience and expression.

Historic expansions of human consciousness, whether vertical or horizontal have always resulted in expression through the arts, from Greek architecture and sculpture to the art of the Renaissance. The expression of an expanded and liberating vision through the arts is, indeed, proof of deepening life. The “two legendary initiates” most often portrayed in art associated with the ancient Greek Mysteries, “Dionysos and Herakles” were heroes considered worthy to be worshipped as gods in art and tribute.⁶⁵ The Tibetan’s predictions for the arts of the future resulting from the restoration of the Mysteries are dazzling. “The Mysteries will restore colour and music as they essentially are to the world and do it in such a manner that the creative art of today will be to this new creative art what a child’s building blocks is to a great cathedral such as Durham or Milan.”⁶⁶ The five initiations in the life of the Christ remain perennial in the life of the aspirant: “such are the five great dramatic events of the mysteries,”⁶⁷ which are the subject of so much beauty in art and music for 2000 years.

Effects of the Mysteries on Non-human Kingdoms

“The Hierarchy has its own life and its own goals and objectives, its own evolutionary rhythm, and its own spiritual expansions,”⁶⁸ and these are not the same as the human. Part of the energy emanating from the Will center, Shamballa, is not intended for strictly human use, but for the “vitalizing into renewed livingness of the seven major Ashrams, thus enabling the entire Ashram of the Christ to lift itself on to a higher spiritual level and closer to the door which leads to Life.”⁶⁹ The restoration of the Mysteries involves the entire system from superhuman to sub-human kingdoms, and the deep Hierarchical mysteries “are not in any way related to the Mysteries which will concern humanity.”⁷⁰

The effects of the mysteries on the Hierarchy are described as: “The steady pulsation of the evolutionary rhythm which permeates every atom, form, group, and centre upon our planet, producing effects” from the lowest to the highest forms of existence.⁷¹ The kingdoms above and the kingdoms below have their own modes, methods and ways of achievement. Each has its own peculiar destiny and unique goals. Hierarchy must move forward in such a manner that the physical planes are encompassed, as well as the higher, “the five worlds of superhuman evolution.”⁷² This is required under the Law of Synthesis.

The activity must cover the three worlds of human evolution and the three of the Spiritual Triad, of atma/will, buddhi/intuition, and manas, overlapping on the mental plane. The reappearance and restoration on the physical plane and subsequent life of service are an expression of the inherent spiritual impulse impelling a united hierarchical expansion in both directions, toward Life and toward the physical plane, as one inclusive activity. The merging of the fourth and fifth kingdoms, and establishment of that brotherhood which will become the germ or seed of the coming manifest-

tation of the hierarchy, is the Heart of the God (directly related to the heart of the sun) in physical expression. “The entire field of the world—meaning in that phrase all the kingdoms of nature in united inner and outer relationship—will be the medium of recognized spiritual experience.”⁷³

Conclusion

Each month the opportunity to link back to myths around the world, to apply our existing teaching to the obstacles humanity faces today, and to link forward to the possibilities of the future Mystery schools, awaits us. The mysteries of the past, expressed in myth and ritual, provide a platform upon which the restored mysteries can be based. The Greek myth of Demeter revealed primordial divine parentage, made living through initiation into the mysteries. Vision of the whole cycle of time and relationship to the whole of life links back and presses forward to the mysteries in our meditation in Virgo. The psychological purification required in preparation for the Greek mysteries delved into the depths of human relationships, revealing the karma of filial patterns.

Right human relations summarizes for us the purification needed in preparation for the restoration of the mysteries in the future. Science and the fifth ray also help in clearing away the obstructions of illusions and distortions resulting from ignorance. Catharsis resulted, for the Greeks, in the creation of the jury system of law. Interpreting divine truth and ashramic intention is our goal today, but will take a new vision and new approach to the life experience. Vision, presence, revelation and creative work in destined fields of service are some of the gifts of the mysteries of initiation. The mysteries affect non-human kingdoms as well, revealing the synthesis of all life.

¹ Bailey, Alice, A. *The Rays and the Initiations*, NY: Lucis Publishing Co, p. 331.

² Nash, John. “The Power and Timelessness of Ritual.” *Esoteric Quarterly*, Fall 2007.

³ *Atharva Veda*, cited in Nash, “The Power and Timelessness of Ritual.”

⁴ Mylonas, George. *Eleusis and the Eleusinian Mysteries* Princeton, NJ: Princeton, 1969.

⁵ Otto, Walter F. “The Meaning of the Eleusinian Mysteries,” in *The Mysteries*, ed Joseph Campbell. Princeton, NJ: Princeton Univ. Press, 1971, p. 23.

⁶ Bailey, Alice A. *Initiation, Human and Solar* NY: Lucis, 1951, p. 13-14.

⁷ Aristedies in *Otto*, p. 21.

