

The Sixth Initiation

Al Christensen

I appreciated Master Djwal Khul's explanation that it was difficult for him to present these higher initiations given that he was between the fifth and sixth initiations, and trying to reach those who had probably only taken the first or second initiation. However, he noted that early discussions of the subject are useful to get us thinking about what lies ahead and to prepare us for initiations far in advance of crisis moments to come.

When I reflect on my past experiences, I see that early renunciations are forced; then later, when more independence is gained, renunciations can be made with more intention. I am at last making more intentional renunciations, and they are more difficult than those I was forced to make. I have often noticed that the choices and conditions forced on humankind are not always understood. People wonder what God is up to. Common explanations are that God is punishing us or teaching us hard lessons or is uninterested in our small crises. The wiser among us see these situations as needed hard lessons, necessary to teach the masses.

In a practical sense it is more efficient to deal with situations as best one can, and then analyze why they happened. The masses are not aware of the energies and forces behind events on Earth, let alone the forces playing upon our planet, and so do not see how certain events came to be through cause and effect. However, some people are now getting

a better idea what is behind war. I am at a point where I am seeing the causes behind events, and I feel I have the responsibility to anticipate how my actions affect others. The presentation of distant initiations is an encouragement to perceive what lies ahead and start living the life needed to culminate in initiation. Working toward initiation can also

improve our ability to deal with crises along the way, as well as increase our sensitivity to new revelations.

It makes sense that when taking an initiation one must be a free agent, able to freely aspire, choose, and change. The sixth initiation, as described by the Tibetan, is definitely to be aspired to. One's decision is completely free from all earthly experiences, and there is a complete break with the past and freedom from karma. One is completely liberated, with no desire to go back or be attached. Ahead lie only choices of which service to render on

the forward Path. I understand the need to start preparing, begin renouncing, and open myself to higher revelation. I think of renunciations as repelling me, just as aspiration draws me forward. My experience is that the moment an idea is in the mind one can start to develop it. When an impediment is recognized, renunciation can be implemented. Looking ahead and starting to work toward an initiation that is still far down the Path can always result in some gain. Any "ascension" strengthens my service.

Correct choices become more spiritually motivated as one proceeds along the initiation Path. The higher one ascends, the more instinctual lower decisions become; uncertainty is left behind; decisions are more certain, and training in renouncing with intentional purpose makes moving on easier.

The cycle of right choices, decisions, renouncing, ascending and receiving revelation is most clearly represented to me as an ascending spiral. The initiation is the end of a cycle, or can be graphically represented as a loop of the spiral. As one rises up the ascending spiral, the lower loops are left further behind, still in remembered experience, but one's "being" is no longer identified with the lower cycle.

Correct choices become more spiritually motivated as one proceeds along the Path of Initiation. The higher one ascends, the more instinctual lower decisions become; uncertainty is left behind; decisions are more certain, and training in renouncing with intentional purpose makes it easier to move on. Forsaking the past becomes more definite until it is completely renounced and has lost all possible appeal.

The past is carried with the climber in the five lower initiations. The experiences are there, but descend below the threshold of consciousness. The disciple is more a creator and less acted upon by Hierarchy. These are all conditions that are aspired to at the lower levels. The sixth initiation is a higher correspondence of the second initiation and is the

true ascension brought on by decision. Visually, for me, the spiraling ends and straightens into a path. At the sixth, one can go ahead into Shamballa or turn back as Christ did. From the sixth to the seventh initiations one understands life on Earth and the necessary quality of Love-Wisdom animating our planet and solar system and beyond. The free choice of ray service is the next big decision.

After the sixth initiation and before choosing one of the seven Paths of Higher Evolution, the initiate participates in a conclave to decide what adjustments to make in the Plan, adjustments that do not affect humanity's free will. I would think that these Elder Brothers are in the right position to know what humanity needs. They have dealt with all impediments of human life and mastered the techniques to hasten redemption. As a group they decide what stimulation from Shamballa humanity needs. This conclave happens every 50 years; the last one was in 2001. At first 50 years seems like a long time, but then I imagine that these impacts take an extended period to work out through humanity. As a result of studying these energy impacts, I am more alert to any evidence of how they work out on Earth.

Book Review

Dion Fortune & the Inner Light, by Gareth Knight. Loughborough, Leicestershire, U.K.: Thoth Publications, 2000. Paperback, 344 pages. US\$29.95.

Dion Fortune was one of the most enigmatic figures of 20th-century western esotericism. Many of us studied *The Mystical Qabalah* (1935) or were fascinated by the vivid imagery of her occult novels. But who or what she was, remained largely a mystery until Gareth Knight published the biography, which is the subject of this review.

Fortune's real name was Violet Mary Firth, and she was born in 1890 in Llandudno, Wales, the daughter of upper middle class parents who embraced Christian Science. Violet was an imaginative, headstrong child, given to daydreaming of far-away, magical places. When she was 20 her parents enrolled her in a women's residential college that specialized in horticulture. In addition to caring for the college's poultry, she began writing plays for the students to perform. Firth left the college after an emotionally devastating encounter with the domineering warden. In an attempt to understand her trauma she briefly studied psychotherapy, but the outbreak of World War I brought those studies to an end. She was drafted into agricultural work before securing a more congenial government job in London. There she discovered the library of the Theosophical Society and the works of Annie Besant.

Firth's intuitive gifts were evident from a young age, but came to full bloom when she was 26. Her first esoteric teacher was Dr. Theodore Moriarty who became "Dr. Taverner" in one of her most successful novels. In 1919 she was initiated into the Alpha et Omega Lodge of the Hermetic Order of the Golden Dawn. The lodge was headed by Moina Mathers, widow of MacGregor Mathers, autocratic co-founder of the original

Golden Dawn. Firth's initiatory name was *Deo non fortuna* ("[Trust in] God, not luck"), which evolved into the pseudonym, "Dion Fortune," she used for the rest of her life. Her relationship with Moina Mathers deteriorated, and the latter allegedly mounted a violent occult attack on Firth/Fortune, leaving her with physical scars. Nevertheless, the training in the rituals of the Golden Dawn laid the groundwork for Fortune's Hermetic work in her own organization, the Fraternity of the Inner Light.

