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The Esoteric Quarterly

A publication of the School for Esoteric Studies

**Esoteric philosophy and its applications
to individual and group service and
the expansion of human consciousness.**



The School for Esoteric Studies

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Contents

Volume 8, Number 3. Fall 2012

	Page		Page
Features		Triple Sign Meditations	53
Editorial	5	Stephen D. Pugh	
Publication Policies	6	Great Esotericists	
Letter to the Editor	7	Tallapragada Subba Row	67
Poems of the Quarter: “The Pure Are,” “Alone in the Triangle” and “In the Beginning” by Irina Kuzminsky	8	Student Paper	
Picture of the Quarter: “Intentional Bliss” by Christopher Beikmann	9	Modern Science and Its Connection with Ancient Spiritual Traditions	70
Quotes of the Quarter	10	David C. Galloway	
Advertisements	12	Book Reviews	
Articles		Essence of the Bhagavad Gita: A Contemporary Guide to Yoga, Meditation and Indian Philosophy	73
The New World Religion: Opportunities and Challenges	17	By Eknath Easwaran	
John F. Nash		Evolutionary Enlightenment: A New Path to Spiritual Awakening	74
Ways of Approach to Understanding the Seven Rays	39	By Andrew Cohen	
Iván Kovács			

The mission of the *Esoteric Quarterly* is to provide a forum for the exploration of esoteric philosophy and its applications. Full-length articles and student papers are solicited pertaining to both eastern and western esoteric

traditions. We also encourage feedback from readers. Comments of general interest will be published as Letters to the Editor. All communications should be sent to: editor@esotericstudies.net.



Fractal Butterfly Flower by Peggi Wolfe
wolfepaw.deviantart.com

Death: Entrance into a Fuller Life

The problem of death is founded upon love of life and love of the physical form. As the consciousness of thinking humanity rises from personal to transpersonal levels where we begin to know ourselves as the Soul, our attachment to physical form loosens and a new understanding and experience of death becomes possible.

The Soul does not know death or the fear of death. Through the Soul we gain a sense of participation and cooperation in the cyclic process of life; we can meet death in a different way and can prepare for it as simply the Bringer of Changes.

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Editorial

The Sapiential Function and the Transmission of Trans-Himalayan Knowledge

The Trans-Himalayan system of thought represents a synthesis of profound ideas or wisdom garnered from the great religious, philosophical and psycho-spiritual traditions of East and West. As such, the Trans-Himalayan system, also known as Esoteric Philosophy, venerates the sapiential literature, both old and new, of the world's metaphysical traditions. These teachings esteem the wisdom of the ancients and provide a new level of philosophical insight that allows humanity to both plan for the future and advance its present state. Their primary function is to impart universal truths on the nature and origin of reality, the ultimate and overarching meaning of human existence and its relationship to the Divine.

Each of the featured articles in this issue explores and expounds upon the sapiential aspects of the Ageless Wisdom. One article prompts us to rediscover the wisdom dimension in one of the world's foremost religious traditions. Another examines the liberating philosophy of the Wisdom teachings on esoteric psychology and the study of the Seven Rays, while the third article examines an advanced meditation technique designed to help evoke the energies of Life or the Monad. Each article, therefore, performs a sapiential function by emotionally connecting the knower with the known and by piercing the heart with the light of Wisdom so that the Light of Life can be eventually seen.

The first article, by John Nash, examines Christianity's often overlooked but foundational role in the New World Religion. Drawing on the teachings of Alice A. Bailey, the article elaborates on the characteristics of the new religion, the role of the Christ, the masters and their senior disciples. The author touches upon Christianity's failings as well as the nature of the renovation that Christianity must undergo in order for it to take its

appointed place as part of the new religion. He also takes aim at the negative attitudes that some esotericists have adopted with respect to the major Christian denominations. Although Nash cites justifiable concern with the institutional Church, he points out that Christianity's numerous insufficiencies "must be balanced with its achievements and ongoing attempts to reform." The article concludes with an examination of the "opportunities that are open to Christians and esotericists who might be drawn to facilitate transformation within the Church."

Iván Kovács contributes our second full-length feature. His article surveys the ways in which knowledge of the Seven Rays is being disseminated by individuals in the esoteric community, the psychological profession and elsewhere. Written for those who are relative newcomers to esoteric teachings and the Science of the Seven Rays, the article's primary concern is not with providing comprehensive information about each ray, but with an examination of the latest material written after Alice Bailey's pivotal exegesis on the theme. The article begins with a concise introduction and description of the rays. This is followed by a discussion on the rays from Rosicrucian, Anthroposophical, Theosophical and Psychological perspectives. Kovács gives special emphasis to the contributions of Kurt Abraham and Michael Robbins whose works serve as the most important adjunct to Bailey's teachings to date. His article closes with some examples of how to think more creatively about the rays.

The last full-length article in this issue—*Triple Sign Meditations*—is from Stephen Pugh. The article describes a creative process that begins with the establishment of a relationship between the Sun Sign and Rising Signs so that the disciple, who is identified with his or her Soul Purpose through the Ascendant, can bring

the Sun Sign and Opposite Sign together through a planned process of invocation and evocation. This two part process results in a fusion of the subjective potencies of the Sun or Personality, Soul or Ascendant and Monad or Opposite Sign. *Triple Sign Meditations* presents an insightful overview of this new method of aligning and blending these three energies. It achieves its aims, in part, by showing how the Science of Triangles pertains to the human system via the astrology of the spirit, soul and body.

In addition to the featured articles, we have included a student paper by David Galloway titled *Modern Science and Its Connection with Ancient Spiritual Traditions*, as well as a short paper contributed by John Nash, exploring the life of Tallapragada Subba Row, one of the *Great Esotericists of the Past*. Also included are two book reviews: the first of which evaluates the contemporary relevance and *Essence of the Bhagavad Gita*, by Eknath Easwaran. The second review is for a highly acclaimed book by Andrew Cohen titled *Evolutionary Enlightenment*.

Finally, we want to draw your attention to our *Poems* and *Picture of the Quarter*. The poems in this issue are from Irina Kuzminsky, the Russian born dancer, singer, pianist and poet, who describes her poetry as “opening a space that allows us to touch the universe and be touched by it in turn... a space which is both our starting place, the object of our quest and its completion in a higher octave...” For more information on Irina’s rich body of work, much of which is “centered around the desire to rediscover and reconnect with the Divine Feminine in all of its manifestations,” we encourage you to visit her website at: <http://irinakuzminsky.com/poetry/>.

