

Lost in Thought

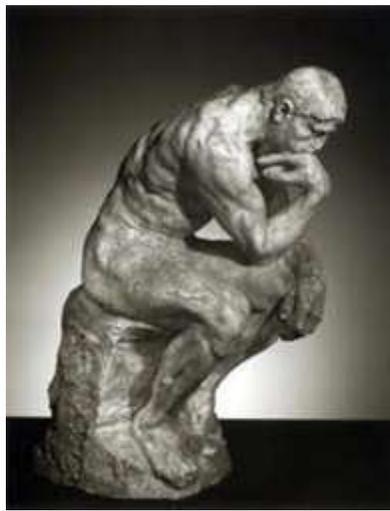
Donald Craig

We are all familiar with the phrase “lost in thought.” The phrase is suggestive of Rodin's sculpture, *The Thinker*. The statue depicts a man in sober meditation: weighing his thoughts, probing their depth, pondering their value and usefulness. At least, that's what *The Thinker* seems to be doing.

What actually happens when we are “lost in thought” is quite different. Rather than “thinking,” we engage in ruminating over the same time-worn concepts. Why? Because we are so identified with them, so attached to them—bound to them so closely—that we are unable to assess whether these concepts even merit our attention. Thus, the thoughts we so esteem, which, more often than not, are steeped in biased emotions, hold us captive.

What causes this kind of bondage? The causal agent, it seems to me, is love. Not true Love—Love in its highest form. No, the problem is caused by a glamor-ridden thought-life that co-opts and distorts Love's magnetic energy—and its intended purpose. Thus, we attract thoughts into our field of awareness that are inimical to our best interest. These are the thoughts that not only blind us to Truth, but also imprison us. That explains why it is so difficult for some to forgive, so difficult to free one's self from guilt and regret. What is even more surprising is that we often “love” the things we claim to hate.

This view of Love seems to contradict everything we have come to believe about this magnificent magnetic energy. But does it? Using the axiom *As above, so below*, think



The Thinker-Auguste Rodin 1

of Love's limitless scale of frequencies as the E-string of a violin. Stop the string exactly in the middle, and we produce the same tone but an octave higher. The entire musical universe is contained within the octave or, as the Greeks called it, the diapason: the “space” between the lower tone and the higher. The only difference between the two is pitch: rate of vibration.

And so it is with Love. At its highest rate of vibration, Love is selfless, altruistic; at its lowest, selfish, and grasping. But Love's essential nature, which is to draw together, retains its potency no matter what the level. What does matter is how we use this incomparable energy. Just as composers strive to use tones to further their intended purpose, so too disciples strive to use Love's unifying force to further the Divine Plan.

But how do we draw Love's binding power away from the form it is forced to interact with? The task is not as difficult as it sounds. Because we use that very same attractive power—Love itself—to rehabilitate and reconstruct our thought-life. We do this by invoking Love to cascade down from its source into the mind, the emotions, into the very cells of our bodies. We do this daily as often as we can. And by so doing, we strike a new tone. By always identifying with the best in ourselves and others, by loving all equally, with a fervent heart, by making Love the standard-bearer of our lives, we eventually infuse the persona with true Love.

By applying Love to every thought, every word, every deed, every relationship, we modulate to a higher “octave” on Love's

limitless scale. This opens a “gap” between the persona and the Soul, giving us a new vantage point from which to assess our thought-life with clear-eyed detachment. It also enables us to rid ourselves of outworn modes of thoughts and emotions. And most important: Love's cohesive force grows so great it impels the Soul's incarnation into the persona.

Now, rather than being “lost in thought,” held captive by outworn self-defeating thoughts, Soul infusion frees us to intuit not only innovative ideas, but also to clothe them in garments best suited to further the betterment and advancement of the One Humanity.

¹ Auguste Rodin, *The Thinker*, Musée Rodine, Paris.

Language: Its Use and Effectiveness in Creativity and Service

Ivan Kovacs

But let your communication be, Yea, yea; Nay, nay; for whatever is more than these cometh of evil.
Matthew 5:37

Before the voice can speak in the presence of the Masters it must have lost the power to wound.
Mabel Collins: *Light on the Path*

In the first of the above quotations, the Christ concludes his argument against the taking of oaths by inviting us to be truthful and direct, and to live such sanctified lives that each one of us becomes as good as his or her word. In a similar vein, the second quotation emphasizes the importance of harmlessness in speech before an aspirant is capable of making him or herself heard by one of the Masters and thus qualified to receive His guidance and instruction. In her book, *From Bethlehem to Calvary*¹, Alice A. Bailey refers to the Buddha's *Noble Eightfold Path*, where "Right Speech" appears in third place preceded only by "Right Belief" and "Right Intentions", and immediately followed by "Right Actions." Thus, the way we speak and communicate is of vital importance, not just for moral reasons, but also because language and speech are one of the most powerful means whereby we can intelligently talk about, understand, influence and change the world around us.

Within the ring-pass-not of the entire universe, each and every form, whether organic or inorganic, is characterized by an informing life that determines its unique qualities and thus distinguishes it from all other existing forms. The most obvious distinctions are often readily observable merely by employing our five senses. But in more elusive cases, special investigative methods such as employed by the various sciences, are able to unearth a wealth of information about the nature and quality of myriad distinctive forms. Sometimes even a very plain looking

piece of stone, once it is cleaned and polished, will often reveal a gem of some sort, with its own distinguishing color, texture, tone and rate of vibration.

To make any meaningful sense of the world around us, a world made up of the totality of forms, we need to go beyond outer appearances and investigate those subjective forces that animate form. To do this we have to employ our minds, which operate by means of thought and reason, and which can be best expressed by means of language. Language is the most effective communication tool among humans because it far surpasses its purpose as an aid to survival by enabling us to express and formulate our hopes, ambitions and aspirations.

One of the most affirmative passages of scripture, positing a meaningful and mind-imbued creation, is found in the opening verses of *The Gospel According to John*. The first five verses are well worth repeating here because their importance gives validity and meaning to the entire Gospel that follows in its wake.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not.²

In the original Greek version of this Gospel, “word” is designated as “logos.” The *Collins Concise English Dictionary* defines “logos” as “reason or the rational principle expressed in words and things” and “Logos” (capital letter) as “the divine Word; the second person of the Trinity incarnate in the person of Jesus.”³³ Whether we consider the word “logos” from its philosophical or theological significance, both express the concept of reason and intelligence in the fullest sense of the term.