The Fraternity provided Dion Fortune's principal base of operation from 1927 until her death in 1946. The greater part of its activities was ceremonial in nature, with a pre-Christian focus. Fortune developed the Rite of Pan and the Rite of Isis, both of which are described in her novels. The Fraternity offered in-house training with graded initiatory levels resembling those of the Golden Dawn. Although others rose through the grades, Fortune retained the leadership role, serving as magus in the most important rituals of the Greater Mysteries. Correspondence courses offered training in the Lesser Mysteries. The Fraternity also had an esoteric Christian agenda, which was derived from the work of the Christian Mystic Lodge of the Theosophical Society. Eventually the Christian practices, which included regular Sunday services, were moved to a separate organization, the Guild of the Master Jesus, later renamed the Church of the Graal. Fortune always viewed Jesus Christ as the master of masters, but esoteric Christianity was not her main interest.

In addition to her ritual work Fortune was a gifted medium, though she spurned popular spiritualism. Viewing herself as a "cosmic medium," she focused on channeling teachers from the inner planes. The teachers sometimes identified themselves as masters: for example the "Master of Medicine." More frequently they gave their names, and we find "Socrates," "Lord Thomas Erskine," and "David Car-

stairs.” At least the first two were well-known historical figures, but Dion Fortune warned that one could never be totally sure who the contacts were. Her biographer comments:

These are the principal agencies behind Dion Fortune’s mediumship. Whether their identities be taken at face value, or regarded as convenient stage names for archetypal models, or complexes from the medium’s subconscious, can only be speculative theories. [p. 88]

Israel Regardie, who also came from the Golden Dawn tradition and who wrote influential books on ritual, became scornful of the whole notion of channeling the masters. In later life he treated all occult work as being confined to the individual’s own psyche.

No matter where the teachings came from, Dion Fortune used them as the basis for *The Cosmic Doctrine*, *The Esoteric Orders and Their Work*, *The Training and Work of an Initiate*, and other books. She also wrote numerous articles, which appeared in her organization’s journal, *Inner Light Magazine*.

Initially Fortune’s mediumistic work was conducted in conventional trance. Two or more collaborators recorded the communications while she lay on a couch. But over time, she gradually acquired powers of telepathy that enabled her to receive information in waking consciousness. That was how *The Mystical Qabalah* came to be written:

I would be sitting in my accustomed chair, conscious of the sounds of the house, the touch of the clothes on my limbs, and all that makes up the total impressions that keep us in touch with the external world... Then I would commence my mental rehearsal of the sacred names, and would suddenly find that I was aware of mental pictures only, to the entire exclusion of physical sense impressions. Nevertheless I retained full co-ordination of consciousness, for I knew that I was conscious of the pictures and that the physical impressions would return unless I maintained my concentration on the images ... and did not allow [my consciousness] to wander. [p. 213]

Dion Fortune’s life can be compared and contrasted with that of Alice Bailey. They were born within 70 miles of each other. Bailey was 10 years Fortune’s senior but outlived her by three years. Both had early contacts with the Theosophical Society, and both went on to form their own training organizations. Both wrote books based on information from higher sources. Both married men who collaborated in their esoteric work. Dion Fortune married physician Dr. Penry Evans, who worked for a time with the Master of Medicine, though the marriage eventually ended in divorce. Bailey married Foster Bailey who was her dedicated co-worker for more than 30 years and continued the work of the Lucis Trust after her death.

Their ray influences evidently were not the same. Bailey emphasized teaching and discipleship, while Fortune emphasized teaching and ceremonial ritual. The Golden Dawn tradition included some unsavory characters, and some of its work strayed off the right-hand path. Dion Fortune was never accused of occult misconduct, and in personal and professional life she conducted herself with propriety. Nevertheless, critics might feel that Fortune was tainted by her associations. No doubt students of Alice Bailey would also see a distinction between Bailey’s work as amanuensis for the Tibetan and Fortune’s mediumistic work with the inner-plane teachers. The content of *The Cosmic Doctrine* is not incompatible with Bailey’s teachings, but the latter are much more extensive and on a higher spiritual level.

Be that as it may, Dion Fortune played a significant role in modern esotericism, and we are indebted to Gareth Knight for this intriguing biography. Knight was inducted into the Fraternity in 1953, seven years after Fortune’s death. Despite the fact that they never met, he is often regarded as her protégé. His *Guide to Practical Qabalistic Symbolism* (1965) formed a continuation of *The Mystical Qabalah*. In 1998 he returned to the Fraternity, after many years, to edit and republish several of her other books and to conduct research in its archives. The biography is an important product of that research.

Dion Fortune & the Inner Light is enthusiastically recommended to anyone interested in the western esoteric tradition and in the colorful individuals who contributed to it over the last 100 years.

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Creating a World Without Poverty: Social Business and the Future of Capitalism, by Muhammad Yunus. Public Affairs paperback (second edition), 2007. 261 pages.

Most people know of Muhammad Yunus as the founder of Grameen Bank in Bangladesh, the originator of the concept of microcredit as a means of fighting poverty, and as the winner of the 2006 Nobel Peace Prize (along with Grameen Bank) for this successful and innovative solution to one of the world's most devastating problems. What this book reveals is that Grameen Bank is only the tip of the iceberg; Yunus shows how the same principles can eliminate all poverty worldwide if people have the will to implement his proven techniques. The practicality and common sense behind his arguments make one want to slap the forehead and exclaim, "Why didn't I think of that?!"

Capitalism has often been blamed for creating and promoting the poverty that plagues half the world's population. Yunus gives a colorful account of his early struggles against "the system" when he was trying, in the 1970s to establish a bank-sponsored credit union for the poor so that they could begin to lift themselves out of poverty. But no bank would participate, as they did not consider the poor a good credit risk. Thus Grameen (meaning "Village") Bank was born in 1983 and became the world's first "social business." Yunus defines the term *social business* as a regular business in every respect, except that the owners and investors do not receive dividends. Those go back into the business; that way prices can be kept low enough to be within reach of the very poor. Social business is opposed to "profit-maximized business," the only currently accepted model in the view of the business world.

Since the beginnings of Grameen Bank, Yunus and his partners have been developing social businesses under the umbrella of "The Grameen Family of Companies." By now this includes more than 25 different businesses, all owned by the poor of Bangladesh; they include Grameen Telecom, Grameen Knitwear, Grameen Healthcare, Grameen Star Education, and so on. By means of these and other businesses, many thousands of poor people, most of whom are women (Grameen's activities are targeted at the most disenfranchised segment of the population) have raised themselves and their families above the poverty line. Credit risk? More than 99% of the microloans are repaid on time.