The artwork featured in this issue is from Christopher Beikmann, one of our previous contributors. Many of you will remember the internationally recognized artist specializing in digital photo collage whose works graced the Fall 2009 and the Winter 2010 issues with *Autumn Wisdom* and *Winter Peace*. His most current offering—*Intentional Bliss*— is from

his “Buddhist Gallery” which weaves elements of nature with Buddhist spiritual themes. To share in his exploration of the world’s religions and metaphysics and their correspondence to the evocative beauty of the natural world, we invite you to visit the artist’s website at: <http://www.ancientartizen.com/>.

Publication Policies

Articles are selected for publication in the *Esoteric Quarterly* because we believe they represent a sincere search for truth, support the service mission to which we aspire, and/or contribute to the expansion of human consciousness.

Publication of an article does not necessarily imply that the Editorial Board or the School for Esoteric Studies agrees with the views expressed. Nor do we have the means to verify all facts stated in published articles.

We encourage critical thinking and analysis from a wide range of perspectives and traditions. We discourage dogmatism or any view that characterizes any tradition as having greater truth than a competing system.

Neither will we allow our journal to be used as a platform for attacks on individuals, groups, institutions, or nations. This policy applies to articles and features as well as to letters to the editor. In turn, we understand that the author of an article may not necessarily agree with the views, attitudes, or values expressed by a referenced source. Indeed, serious scholarship sometimes requires reference to work that an author finds abhorrent. We will not reject an article for publication simply on the grounds that it contains a reference to an objectionable source.

An issue of concern in all online journals is potential volatility of content. Conceivably, articles could be modified after the publication date because authors changed their minds about what had been written. Accordingly we wish to make our policy clear: We reserve the right to correct minor typographical errors, but we will not make any substantive alteration to an article after it “goes to press.”

Letter to the Editor

Dear Editor:

When I saw John Nash's article: "Stigmata and the Initiatory Path," I was initially surprised at the choice of topic, one that I would have considered outdated for these times. However, I found the article intriguing, and my thoughts wandered off into finding the relevance of stigmatism for occultists, because their primary experience would not be the physical one of blood flowing from the hands and other wounds.

If, as the author suggests, stigmatism is an experience and sacrifice which is working off future karma, then it has to be perceived as part of a group experience of disciples. Stigmatics make possible the distribution of Christ's blessing through the energy centers in the palms of the hands. The Passion of Christ and the mystical experience have always remained mysteries to me, but perhaps I am now grasping some understanding.

Many people experience energy passing through the palms of the hands. The most common situations are when hands are joined for saying grace or for some other purpose, and of course in healing work. In my Triangle Meditation I visualize the ajna center in my head as the apex of the triangle. And I visualize the other two people as points in the palms of my outstretched arms, so that they are joined by a golden base line. The experience is very powerful and there can be almost a burning sensation in my palms when I am really focused. I have been doing this now for a couple of years. Since reading the article, I thought I would try using the crown chakra as the apex of the triangle, which potentially could make for a very fiery air experience.

A passage in *Agni Yoga* seems to augment some of the author's thinking:

One must not suspect a lack of preciseness in indications when I say that psychic energy must not only be strengthened but should also be refined. It will be strengthened under the waves of fire, when the aura will begin to take on a purple color due to tensity. It will begin to refine from alertness, sharp-sightedness and subtlety of thinking. How may one more exactly term the refinement of the current of thought when the formulae of the future resound in rapture?

Verily a multitude of people pass by these formulae and avoid the painful stigmata brought on by the striving of spirit. Verily, the stigmata present the best proof of sensitiveness. Not coarse, striking manifestations, but wings of cosmic thought, as the lightest touch, fall upon the crown of the head, evoking the striving of *Kundalini*. These thoughts may fleetingly leave imponderable traces, but they sharpen the centers, like needles gathering electricity. Are not our centers like pine needles? [§ 502]

Many years ago, Richard St Barbe Baker, the "Man of the Trees," told me that whenever I wanted to recharge my batteries I had only to stand under a pine tree, hold its trunk, and absorb its electrical currents. I understand that the Garden of Shamballa contains the Elgario (some sort of pine) and the dew drops from it contain potent healing properties.

Thank you for an evocative article that caused me to have these musings. . Occultists need to read the signs and find their own way into the Mysteries to become 'Christed.'

Belinda Baird
Hamilton, New Zealand

Poems of the Quarter

Three Poems from Irina Kuzminksy

The Pure Are

The pure are hard pressed to perceive what is impure
For in their observation alchemy is found
Transforming objects of perception through their gaze
For is it not said that these two -
The gaze and what is gazed upon -
Are One?

What is perceived cannot exist without the organ of perception
And just as atoms can't decide if they are waves
(we must decide for them instead)
So does the Light which looks through guileless eyes
Cleanse and transform what its ray touches.

Alone in the Triangle

Alone, the triangle which upwards points
Is like a sword unsheathed
Which brings destruction on the earth.
No waters to contain its burning power
Pour gently from the heavens
Quenching thirst –
This holocaust engendered
By the rulership of fire
I fear
Will take a tidal wave
To put it out.

In the Beginning

In the beginning was the Word
But Silence Was
Before every Beginning –
Therefore, my soul,
Be still – and smile into the Silence
If you would know
The Origin of Light.



Intentional Bliss

by Christopher Biekmann

www.anceintartizen.com

Quotes of the Quarter

The purification of religions predicates a new direct relation with the spiritual world. Christ, Buddha and their closest coworkers did not use magic formulae but acted and created in full blending with the spirit. Therefore, in the new evolution the former artificial methods must be abandoned. Remember cause and effect. The mechanics of yogism are no longer suitable for the regeneration of the world. A teacher who sits under a tree and forbids does not conform to the need.

Nicholas Roerich, *The Leaves of Morya's Garden II, Illumination* (The Agni Yoga Society, Inc., 1952), III: 7.

The great *theme* of the new world religion will be recognition of the many divine approaches and the continuity of revelation which each of them conveyed. ... The establishing of a certain uniformity in the world religious rituals, will aid men everywhere to strengthen each other's work, and enhance powerfully the thought currents directed to the waiting spiritual Lives. At present, the Christian religion has its great festivals, the Buddhist keeps his different set of spiritual events, and the Hindu has still another list of holy days. In the future world, when organized, all men of spiritual inclination and intention everywhere, will keep the same holy days. This will bring about a pooling of spiritual resources, and a united spiritual effort, plus a simultaneous spiritual invocation. The potency of this will be apparent.

Alice A. Bailey, *The Reappearance of the Christ*, reprint 1966 (New York, NY: Lucis Trust Publishing, 1948), 150, 154.

Esoteric philosophy reconciles all religions, strips every one of its outward human garments and shows the root of each to be identical with that of every other great religion.

Helena P. Blavatsky, *The Secret Doctrine*, vol. I, reprint 1974 (Adyar, India: The Theosophical Publishing Co., 1888), xx.

The religions of the world are branches on the tree whose trunk is the one ancient—once universal—wisdom religion. The religions are the tributaries of one great river. (But they borrow from each other to make the actual details much more complex.)

