

An Interview

With Isabella Fontana-Krett

Isabella Fontana-Krett has worked in the field of energy healing for the last 30 years. A former student of the Arcane School, she became involved with the work of the *International Network of Esoteric Healing* (INEH) in the 1990s. She lives and works in Scotland and in Italy, where she holds seminars on energy healing. She can be reached at: <http://www.wix.com/inehitaly/sp-azioinehitalia>.

EQ: What should Esoteric Healing mean for us today?

Isabella Fontana-Krett: In our service group we sometimes use the words “Energy Harmonization” rather than “Esoteric Healing.” Our approach is based on the teachings of the Tibetan Master Djwal Khul and what they mean for us in this day and age. We do not consider the physical body to be a principle; we view it as a manifestation of our beingness. Our focus is on the underlying cause of the symptoms or illness that is inhibiting the natural flow of the Soul. When there is a harmonious flow of Soul energy, we live in a state of wellbeing that derives from a positive rapport with our internal and external environment.

EQ: So healing is not to be mistaken with the removal of symptoms.

Isabella Fontana-Krett: The Soul could be described as one of the most important levels of vibration and consciousness each of us is able to reach in life. If we do not attain this point of identification, or if we are unable to achieve it, for whatever reason, then we may perceive energetic blockages, tension, and their associated symptoms. Family and educational constraints, routine, race and national prejudices form, each on their own level, the veils of maya, glamour and illusion that prevent us from expressing the Soul’s full potential. The healing process isn’t easy—it demands aware-

ness and Will to actuate a personal transformation so we can become the conscious builders of our everyday lives. Our aim isn’t that of healing or treating the physical symptoms. Rather, our objective is to affect awareness in the person as to the underlying causes of the conflict or friction within. In order to bring harmony through energy work, we provide guidance to the person who asks for help so that they recognize what is preventing the free flow of Soul energy. Additionally, we assist them in transmuting and transforming the energies involved.

EQ: Isn’t good health the result of a natural and positive relationship between our inner and external environments?

Isabella Fontana-Krett: Health is the result of the harmonious flow of higher energy, the balanced unfoldment and development of the human being in every area of life. Health is conscious evolution. There’s a beautiful passage in *Heart*, from the Agni Yoga series. Let me read it for you. Master Morya says:

If thought in itself contains creative energy, then how useful it is to direct good thought into space. When mankind shall agree to send forth good thought simultaneously, then the infected atmosphere of the lower spheres will at once clear. Hence, it is necessary to take care, even a few times daily, to send out thought not about oneself, but about the world. Thus the thinking will accustom itself to disinterested strivings. As the Savior of mankind thinks only of the entire world, so in emulation of him we can apply our thoughts for the manifestation of creative energy. It is not necessary to look upon the transmission of thought as a supernatural act. Let it provide nurture for the spirit, just as fuel does for the bonfire during the night. Thus, also, it is necessary simply to follow the highest example. The

heart will be like a trusty chronometer when it calls to thought about all. It is not necessary to have tiring meditations; thought about the world is short and reflects so simply the renunciation of self. Let good befall the world! (*Heart*: 300)

You see...this paragraph contains so much beauty and power, and it reveals that it is our thought, as a Soul, that does the work!

EQ: What's the connection between healing and releasing, which the Tibetan mentions?

Isabella Fontana-Krett: Healing or harmonization is nothing but a higher degree of awareness regarding our bio-psycho-spiritual reality or existence, the body we have, our feelings and emotions, our ability to formulate concrete and abstract thoughts, and our ability to coordinate and direct their energies through the use of the Will. When we establish harmony and right relationships among these three levels, the result is self-realization and a healthy life. The most important goal in life is self-realization. Self-realization is the engine that enables us to affect a transformation of energy in the physical, cognitive and spiritual bodies. It drives our ascent toward ever higher summits.

According to the teachings of the Tibetan, and based on our own observations, we realize that detachment from a lower evolutionary plane allows us to move toward a higher evolutionary level. Such a shift implies a kind of death and a rebirth into a more evolved state of being. This is what the word "releasing" means. Each of us, as we travel along the Path, have to release old, outworn habits or patterns that generate friction and disease. These obsolete and harmful patterns are superseded through increased awareness, observation and detachment.

EQ: How does an esoteric healer work?