In light of the above, we can safely conclude that all shared knowledge which is consciously realized, and thus not simply an aspect of animal instinct, is only made possible by means of the reasoning mind as it is expressed by those faculties which in their aggregate created everything that we identify as culture. Besides language, the reasoning mind can and does also express itself non-verbally through the use of symbolic forms such as music, art and geometric or graphic symbol. The sum total of human knowledge is retainable either by means of our memory, or a recorded storage system. In this sense the aphorism “knowledge is power” is particularly apt, because it takes cognizance of the past, allows for intelligent interaction in the present, and by means of foresight, influences the future.

With the passing of time, both knowledge and language become cumulative and progressive, and to a large extent define and qualify human progress and evolution. Knowledge wisely applied becomes wisdom, and where wisdom is present love and the will-to-good must inevitably follow. Hand in hand the desire for betterment and the desire for knowledge urges humanity towards new

and undreamt vistas that can best be described by those wondrous and powerful incentives known as “the Good, the Beautiful and the True.”

Of the various karmic agencies wielded by man in the way of molding himself and surroundings, sound or speech is the most important, for, to speak is to work in ether which of course rules the lower quaternary of elements, air, fire, water and earth. Human sound or language contains therefore all the elements required to move the different classes of Devas and those elements are of course the vowels and consonants.

As all disciples know the archenemies of knowledge and truth are Maya, glamour and illusion, because by means of their deceptive power they try to prevent us from acknowledging anything above and beyond the material sphere. In this sense, Maya, glamour and illusion, in their totality, can be termed ignorance and falsehood, which are the generally accepted opposites of knowledge and truth. Disciples also know that to eradicate ignorance and falsehood, they first need to recognize the archenemies within themselves, thus the emphasis on character building and personality

integration, without which our assimilation of true knowledge will remain faulty and partial.

Character building and personality integration are thus the basis that makes possible clear, rational and unbiased thinking. These are valuable assets for disciples who are desirous to embark upon a spiritual adventure that holds out the promise of the discovery and knowledge of the soul. Spurred on by fiery aspiration and unwavering faith, and aided by a disciplined mind that is now capable of registering a higher impression, the disciple is destined to hear the “Voice of the Silence”, which is synonymous to hearing the voice or language of the soul.

When speaking of the language of the soul, we should understand that it is spoken with the united love and wisdom of all souls. When this is acknowledged and understood, it lends extra weight and meaning to the affirmation that we use when we aim for group

fusion during our full moon meditations, and which reads as follows:

I am one with my group brothers, and all that I have is theirs.

May the love which is in my soul pour forth to them.

May the strength which is in me lift and aid them.

May the thoughts which my soul creates reach and encourage them.⁴

Albert Einstein, the theoretical physicist who discovered the Theory of General Relativity, undoubtedly understood the importance of knowledge. Nevertheless his genius would not be silenced when he boldly declared that “Imagination is more important than knowledge . . .”⁵ This statement can only be fully appreciated by people who are actively involved in creative processes.

The use of the imagination or the image making faculty, is encouraged in the early stages of discipleship training and is an important factor in the meditation process. The creative use of the imagination enables us to visualize a variety of yet unexplored possibilities, and when it is successful, to invoke the intuition, which is capable of impressing the contemplative mind with specific and original ideas. To return to Einstein, all the work and thinking that he put into formulating his Theory of Relativity began when he imagined and visualized what the possibilities might be if he were able to travel through space on a beam of light.

If we are able to imagine something, then we should also be able to describe it. The more widely read people are, the more extensive will be their vocabulary, and the better their chances to express themselves distinctly and accurately. When considering the various forms of creative art, the most effective and accomplished is the art of writing. The reason for this lies in the power and efficiency of words which, as we know, are capable of being highly descriptive and specific. Language allows us to express our thoughts understandably and correctly, whether we want to

express something nuanced and abstract or obvious and concrete.

To return to the idea of knowledge as power (and consequently language and speech) the following quote from A. Brahmin’s *Some thoughts on the Gita*, as quoted by Alice A. Bailey in *A Treatise on Cosmic Fire* is appropriate:

Of the various karmic agencies wielded by man in the way of molding himself and surroundings, sound or speech is the most important, for, to speak is to work in ether which of course rules the lower quaternary of elements, air, fire, water and earth. Human sound or language contains therefore all the elements required to move the different classes of Devas and those elements are of course the vowels and consonants. The details of the philosophy of sound in its relation to the Devas who preside over the subtle world belong to the domain of true Mantra Sastra, which of course is in the hands of the knowers.⁶

“Mantra Sastra” is defined as follows by *Hindupedia, the Hindu Encyclopedia*:

Mantra Sastra is the foundation of spiritual practices and is central to all schools. It is the study of sound, how each sound is produced, the effect of each sound form, how to elevate one’s consciousness through these sounds to strike a rhythm with the cosmic vibration.⁷

Mantras, in a general sense, are words of power, and the knowers who are entrusted with their secrets, in a specific sense, are the Adepts and Masters of Wisdom. Let us who strive to follow in their footsteps, lead such exemplary lives of purity and service that one day we too will be entrusted with such “words of power” by which we will be able to manifest the Kingdom of God on Earth.

¹ Alice A. Bailey, *From Bethlehem to Calvary* (1965; reprint; New York: Lucis Publishing Company, 1981), 15.

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- ² *The Holy Bible: King James Version* (1977; reprint; Nashville: Thomas Nelson Publishers, 1984), 621.
- ³ *Collins Concise English Dictionary* (reprint; Glasgow: HarperCollins Publishers, 2008), 973.
- ⁴ The Arcane School, *Meditation at the Full Moon*, 31.
- ⁵ Albert Einstein, BrainyQuote.com, Xplore-

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- Inc., 2011, http://www.brainyquote.com/quotes/authors/a/albert_einstein_4.html (accessed April 3, 2011).
- ⁶ Alice A. Bailey, *A Treatise on Cosmic Fire*, (1962; reprint; New York: Lucis Publishing Company, 1977), 193.
- ⁷ Hindupedia, the Hindu Encyclopedia, http://www.hindupedia.com/en/Mantra_Sastra/, accessed April, 3, 2011.

Book Review

Gandhi the Man; How One Man Changed Himself to Change the World, by Eknath Easwaran. 4th rev. ed., Nilgiri Press, 2011. ISBN 978-1-58638-055-7.

Mohandas Karamchand Gandhi is considered the greatest man of his age, and his influence has been far reaching in many realms. In *Gandhi the Man; How One Man Changed Himself to Change the World*, Eknath Easwaran ponders the question of how a seemingly ordinary person managed to transform himself and become such a powerful person that he influenced millions of people, changed politics, and made friends out of enemies.

This book, originally published in 1972, has just been reissued in a new edition printed on high-quality paper. It includes a new introduction by Eknath Easwaran that has been compiled from transcripts, 70 digitally restored photographs from the *GhandiServe Foundation* archive, and a new detailed chronology of Gandhi's life and times with maps and background notes. There is also an Afterword entitled "How Nonviolence Works" by Timothy Flinders that service-oriented people will find of practical interest in their own work.