Checklist for Some Principles of Theosophy,
Blavatsky Net Foundation,
<http://www.blavatsky.net/theosophy/-theosophychecklist.htm>.

When the planets and the stars are not only visualized but experienced, moving ceaselessly in a magnificent dance of existence, how could it be said that astrology deals with *external* forces or influences? And as any meditation in which consciousness does not move from the individual to the whole of which the individual is a functional part can only lead to a subtle glorification of the status of individuality, how could the true meditation fail to lead to a serene and harmonious ritual of self-universalization?

Meditation may rightfully begin with an inward movement of consciousness, and it is astrology's true nature to begin with a contemplative study of the sky and its hieroglyphs of light on the vast parchment of night. But in both instances this is only the beginning. Meditation and astrology can and should meet in their ultimate stance, at which point the individual becomes the whole (meditation) and the cosmic whole is sensed and perceived as a play performed within the illumined field of a freely focused individual consciousness.

Dane Rudhyar, *Astrological Themes for Meditation*, (Lakemont, Georgia: CSA Press, 1972), 7, 8.

While science itself may be seen to have an inherent ethic of open-mindedness, it seems to find itself groping in the dark when faced with issues that are ethical in a relational sense, in terms of the impact of their discoveries and research. Science is essentially amoral. The same processes and theories can be used to manufacture cheap electricity and the atomic bomb. It needs ethics at the impact stage, when its findings begin to take shape and affect people's lives. And because science is stumbling upon these ethical issues, spirituality must find ways of addressing them. As the Dalai Lama has said, "With the ever growing impact of science on our lives, religion and spirituality have a greater role to play reminding us of our humanity..."

Swati Chopra, *Science and Spirituality: Partners in Truth*, (Life Positive, January 2006)

No compartmentalized approach to knowledge can comprehend the limits of science and what lies beyond them. Disciplinary-bound methods cannot describe disciplinary boundaries. Instead, the task requires a mode of discourse that is both rigorous and at the same time not afraid to cast into question hegemonic claims to knowledge — be they religious or scientific. Our challenge is to find a synthetic vision that encompasses multiple fields of science as well as multiple religious traditions. How else could one address the two main topics of... cosmology and consciousness?

Science and the spiritual quest is inherently self-involving. In this dialogue the scientist cannot leave him or herself aside, as he or she might when doing normal bench science. New habits of mind are required to explore the possible connections between science and spirituality, for here the self plays a role as inner compass which is unfamiliar to most practicing scientists.

Progress in the new dialogue between science and spirituality requires a partnership between science and philosophy, for there is no 'theory' of science and religion that is not mediated through philosophy. Such a partnership remained under-developed in the West until

recently, though it has long had a place in the Indic Traditions.

Phillip Clayton, *Transforming "the Beyond" from Enemy to Ally*, (National Institute for Advanced Studies, Bangalore, India, January, 2003)

Every moment and every event of every man's life on earth plants something in his soul. For just as the wind carries thousands of winged seeds, so each moment brings with it germs of spiritual vitality that come to rest imperceptibly in the minds and wills of men. Most of these unnumbered seeds perish and are lost, because men are not prepared to receive them; for such seeds as these cannot spring up anywhere except in the good soil of freedom, spontaneity and love.

Thomas Merton, *New Seeds of Contemplation* (New York, NY: New Directions Publishing Corp., 1972), 14.

The finest emotion of which we are capable is the mystic emotion. Herein lies the germ of all art and all true science. Anyone to whom this feeling is alien, who is no longer capable of wonderment and lives in a state of fear, is a dead man. To know that what is impenetrable for us really exists and manifests itself as the highest wisdom and the most radiant beauty, whose gross forms alone are intelligible to our poor faculties - this knowledge, this feeling... that is the core of the true religious sentiment. In this sense, and in this sense alone, I rank myself among profoundly religious men..

Albert Einstein, as quoted in *After Einstein: Proceedings of the Einstein Centennial Celebration*, p. 179.

Love is the only force that can make things lone without destroying them. Someday after we have mastered the winds, the waves, the tides and gravity, we shall harness for God the energy of Love. Then for a second time in the history of the world, man will have discovered fire.

Teilhard de Chardin, as quoted in *Seed Sown*



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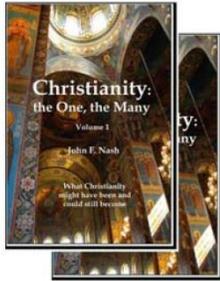
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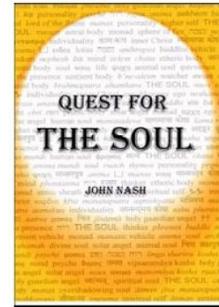
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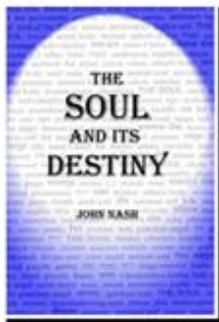
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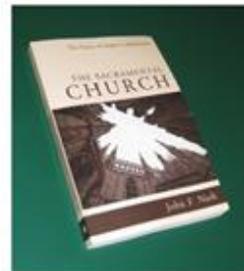
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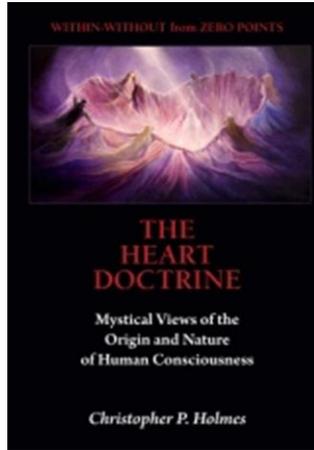
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By Christopher P. Holmes



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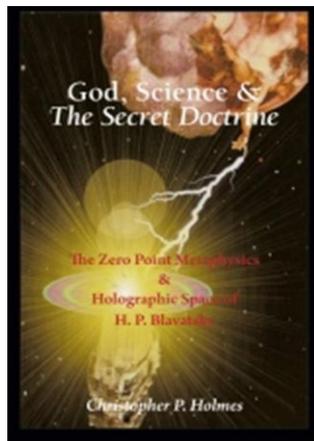
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The New World Religion: Opportunities and Challenges

John F. Nash

Summary

During World War II the Tibetan Master prophesied that a New World Religion will emerge to serve humanity's needs in the centuries to come. He provided a broad outline of its characteristics, noting the important roles to be played by the Christ, the Master Jesus, other Masters, and their senior disciples. Parallel prophecies concerning the reappearance of the Christ, the externalization of the Planetary Hierarchy, and restoration of the Mysteries helped fill in details of how the new religion will function.