Isabella Fontana-Krett: The esoteric healer works as a Soul with the Soul of the patient and through the etheric body or, to use another word, the bio-information field. He or she does not work with the physical body, but with its energetic counterpart, the bio-information or electro-magnetic field. The fundamental principle of esoteric healing lies in the establish-

ment of an alignment with the Soul. The esoteric healer also works with geometries or triangles of light, which express the harmonic structure of the energy flow that are related to the patient's physiological systems. These geometries share some similarities with the web of connecting energy described by Gregg Braden in the *Divine Matrix*.

We live in an amazing historical time in which science and esotericism are meeting, and I think we are called to share and translate the esoteric language into the language of science in order to bring these ideas closer to the general public. To give you an example, the first of the five biological laws of Dr. Ryke Geerd Hamer, suggest that all disease contains a meaningful biological program which originates in response to an unexpected shock, a kind of shock that is extremely violent. This, I believe, is a modern view on disease that is absolutely in keeping with the teachings of the Tibetan in *Esoteric Healing* where every disease is seen as the result of an inhibited flow of Soul energy to the body. We could consider the effect of an inhibited Soul life and the shocks described by Dr. Hamer as somehow synonymous. Hamer explains that from an unexpected event that is experienced as a shock, each of us will create a unique biological response program. The feedback or response to the shock would develop both in the brain and in a corresponding enervated organ.

EQ: How should we interpret the word "shock" in this context?

Isabella Fontana-Krett: I interpret "shock" in a very broad sense so that it includes any circumstance or special situation that creates disequilibrium, conflict, injury or trauma. Most of us are unaware of the potential of these shocks or traumas. Since they arise in our environment, our family or our group, they are thought to be normal and familiar. We tend to respond to such situations mechanically and routinely, according to our desire natures. But life experiences, even if painful, tend to push us to the threshold of new realizations so that a new kind of awareness develops in which the rational consciousness gives way to intuitive consciousness and creativity. It is then that we may finally be able to let go of limiting barri-

ers and false or partial identifications. When this happens, suffering, which is a message carried by our symptoms, may disappear, and the individual may heal. Sometimes, the suffering is resolved when the patient passes away.

EQ: In addition to individual healing, it is our understanding that groups of healers also work on a global level by creating triangles among various regions or countries.

Isabella Fontana-Krett:

Yes, we work as a *network of light* and use psycho-geometry to connect with other aspirants and disciples to circulate a flow of loving light through certain regions and countries. This resembles the work of the circulatory system as it pulsates nourishing energy throughout the entire system. Psycho-geometry allows us to symbolize thoughts of the highest purity, ethics and abstraction and to saturate the chosen space with these life-giving, healing energies. Such a service can eventually give rise to a healthier world.

EQ: At first glance, esoteric healing may seem to emphasize the individual or endogenous causes of illnesses rather than those having socio-historical causes, such as lack of hygiene and poverty. Can you clarify?

Isabella Fontana-Krett: The Tibetan tells us that diseases have karmic origins. It's my belief that whether individual, group or planetary in origin, disease is a challenge or a test for humanity as a whole, and should be approached with awareness by the healer, and with the aim of increasing awareness in others. Even though nations face difficult situations as part of their own evolutionary growth, the entire community of nations has a responsibility to help them facilitate the needed evolutionary change. For example, poverty and disease should be viewed by all nations as a collective opportunity for dealing with underlying caus-

es, such as the growing inequity between the rich and the poor. Humanity could resolve these kinds of traumatic experiences through the collective awareness that there is "One" humanity whose viability depends on a harmonic

energy flow at both the individual and global levels. Wealth must be able to circulate freely on the planet and not be concentrated in the hands of a small number of families or companies. Only then will we be able to change social conditions and karma. Another example is Japan's nuclear disaster. Radiation does not recognize physical boundaries, therefore, not only the Japanese are at risk, but others across the globe. Humanity as a whole is affected by the drama and karma of a few. We're en-

tangled like atoms in matter!

These examples can be related to certain physical conditions that the concrete mind may find hard to accept or understand. Some of us (actually all of us in this, in previous or in future incarnations) may go through very difficult experiences which include serious disease and other physical ailments or conditions. These are experiences for ourselves and for those around us. The healer can play a role in helping the patient to understand the process of death and return. Diseases, however, are not always fatal; sometimes they are tests that require a total transformation of the self, our roles and our values. The real lesson in all of this is for us to become aware that we are the co-creators of our existence via the control and expression of right thought.

EQ: Can you administer a healing treatment without a patient's consent; for example, in the case of a person in a coma?

Isabella Fontana-Krett: No, esoteric healers can only facilitate the healing process if there is direct request from the patient. We believe that the individual must be able to choose the therapy or treatment that they want to receive.