The author, born in 1910, grew up in India during the years when Gandhi was just beginning to make his impact in South Africa and India through his program of nonviolent resistance (*satyagraha*). Easwaran studied to become a teacher and was the head of the English Department at the University of Nagpur. In 1959 he moved to the United States and founded the Blue Mountain Center of Meditation in 1961. As a deeply spiritual person, the author has written many books on spiritual topics such as meditation, the Bhagavad Gita and the Katha Upanishad. This book is a testament to Gandhi's vivid impact on Easwaran's life and the inspiration of his own spiritual evolution.

Easwaran's writing easily holds the reader's

interest as he details important milestones and influences in Gandhi's life, such as his early years of repeated failure in school and in his attempts to establish a career – first in India, then in South Africa. It was while Gandhi was in South Africa that he realized the futility of his fruitless attempts to change his outer circumstances, and thus he discovered the path of transforming his life by changing his inner circumstances. He learned to look on every difficulty as an opportunity for selfless service rather than as a way to gain personal profit or recognition. With each personal challenge he learned to draw on previously unrealized resources of intelligence and imagination, and each success led to further selfless service on ever-larger scales of endeavor.

Gandhi gave his secret of life in three words: "Renounce and enjoy." He said that the Bhagavad Gita, the most important book in his life, is a commentary on these three words. The author posits, "If we can understand the Bhagavad Gita as a manual for daily living, we can understand Gandhi." In particular, Gandhi has said that the last 18 verses of the Second Chapter of the Gita "give in a nutshell the secret of the art of living."

Easwaran likened Gandhi to "an immense spiritual force barely contained in a physical form." And when this force was released, via an act of will and through the fusion of his emotional desires with his physical drive and mental intelligence, it became a force that would never die and that "awakens again wherever a person or a community or a nation turns to nonviolence with all its strength and all its will."

Gandhi the Man is an inspirational read for everyone who is attempting to transform their lives, to discover and empower their unique avenue of service. It reaffirms the fact that one person can make a difference in the world, no matter their circumstances.

Gail Jolley, School for Esoteric Studies

Festival Talks

Easter Festival: The Full Moon of Aries

John F. Nash

We are approaching the Higher Interlude, the three-month period when abstract or divine thought impresses the Soul and is transmitted to the waiting mind. Throughout the rest of the year the mind, through concrete thought and an attempt to embody divine thought in form, impresses the brain and produces action through the medium of the physical body. The Higher Interlude begins with the vernal equinox, when the Sun moves into the sign of Aries.

The first of the three major spiritual festivals of the Higher Interlude is the Easter Festival. It is observed over a five-day period centered on the first full moon in Aries. In 2011 this occurs at 2:44 a.m., Monday April 18, universal time, or 9:45 p.m., Sunday April 17, Eastern Standard Time in North America.

The Easter Festival is a call for effective action in the world, but that action must be mediated by love. Aries transmits the energy of the First Ray of Will or Power – energy that can be constructive or destructive according to the vehicle through which it flows and according to whether it is conditioned by the Second Ray of Love-Wisdom. Alice Bailey, serving as amanuensis to the Tibetan Master, declared that the Easter Festival is conditioned by “the Love aspect of God.”¹ She also spoke in that context of the energy of *restoration* and *reconstruction*. The First Ray under such circumstances can truly be transformative.

Easter Sunday, in the Christian liturgical calendar, is the Sunday following the Aries Full Moon. In 2011 it is celebrated on April 24. Accordingly, the full moon falls within “Holy Week” when Christians commemorate Christ’s passion, death and resurrection. Holy Week overlaps the period of the Easter Festival, and important insights can be gained by considering them together. From a larger perspective,

the Easter Festival recalls the totality of events associated with Christ’s incarnation in Palestine, 2,000 years ago. It also recognizes his continuing mission of implementing Hierarchical Purpose; therein a link is established with the third festival of the Higher Interlude, the “Festival of the Christ” at the full moon in Gemini.

Holy Week is the most solemn week in the Christian calendar. Maundy Thursday commemorates the Last Supper, Good Friday commemorates the crucifixion, and Easter Sunday – the most joyous day in the Christian year – commemorates the resurrection. We can examine the sequence of events as portrayed in the New Testament, Christianity’s sacred story. Or we can examine them as they play out, year after year, in the Holy Week liturgies of the Eastern Orthodox, Roman Catholic, Anglican, and Lutheran traditions, and to varying degrees in the liturgies of other Christian traditions. The liturgy is a complementary sacred story, played out as drama with great emotional, mental and spiritual potency. Esotericists can recognize it as a *form*, or vessel, through which higher power can flow to participants and perhaps to humanity as a whole.

On the first Maundy Thursday Christ shared the Last Supper with his disciples in the upper room – a gathering that modern scholarship has identified as a *chaburah*, or religious gathering of friends.² The disciples preparing for the gathering were told to go to Jerusalem, and “there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.”³ At the meal, Christ instituted the sacrament of the Eucharist, to be an extension and continuation of his incarnation; it would become the heart of the sacramental liturgy. Alice Bailey commented that the water bearer foreshadowed the Aquarian Age and that the

first communion service foretold “that great relationship which will distinguish humanity in the coming age, after the tests of the Piscean Age.” “Such a communion service,” she added, “has never yet been held, but the New Age will see it take place.”⁴

The gospels report that, after supper, Jesus went with his closest disciples to the Garden of Gethsemane to pray. In agony, he made his formal declaration of renunciation: “Father ... not my will, but thine, be done.”⁵ His arrest, trial, and conviction quickly followed, and the following day he was crucified. Jesus’ last recorded words were: “It is finished,” or, in versions closer to the Latin Vulgate, “It is consummated.”⁶

Jesus is said to have suffered on the cross from noon to 3:00 p.m., and the liturgy provides for a three-hour vigil on the afternoon of Good Friday. The service of *Tenebrae* (Latin: “darkness”), one of the most dramatic rites in the liturgical calendar, is conducted in the evening of Good Friday.⁷ While scriptural passages are recited or chanted, the lights are progressively extinguished until only a single candle remains on the altar. That candle is then hidden behind the altar, leaving the church in complete darkness. The service ends with the *strepitus*, or “great noise,” recalling the earthquake reported after Jesus’ death.

The mood of deep introspection continues until the Great Vigil on Saturday evening. Scriptural passages again are recited, with the church in semi-darkness and stripped of all decoration. But at a dramatic moment in the vigil – traditionally at midnight – the celebrant proclaims that Christ is risen. Candles are lit, flowers are brought out to decorate the church, joyful hymns are sung, and a festive Eucharist is celebrated.