Part of the book is devoted to the interesting story of how the concept of social business "went international." In 2005, the CEO of the French corporation Groupe Danone, which owns Dannon Yogurt, expressed an interest in co-founding a social business with Yunus. The result was the establishment of Grameen Danone in 2007, which supplies vitamin-fortified yogurt to the malnourished poor all over Bangladesh for pennies a cup. This business, like all social businesses, is designed to make a profit and to be financially independent of the parent corporation. The company's concern with reducing waste and improving the product has led to the invention of "edible cups," along the lines of ice cream cones.

Yunus postulates that capitalism today is a "half-developed structure." This is because the businessperson is, in the current model, a one-dimensional being, dedicated to one mission only—to maximize profit. All fulfillment, growth, and the solution of the world's problems will naturally result from maximized profit.

But this is obviously not the case, as the richest entrepreneurs of the past and present have demonstrated by turning away from the game of profit and establishing foundations in order to make their greatest contributions. Certainly foundations help in dealing with poverty issues, but the size and depth of the problem dwarfs the amount of money available—money that needs to be renewed through investment and donations.

Governments are also—in some cases—a source of help. But some governments are helpless, some are unsympathetic, and all governments are prone to red tape, delays, wastage and favoritism.

Non-profit organizations (including non-governmental organizations) attempt to fill the gap, and they provide many vital services. However, they are inadequate in times of disaster or crisis, or in dealing with the intractable problems of extreme poverty and starvation.

Yunus argues eloquently that only through the skills that humanity has developed over millennia—those of successful business building—can world poverty be eliminated. What makes this approach so promising is that business is something that can be counted on to grow, and therefore there will always be money available for everyone who has his or her own small business. The only reason there is any poverty anywhere on Earth is because

the poor do not yet own their own businesses. However, as he has proven over the last quarter-century, the poor make excellent entrepreneurs; and, once given the tools, they are capable of raising themselves above the poverty line and toward the middle class. It is only a matter of time, he says, before poverty will be consigned to museums. The final chapter in the book, “Putting Poverty in Museums,” deals with the vision in considerable detail.

The book ends with a valuable Epilogue in the form of Yunus’ Nobel Prize address on December 10, 2006, and an update from summer 2008. The Nobel Prize address, entitled “Poverty is a Threat to Peace,” presents a cogent summary of the whole subject and explains why there is no time to waste. It makes an excellent introduction to the book.

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News from the School

Full-Moon Festivals

Festival of Easter 2009: Becoming Radiant Points of Crisis

At the Aries full moon, we begin the period of the three linked festivals – a time of great potential for change and growth. The first festival – the Festival of Easter – symbolizes for us a time of renewal and rebirth, a time of hope and regeneration.

This year our united meditative focus is particularly important. We know that humanity, as well as the individual, grows through its response to testing, to crises. At this point in time, given the global financial crisis, we are certainly immersed in one of those testing times. Our role, we are told, is to be “radiating points of crisis to produce the needed tension.”¹ This may sound a bit odd. Isn’t there enough crisis in the world already without our contributing to it?

To understand what it is that we are being called to do, we can draw on the concept of *cognitive dissonance* from social psychology. Dissonance results from the perceived inconsistency between one set of beliefs or actions and another. As humans, we have a natural tendency to reduce such dissonance, whether by changing so that there is no longer any conflict or by discrediting the source of the dissonance. The Tibetan describes this process for us when he says, “To this...group [of reactionaries] is committed the work of crystallization that will result in the complete destruction of the old form; to them is given the task of defining the old truths so that the mind of the race will be clarified, that non-essentials and essentials will be recognized for what they are, and fundamental ideas so contrasted with the formulation of dogmas that that which is basic

will be seen and the secondary and unimportant beliefs therefore rejected, for only the basic and causative will be of value in the coming age.”²

Fundamental to the process of managing dissonance is an awareness of the inconsistency – and that is where we come in. In the passage quoted above, the reactionaries serve an important purpose but without necessarily knowing that that is their function. Our job is to act consciously to heighten public awareness of the contrast between the status quo that has created the current global crisis and spiritual alternatives. In other words, we need to ask the questions that educate others on the fallacies of the status quo and the benefits of the alternatives. In this process, we need to be extremely careful that we “walk the talk,” rather than discrediting what we wish to promote.

What Needs to Shift

As “radiating points of crisis,” we need to identify the key aspects of the status quo that need to change so that we can hold a clear focus and intent until the issues of this current crisis are brought into bold relief. Only when the options become crystal clear will others be able to see the contrast sharply enough to make the needed choices. So what are the paradigm shifts that need to occur?

The Shift from Greed and Entitlement

There are a number of ways that we could view the issues involved. One is to focus on the matter of greed and the climate of entitlement that has developed, which equates happiness with material consumption. Urged on by “you deserve it” advertising, many have come to feel that, if they want something, they *should* have it regardless of context or consequences... or even whether they actually need it. On the political and economic fronts, we see

this dynamic playing out with U.S. financial institutions and other large corporations who have been given financial bailouts in order to help their clients but who instead have squandered the money on additional bonuses and perks for their executives – and now resist any accountability. The extreme greed we have been witnessing, with predatory pricing and executive salaries in the millions while large portions of the world's population are starving, has got to stop. But why would anyone who feels entitled shift away from greed?

The answer lies in seeing positive alternatives modeled in a way that they become attractive to a growing number of people. We can do our part to provide this contrast by examining our own lives. Which of our purchases are actually necessary? How warm do we really need to keep our homes or offices (rather than put on another layer of clothing)? Where can we reuse items rather than purchasing replacements? In short, how can we limit our consumption to that which we truly need and demonstrate that happiness comes from spiritual, rather than material, fulfillment?

The Shift from Fear

Another perspective is to focus on the issue of fear and the multiplier effects of hoarding and other behaviors that go along with “looking out for number one.” As long as we share and work collaboratively, we can all survive a crisis. But once people retreat into themselves, there is a domino constrictor that accelerates the problems.

Fear is an emotional response to a perceived or real threat or danger. In the present context, fear is being generated most frequently by a belief that there is not enough for everyone. Is that really true? It *is* true that the near term will be challenging, but in the end there is actually enough for us all. It is interesting to note that, while large Wall Street banks are in trouble, community banks across the U.S. are doing fine.