The Tibetan indicated that Christianity would form the primary foundation of the New World Religion, though many changes would be necessary. Over the last sixty years far-reaching reforms, leading in that direction, have been set in motion by Christians themselves. By contrast, most esotericists, who could also make significant contributions, are missing the opportunity to participate.

This article reviews the Tibetan's prophecies and then explores ways in which esotericists of various Ray types could, and should, become more involved. It also notes the challenges esotericists, and the New World Religion itself, can expect to face.

Introduction

The Tibetan Master Djwhal Khul first mentioned the New World Religion in May 1943, in an essay communicated telepathically to his amanuensis Alice Bailey. She shared the essay with the Tibetan's select group of disciples and sent copies to hundreds of churches.¹ Portions of the essay were later included in two books: *The Reappearance of the Christ*

(1948) and *The Externalization of the Hierarchy* (1957), which are the principal sources for this article.

Providing context for his discussion, the Tibetan made an eloquent statement reiterating his knowledge of spiritual reality and dedication to the work of the Christ:

I would remind you that I write as one who believes in the great spiritual realities and who regards the unfolding spirit of man as the unshatterable evidence of the existence of "the One in Whom we live and move and have our being." I speak as one who believes in and loves the Christ and who knows Him to be the Master of all the Masters and the Teacher alike of angels and of men. I am one who looks to Christ as the supreme expression of divinity upon Earth and who knows the extent of His sacrificial work for humanity, the wonder of the revelation which He brought, the imminence of His return and of His coming Assumption of spiritual rule in the hearts of men everywhere.²

In addition to his prophecies relating to the New World Religion that would serve humanity's spiritual needs in the Aquarian Age, the

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Tibetan Master made other prophecies during and after World War II concerning Christ's reappearance on Earth, the externalization of the Hierarchy of Masters, and restoration of the Mysteries. We understand that a date "for the first stage of the externalization of the Hierarchy will "in all probability . . . be set" at the next General Assembly of the Hierarchy, scheduled for 2025.³ No dates were set for the other developments, though the Tibetan implied that they would occur within decades rather than centuries. Evidently much depends on the establishment of right human relations, and nobody can be satisfied with our efforts; some of the prophesied developments may well have been delayed. Nevertheless, evidence presented in this article suggests that significant progress is being made in preparing for the new religion.

The prophecies concerning the New World Religion have received less attention than the others. Many esotericists seem to have adopted a cautious attitude; content to await reforms within existing religions—or to await Hierarchical action—without getting involved themselves. From time to time they join secularists in criticizing organized religion, especially major Christian denominations. "Dogma and doctrine," "empty ritual," pomp, materialism, reaction to social change, exclusivism, repression of women, and support of unjust wars are staples of anti-Christian rhetoric. Esotericists are fond of saying that organized religion has become a "crystallized form," no longer able to adapt to new conditions and inadequate to support its indwelling life. A popular opinion is that religion is in its death throes, fast declining into obscurity as a fossil of the Piscean Age. Compounding these attitudes is the belief that religion is for "aspirants" and that those on the path of discipleship have no further use for it.

Negative attitudes probably have multiple causes, ranging from unfortunate personal experiences to awareness of Christianity's failings. The churches bear terrible collective karma. Countless people have been harmed by ignorant clergy and misguided teachings. Millions have suffered and died in religious vio-

lence. Reactionism still pervades large segments of institutional Christianity.

On the other hand, Christianity can claim great achievements: in scholarship, the arts, the sanctity of innumerable saints and ordinary people, and a record of service unequalled by any comparable human institution. Christianity came into being as a result of the Palestinian mission of the Christ and the Master Jesus and has expressed much of their vision. It is expected to have a prominent role in the New World Religion—a surprisingly large role, considering what other world religions might also have to offer.

Elsewhere, the present author has discussed the reforms needed to bridge the gap between Christianity, as we have come to know it, and the Tibetan's vision of the New World Religion.⁴ Progress is being made on many fronts to close that gap.

Denominations and groups within denominations have already taken major steps toward needed reform and are working to build an inclusive, responsive, relevant religion for the 21st century. This is true even of large Christian denominations, including the "sacramental churches," which in combination may have the greatest potential to serve as the foundation for the New World Religion. "Sacramental," "evangelical" and "liberal" are three broad categories for classifying denominations.⁵ While the boundaries are not sharp, the Eastern Orthodox, Roman Catholic, and Anglican churches fit comfortably in the sacramental category. Their central act of worship is the Eucharist, and their mission is built upon the sacraments as well as on the personal devotion, preaching and outreach found in all denominations.

Progress has been made without any significant contribution by esotericists. The Tibetan declared that religion, as it currently exists, "is intended to serve the masses and is not intended to be of use (except as a field of service) to the esotericists of the world."⁶ Certainly Christianity developed into a mass religion, not one for a small elite, and esotericists have never formed a substantial fraction of the total mem-

bership. But we should not ignore the great mystics who have graced Christianity, or occultists like Albertus Magnus, Heinrich Agrippa, Emmanuel Swedenborg, Anna Kingsford, and Annie Besant. In any event, two billion people identify themselves as Christian, making it a rich field for service.

Working to establish the New World Religion would seem to be a worthy field of endeavor, offering unique opportunities for service and likely bringing great personal and collective rewards. Sadly, the great majority of esotericists are missing those opportunities. The situation must change, or as a group we shall be left on the sidelines. The present article examines ways in which esotericists can play meaningful roles in the transformation of Christianity and further roles that will open up as the new religion takes definite shape. It also examines the challenges esotericists may face in getting involved. First we need to examine the Tibetan's prophecies concerning the New World Religion.

New World Religion

In a statement of far-reaching significance the Master Djwhal Khul declared: "The three main channels through which the preparation for the new age is going on might be regarded as the Church, the Masonic Fraternity and the educational field."⁷ He went on to explain that they express, respectively, the Second Ray of Love-Wisdom, the First Ray of Will and Power, and the Third Ray of Active Intelligence. The Tibetan explained that the church

is constituted of the sum total of all those in whom the life of Christ or the Christ-consciousness is to be found or is in process of finding expression; it is the aggregation of all who love their fellowmen, because to love one's fellowmen is the divine faculty which makes us full members of Christ's community.⁸

The Christ works through his church, serving the masses of people, particularly those on the Second Ray: "The Church . . . hides in its heart those who vibrate to the great love ray, the Second Ray of Love - Wisdom. Christ Himself

works through it and by its means seeks to contact the vast Christian public. It . . . can touch the great masses of seeking souls."⁹

The Tibetan also shared a larger vision, identifying "the true Church of Christ" with the Planetary Hierarchy.¹⁰ We note that the Christ, the World Teacher, is head of the vast Second-Ray ashram, or "department," of "Religion," "Beliefs" and "Faiths."¹¹ His responsibilities include religious affairs throughout the world. We can assume that he is heavily involved in preparations for the New World Religion now and will remain so after it is established.