Christian interpretations of the incarnation range from a narrow view of blood sacrifice to atone for the sin of Adam to the more positive view that it expressed divine love for humanity. Eastern Orthodox theologians agree with the fourth-century CE Gregory of Nyssa that the incarnation was preordained from humanity’s creation and unlocked latent potential in human nature.

On the third day after the crucifixion, the first Easter Sunday, Mary Magdalene, accompanied in some accounts by other women, found the empty tomb. Subsequently the risen Christ appeared to the disciples and others and then ascended into heaven. Easter Sunday and Ascension Day, observed 40 days after Easter, have their own joyous celebrations in the liturgy.

Easter represents the emergence of new life and hope after death and despair. Its joyous mood draws upon age-old spring festivals. The word “Easter” was derived from the Old English word *Ēostre*, which originally came from a Proto Indo European root *auēs-*, meaning “to shine.” The month of April in Anglo-Saxon England was known as *Ēostur-monath*. Writing at the turn of the eighth century, the Venerable Bede noted that *Ēostre* was a Germanic goddess and explained that the Christian Anglo-Saxons referred to the season “by her name,

calling the joys of the new rite by the time-honored name of the old observance.”⁸ *Ēostre* has parallels with the Germanic dawn goddess Hausos, the Greek Eos, and the Indian Ushas.

What purpose Christ’s incarnation served, and precisely what happened during and after the first Holy Week are debated within and among all interested constituencies. Christian interpretations of the incarnation range from a narrow view of blood sacrifice to atone for the sin of Adam to the more positive view that it expressed divine love for humanity. Eastern Orthodox theologians agree with the fourth-century CE Gregory of Nyssa that the incarnation was preordained from humanity’s creation and unlocked latent potential in human nature.⁹ Traditional Christian doctrine affirms that Jesus Christ – one “person” with both human and divine natures – died, was buried, and on the third day rose from the dead. The Apostle Paul

suggested that the risen Christ appeared in a *soma pneumatikon* (Greek for “spiritual body”), as distinct from a *soma psychikon* (an ordinary living body).¹⁰ Later doctrinal statements insisted that his crucified body was resuscitated, whereupon the empty tomb became crucially important evidence for faith. The church supported Paul’s declaration that the whole Christian faith rests on the fact of the resurrection.¹¹ However, many modern seekers for the historical Jesus understand the resurrection as nothing more than a metaphor or symbol.

Esoteric teachings distinguish Jesus from Christ. The latter – the Lord Maitreya, Master of Masters, and World Teacher – is said to have “overshadowed” his disciple Jesus during the three-year ministry. The Greek verb *episkiazain*, translated as “to overshadow,” appeared in the Septuagint¹² and also in New Testament accounts of the annunciation and transfiguration.¹³ The full significance of the relationship between Christ and Jesus probably lies beyond human comprehension. No doubt the relationship was intimate, supporting the Christian doctrine of hypostatic union; possibly it resembled our relationship with our Solar Angels. But the overshadowing relationship was temporary and ended at the crucifixion.

Esoteric teachings assert that Christ did not die on the cross. Nor, in Bailey’s account, did he “rise out of a rocky sepulchre and reassume His discarded body.”¹⁴ Instead,

Christ passed through the seventh Initiation of Resurrection and returned back to His original state of Being – to remain there throughout all the eternities. This is the true and final resurrection. The Son of God has found His way back to the Father and to His originating Source, that state of Existence to which we have given the name Shamballa.

Bailey had stated earlier that the “sixth initiation marks the point of attainment of the Christ.”¹⁵

Pious attempts have been made to spare Jesus his fate. But he did die on the cross – as did thousands of others whom the Roman authorities deemed politically threatening. According

to Bailey, Jesus “is known for two great sacrifices, that in which He handed over His body for the use of the Christ, and for the great renunciation which is the characteristic of the fourth initiation.”¹⁶ Jesus’ cry from the cross: “My God, my God, why hast thou forsaken me?” may have been prompted by the wrenching departure of the Solar Angel, which occurs at the fourth initiation. Alternatively, it could be interpreted as the departure of the Christ. Bailey stated that Jesus subsequently attained the fifth initiation as Apollonius of Tyana.¹⁷ However, she later wrote: “[T]he Master Jesus arose out of the tomb; the chains of death could not hold Him.”¹⁸ Thus confusion exists on when Jesus attained mastership, as well as on the initiatory status of the Christ.

Who – Jesus or Christ – appeared to the disciples and others after the resurrection is unclear, though the predominance of evidence, particularly the sayings attributed to him, suggests the latter. Another piece of evidence comes from scriptural reports that his body could pass through walls but had a measure of solidity.¹⁹ That body may have been a *mayavirupa*, roughly corresponding to Paul’s *soma pneumatikon*. Manifestation of a *mayavirupa* is normally considered to be an ability of fifth- and higher-degree initiates. Christ, a sixth- or seventh degree initiate, certainly could have done so. Jesus would have been able to manifest a *mayavirupa* if he had attained the fifth initiation. As a fourth-degree initiate, he could have appeared in his astral body, but that would have lacked solidity.

Nobody would deny that these controversial issues are important, but our present theme is better served by focusing on the impact of Christ’s incarnation. The Last Supper, the crucifixion, and the resurrection were its defining events. But that triplicity was itself bracketed by the transfiguration and the ascension – producing a total of five that finds an echo in the five days of the Easter Festival. Through the incarnation higher power descended into the fabric of the planet. The earth and its lives experienced an initiation of new light – along with the granting to humanity of the ability to respond to it. Those with eyes to see perceived the light as a revelation of divine glory, provid-

ing a basis on which the Christian liturgy was built.

At Christ's transfiguration – commemorated in Eastern Orthodox Christianity with more emphasis than in the West – the veil separating the divine and human natures was drawn back. Christ's divine nature shone through him, and the disciples Peter, James and John "saw his glory."²⁰ The manifestation of glory harked back to experiences of the transcendent *Kavod* and the indwelling *Shekinah* of Judaic tradition. But it occurred in a new context – the unfolding revelation that reached its climax at the resurrection. It occurred in the context of a newly initiated humanity capable of comprehending the glory. Manifestations of the *Kavod* and *Shekinah* could, depending on circumstances, be either awesome or terrible. Michael Ramsey, who later became archbishop of Canterbury, stressed that, while the transfiguration and resurrection were obvious manifestations of divine glory, even the crucifixion should be viewed as such a manifestation.²¹

A further manifestation of glory came at the ascension. Some scriptural accounts suggest that the ascension occurred late on the first Easter Sunday; others suggested that it occurred months or even years later. In any event Christ "was received up into heaven, and sat on the right hand of God."²² Perhaps we can affirm with Orthodox theologian Sergei Bulgakov, "the God-Man's earthly humanity follows His Ascension to heaven, first the Most Holy Mother of God, and then the entire Church in the age to come. This is the deification of humanity.... The Father saves and deifies the world through the Son, the God-Man, and it is through the Son that He sends the Holy Spirit into the world."²³

Esotericists understand that the power that descended into human consciousness was the Second Ray energy of Love-Wisdom. It promised major changes in the ways people behaved toward one another. Concepts like "Love your enemies," "Be ye therefore merciful, as your Father also is merciful," and "Greater love hath no man than this, that a man lay down his life for his friends" had few precedents.²⁴ Judaic culture was based on tribalism, with sharply different attitudes to members and nonmem-

bers. In Greco-Roman culture, Socrates and Plato expounded ethical principles focused on self-realization and political stability.