EQ: What is the difference between esoteric healing and other forms of energy healing? Can they be integrated?

Isabella Fontana-Krett: The teachings on healing given by the Tibetan can be integrated with other methods. The INEH techniques dealing with the “Science of Triangles” can be related to recent discoveries in the bio-information field as well as other related therapies. However, it is important to understand that esoteric healing is based on Soul to Soul contact. We do not work with the personality or the centers per se and we do not seek a personal cure. Our role is to help liberate or actualize the Soul so that it assists in the spiritual growth and development of the individual.

EQ: What training is involved?

Isabella Fontana-Krett: Training is a life-long learning process. Formally, however, training at the INEH is divided into four parts over a minimum of two years. There may be some variations. The training undertaken in Italy usually takes three years. It includes ten seminars in the first two years and a third year of supervised practice. Our studies include *Esoteric Healing* but we touch on all the teaching

by the Tibetan, as well as the teachings of the Agni Yoga and other important authors in the field of Esoteric Healing.

EQ: Do esoteric healers work individually or in groups?

Isabella Fontana-Krett: That’s an important point! The healer might work individually, but is always linked to a group of healers which itself belongs to the great group of healers, the Hierarchy. We work as a group consciousness unit and this is essential. We hold meetings every week and offer our services to those who ask for a treatment. One of us leads the work, but all of us take part in the treatment; to do this we enter into alignment with the Soul of the group and the great Healers. We operate as a unit of service using geometric structures that symbolize the Seven Rays. In so doing, we use the “as if” technique to work as the Great Teachers who also operate in a seven-fold organizational system.

EQ: Thanks for sharing your views on esoteric healing with us.

Isabella Fontana-Krett: It’s been a pleasure to speak with you.

Book Reviews

C. W. Leadbeater, *Christian Gnosis*, revised edition, Wheaton, IL: Quest Books, 2011, 338 pages, US\$14.95.

Englishman Charles W. Leadbeater, one of the most prolific writers in the Theosophical Society, contributed some seventy books and pamphlets, many of which have become “required reading” for esoteric students. But he left one manuscript unfinished and unpublished. It was intended to be a work on theology, a companion to his influential *Science of the Sacraments* (1920). Both works reflected the author’s interest in esoteric Christianity and his increasing involvement in the Liberal Catholic Church. Leadbeater was consecrated a bishop in 1916 and eventually became presiding bishop of the LCC, equivalent to archbishop or metropolitan. Leadbeater and Annie Besant, who became president of the Theosophical Society in 1907, were the strongest proponents of the Christianization movement within the Society—an endeavor for which they took considerable heat from pro-Buddhist factions.

In 1924 Leadbeater, by then living in his adopted country of Australia, asked fellow clergyman Frank W. Pigott to comment on his unfinished manuscript. Pigott read a few chapters and concluded that it was “not theology.” Leadbeater, who was busy writing other books, decided to shelve the project and “forget all about it” (preface to the first edition, p. xviii). Leadbeater died in 1934, and the manuscript languished among his papers.

Forty-four years later, Sten von Krusenstierna, successor to Leadbeater and Pigott as presiding bishop of the LCC, resolved to complete and publish the work. Von Krusenstierna filled in missing parts from lectures and other material left by the author and published it under Leadbeater’s name as *The Christian Gnosis* in 1983. It received little attention and is still not listed among the author’s works in most bibliographies. The book may finally gain attention with its recent reissuance by Quest Books (minus the definite article in the title). It comes with an in-

formative introduction and additional endnotes by Quest editor-in-chief Richard Smoley.

Christian Gnosis is not about Gnosticism in either its original form or its 19th-century revival; “Gnosis” is interpreted in its broad sense as knowledge or insight. The book addresses the broad field of esoteric Christianity, concentrating on topics of concern to both traditional Christians and esotericists. In that respect it provides better topic coverage than does either Besant’s *Esoteric Christianity* (1905) or Smoley’s own *Inner Christianity* (2002). Much of the content also appears in Leadbeater’s other works, written before and after 1924. Nevertheless, the book serves a useful purpose in compiling the relevant material into a single volume.

The book is in three parts. Part I, headed: “The Divine Plan: Evolution,” is a useful summary of material from *The Inner Life* (published in 1917 but based on lectures given in 1910) and other early works. The material is expanded in places and given a more Christian focus, reflecting Leadbeater’s evolving interest. His description of the three outpourings from the Logos (pp. 13-17) is greatly expanded, providing an important contribution to esoteric knowledge.