Importantly, the Tibetan spoke of a new *religion*, not a new world *spirituality*—though we shall see that spirituality will be an important element. Religion implies some kind of shared or institutional activity. "True religion," he affirmed,

is again emerging in the hearts of men in every land; this recognition of a divine hope and background may possibly take people back into the churches and world faiths, but it will most certainly take them back to God. Religion is the name, surely, which we give to the invocative appeal of humanity which leads to the evocative response of the Spirit of God.¹²

The world's religions that have come down to us through history were human creations, and they often failed. Yet the Tibetan insisted that they achieved certain basic goals: "Step by step man has been led through prayer, the voice of desire, through worship, the recognition of deity, through affirmation of the fact of human identity of nature with the divine, to a belief in the divinity of man."¹³ One would expect that a new religion targeted at the whole of humanity would draw upon the best traditions of all existing world religions. But that may not be the case. The Tibetan occasionally mentioned Buddhism, but the greater part of his discourses focused on Christianity. References to "the church" added further emphasis.

The important question was how much of Piscean-Age Christianity had to go and how much would be preserved. Impeding the establishment of the New World Religion were narrow,

sectarian attitudes and behavior, or what the Tibetan called “churchianity.”¹⁴ The term appears ten times in Alice Bailey’s books, though it tends to be avoided today because of its pejorative quality. “The mass of thinking people,” the Tibetan wrote in the 1940s, are aware of the problem; “unfortunately, these thinking people are still a small minority. Nevertheless, it is this thinking minority which (when it is a majority and it is today a rapidly growing one) will . . . endorse the spread of the true teaching of the Christ.”¹⁵ Whether “thinking people” now comprise a majority in the churches is debatable, but certainly their numbers have increased.

The political power of institutional Christianity was a further impediment. Perhaps because he did not foresee the rise of evangelical fundamentalism, the Tibetan seemed satisfied on that issue and looked forward to expression of the true essence of Christianity:

The rule of the churches is over, but not the precepts of Christianity or the example of the Christ. He is, however, responsible for a newer and more effective presentation of the coming world religion, and for that the churches should prepare, if they have enough illumination to recognize their need and His effort to meet that need.¹⁶

Elsewhere than in fundamentalist churches, Christianity is already recognizing the need and responding to the Christ’s effort. Evidence for this will be examined later in this article. Meanwhile, we are encouraged to know that the “veil that hides [the] real church from us is now in process of disappearing and Christ is on the verge of reappearing.”¹⁷

The Tibetan emphasized that Christianity was essentially good, but its potential has not yet been realized: “Christianity,” he wrote, “is an expression—in essence, if not yet entirely factual—of the love of God, immanent in His created universe.”¹⁸ Much will be preserved to form a basis for the new religion:

The Christ and the spiritual Hierarchy will not come to destroy all that humanity has hitherto found “necessary to salvation,” and all that has met its spiritual demand. When the Christ reappears, the non-essentials will

surely disappear; the fundamentals of faith will remain, upon which He can build that New World Religion for which all men wait. That New World Religion must be based upon those truths which have stood the test of ages and which have brought assurance and comfort to men everywhere.¹⁹

Theological Principles

The nature of the transformation that Christianity will undergo can be glimpsed from the following:

[S]pirituality will supersede theology; living experience will take the place of theological acceptances. The spiritual realities will emerge with increasing clarity and the form aspect will recede into the background; dynamic, expressive truth will be the keynote of the New World Religion. The living Christ will assume His rightful place in human consciousness and see the fruition of His plans, sacrifice and service, but the hold of the ecclesiastical orders will weaken and disappear. Only those will remain as guides and leaders of the human spirit who speak from living experience, and who know no creedal barriers; they will recognize the onward march of revelation and the new emerging truths.²⁰

The Tibetan Master added that “these truths will be founded on the ancient realities but will be adapted to modern need and will manifest progressively the revelation of the divine nature and quality.”²¹ He was critical of sectarian doctrine. “It is impossible to believe,” he declared, that Christ and His disciples “are interested in the views of the Fundamentalists or in the theories of the theologians upon the Virgin Birth, the Vicarious Atonement or the Infallibility of the Pope.”²²

The Tibetan hesitated to use the words like “doctrine” and “theology” in connection with the New World Religion, but he spoke of three “major presentations of truth”:

1. The fact of the Spirit of God, both transcendent and immanent, will be demonstrated, and also a similar fact in relation to man. The mode of their approach to each other, via the soul, will be indicated. This

aspect of the emerging truth might be called Transcendental Mysticism.

2. The fact of the divine quality of the Forces in nature and in man and the method of their utilization for divine purposes by man. This might be called Transcendental Occultism.

3. The fact, implied in the first, that Humanity, as a Whole, is an expression of divinity, a complete expression, plus the allied fact of the divine nature and work of the planetary Hierarchy, and the mode of the Approach of these two groups, in group form, to each other. This might be called Transcendental Religion.²³

The repeated use of the word “transcendental” deserves special attention. The Tibetan seemed intent on distinguishing the three major presentations from mysticism, occultism and religion as understood in the past. The distinction may be relatively minor in the first instance; mysticism of a high order can be found in all world religions and is being embraced increasingly by the masses.²⁴ The history of occultism and organized religion, on the other hand, provides many examples of the need for increased emphasis on the transcendental.

The three presentations of truth were expanded to four, and finally to six, “truths which have stood the test of the ages”:

1. The Fact of God
2. Man's Relationship to God
3. The Fact of Immortality and Eternal Persistence
4. The Continuity of Revelation and the Divine Approaches...
5. The fact of our relationship with each other . . .
6. The fact of the Path to God.²⁵

These truths, the Tibetan explained, are universal and find resonance inside and outside Christianity. In his words: “[T]he study of Comparative Religion has demonstrated that the foundational truths in every faith are identical. Because of this universality, they evoke recognition and response from all men every

where.”²⁶ The Tibetan lamented that “the spiritual unity of all men everywhere” is hindered because of “clerical organizations and their militant attitude to religions and to faiths other than their own.”²⁷ Fortunately such attitudes are less strong now than they were at the time he was writing.