However, changes were already on the horizon, perhaps anticipating the incarnation – and we note that Christ "has presided over the destinies of life since about 600 B.C."²⁵ In the fifth century BCE the Buddha – "the Enlightened One," Lord of Wisdom, and Christ's predecessor as World Teacher – preached compassion. The fourth-century BCE Chinese philosopher Mozi taught principles of universal love. The Stoics of third century BCE Greece promoted concepts of brotherhood. Most significantly, Mahayana Buddhism shared notions of love and wisdom at almost the same time Christ did, though it had no known contact with developments in Palestine.

Second Ray energy continues to descend on earth. Through Christ, to quote Bailey, "flows the energy of the second aspect, reaching Him direct from the heart centre of the Planetary Logos via the heart of Sanat Kumara."²⁶ Each year, during the Easter Festival, the flow of Love-Wisdom can be experienced with special potency. Bailey commented that:

the Festival of Easter ... is the festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the Love of God. On this day the Spiritual Hierarchy which He guides and directs will be recognized, and the nature of God's love will be emphasized.²⁷

In a related passage Bailey added:

On this day [the day of the Aries full moon], the spiritual Hierarchy which He guides and directs will be universally recognized, man's relation to it emphasized and the nature of God's love registered. Men everywhere will invoke that love, with its power to produce resurrection and spiritual livingness.... Easter will be the great Western festival.²⁸

As we progress into the Aquarian Age a "liturgy" for the observance and celebration of the Easter Festival will develop out of the Christian liturgies that have graced the Piscean Age.

It will provide new forms through which the power of the Christ and the Hierarchy can flow. The five days of the Festival will not necessarily all be joyous; the inflow of energy may well evoke an emotional rollercoaster, as Holy Week does. But the Festival will end on a spiritual upbeat, setting the tone of the Higher Interlude.

Christ's expression of love for humankind, which began two millennia ago and continues today, provides the clearest example of the conditioning of First Ray energy by Second Ray Love-Wisdom. The flow of Love-Wisdom urges us toward attitudes of acceptance, sharing, and group consciousness. The First Ray, by contrast, motivates decisive action – the readiness and courage to take a stand on issues that threaten the wellbeing of humanity, the lives with which we share our earthly home, and the planet itself.

As we observe the Easter Festival in 2011, may we, individually and collectively, open ourselves anew to love and wisdom and commit ourselves to addressing the pressing issues of our time. May we affirm peace, justice and dignity for all people. May we work to alleviate systemic hunger and sickness, degradation, tyranny, repression, inequity and waste. May we work to establish just peace, dismantle structures of injustice, and promote responsible husbandry of shared resources – including the natural resources of the planet. May we strive to bridge the gaps among religions, ideologies, political parties, socio-economic classes, and ethnic groups and bring all into mutual harmony. May the power and glory of the resurrection overshadow all that we are and everything we do.

¹ Alice A. Bailey, *The Externalisation of the Hierarchy*, New York: Lucis, 1957, p. 422.

² Gregory Dix, *The Shape of the Liturgy*, New York: Seabury, 1945/1982, pp. 50ff.

³ *Luke* 22:10.

⁴ Bailey, *The Destiny of the Nations*, New York: Lucis, 1949, p. 152.

⁵ *Luke* 22:42.

⁶ *John* 19:30.

⁷ The Roman Catholic liturgy, on which the Anglican and Lutheran rites were based, now calls for "Tenebrae" to be observed on Saturday morning. The change may honor ancient precedents, but the symbolism of darkness is lost.

⁸ Venerable Bede, *On the Reckoning of Time*, reprint Liverpool Univ. Press, 1999, p. 54. The "old observance" was a reference to pre-Christian customs.

⁹ John F. Nash, "Theosis: a Christian Perspective on Human Destiny," *Esoteric Quarterly*, Spring 2011, pp. 15-33.

¹⁰ *1 Corinthians*, 15:44.

¹¹ *Ibid.*, 15:14.

¹² The Septuagint was the Greek translation of the Hebrew Bible, prepared, according to tradition, by 70 scholars between the 3rd and 2nd centuries B.C.E. It includes some additional books that were never declared canonical by Jewish authorities.

¹³ *Luke* 1:35; *Matthew* 17:5.

¹⁴ Bailey, *The Rays and the Initiations*, New York: Lucis, 1960, p. 730.

¹⁵ Bailey, *Initiation, Human and Solar*, New York: Lucis, 1922, p. 17.

¹⁶ *Ibid.*, p. 56.

¹⁷ *Ibid.*, pp. 56-57.

¹⁸ Bailey, *The Rays and the Initiations*, p. 730.

¹⁹ *John* 20:20-29.

²⁰ *Mark* 9:1-13; *Luke* 9:32.

²¹ A. Michael Ramsey, *The Glory of God and the Transfiguration of Christ*, 1949, reprint, Eugene OR: Wipf & Stock, 2009.

²² *Mark* 16:19.

²³ Sergei N. Bulgakov, *The Lamb of God*, 1933, translation, Grand Rapids, MI: Eerdmans Publ. Co., 2008, p. 405.

²⁴ *Matthew* 5:44; *Luke* 6:36; *John* 15:13.

²⁵ Bailey, *Initiation, Human and Solar*, p. 43.

²⁶ *Ibid.*, p. 44.

²⁷ Bailey, *The Externalisation of the Hierarchy*, p. 420.

²⁸ Bailey, *Problems of Humanity*, New York: Lucis, 1964, p. 163.

Wesak Festival: Forging a Vision in a Time of Transition

John Cobb

During this time of potent change, many people are fearful as to what might happen, and they tend to see in all the challenges besetting the world a retrograde movement. But looking at the world through the lens of fear reveals only the superficial happenings. The Tibetan had something to say about this in the late 1940s, and his words are just as applicable today as they were then.