Part II, “The Inner Teachings of Early Christianity,” attempts to express traditional Christian beliefs in an esoteric framework. The quality of the material is mixed. Some of it, like the discussion of the Trinity and the World Teacher, has considerable value. On the other hand, Leadbeater’s account of Jesus Christ’s life, death and resurrection is tainted by a medieval Jewish theory that Jesus lived a century earlier than the customary 5 BCE–30 CE. The theory, promoted in a 1903 book by George R. S. Mead, former secretary to Helena Blavatsky, had no credibility among biblical scholars but was influential for a while in the Theosophical Society.

Leadbeater bought into Mead’s theory and, in consequence, was forced to explain away large sections of the gospel record. For example, he was aware that crucifixion was a Roman mode

of execution and that Judea did not fall under Roman occupation until 63 BCE. So Leadbeater declared that Jesus was stoned to death, and that the “crucifixion” was to be understood allegorically, or at most was a reference to ancient Egyptian initiation rituals in which the candidate was laid on a cross (p. 132). Similarly, Leadbeater explained, “Pontius Pilate” was a mistranslation of the Greek *pontus pilētos* (“thick” or “solid”) and referred not to the Prefect of Judea but to the astral plane! Accordingly, “suffered under Pontius Pilate” should be understood as “He allowed himself to be limited by, and imprisoned in, astral matter” (pp. 123-124).

The allegorical interpretation of scripture certainly was not new. It was the hallmark of the Alexandrian school of theology, in late antiquity, and was preserved throughout the many twists and turns of esoteric Christianity. In modern times, the use of allegory was raised to new heights by Anna Kingsford and Besant. But attempts to dispose of all inconvenient facts in the gospels in this way—or, as others have tried to do, to question whether Jesus Christ ever lived—face enormous challenges. Leadbeater’s ability as a clairvoyant is indisputable, and he may well have been tutored by the masters, but he did not have the necessary background in history and biblical scholarship to make a successful case in debate on such contentious issues.

Part III, headed “Various Subjects,” includes discussions of angels, saints, Mary, the sacraments, and the seven rays. This part of the book, which builds on his earlier writings and lays the groundwork for later ones, is the most valuable. For example, the chapter on Mary (he uses the very Roman Catholic style “Our Lady”) deals with her titles, and corresponding roles, as Queen of the Angels and Mother of the World (pp. 191-198). Leadbeater places Mary at a very high level in the Planetary Hierarchy, a theme that he would expand upon in *The World Mother as Symbol and Fact* (1928) and which fellow

Theosophist Geoffrey Hodson would take up a generation later. Ironically, Leadbeater’s idealization of the feminine did not extend to endorsing the ordination of women to the priesthood (p. 250).

The short chapter on ceremony (pp. 263-266) complements what can be found in *Science of the Sacraments* and *The Hidden Life in Freemasonry* (1926). He emphasizes that sacred ritual is not just for the benefit of participants; it serves as a form through which higher power can flow to humanity as a whole. Leadbeater comments that the Seventh Ray of “ceremony” is “coming into prominence” (p. 264). It should be noted that he discussed the cyclical manifestation of the rays in at least two earlier works, and there is no evidence that he derived that knowledge from Alice Bailey’s writings (see the reviewer’s article in the Winter 2007 issue of the *Esoteric Quarterly*).

Christian Gnosis provides a convenient summary of early efforts to bridge the gap between traditional Christianity and Theosophy. Clearly the Christianization movement was still in an experimental phase in the 1920s. The book demonstrates that Leadbeater was floating a range of ideas, some of which proved to have lasting value, while others failed the test of time. Whether the author would have changed his mind on some of the views expressed is, of course, an open question; this was, after all, an unpublished work. Few of us would want to be held responsible for all the preliminary drafts we create and leave undeleted on our computers.

Students of esoteric Christianity can learn much from this book, but they must exercise discernment to separate the real from the unreal. Smoley’s notes help significantly in that regard; he sensitively points out many of Leadbeater’s errors and provides a number of references lacking in the original.

John F. Nash

The Wisdom Jesus: Transforming Heart and Mind – a New Perspective on Christ and His Message, by Cynthia Bourgeault. Shambhala Publications Inc., 2008.