Certain things to which Christianity has always attached special significance will take center-stage in the New World Religion. Among them are events in the life of the historical Christ:

[U]pon the revelation of the risen Christ must the new world religion take its stand. Christ upon the Cross, as will appear when we study the next great crisis, showed us love and sacrifice carried to their extreme expression; but Christ alive from all time, and vitally alive today, is the keynote of the new age, and upon this truth must the new presentation of religion be built and, later, the new theology be constructed. The true meaning of the Resurrection and the Ascension has not yet been grasped; as a divine subjective reality those truths still await revelation. The glory of the new age will be the unveiling of those two mysteries, and our entrance into a fuller understanding of God as life.²⁸

It should be noted that devotion to the cross and the suffering Christ is primarily a feature of western Christianity. The Eastern Orthodox churches place more emphasis on his transfiguration, resurrection and ascension: on Christ as the expression of divine glory. In the future the emphasis on life will become universal:

Life and not death will be proclaimed; attainment of spiritual status through spiritual living will be taught, and the fact of the existence of those who have thus attained and who work with Christ for the helping and salvaging of humanity will be the goal. The fact of the spiritual Hierarchy of our planet, the ability of mankind to contact its Members and to work in cooperation with Them, and the existence of Those Who know what the will of God is and can work intelligently with that will—these are the truths upon which the future spiritual teaching will be based.²⁹

Christianity has a commendable teaching record, though its focus needs to change:

The church as a teaching factor should take the great basic doctrines and (shattering the old forms in which they are expressed and held) show their true and inner spiritual significance. The prime work of the church is to teach, and teach ceaselessly, preserving the outer appearance in order to reach the many who are accustomed to church usages. Teachers must be trained; Bible knowledge must be spread.³⁰

The importance of Bible study also emerges from the following comment: “[The Christ] has told us (and the New Testament in many places emphasizes it) that we also are divine, all of us are the Sons of God and that . . . we are able to do still greater things than Christ did.”³¹ These comments may hint at evangelical Christianity’s role in the formation of the new religion.³²

Of the utmost significance, emphasis will shift gradually to the First-Aspect of Deity, Will and Purpose: “God is now known as Intelligence and Love. That the past has given us. He must be known as Will and Purpose, and that the future will reveal.”³³ In more detail:

We are—if it could be but realized—in process of re-interpreting and re-arranging what can be called “the doctrinal structure underlying the relation between knowledge and wisdom.” This involves the destruction of old concepts such as the trinity of manifestation, and the assembly of those new and more correct ideas which must inevitably be substituted for the old, as the unfoldment of the first aspect is presented to the initiate upon the Path. This, through certain later activities, will gradually seep downwards into the consciousness of humanity, and the New World Religion will be founded upon a deeper spiritual perception of the Father or Life Aspect, in place of the rapidly crystallizing vision of the Son or consciousness aspect.³⁴

Certainly the “Jesus Christ” of traditional Christianity has become a crystallized vision, in need of new light on the distinctions between the Master Jesus and the overshadowing

Christ. But what the Tibetan meant when he implied that “the trinity of manifestation” is an “old concept,” or how its destruction could promote transfer of attention from the Second to the First Aspect of Deity, is unclear. His teachings are replete with references to the triune nature of the Logos.

The Tibetan’s discomfort with “theology” presumably derived from its associations with dogma. Yet much of what he discussed could be classified as theology, understood as the study of the Divine and our relationship with it. Whether spirituality will actually supersede theology is debatable. We are thinking beings, unlikely to stop constructing intellectual models of higher reality. Not insignificantly, the domains of theology and esoteric philosophy overlap to a considerable extent.

Liturgy, Ritual and Invocation

Like the religions of the past the New World Religion will have its liturgical calendar. The Tibetan noted that many “church festivals are fixed by reference to the moon or a zodiacal constellation. Investigation will prove this to be increasingly the case, and when the ritual of the New World Religion is universally established this will be one of the important factors considered.”³⁵ The major events on the calendar will be the full-moon festivals. The Tibetan predicted that through those festivals man will

grasp not only his relation to the spiritual Life of our planet, the “One in Whom we live and move and have our being,” but will also [catch] a glimpse of the relation of our planet to the circle of planetary lives moving within the orbit of the Sun, and the still greater circle of spiritual Influences which contact our solar system as it pursues its orbit in the Heavens (the twelve constellations of the zodiac).³⁶

Easter, the Wesak Festival, and the Festival of Goodwill, corresponding, respectively, to the full moons in Aries, Taurus and Gemini, are already in place and are expected to be major events of the new liturgical year. They delineate the season known as the Higher Interlude. It and the Lower Interlude, which spans the rest of the year, are explained thus: “In the higher interlude, abstract or divine thought

impresses the soul and is transmitted to the waiting mind; in the other [the Lower Interlude], 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.”³⁷

The full-moon festivals of the Lower Interlude will also be important: “Each of the months of the year will . . . be dedicated (through accurate astrological and astronomical knowledge) to whichever constellation in the heavens governs a particular month.”³⁸ For example, August is ruled by Leo, and in turn by the fixed star Sirius:

Sirius is the home of that greater Lodge to which our fifth initiation admits a man and to which it brings him, as a humble disciple. Later, when the new world religion is founded and is working, we shall find that the major, monthly festival in August, held at the time of the full moon, will be dedicated to the task of making contact, via the Hierarchy, with Sirian force.³⁹

The World Servers Festival is observed every seven years in December when “the energies of Capricorn [are] augmented by the pouring in of forces from a still greater constellation which is—to our zodiac—what the zodiac is to the earth.”⁴⁰

The New World Religion will have “its new rituals and ceremonies.”⁴¹ The sacraments, the Tibetan explained, “must be mystically interpreted, and the power of the church to heal must be demonstrated.”⁴² “Properly understood,” the sacraments will “serve to strengthen [the] link and realization” of karmic connections with Christ and the Master Jesus, “and such a one as that of Baptism (when entered upon with understanding) will draw forth oft a response from the Great Lord Himself.”⁴³ The Tibetan then offered a most enigmatic suggestion:

It is almost as if a golden strand were directed from His heart to the heart of the servant. . . . Eventually these many strands will become reabsorbed into their source when the Body of the Christ—one of the seven Heavenly Men on the second or monadic plane—is completed in full expres-

sion, for each one linked to Him becomes, in a vital sense, a cell in His Body.⁴⁴

In what way the Body of the Christ could be “one of the seven Heavenly Men”—a term normally reserved for the Planetary Logoi—is unclear. However, the Tibetan did offer this assurance: “Via this strand passes the power to strengthen, to stimulate, to vivify and to bless, and this is the true apostolic succession. All true disciples are priests unto the Lord.”⁴⁵

The sacraments of the New World Religion will include the Eucharist in a generalized sense:

[M]en everywhere [will] sit down together in the Presence of the Christ and share the bread and wine (symbols of nourishment). Preparations for that shared feast (symbolically speaking) are on their way, and those preparations are being made by the masses of men themselves, as they fight and struggle and legislate for the economic sustenance of their nations, and as the theme of food occupies the attention of legislators everywhere. This sharing, beginning on the physical plane, will prove equally true of all human relations and this will be the great gift of the Aquarian Age to humanity.⁴⁶

We might note that other expressions of the trans-Himalayan teachings give considerable emphasis to the Eucharist in its more traditional sense. For example, the Eucharist became the central act of worship in the Liberal Catholic Church, founded by Theosophists in an attempt to revitalize age-old religious ritual by the infusion of esoteric teachings.⁴⁷ It was, of course, already the central act of worship in Eastern Orthodox, Roman Catholic, and Anglican churches. These three sacramental churches may be able to play a special role in the New World Religion because of the care with which they preserved sacramental ritual throughout the ages. As noted, the Tibetans’ insistence that “Bible knowledge must be spread” also suggests a continuing role for evangelical Christianity.