See you not the beauty of the Plan and its synthesizing culminating usefulness? See you not how the present crisis only indicates the success of previous evolutionary cycles, cycles wherein humanity mastered certain lessons? All the post-war planning, the widespread reaction to ideals and the seeming turmoil reaching out throughout all levels of human consciousness, plus the inspiration of disaster and suffering are blasting open hitherto sealed areas in the minds of people, letting in illumination, sweeping away the bad old conditions. (“The Rays and the Initiations,” p. 237)

This encouraging counsel is timely also in that it carries the note of the Life Aspect, that of Will. For at the Wesak Festival the Will of God is the underlying keynote, which means, of course, the divine Purpose that embraces the whole planetary life. This energy is intensified at this time of the year, as aspirants, disciples, initiates, the Christ and the Buddha cooperate to bless humanity once again. The great energy of the Will-to-love will be poured forth over the planet, strengthening the hands of all those who are working to bridge cleavages and to unify. These blended energies of Shamballa and Hierarchy come to us as the Will-to-Good, described by the Tibetan as a complete expression of the love nature of Deity.

The Tibetan’s two questions above – or, rather, one question repeated (“See you not...?”) remind us that we are suffering from limited vi-

sion. Swami Beyondananda would probably urge us to go in for an “I” checkup. Instead, many people merely don their old lenses of fear. But as esotericists, our task is to sharpen our “inner vision” so that we can begin to perceive and work with the energies that lie behind the happenings in the world.

So, as spiritual students involved in group work, the question arises: What is our vision?

As members of the School for Esoteric Studies – active students, many of us – I think there should be something specific to the vision that is guiding our work; something that could and should qualify the School and every one of us as members of the group.

Because we are a group that is deeply concerned with humanity’s problems, the vision must surely be something that can be applied also to humanity as a whole, at least as a future ideal if not as an immediate possibility. It may be a distant vision for the masses of humanity, but if we are in earnest as aspirants and disciples, and if the School is a pioneering discipleship school, then the vision should be something that for us is immediate.

When we consider that the Will, the true Spiritual Will – the reflection of the Divine Will – is essentially concerned with the whole and not the separate and separative parts, and when we remember moreover that the love of the Soul, the great love that qualifies the Hierarchy, is the channel for that Will, we begin to see what the vision might be.

Surely it is that of *synthesis*. The Will is concerned with the whole. Love is that which relates; love and Will produce synthesis as the inevitable result.

This unifying, this blending, this trend toward synthesis can be seen everywhere in the world. Indeed, the will-to-unify is at work. On the one

hand, in totalitarian groups it expresses more of the First or Will Aspect blended with the third, or intelligence aspect. On the other hand, in the democracies we have a greater admixture of the great Second Aspect of Love.

Without love, as St. Paul tells us, “we have nothing.” With love, we can gain everything.

We can safely invoke the Will and infuse with glowing warmth the cold bones of the intellect. Before looking at this question of synthesis and our position in the School for Esoteric Studies, I would like us to think together about this basic need of love, for it is so essential to the success of any vision or any project.

We have seen, and still see, hundreds of plans and projects put forward as the solution for humanity’s troubles. Some continue onward successfully, and some come to naught. What is the difference? Plans that combine love and understanding have a much better chance of success than those based on coercion or manipulation, and which lack the love element. I think we will find that we can recognize the work of the New Group of World Servers by the balance of the three Aspects. The most prominent element would probably be the Love aspect; it would distinguish immediately the true servers from the mere businessperson. An example that comes to mind is the founder of Grameen Bank, Muhammad Yunus. Throughout his book “Creating a World Without Poverty,” Yunus’s passion for improving the lot of the poorest of the poor, and of eliminating poverty completely from the world, is palpable. The magnetic quality of the Love aspect leaps from the pages.

I think we need to remember that love, the true love as demonstrated by the Christ, is the basic overall vision for the future. If we take any one of the major problems that dominate the media every day, we know that, given love, those problems would never have arisen; or, if we

really brought love into the equation, they could be resolved. And this essential factor of love makes possible the great planetary alignment at this annual Wesak Festival, for it is the Christ, the Prince of Peace, the Exponent of love, who cooperates with his great brother, the Buddha, in transmitting the Will of God, the Will to synthesis.

Drawing the individual parallel, in terms of our personal training and School work, it is the Soul-infused person that can tap into and safely carry the Will of the Spiritual Triad. Of course, most of us are only partly Soul infused, and our access to the Spiritual Will is intermittent and as yet not a continuous contact.

But where that is occurring, what does it mean to us, as individuals, and of

course as a group?

As we develop a measure of Soul contact we begin to see the group as primary and the interests of the self as secondary. In the Soul’s vision that appears as common sense, since the interests of the self – the ones that matter – are included in the group. The next step is to see beyond one’s own group; that comes through the dual process of meditative, vertical reaching up to the Spiritual Triad, coupled with a horizontal relating, even if only in thought and understanding, with others who belong to other groups, other religions, other political parties, and so on.

As more of us invoke this spiritual Will we will be increasingly concerned with the bigger picture, and the relationship of our group to other groups. Our Will-to-Good will not just flow within our group, but will radiate out, building bridges and aiding other groups as well as our own.

What does it mean if this note of synthesis is qualifying our lives? Does it not mean that in our individual contacts we are swift to find a point of agreement with the other person? If

that is the case, perhaps we can then enlarge the lighted point of agreement, resolving first one point of conflict and then another, because we have established our point of synthesis, our unifying center that is our first-found point of agreement.

The founders of SES, back in the 1950s, had a dream – a dream that the School would become a synthesizing agent, a subjective unifying center within the whole esoteric field. They had a dream that every School member, as he or she goes about discipleship service, would also be an agent of synthesis in the home, the community and in the country. Thus the main thing that would qualify and mark an SES student would be the power-to-unify, to construct bridges between people, to attest always to the whole more than to the part.

The vision of synthesis for all of humanity may lie a long way ahead, but if we are true aspirants and true disciples it means that the distant vision is for us an *immediate* possibility, and even a necessity. And why do we speak of SES – our school – in a talk about the Wesak Festival? Because these possibilities that we can strive for and accomplish now are more effectively accomplished on behalf of the group than on behalf of the individual. On behalf of the group our efforts carry us further, and the beneficent effects are spread more widely. And, not least, group consciousness is developed.

As group consciousness is developed in group members, the group Antahkarana is constructed. As the group Antahkarana is constructed, of course the individual Antahkaranas are likewise growing. One of SES's synthesizing efforts – the growing body of talks Alice Bailey gave to students in the 1930s and 1940s, which are posted on the School's website – contains some pointed comments that Mrs. Bailey delivered to those predecessors of today's students. She warned them that they would only begin to make real progress when they stop thinking of themselves as individual esoteric students and instead think of themselves as a group disciple performing global service.