So we can provide a contrast by focusing on generosity instead. In how many ways can we be generous at this time? What about donating money to community food banks rather than purchasing lattes? Are there extra blankets,

clothes, toys, furnishings that we can give to charitable organizations helping the truly needy? By modeling such behavior, we challenge the premise on which fear is based.

The Shift from Piscean Values

More fundamentally, we can view the current crisis as part of the shift from outmoded Piscean values to the embracing of a more Aquarian perspective. What we have is a situation where old structures no longer support us and the new structures are not yet formed. The Tibetan reminds us that there are at least four areas in which this shift needs to occur:³

The ideal of paternalism. Although we have been warned repeatedly by the Tibetan to mind our own business and respect the choices made by others, we continue to support structures where “authorities” dictate what is best for others rather than engaging in dialog. We already have more than enough evidence that collaborative models work better than authoritarian ones, that people need to be free to grow through experiencing the consequences of their choices rather than being protected “for their own good.” We can become skilled in group process techniques like appreciative enquiry, nonviolent communication, mediation, and consensus building in order to model alternatives to paternalistic practices.

The ideal of growth through pain and suffering. Many of us assume that we learn best through painful experiences and that we change only when our current approach is too painful to continue. In other words, we assume we change out of fear or to avoid discomfort. Pain does play an initial useful role in warning us of potential dangers so that we can avoid them. But when we create mental and emotional suffering through the way we interpret that signal of pain, we begin to immerse ourselves in that suffering, which is counterproductive. While we can learn valuable lessons from pain, its most important function is actually to help us empathize with others ... to be able to “walk in their shoes.”

We can be most helpful by reminding others (and ourselves!) that the choices we make in interpreting our experience create our emotional state. Joy wells up as we reject the role

of victim and embrace the role of creator. While the energy of suffering is constrictive, the energy of curiosity and experimentation and appreciation is that of an open heart.

The emphasis (particularly for women) on the ideal of self-sacrifice. While it is true that growth requires the ability to set limits and postpone individual desires for the good of the group, the only true sacrifice is that which is self-initiated. If the sacrifice is imposed by requirement or expectation, then we have coercion. For women as the expected caregivers, the dynamic of putting others' needs before one's own becomes ingrained in childhood, often to the point of exhaustion and ill health. Many women are so absorbed in anticipating others' needs and responding to "shoulds" that they no longer have a sense of their own unique self. In order to sacrifice oneself, one must first have a "self" to sacrifice. While this dynamic is not restricted to women, it is important to keep in mind that many of the teachings on sacrifice (as in placing the needs of the group ahead of one's own) are actually aimed at individuals who are self-absorbed, not those who are already behaving altruistically. We can be most helpful by questioning why the burden of physical or emotional support should fall on only certain individuals and not be shared equitably.

The idea of the immediate satisfaction of desire. One would think that the over-abundance of material goods and sensations would have brought people to a point of satiation, but unfortunately that is not the case. We still have a cultural mandate of "more is better" or "bigger is better," and an assumption that aggression in order to get what we want is acceptable. We can help by refocusing on concepts like simplicity and sufficiency to offset the emphasis on acquisition.

We can also identify a fifth area of needed shift from Piscean to Aquarian values – i.e., from a belief in scarcity to a belief in abundance. The mechanistic "either/or" model of Newtonian physics continues to dominate the way that we conceptualize our universe and our choices even though physicists and cosmologists have long since disproved that worldview. In fact, economics has been de-

finied by Lionel Robbins as "the science which studies human behaviour as a relationship between ends and scarce means that have alternative uses."⁴ Actually we live within an abundant universe, supported by a Sun that daily transforms four million tons of its substance into light that we might exist.

Making the Shift from Crisis to Tension

We know that our growth trajectory is to move from points of crisis through points of tension to a point of emergence or resolution.⁵ We have the role of creating and holding the dissonance that precedes choice. In our present situation, what is the dynamic that will help us along this change sequence? We are told that "the clear light of love must sweep away all this [agonizing and self-preoccupation] and joy [shall] be the keynote of the coming new age."⁶ So what would it mean to live joyously?

Joy is a quality of the Soul that produces a delight so extreme that we radiate and express it spontaneously. It is similar to happiness, but does not involve having achieved some result. Our natural state, as Souls, is joyous. Shifting to a focus on joy involves a conscious *experimental approach* to life. We need to love obstacles, to welcome making mistakes as part of growth. We need to encourage ourselves in risk-taking instead of aiming for a static state of perfection. Risk-taking, after all, is critical for learning to make appropriate choices. Instead of focusing on our mistakes or on what we are giving up – e.g., attachment to specific outcomes, criticism of others, a sense of separateness and superiority – we need to focus on what we have learned from our mistakes and on strengthening our compassion for ourselves and others.

Holding the Tension

Tension implies potential, a sense of anticipation. While others are bemoaning the terrible saga unfolding, we need to hold fast to our understanding that there are still critical lessons for humanity to learn. The crisis is not yet ready for resolution, and this is perhaps our most challenging task. It is similar to not allowing a wound to close while there is still infection inside; otherwise, the wound will fester and not heal properly. Just as it is our

responsibility to provide an educational contrast so that the issues become clear, so too is it our responsibility to stimulate dialogue and experimentation until a true and sustainable paradigm shift has been reached.

Perhaps another analogy might be helpful regarding our role with tension. Picture a violin with a broken string – the global financial meltdown. Simply placing a new string on the violin will not help. It needs to be tuned to the correct pitch. That tuning involves repeated tightening, almost to the point where it might snap. But it is precisely at that point – just enough tension, but not too much – where the sweetest sound can be produced ... or, in our case, an informed choice can be made.

So how can we help to “birth” the tension needed to produce the needed paradigm shift? Living joyously focuses in the moment on what we gain from each experience. It involves releasing regrets over paths not taken or options not chosen. It requires an openness to experimentation and growth. Choosing to live joyously rather than fearfully allows us to experience the interconnectedness of the cosmos.

Learning to live joyously is not the only answer to the current crisis, but it is fundamental to the changes that we are challenged to undergo.

Another way of thinking about our role at this time is to frame it as holding the questions

Festival of Wesak 2009: Shamballa Influx Redux

A warm welcome to everyone at this special moment within the spiritual year. As we gather together in our various physical plane groups, or lend our support at a distance, let us recall that we are *one*, a single subjective group on the inner planes focusing our energies in service to humanity and the Hierarchy.