The Tibetan reassured us that “prayer, worship and affirmation” will be preserved. But to them will be added “the new religion of Invocation and Evocation . . . in which man will

begin to use his divine power and come into closer touch with the spiritual sources of all life.⁴⁸ That comment may provide clues to the meaning of “Transcendental Occultism.”

The Great Invocation will play an important role: “This new Invocation, if given widespread distribution, can be to the new world religion what the Lord's Prayer has been to Christianity and the Twenty-Third Psalm has been to the spiritually minded Jew.”⁴⁹ Many of us, whether or not we personally identify with Christianity or Judaism, would hope that the Lord's Prayer, the Twenty-Third Psalm, and other revered prayers and scriptural passages can be preserved in the liturgy of the new religion and used alongside the Great Invocation.

The Tibetan explained that the “new invocative work will be the keynote of the coming world religion invocation.” Two groups of people will participate:

There will be the invocative work of the masses of the people, trained by the spiritually minded people of the world (working in the churches, whenever possible, under an enlightened clergy) to accept the fact of the approaching spiritual energies, focused through the spiritual Hierarchy, and to voice their spiritual demand for light, liberation and understanding. There will also be the trained, scientific work of appeal and invocation as practiced by those who have trained their minds through right meditation, who know the uses of sound, of formulas and of invocation, and who can work consciously, focusing the invocative cry of the masses and at the same time using certain great formulas of words which will later be given to the race, as The Lord's Prayer was given by the Christ and The Great Invocation has been given in this day and age.⁵⁰

Humanity's participation in this work of spiritual invocation will be a unique opportunity, and its purpose far-reaching:

This is not magical invocation, as man understands it, and which is concerned with the invocation and control of the substantial and elemental forces of the manifested

world, but the invocation which will evoke contact with the spiritual Lives and the divine embodied Energies as well as with the Hierarchy (which is Their intermediary) in order to bring about the manifestation on earth of the soul of humanity and the qualities of the subjective and inner divine life which all outer forms veil. This is now for the first time possible in the life of the planet.⁵¹

Restoration of the Mysteries

Closely related with establishment of the New World religion will be the restoration of the Mysteries: “When the Great One comes with His disciples and initiates we shall have (after a period of intensive work on the physical plane beginning around the year 1940) the restoration of the Mysteries.”⁵² One wonders how long a “period of intensive work on the physical plane” will be needed—presumably more than the seven decades that have elapsed since that time.

The ancient mystery tradition included both the Lesser and Greater Mysteries, the former performed more or less openly, the latter veiled in secrecy. The Christian sacraments are often cited as the successors of the Lesser Mysteries, while the rites of Freemasonry preserve some sense of the Greater Mysteries. In the future the Greater Mysteries will be the initiations recognized by the Planetary Hierarchy. Eventually, the restored Mysteries may form a continuum in which individuals can progress from the path of aspiration to the path of initiation.

The first initiation, “the Birth of the Christ in the cave of the Heart,” will become “the basic ceremony in the new world religion.”⁵³ The Tibetan emphasized: “It will not, in the future, be the experience of the occasional disciple but the general experience of countless thousands towards the close of the Aquarian Age.” Moreover:

The purifying waters of the Baptism Initiation (the second initiation) will submerge hundreds of aspirants in many lands, and these two initiations (which are preparatory to true service, and the third initiation of the

Transfiguration) will set the seal on Christ's mission as the Agent of the great spiritual Triangle which He represents.⁵⁴

The great triangle will be formed by the Buddha, the Spirit of Peace, and the Avatar of Synthesis who will “stand in power behind” the Christ when he reappears.⁵⁵

We understand that the Mysteries will form “the basis of the new world religion,”⁵⁶ and it is worth noting that the sacraments were always referred to as “the mysteries” in the Eastern Orthodox churches. The Mysteries, in the more specific sense, “will be restored to outer expression through the medium of the Church and the Masonic Fraternity, if those groups leave off being organizations with material purpose, and become organisms with living objectives.”⁵⁷ Reminding us that the Christ “is the Hierophant of the first and second initiations,”

the Tibetan explained that “if the preparatory work is faithfully and well done,” the Christ “will administer the first initiation in the inner sanctuaries of those two bodies.”⁵⁸ We are not told why there will be that duplication of effort. Nevertheless, use of churches and Masonic temples may bring us closer to fulfilling the age-old dream of a convergence of religious and Masonic ritual.⁵⁹

While we are assured that the Mysteries “will unify all faiths,”⁶⁰ the Tibetan never explained whether, or to what extent, the ritual traditions of other world religions will be included. But in a statement that may raise many eyebrows, the Tibetan declared: “The true Mysteries will also reveal themselves through science and the incentive to search for them there will be given by the Christ.”⁶¹ He went on to explain that the mysteries “will unlock the mystery of electricity,” adding: “Only when the Hierarchy is pre-

sent visibly on Earth and the Mysteries of which the disciples of the Christ are the Custodians are given openly to the world, will the true secret and nature of electrical phenomena be revealed.”⁶²

Progress to Date

The Tibetan Master expressed optimism that the New World Religion was an idea whose time (in the 1940s) had come: “Today, slowly, the concept of a world religion and the need for its emergence are widely desired and worked for.”⁶³ “Definite outlines” of the new religion, he wrote, “will appear towards the close of [the 20th] century.”⁶⁴ By now those definite outlines should be evident. More specifically the process of Christianity’s transformation should already have begun. But has it? We might easily say “no”—and console ourselves that the timing of prophecies is notoriously inaccurate and that, for

any of several reasons, establishment of the new religion has been delayed.

In fact the answer should be an emphatic “yes.” Major, positive changes have taken place in the churches since 1949, when the Tibetan’s cycle of writings came to an end. The political power of institutional Christianity continues to wane—though evangelical fundamentalism has gained unexpectedly strong influence in the United States. Mutual respect among denominations is at an all-time high. The Second Vatican Council (1962–65) was a turning point in that respect, for other Christians as well as for Roman Catholics.