We are still moving toward that goal, but I believe the current generation of students – both aspirants and active disciples – is further along now; we have all benefited from the work of our predecessors and are reaping the fruits of spiritual evolution.

Looking again at the vision of the founders – SES as a synthesizing agent, a unifying center – we note that “synthesizing” carries a First Ray note and “unifying” a Second Ray quality. So the original vision for the School was a properly balanced one in terms of energy, and this may be one reason for the relative longevity of this group and its work.

Let's now take a brief look at how all this relates to the esoteric field as a whole – that serving group that draws its life from the great teaching Ashrams of the Hierarchy.

In the great planetary esoteric training group there must be many unifying centers, such as the Ashrams from which the various outer groups have sprung. These groups have sprung up directly through the action of some world disciple or initiate; or they have grown up indirectly when a world disciple has passed on the teaching to a lesser disciple, who in turn stepped it down for others. Or again, we have lesser aspirants and teachers who have taken one aspect of the teaching and formed a body of belief and a group around one particular aspect of truth.

Many such groups have no direct touch with the Ashrams. Using the individual as a metaphor, it is somewhat like the human soul being totally absorbed in personality interests, having lost touch with the overshadowing Soul, the Solar Angel. Just insofar as the aspirant aspires, meditates and struggles to purify the personality life, and make it one of service to others, so contact is reestablished with the Soul, and integration and fusion, leading to synthesis of the whole person on all planes, takes place.

This can be used as an analogy with each esoteric group. Just insofar as the members seek to rise above themselves and to render service in line with the Plan to their fellow prisoners of the planet, in that degree will lines of light be

built back to the Hierarchy and to the Ashram. The nearer they draw to the Ashram, the more inclusive they will become, for the energy of synthesis will be touching them, and they will take into their thinking the efforts of other groups as well as their own, seeing them as co-sharers in a great planetary endeavor.

The Tibetan's statement that the unselfish individual is very common but that the unselfish group is very rare is related directly to this vision of synthesis. In 1941, when Master DK presented the distant vision of One World, of the synthesis of all humanity, he said:

It is a practical vision – long desired, much discussed and clearly outlined. The hindrances appear to be many, but they can all be summed up in the one word selfishness – national, racial, political, religious and individual selfishness.

The practical aspect of the mode of elimination of the hindrances can also be simply stated... The vision will appear as fact on Earth when individuals willingly submerge their personal interests in the good of the group; when the group or groups merge

their interests in the national good, when nations give up their selfish purposes and aims for international good, and when this international right relation is based upon the total good of humanity itself.

Thus the individual can play a part in the bigger whole, and the help is needed, and thus the sense of individual futility is negated. To the most unimportant person in the most unimportant national unit there comes the call for sacrifice and service to the group of which that person is part. Eventually humanity itself is thus swung – again as an integral unit – into the service of the Planetary Life. (“The Externalisation of the Hierarchy,” p. 244)

As we participate in the great Wesak Festival, let us remember that the New Group of World Servers is the great synthesizing agent and unifying center for servers everywhere. Above all, let us experience true gratitude. Our responsibility is great, but our privilege and opportunity are greater.

The joy of cooperation with the unfolding Plan is a thing of limitless wonder.

Goodwill Festival: Goodwill and the Law of Loving Understanding

Dorothy I. Riddle

The Festival of Goodwill provides a time each year for us to reflect on the dynamic of goodwill, that latent characteristic of humanity that expresses as a loving determination to establish right relations. The Tibetan defines goodwill for us as “goodness of heart, kindness in action, consideration for others, and mass action to promote human welfare.”¹ The first three attributes are commonly accepted reflections of goodwill. It is the fourth attribute that is the focus of this talk.

The Tibetan instructs us that “*the will-to-good is the basic quality of divine purpose, involving planned activity and a definite goal to be achieved.*”² Goodwill is not simply a positive energetic state. It also involves specific action to ensure right relations. In fact, any change in world circumstances depends upon our actions.

Goodwill and the Great Heresy of Separativeness

We are told, “our race is controlled by the great heresy of separativeness. Through these cleavages (symbolically speaking) the fires of destruction may emerge and end our civilization...unless conscious individuals can build those bridges and develop that understanding that will offset this Law [of Cleavages], thus bringing into functioning activity the Law [of Loving Understanding] that governs the coming race.”³

As we know, “one interesting aspect of goodwill is that, as it develops in the human consciousness, it first of all brings a revelation of the existent *cleavages* that distinguish the political, the religious, the social, and the economic life of people everywhere.”⁴ Once we become aware of these cleavages, we usually try to bridge or heal them. So our first task is to identify the cleavages that reflect a sense of separativeness.

What are the cleavages that result in separativeness? Our legal systems have identified a number of these cleavages already as the roots of discrimination – e.g., racism, sexism, classism, ageism, religious bigotry, and homophobia. These attitudes and similar practices are all sources of hatred, harassment, and violence.

Further, we know esoterically that we are all part of the One Life, and quantum physics has provided us with evidence of our energetic interconnectedness.⁵ The heresy we face is the widely held belief that we are *not* connected but rather exist as separate individuals or groups. This belief allows, or even encourages, us to view the world in “us-them” terms and to stereotype and objectify the “them.”

Fortunately, goodwill aids in “drawing the attention of the masses – as far as may be – to *the problems of humanity*, and thus helps create the thoughtform of solution.”⁶ Goodwill invokes an attitude and atmosphere of cooperation and constructive problem solving among individuals and groups. It expresses as the non-partisan middle path, the environment in which discussion and compromise become possible.

Goodwill and Creating Right Relations

Once we have identified cleavages, we are called on to heal them – in ourselves and in our communities. This process involves not only an affirmation of a Second Ray sense of loving unification but also the use of First Ray energy “to destroy all that prevents integration and all that is hindering a needed synthesis...[We must] destroy the prejudices, the animosities, and the fixed ideas that have prevented synthesis, that have created cleavages and hindered right understanding.”⁷

In healing cleavages, our goal is the establishment of right relations. Let us be clear, though,

that throughout much of the Ageless Wisdom literature, the emphasis is on right human relations. This in itself is a daunting task. But our responsibility is actually broader than relations within the human family. We know that fohat enlivens all of creation, and so we also have responsibility for right relations with *all* forms of life. We need to add *anthropocentrism*, or the illogical belief that humans are the central and most important entities in the universe, to the list of cleavages.