The title of this Wesak address was inspired by the cyclic nature of the energies that are received by humanity each year at the time of the Wesak Festival, and which emanate from

open about how best to proceed, resisting premature closure. This position of poised tension is captured beautifully by Vera Grace Frances in the following poem:⁷

I stay my heart,
I make delays
For what awaits this eager pace?
I stand amidst the eternal ways
And what is mine will know my face.

As we celebrate this Festival of Easter, may we each stand calmly and joyously at the crossroads holding the tension of potential and opportunity for humanity.

Dorothy Riddle, Ph.D.

¹ Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 589.

² Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 328.

³ From Alice A. Bailey, *Education in the New Age* (New York: Lucis Publishing, 1954), 119-121.

⁴ Lionel Robbins, *Essay on the Nature and Significance of Economic Science* (London: Macmillan, 1932).

⁵ Bailey, *The Rays and the Initiations*, 623.

⁶ Bailey, *Education in the New Age*, 120.

⁷ From Vera Grace Frances, *I Have Loved Beauty* (Madras: Solar Printers, 1961).

Shamballa, where our planetary Logos lives and works, and where the Will of God is known.

The title is also intended to convey a subtle allusion to the tenth anniversary – coming up in the next cycle of spring Festivals – of the Shamballa energy impact of 2000. Those who were working esotericists at that time remember how intense that occasion was. The regular annual influx of Shamballa energy is administered via the Hierarchy, who absorb the energies that are too powerful for human beings at this stage in our evolution. But in 2000 the impact was direct and unmediated, part of a large-scale cyclic pattern that occurs at irregu-

lar intervals. The previous direct impact took place in 1975, and the one before that was responsible for the energy conflagration that is known as the two world wars, and which the Tibetan refers to simply as the World War. Educated disciples now know enough to prepare adequately for such a powerful energy inflow, in order to avail themselves of the energy and not just become the victims of it.

Because the primary ray energy associated with Shamballa is the First Ray, this is risky business indeed! This energy of Will or Power, when misused, is capable of causing widespread destruction and misery as has been proven many times in recent history. For a constructive and beneficial use of this powerful energy, the energy of Love has to be present as a balancing factor. This is true of an individual and it is true of a group. The largest group – humanity as a whole – still has a distance to evolve before there is sufficient Love energy to provide a proper balance. Unaided, humanity is still unready to deal with the consequences of direct First Ray energy.

As individuals, many spiritual workers may also be unready because each of us carries a particular set of ray energies that condition our vehicles, and which are aimed at achieving a particular evolutionary purpose during this incarnation. We are also at different stages on the Path, and most of us are juggling issues that tend to distract us from a steady spiritual focus. We are told, “this outpouring of directed energy means a great stimulation of all sensitive and responsive aspirants; the result is not an easy one. Everything in [aspirants] is raised to the surface of consciousness, and while they are faced with a vital and beneficent opportunity, they are also faced with the problem of absorbing more ‘punishment’ than they would normally take. Will they break under the impact of self-discovery and the opportunity to eliminate personality? Or will they rise triumphant from the ashes of their dead selves into living power and beauty?”

Even groups such as SES are not exempt from challenges and surprises, and in 2000 we had our share. But an intentionally constituted group, whether it is small or large, and whether it is a self-contained entity or a subgroup of a

larger one, has a distinct advantage during an important energy impact. The individuals that constitute the group can balance each other’s energies, so that weak areas are strengthened and individual strengths are broadened. And the united and simultaneous spiritual focus of a group has many times the power of a lone individual. Therefore the spiritual group, as long as it is conscious of the energy picture, faces not a time of danger, but rather a time of *opportunity*.

It is an opportunity to serve by enabling “unready humanity” to absorb successfully the Shamballa energies at this time. It is an opportunity to receive special training in group formation, as we attempt to follow in the Hierarchy’s footsteps and perform the tasks that the Masters undertake in other years. Those of us who serve in this capacity can prepare ourselves for success in this undertaking by controlling our personal and group focus, and thus controlling the energies we will work with. In the early twentieth century Shamballa impact, people reacted according to the quality of their conditioning energies, so that “great and good individuals appeared and enunciated the truths needed for the New Age, but evil and pernicious individuals also emerged.” However, in spite of the chaotic energies that this impact initiated and which characterized much of the twentieth century, the Will-to-Good from Shamballa evoked the latent goodwill in humanity, so that there has also been a notable increase in general consideration for others and mass action to promote human welfare on a global basis. We are told that since that impact “human thinking has been more concerned with the production of unity and the attainment of synthesis in all human relations than ever before, and one result of this energy has been the forming of the United Nations.”

Before proceeding further let’s take a moment to recall the distinction between energy *contact* and energy *impact*.

In our discipleship work and meditation process we seek to expand our range of energy *contact*. We do this systematically, using recognized techniques, and gradually bring that which we envision as possible into the realm of actuality. Thus we reap the fruit of our past

efforts. On the other hand an energy *impact* is sudden and extends forward into the future. As a sudden influx of energy from the Greater Life, it is revelatory in nature and opens up all kinds of possibilities for working disciples.

We can see how dealing with sudden impacting energies at this time is quite different from our usual work with energies and forces. We normally seek to become aware of our personality forces and of the energies we are immersed in. Our task is to align the energies of our microcosm with those of the macrocosm and gradually transform the human environment in line with the purpose of the One in Whom we live and move and have our being, transforming our own consciousness in the process. Our whole spiritual orientation – in fact, humanity’s whole spiritual orientation – has been aligned with the goal-oriented process illustrated by the definition of energy contact. The Path of discipleship is often viewed as an ascent and initiation is symbolized as a mountaintop.

Before 2000, probationers and most disciples didn’t consciously participate in “impacts.” These have been experienced mainly as disasters, or perhaps the “hand of God” working out the inscrutable will of Deity. The Deluge and the two World Wars of the twentieth century are examples that D.K. offers. But as humanity has grown in consciousness and the disciples of the world have made unexpected progress, the time was becoming ripe for group participation in Shamballa impact. In 1944, when the Tibetan was writing of these matters during the dark days of siege by the Forces of Evil, it was clear that there was inadequate Will-to-Good available to balance the first aspect of Shamballa energy, the will-to-power. But the Shamballa impact of 1975 showed that a change had taken place. Because of adequate preparation and the marshalling of the Will-to-Good by all disciples, a global process of spiritualization – of acceleration of humanity’s evolution – was the result.