⁸ Moody, Raymond. *Life After Life* NY: Bantam, 1975, pp. 25-26.

⁹ *Maitri Upanishad*, cited in Joseph Campbell, *The Mythic Image*.

¹⁰ Eliade, Mircea.. Cited in *Man in Time*, ed Joseph Campbell Princeton, NJ: Princeton Univ. Press, 1957, p. 173.

¹¹ Assagioli, Roberto. *Psychosynthesis* NY: Viking, 1965, p. 216.

¹² Dalai Lama & Fabien Ouaki. *Imagine All the People* Somerville, MA: Wisdom, 1999, p. 8.

¹³ Evans-Wentz, W. Y. *The Tibetan Book of the Dead* London: Oxford, 1960, p. 105.

¹⁴ Fremantle, Francesca & Chogyam Trungpa. *The Tibetan Book of the Dead* Boston: Shambhala, 1987, p. 42.

¹⁵ Sogyal Rinpoche. *The Tibetan Book of Living and Dying* NY: Harper Collins, 1992, p. 278.

¹⁶ Bailey, Alice A. *The Labours of Hercules* NY: Lucis, 1992, p. 121.

¹⁷ Jung, Carl G. *Psychology and Religion: East and West*, 2nd ed. Princeton, NJ: Princeton University, 1980, p. 264.

¹⁸ Bailey, Alice, A. *The Reappearance of the Christ* NY: Lucis, 1976, p. 118.

¹⁹ Rutherford, Richard. Introduction to *Herakles*. NY: Penguin, 2002, p. xv.

²⁰ *Ibid.*

²¹ *Ibid.*, p. xvi.

²² *Ibid.*, p. ix.

²³ Bailey, Alice, A. *Esoteric Psychology*, Vol II NY: Lucis, 1970, pp 55-56.

²⁴ Thurman, Robert. *The Tibetan Book of the Dead*. NY: Bantam, 1994, p 184.

²⁵ May, Rollo. *The Cry for Myth*. NY: Bantam Doubleday Dell, 1991, p. 75.

²⁶ *Ibid.*, p. 78.

- 27 *Ibid.*, p. 75.
- 28 Bailey, *Rays*, p. 332.
- 29 Jung, Carl G. *The Archetypes and the Collective Unconscious*. Princeton, NJ: Princeton University, 1980.
- 30 Aristotle. *Poetics* NY: Dover, 1997, p. 11.
- 31 Grene, David. Introduction to *The Oresteia by Aeschylus* Chicago: Univ. of Chicago Press, 1989, p. 5.
- 32 *Ibid.*
- 33 *Ibid.*
- 34 *Ibid.*
- 35 *Ibid.*, p. 7.
- 36 Bailey, Alice, A. *Esoteric Astrology* NY: Lucis, 1979, p. 693.
- 37 Bailey, *Reappearance*, p. 122.
- 38 Bailey, *Rays*, p. 601.
- 39 Rollo, *The Cry for Myth*, p. 78.
- 40 Bailey, *Astrology*, p. 205.
- 41 Bailey, *Rays* pp. 690-692.
- 42 *Ibid.*, p. 331.
- 43 Bailey, *Reappearance*, p. 123.
- 44 *Ibid.*
- 45 Bailey, *Rays*, p. 332.
- 46 *Ibid.*, p. 333.
- 47 *Ibid.*
- 48 *Ibid.*
- 49 *Ibid.*, p. 334.
- 50 Bailey, *Rays*, p. 111.
- 51 Mylonas, George. *Eleusis* Princeton, NJ: Princeton Univ. Press, 1969, p. 237.
- 52 Heidegger, Martin. *Discourses* NY: Harper & Row, 1966.
- 53 Bailey, *Rays*, p. 337.
- 54 *Ibid.*
- 55 *Ibid.*, p. 336.
- 56 *Ibid.*, p. 337.
- 57 Bailey, *Astrology*, p. 693.
- 58 Bailey, *Rays*, p. 688.
- 59 *Ibid.*, p. 690.
- 60 Blavatsky, H. P. *The Secret Doctrine* Wheaton, IL: Theosophical Publishing House, 1968.
- 61 Bailey, Alice A. *Esoteric Psychology*, Vol II NY: Lucis, 1970, p. 62-89.
- 62 Bailey, *Rays*, p. 691.
- 63 *Ibid.*, p. 337.
- 64 *Ibid.*
- 65 Mylonas. *Eleusis*, p. 213.
- 66 Bailey, *Rays*, p. 332.
- 67 Bailey, Alice A. *From Bethlehem to Calvary* NY: Lucis, 196, p. 23.
- 68 Bailey, *Rays*, p. 335.
- 69 *Ibid.*
- 70 *Ibid.*
- 71 *Ibid.*, p. 336.
- 72 *Ibid.*, p. 335.
- 73 *Ibid.*, p. 334.