Right relations are “not simply goodwill, ...[but] a product or result of goodwill and the instigator of constructive changes between individuals, communities, and nations.”⁸ Such relationships are characterized by mutual respect, an accordance of dignity, and the assurance of certain basic fundamental rights and freedoms – life, liberty, freedom of expression, equality before the law, physical security, and basic education – as delineated in the United Nations Universal Declaration of Human Rights.⁹

The Tibetan has challenged us to engage actively in overcoming separateness:

I call you to the experiment of right...relations, beginning with your own personal relations to your family and friends, and then to the task of educating those you contact so that they also start a similar work. It is the work of attaining right individual relations, right group relations, right intergroup relations, right national relations, and right international relations... I call you to recognize that goodwill is a dynamic energy that can bring about world changes of a fundamental kind, and that its mode of expression is through the activity of the individual man and woman and through their massed intent. The massed power of goodwill, the dynamic effect of intelligent and active understanding, and the potency of a trained and alive public opinion that desires the greatest good of the greatest num-

ber, are beyond belief... It can, today, save the world.¹⁰

The Tibetan has pointed out to us that “most [of our] goodwill, desire, prayer and invocation becomes ‘frozen’ [on the mental plane]” and that instead it needs to become “active in expression and *in tangible deed* upon the physical plane so that the work done through the means of invocation and prayer, plus the needed fighting for the right, is done by those who can truly coordinate and integrate on all three levels and thus function as a whole.”¹¹ The text we have bolded underscores our need to take specific action.

Right Relations Through Harmlessness

As we work to offset the separateness underlying the Law of Cleavages, what is the nature of the new law towards which we are working? The Law of Loving Understanding “can be summed up in the words: Let persons so live that their lives are harmless. Then no evil to the group can grow out of their thoughts, their actions, or their words. This is not negative harmlessness, but a difficult and positive activity.”¹²

What does “not negative harmlessness” actually mean? Harmlessness “is a *state of mind* and one that in no way negates firm or even drastic action; it concerns motive and involves the determination that the motive behind all activity is goodwill. That motive might lead to positive and sometimes disagreeable actions or speech.”¹³ In other words, it calls us to action.

The Tibetan provides us with a number of clues as to the focus and form of such actions. One of the clearest statements is the following:

Practice harmlessness with zest and understanding, for it is (if truly carried out) the destroyer of all limitation. Harmfulness is based on selfishness and on an egocentric attitude. It is the demonstration of forces concentrated for self-enforcement, self-aggrandizement, and self-gratification.

Harmlessness is the expression of the life of individuals who realize themselves to be everywhere, who live consciously as souls, whose nature is love, whose method is inclusiveness, and to whom all forms are alike in that they veil and hide the light, and are but externalizations of the one Infinite Being. This realization, let me remind you, will demonstrate in a true comprehension of another's need, divorced from sentiment and expediency. It will lead to that silence of the tongue that grows out of non-reference to the separate self. It will produce that instantaneous response to true need that characterizes the Great Ones who (passing beneath the outer appearance) see the inner cause that produces the conditions noted in the outer life, and so, from that point of wisdom, true help and guidance can be given. Harmlessness brings about in the life caution in judgment, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical spirit.¹⁴

Unfortunately, we do not yet have a clear awareness of all the ways in which we harm ourselves and others as we live so immersed in daily harmful activities. As we strive towards the Law of Loving Understanding, we will need to continue to find ways to display and advocate for harmlessness in thought, word, and action, including practicing peaceful ways to resolve conflict and destroying the structures and ways of relating that hold violence in place.¹⁵ One context for helpful reflection is the School for Esoteric Studies' new Ageless Wisdom Discussion Forum, which we are each encouraged to participate in.¹⁶

Our Dual Responsibility

We know that, as disciples, we are called to a dual life – one of both outer active service and inner spiritual development. Our inner development is critical because it cleanses us from attachments to past outcomes and beliefs in how the world *should* operate. But our inner development needs to be in service to the Plan and the goal of right relations. One of our first lessons is “that difficult dual attitude that permits right personality activity and real interest in personality affairs and yet at the same time permits noth-

ing personal to interfere with the subjective spiritual life.”¹⁷

When the contrast between the way of love and goodwill and the way of cruelty and hate is being clearly defined on Earth, disciples must exercise an unprejudiced attitude. To this group comes the difficult task of standing firmly on the physical plane against that which is destructive and hateful (in the true sense of the word), doing all that can be done to bring the destructive agencies to an end and to final powerlessness, and, at the same time, preserving an inner attitude of complete harmlessness and loving understanding. For...there are principles and ideals in the world at this time worth struggling for, but whilst the struggle is on it is necessary consciously to preserve and create that field of living, loving energy that will eventually bridge the gap between the two opposing factions and groups and so enable later contact to be made.... The dual life of active world participation in opposing that which is seeking to hold back and to destroy humanity and its highest ideals and – at the same time – to preserve a steady attitude of love, is not an easy one.... Such is human integration today that it is not possible for any person or groups of people to isolate themselves away from human activities and human welfare. Nor is a negative attitude adequate to the solution of the present world crisis.¹⁸

As disciples, we have the joy and responsibility of expressing and invoking the goodwill that heals cleavages. Thus, we lay the foundation for harmlessness to become our reflexive method of behaving and for the Law of Loving Understanding to begin to function more consistently.

¹ Alice A. Bailey, *Esoteric Healing* (New York: Lucis Publishing, 1953), 667.

² Alice A. Bailey, *Discipleship in the New Age, Volume 2* (New York: Lucis Publishing, 1955), 47.

³ Alice A. Bailey, *Esoteric Psychology, Volume 1* (New York: Lucis Publishing, 1936), 378.

⁴ Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 750.

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- ⁵ See the research summarized in Dorothy I. Riddle, *Principles of Abundance for the Cosmic Citizen: Enough for Us All, Volume One* (Bloomington, IN: AuthorHouse, 2010).
- ⁶ Bailey, *Discipleship in the New Age, Volume 2*, 677.
- ⁷ Bailey, *Rays and Initiations*, 752.
- ⁸ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 647.
- ⁹ See text at: <http://www.un.org/en/document-s/udhr/index.shtml>.
- ¹⁰ *Op. cit.*, 210-211.
- ¹¹ *Ibid.*, 280.
- ¹² Bailey, *Esoteric Psychology, Volume 1*, 301.

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- ¹³ Bailey, *Esoteric Healing*, 670.
- ¹⁴ Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 102-103.
- ¹⁵ See further discussion in Dorothy I. Riddle, *Positive Harmlessness in Practice* (Bloomington, IN: AuthorHouse, 2010).
- ¹⁶ Click on “Discussion Forum” on the School for Esoteric Studies’ website at <http://www.esotericstudies.net/>.
- ¹⁷ Alice A. Bailey, *Discipleship in the New Age, Volume 1* (New York: Lucis Publishing, 1944), 99.
- ¹⁸ Bailey *Discipleship in the New Age, Volume 1*, 771-772.