I know personally several people who experienced that impact via circumstances in their lives, resulting in definite growth in consciousness. I responded to it myself by suddenly intensifying my spiritual search – it felt

like an emergency! – and finding this group to work with. Since then I have come to know how concerned the School staff was at the time, facing the first Shamballa impact since the one that precipitated the World War. They took more than three years and guided the School group through four sequential and linked Subjective Group Conferences calculated to produce an effective group energy field. It was a large effort, but definitely worth it, as the Will-to-Good predominated in this group and in others that were on the same wavelength.

Next I want to say a few words about the nature of the Shamballa energy, and then suggest how we might cooperate in its distribution during and after the Wesak Festival.

We are told that there are actually three great energies focused in Shamballa: the Energy of Purification, the Energy of Destruction, and the Energy of Organization. (See *The Rays and the Initiations*, p. 84ff.)

The Energy of Purification is the power to eliminate all that hinders Divinity from full expression. Although purification is commonly associated with physical processes, it actually originates in the subtle vehicles and then, if alignment is good, proceeds automatically through to the etheric and physical bodies. It is amazing to think that there is actually an energy out there that automatically “substitutes good for evil.” The process, when it works upon us, can be disorienting, but if we expand our consciousness to participate and even guide it through our deeper understanding, we can mitigate some of the unpleasant effects. Attributes supported by this energy are emotional loveliness, mental clarity, and intuitional illumination.

Closely related to this energy is the Energy of Destruction. Actually, destruction is an aspect of the purificatory nature of the Divine Life. To simplify the relationship of these energies, it could be thought of in the following way: purification is what the Greater Life experiences, and destruction is what we experience! This energy is wielded (1) by the Council at Shamballa, whose intent is to bring all forms into line with the evolving Purpose; and (2) by

humanity who, through initiating causes that are responsible for the cyclic events and consequences in human affairs, becomes master of its own destiny.

The Energy of Organization originally set in motion the great Ray Lives and impulsed “intelligent manifestation” on the planet. Thus was created an ideal arena in which Divine Purpose could be worked out through the medium of the Plan.

We are told that Shamballa energy is available for right use by humanity. We are also told that the power to do so lies in *understanding* and *group use*. We all are members of a group that is seeking to understand the right use of energy and then to impulse that energy in service. Speaking for the group, I think I can say that our motives are clear and our capacities are growing. The group understanding and the group use protect us individually and lend power to our efforts. And we learn by following the teaching of the Hierarchy and seeking to pattern our group activity after Them.

What exactly does the Hierarchy do when it serves as the intermediary between Shamballa and humanity?

There are three ways in which the Shamballa energy is normally managed as it is projected forth at the time of the Wesak full moon. There is an “absorbing Agent” for the energy (the Buddha’s role), a “receiving Agent” (the Christ), and “directing Agents” (the seven groups of Masters). The task at Wesak is to place all this energy “on hold” for a month until at the time of the June full moon it can be released to humanity in seven categories corresponding to the seven subrays of the First Ray of Will or Power. These are:

1. *Power*, needed by the disciples and initiates of the world to direct efficiently and wisely the building of the new world.
2. The *will-to-love*, which will stimulate the seeds of love already in the human heart, and help to overcome all separateness.
3. The *will-to-action*, impelling people to inaugurate activities that will lay the

foundation for a better world.

4. The *will-to-cooperate*, leading to right human relations.
5. The *will-to-know*, leading to an increasingly mental focus in the masses of humanity. This is needed before wisdom can prevail.
6. The *will-to-persist*. This sublimation of the basic instinct of self-preservation will be transformed into the demonstration of immortality.
7. The *will-to-organize*, enabling the continuing and growing cooperation with the Hierarchy.

If we can hold this spectrum of energies in mind as we visualize absorbing, receiving and directing the Will-to-Good from Shamballa during the Wesak Festival and beyond, we may be of real service.

Let us not forget that participating in the Wesak Festival – whether in an objective or subjective group – is an important service in itself. Even in this crucial year, the Hierarchy is with us and always ready to help. This is the spiritual high point of the year, a special moment of contact and impact. Then we must turn our back on that “light supernal” and assist in the realization of the greater Purpose on Earth.

One of my favorite passages beautifully describes our task together and is worth keeping in mind throughout the Wesak Festival.

What we are seeking to do is to carry forward a group endeavor which is of such moment that, at the right time, it could produce, in its growing momentum, such a potent, magnetic impulse that it will reach those Lives Who brood over humanity and our civilization, and Who work through the Masters of the Wisdom and the assembled Hierarchy. This group endeavor will call forth from Them a responsive and magnetic impulse, which will bring together, through the medium of all the aspiring groups, the overshadowing beneficent Forces. Through the concentrated effort of these groups in the world today (who constitute subjectively *One Group*) light and inspiration and spiritual revela-

tion can be released in such a flood of power that it will work definite changes in the human consciousness and help to ameliorate conditions in this needy world. It will open men's eyes to the basic realities, which are, as yet, only dimly sensed by the thinking public. Humanity itself must apply the necessary correctives, believing it can do so in the strength of its own sensed wisdom and strength; yet all the time, be-

hind the scenes, stand the grouped world aspirants, working silently, in unison with each other and the Hierarchy, and thus keeping the channel open through which the needed wisdom, strength and love can flow.

(Esoteric Psychology, Vol. 2, pp. 113-114)

John Cobb, Ph.D.

Festival of Goodwill 2009: The New World Religion

The Festival of the Christ – also referred to as the Festival of Humanity, Festival of Goodwill, or World Invocation Day – is the third of the three major full moon festivals that highlight the season known as the Higher Interlude. It was announced by the Tibetan Master Djwhal Khul after World War II and was first observed in 1952. Like the festivals of many ancient traditions, the timing of the new festival is determined by the intersection of lunar and solar cycles. The Festival of the Christ is observed at the full moon in Gemini, which can occur on any day from the last week of May to the third week of June. This year it falls on Sunday, June 7. Observance of the Festival extends over the five-day period June 5–9. Special emphasis is placed on the actual day of the full moon, but the whole period is regarded as “sacred time.”¹

The first of the three major festivals corresponds to the Jewish Passover and the Christian Easter. The second corresponds to the Wesak Festival, which celebrates the annual descent of the Buddha on his assembled disciples. The third, the Festival of the Christ, corresponds to Pentecost – whose name is derived from the Greek word *Pentekoste*, which means “fiftieth day.”² In the Age of Aries, Pentecost was a Jewish feast celebrating the first fruits of the harvest, traditionally collected 50 days after planting. In due course it also came to commemorate God’s revelation of the Ten Commandments to Moses, 50 days after the Exodus. Pentecost acquired new meaning early

in the Piscean Age, when it marked the descent of the Holy Spirit on the apostles, 50 days after Christ’s Resurrection.³ According to the book of *Acts*, the apostles went forth with new vigor to preach the message of Christ. Reportedly 3,000 people were baptized, an event customarily taken to mark the birth of Christianity. The latest adaptation of Pentecost, the Festival of the Christ, comes into being at the dawn of Aquarian Age.