Just as the title suggests, this book offers a new perspective on the life and teachings of Jesus that differs considerably from the traditional Western teachings on Christianity. Cynthia Bourgeault, a contemplative Episcopal priest, proposes that Jesus was a master of the Ageless Wisdom who came here to transform human consciousness. She bases her thesis on the new information that came out of the discovery of the Nag Hammadi manuscripts and specifically the Gospels of Thomas. Bourgeault notes that the Gospels of Thomas, in contrast to the other disciples' gospels, focus more on Jesus' teachings than on the events in his life. Due to this different focus, she thinks it is possible to get a clearer view of Jesus' mission and what he came here to accomplish.

The main difference between Christianity as it is taught in the West and the Christianity that comes to us via these new sources is, in Bourgeault's view, the difference between "soteriology" and "sophiology." Soteriology or "savior-oriented" Christianity comes from the Greek word *soter*, meaning "savior." Sophiology, on the other hand, from the Greek *Sophia*, represents the "wisdom path" most often associated with the East. Bourgeault says that for the earliest Christians, "Jesus was not the Savior but the Life Giver," that he came forth as the *Ihidaya*, or "Unified One." Sophiological Christianity focuses on the wisdom path and the idea that we can become just like Jesus by following this path. Soteriology, on the other hand, emphasizes the superiority of Jesus and the idea that we can only be saved through him, by allowing him to be our mediator with the divine.

Using the computer as a modern metaphor, Bourgeault says that we come into the world with an "egoic operating system" based on seeing things in binary terms. However, we have the choice to upgrade this operating system to a "unitive operating system" based on the heart as the organ of synthetic spiritual perception. Bourgeault claims that non-dual consciousness is what is really meant by the term "the Kingdom of Heaven" and that Jesus' teachings are

attempts to push people beyond their limited analytic intellects toward non-dual thinking. The injunction to repent, she explains, actually means to go beyond the mind, the word "repent" being the translation of the Greek *metanoia*, or "beyond the mind" or "into the larger mind."

As examples of Jesus' teachings on the path of *metanoia* or larger mind, Bourgeault mentions the Beatitudes ("non-dual teachings of the highest order"), the Parables (which she likens to *koans*) and his "hard teachings," such as the parables about the wise and foolish bridesmaids and the prodigal son.

According to Bourgeault, the Gospels of Thomas belong to the sophiological tradition. This document is mainly a compilation of Jesus' transformational sayings or *logion*. Some examples of the *logion* are included in the book along with her interpretations of them.

In terms of the actual practice of shifting one's consciousness, Bourgeault says that everything hangs together around a single center of gravity in Jesus' teachings. She borrows a word from the apostle Paul and calls this center of gravity *kenosis*, which in Greek means "to let go, to empty oneself." Thus transforming our consciousness is actually an emptying and a descent. Jesus emptied himself and descended into form. This contrasts with the usual idea of ascending the spiritual path.

Related to this kenotic theme, the author says that the Trinity "is really an icon of self-emptying love," that the three persons of the Trinity "go round and round like buckets on a watermill, constantly over-spilling into one another." In the process the energy of love becomes manifest and available. This inter-circulation of love is called *perichoresis*, or "dancing around." Bourgeault says that in this way the Trinity becomes Christianity's yin-yang symbol, symbolizing or depicting how "God moves and flows so that love becomes manifest as the unified field of all reality."

This concludes the bulk of Part One of *The Wisdom Jesus*. In Part Two, the author considers Jesus' life itself as a teaching, as a sacrament, as a spiritual force in its own right, "an outward and visible sign of an inward and spiritual grace." This sacrament of Jesus' life is not meant to en-

gender empathy, but to empower. The aspirant is meant to overcome the ideas of guilt and devotion in order to enter the unitive life.

Bourgeault points to four cornerstones of the sacramental life of Jesus: incarnation (the idea of limitation in form as a sacrament), passion (living through the experience of betrayal and execution to unleash the transformative power), resurrection and ascension (proof of the transformation to overcome doubt and the final transmission of his teachings).

In Part Three, the author gives us five practical ways to awaken and deepen our connection to Jesus' wisdom teachings: centering prayer meditation (to facilitate the upgrade of our operating

system), Lectio Divina (a process of scriptural reading, reflection, prayer and contemplation similar to meditation with a seed thought), chanting and psalmody (accessing the creative power of intentional sound), welcoming practice ("putting on the mind of Christ" through acceptance and letting go), and the Eucharist (a living connection to Jesus, to remain in communion with him always).

Cynthia Bourgeault is a contemplative Episcopal priest and a student of the worldwide wisdom tradition. In addition to this book, she has written *Chanting the Psalms* and *Centering Prayer and Inner Awakening*.

Gail Jolley