Pentecost has long been an important religious festival, commemorating what were perceived to be divine interventions in human affairs – interventions that launched major religious initiatives. The Tibetan’s announcement of the Festival of the Christ occurred in the context of another intervention, anticipated in the relatively near future, which will include the reappearance of the Christ and the externalization of the Hierarchy of Masters. Among the new initiatives for the Aquarian Age will be the establishment of a New World Religion. Christ’s new mission, building upon that of his previous appearance, will focus even more clearly on humanity:

In the Aquarian Age, the Risen Christ is Himself the Water-Carrier; He will not this time demonstrate the perfected life of a Son of God, which was His main mission before; He will appear as the supreme Head of the Spiritual Hierarchy, meeting the need of the thirsty nations of the world – thirsty for truth, for right human relations and for loving understanding.⁴

The Festival of the Christ, we understand, is marked by heightened presence of the Second

Aspect of Deity, not in transcendent form, but expressed through the immanent presence of Love-Wisdom in the world. The Tibetan described it as “the festival of the spirit of humanity ... a day whereon the spiritual and divine nature of mankind will be recognized.”⁵ He added that the Festival will be one of “deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.”⁶

The Festival of the Christ is intended to be the high point in the liturgical calendar of the New World Religion. This year’s Festival provides an opportune time to reflect on the new religion insofar as it represents a major step toward “human and spiritual unity.” The New World Religion, we are told, will supplant the religions of the Piscean Age. Rather than dividing people, as so often happened in the past, it will embrace people of every persuasion and from every nation. Under the leadership of the Christ, the great unifier, the new religion will bring into harmony all that have been separated and discordant. According to the Tibetan, it will be based on six fundamental principles:

1. The Fact of God
2. Man’s Relationship to God
3. The Fact of Immortality and Eternal Persistence
4. The Continuity of Revelation and the Divine Approaches...
5. The fact of our relationship with each other....
6. The fact of the Path to God.⁷

The New World Religion will not be created by a committee of high-level representatives of existing faiths. Nor will one of the existing faith traditions be anointed to fill the role. Although the Christ will be the new religion’s Hierarch, Christianity is not guaranteed a privileged position to influence what lies ahead. The Christ expresses the Second Aspect of Deity to all religions and all people. The new religion will draw upon multiple traditions, religious and otherwise. We are told, for instance, that it will embrace some aspects of Masonic tradition, restoring ritual to the impor-

tance it had in the ancient mystery schools. Significantly the new religion will have “its new rituals and ceremonies.”⁸

The world religions we know today represent a rich cultural and spiritual heritage. Each has something valuable to offer and has unique appeal – an appeal no longer constrained by geography, ethnicity or culture. To appreciate that appeal, one has only to look at the success of Christian missionary activities throughout the world – and the corresponding success of Islam, Hinduism and Buddhism as they make inroads into traditionally Christian societies. Judaism continued to hold its own throughout the world as well as in Israel. The Tibetan emphasizes that the new religion will be built upon the best of what has gone before:

The Christ and the spiritual Hierarchy will not come to destroy all that humanity has hitherto found “necessary to salvation,” and all that has met its spiritual demand. When the Christ reappears, the non-essentials will surely disappear; the fundamentals of faith will remain, upon which He can build that new world religion for which all wait. That new world religion must be based upon those truths that have stood the test of ages and that have brought assurance and comfort to people everywhere.

The New World Religion will not be established in full until the Christ reappears. Nevertheless, it is timely to contemplate what the new religion may look like and lay the groundwork for implementation. We can identify the shared vision and the values and ideals held in common among major religious entities. We can help clarify the vision and encourage universal affirmation of those values and ideals. The Tibetan commented that

the study of Comparative Religion has demonstrated that the foundational truths in every faith are identical. Because of this universality, they evoke recognition and response from all people everywhere. The only factor in reality that militates against the spiritual unity of all people everywhere is the

existent clerical organizations and their militant attitude to religions and to faiths other than their own.⁹

Fortunately, intolerance has become less strident since the 1940s, when those words were written. Interfaith dialogue has increased significantly through bodies like the World Council of Churches and United Religions Initiative. Ecumenical outreach has also increased, and some Christian denominations have merged into larger corporate entities. Greater understanding, the recognition of common concerns, and a willingness to cooperate are all commendable, but the New World Religion will not be established by merger and acquisition.

The New World Religion will not be a one-size-fits-all structure of beliefs, observances, and attitudes. Cultural differences, as well as the very real differences among individuals in every culture, are important elements in the tapestry of human experience. Spiritual development also varies enormously; some people are much farther along than others on their journeys. The new religion must allow for diversity as well as affirming an overarching unity. A conceptual model formulated in a study of Christianity¹⁰ could provide a useful roadmap. As applied to Christianity, the model sought to honor both the essential unity of Christianity and the obvious diversity that has existed within Christianity throughout its 2,000-year history. The result was a two-tiered archetypal structure.

The model's upper tier is an archetype, a Platonic Form – a *thoughtform* – that expresses the Christian ideal. It recognizes that Christ did not found a religion during his sojourn in Palestine 2,000 years ago; rather he created a thoughtform that would work out over time. All Christian traditions, denominations and sects represent partial, temporal expressions of that thoughtform. The lower tier, capturing the diversity within Christianity, consists of seven archetypal spiritual paths that cut across sectarian boundaries. The focus on spiritual paths to represent diversity enables us to stand aside from the factionalism and divisiveness that, tragically, have plagued Christianity since its inception.

The archetypal spiritual paths capture the ways in which people express their Christianity. They are: Devotion, Ceremony, Knowledge, Healing, Service, Activism and Renunciation.¹¹ The capitalized terms are convenient labels for the paths, but the underlying concepts are broader than everyday usage might imply. For example, “Devotion” refers to the many ways in which the devotee enters into dialog with the Divine, including conventional piety but also including mystical contemplation and the creation and response to sacred art, architecture and music. The seven paths cannot be paired in a one-to-one correspondence with the seven rays, but connections are obvious to anyone familiar with the rays. For instance, the paths of Knowledge, Healing and Service all express the Second Ray of Love-Wisdom. The path of Activism expresses the First Ray of Will and Power, mediated by Love-Wisdom.

The two-tiered archetypal model was formulated as a basis for studying Christianity, but it can apply with equal validity to a New World Religion. Indeed a frequent response to the original model was that it sounds like something more inclusive than the Christianity we know. The upper-tier archetype would become the expanded and strengthened thoughtform that expresses the Hierarchy's Plan for spirituality in the Aquarian Age. The seven spiritual paths of the lower tier can be found, to varying degrees, in all major religions, just as they could be found to varying degrees in all Christian denominations. They will capture the different ways in which people express the New World Religion.

The paths fall into two broad categories – albeit not without significant crossover in most of them. Devotion, Ceremony and Renunciation express humanity's relationship with God. Here we find the first, second and sixth of the Tibetan's fundamental principles. Healing, Service and Activism express our relationships with one another, embodying the fifth fundamental principle. Knowledge – which embodies the fourth principle or, from an alternative perspective, all of them – can be placed in either category according to whether the focus is on study or teaching. We note that the Christ is

the World Teacher. The path of Service, with its strong Second Ray associations, epitomizes the spirit of the Aquarian Age. The path of Ceremony expresses the rich tradition of ritual, the oldest of all religious practices. For a while ritual fell out of favor, but it is now being invigorated by the coming into manifestation of the Seventh Ray of Ceremonial Order. The path of Activism expresses the ideal of right relations among people, while Renunciation expresses right relations between us and the planet. We do not have to be ascetics to recognize the need, in a world of limited resources, to aim at sufficiency rather than abundance.

Formulation of the model in terms of archetypes allows for considerable flexibility in the way those archetypes are translated into beliefs and practices by individuals and by religious entities. People with different aspirations and people at different levels of spiritual development can easily be accommodated. Importantly, it also allows for beliefs and practices to grow organically as circumstances change and human consciousness evolves.

Establishing the New World Religion will require a commitment of global proportions. It will require cooperation among people at all levels in the major world religions. We can anticipate that all who have opened themselves up to Hierarchical impression can become active participants. But leadership responsibilities will fall heavily on those who have committed themselves to discipleship work. Writing in the 1930s the Tibetan described the activities of seven groups of disciples charged with helping the Hierarchy implement the Plan on Earth. The work of the sixth group is particularly significant to our theme:

The workers in the Field of Religion form this group. Their work is to formulate the universal platform of the new world religion. It is a work of loving synthesis and it will emphasize the unity and the fellowship of the spirit. This group is, in a pronounced sense, a channel for the activity of the Second Ray of Love-Wisdom, that of the World Teacher – an office held at present by the Christ. The platform of the new world religion will be built by the

many groups, working under the inspiration of the Christ and the influence of the Second Ray and these – in their totality – will constitute this sixth group.¹²

Much of the work will be carried out on the physical plane. But work on the mental plane will be most important, including the use of creative imagination and thoughtform building. In those ways we can contribute to the overarching thoughtform that will define and unify the new religion. Worldwide use of the Great Invocation will also play a crucial role – and it is no mere coincidence that the Festival of the Christ is also known as World Invocation Day.¹³ The Invocation, which will become the liturgical centerpiece of the New World Religion, is at once a ritual, an act of devotion, and a work of service and world healing. It spans at least five of the archetypal spiritual paths. We are told that the Christ himself uses the Invocation during the Higher Interlude, particularly at

the Festival of the Christ, when He – as leader of the New Group of World Servers – employs the new Invocation on behalf of all people of goodwill in all lands; at the same time, He gathers up the inchoate and unexpressed demands of those masses who seek a new and better way of life. They want love in daily living, right human relations and an understanding of the underlying Plan.¹⁴

The Festival of the Christ acknowledges his role as World Teacher, Head of the Hierarchy of Masters, and Spiritual Head of the New World Religion.

The Festival we are celebrating is not only the Festival of the Christ; it is also the Festival of Humanity – which brings us back to the connection with Pentecost. We note that “Pentecost” is defined by the numbers five and ten. Numerologists associate *ten*, the *decad*, with completion – there were 10 “sayings” in *Genesis* 1, 10 plagues preceding the Exodus, and 10 Commandments in Judaic biblical history; there are 10 sefiroth, or divine manifestations, in the Kabbalah. *Five*, the *pentad*, is associated with humanity, which is still in the fifth root

race but is entering a new phase in the evolution of consciousness. Significantly, the fifth plane of nature is the mental, or *manasic* plane – *manas* is the very word from which “man” is derived. And the Fifth Ray is the ray of Knowledge. During the five days of the Festival, let us celebrate enlightened humanity’s approach to the Fifth Kingdom, where our mental natures will find full expression in love and wisdom.

We honor the divinity in each of us as well as in the whole human family. May we allow that divinity to express itself through new commitment to put the six principles of the New World Religion into practice. Through the collaborative effort of the Christ, the Hierarchy and humanity, we can restore the Plan on Earth.

John Nash, Ph.D.

¹ Alice A. Bailey, *Discipleship in the New Age*, II, Lucis, 1955, pp. 56-58.

² Alice A. Bailey, *The Destiny of the Nations*, Lucis, 1949, p. 151.
³ *Acts* 2:1-4.
⁴ Alice A. Bailey, *The Destiny of the Nations*, p.150.
⁵ Alice A. Bailey, *The Externalisation of the Hierarchy*, Lucis, 1957, p. 421.
⁶ *Ibid.*
⁷ Alice A. Bailey, *The Externalisation of the Hierarchy*, pp. 404-405.
⁸ Alice A. Bailey, *Problems of Humanity*, Lucis, 1964, p. 155.
⁹ *Ibid.*, p. 156,
¹⁰ John F. Nash, *Christianity: the One, the Many*, Xlibris, 2007.
¹¹ *Ibid.*, vol. 2, pp. 310-343.
¹² Alice A. Bailey, *Discipleship in the New Age*, I, Lucis, 1944, p. 38.
¹³ Alice A. Bailey, *Discipleship in the New Age*, II, pp. 164-165.
¹⁴ Alice A. Bailey, *The Reappearance of the Christ*, Lucis, 1948, p. 46.