The charismatic revival, also in the 1960s, brought about the widespread restoration of healing ministries in western Christianity after a millennium of neglect—though it is worth noting that sacramental healing was never

The Tibetan indicated that Christianity would form the primary foundation of the New World Religion, though many changes would be necessary. Over the last sixty years far-reaching reforms, leading in that direction, have been set in motion by Christians themselves. By contrast, most esotericists, who could also make significant contributions, are missing the opportunity to participate.

abandoned in the Eastern Orthodox churches.⁶⁵ Denominations across the religious spectrum are engaged in large-scale service activities as well as missionary efforts.

Many Christians in the West are suspicious of notions that doctrinal formulations can be adequate for all time. In medieval times the institutional church was the sole center of learning, and an illiterate laity may have been content to be told what to believe.⁶⁶ Today educated laypeople honor their own insights and spiritual experiences. Moreover, they view truth as continually evolving and unfolding. Personal insight is gaining recognition as a legitimate source of new revelation. The Anglican churches recognize the Apostles' and Nicene Creeds but have always emphasized collective worship, or "common prayer," over doctrinal conformity. The Eastern Orthodox churches regard the decrees of the ecumenical councils as infallible, but they also have a strong tradition of mystical theology that incorporates new revelation.

The Roman Catholic Church continues to claim the authority to formulate infallible, unchangeable dogma. The papacy also maintains a tight disciplinary grip on its flock. Since Vatican II the church has returned to a fundamentalist stance on social and ecumenical issues, and a key factor in the selection of bishops is loyalty to the party line. The Church of Rome clings to regressive policies on clerical celibacy, the ordination of women, marriage equality, and contraception. It refuses to recognize the validity of ordinations in the Anglican Communion, even though the latter has an episcopal lineage extending back as far as Rome's.

On the other hand, much progress has been made in Roman Catholicism, below the highest echelons of power. Liberation Theology acquired prominence after Vatican II, focusing on the suffering of the poor, their struggles, and their perspectives on society and Christianity. Jesus was portrayed as a social reformer, even a revolutionary. Liberation Theology gained wide support from the laity and pastoral clergy in South and Central America, before declining in the face of opposition from Rome.

Many initiatives have been taken by Roman Catholic laypeople, members of religious orders, and even a few bishops. Small communities have emerged within, or in some cases outside, the traditional parish structure. One survey identified 37,000 such groups in the continental United States, with a membership approaching one million.⁶⁷ It found that members were committed to traditional religious observance but were willing to follow individual conscience rather than papal edicts.⁶⁸ The church's ban on contraception is ignored by the overwhelming majority of couples. One religious commentator felt confident in announcing: "American Roman Catholics . . . have the most liberal social beliefs of any denomination."⁶⁹ Most recently nuns—distancing themselves from the reactionism of Rome—have emerged as a potent collective voice for social justice.

Anglicanism has offered an active social ministry since the mid-19th century, and its Christian Social Union predates Liberation Theology.⁷⁰ The Episcopal Church has adopted a broad range of progressive policies and is now the most socially liberal of the large denominations in the United States. The Evangelical Lutheran Church of America, Presbyterian Church U.S.A., United Methodist Church, and United Church of Christ have similarly commendable records of leadership on social issues, and the same can be said of many denominations worldwide.

The Tibetan did not mention the ordination of women as one of the features of the New World Religion, but modern society recognizes the artificiality of gender-based restrictions and the outstanding service that women clergy can provide. In 1853 Congregationalist Antoinette Brown became the first woman minister in the United States, though she was dismissed the following year. Olympia Brown was ordained a Universalist minister in 1863. Eighty years later the Anglican Communion ordained Florence Li Tim Oi of Hong Kong "on an emergency basis." The Episcopal Church in the United States Church voted to admit women to the episcopate in 1976, and its current presiding bishop is female.⁷¹ The United Methodist

Church has appointed female bishops since 1980, the Evangelical Lutheran Church in Germany since 1992, and the Czech Hussite Church since 1999. The Unitarian Universalist Association now has a majority of female clergy. The Society of Friends (Quakers) and the Salvation Army do not recognize formal ordination but have always affirmed sexual equality in leadership positions.

Neither did the Tibetan mention the ordination of gay and lesbian people; indeed he expressed strong views about homosexuality.⁷² But again societal attitudes have changed. The United Church of Christ permitted the ordination of gay ministers in the 1970s, and in 2005 it formally endorsed the blessing of same-sex couples. The Church of Sweden agreed to welcome partnered gay clergy in 2006. The Episcopal Church has consecrated two openly gay bishops and recently created liturgies for same-sex unions. Sadly, some other denominations adamantly refuse to admit openly gay people—or even women—to the ministry. They are on the wrong side of history and seem destined for irrelevance if they do not change.

The fragmentation of western Christianity has not been reversed, but denominations are reaching out to one another with unprecedented ecumenical warmth. Much work has been done to improve mutual respect, understanding and cooperation. The World Council of Churches, founded in 1948, now has nearly 350 member churches. United Religions Initiative was formed to build bridges between Christian and other world religions.

High-level, bilateral discussions seeking mutual understanding on theological positions have taken place among the Eastern Orthodox, Roman Catholic, Lutheran, Anglican, Methodist, and other churches. Considerable progress has been made. For example, the Roman Catholic Church and the Lutheran World Federation issued a joint declaration resolving the long-divisive dispute over “justification by faith.” Anglican and Eastern Orthodox Church leaders declared that Mary, the mother of Jesus, “holds the pre-eminent place within the communion of saints and embodies the destiny of the Church.”⁷³ In a few cases denominations have agreed to merge; in many more cases “full” or

“partial communion” has been established, permitting the exchange of clergy and participation in one another’s worship services.

In some ways Eastern Orthodoxy is the most conservative branch of Christianity. Yet Russian Orthodox theologians have created the vision of a universal church that embraces the whole of humanity. Theologian and scientist Pavel Florensky (1882–1937) contrasted the mystical church, “the unifying, preexistent, heavenly, mystical form,” with the “historical church” with its record of successes and failures. The mystical church could be regarded as the archetype, and the historical church as its imperfect realization. Or we could regard the mystical church as the *thoughtform* Christ created during his Palestinian mission, and the historical church as humanity’s response to it. Florensky recognized that the historical church could come closer to its archetype if sectarian divisions were healed. He urged the disparate denominations to come together to be “deified and eternalized in the unifying form.”⁷⁴

Orthodox priest Sergei Bulgakov (1871–1944) expanded on the notion of a universal church, linking it to the Divine Feminine Sophia.⁷⁵ His near-contemporary, Russian poet and visionary Daniel Andreev (1906–1959) averred that the world’s religions “will be transformed from a collage of separate petals into one single, whole spiritual flower the Rose of the World.”⁷⁶

The Tibetan Master made a comment of the greatest significance about Russia:

Out of Russia—a symbol of the world Arjuna in a very special sense—will emerge that new and magical religion about which I have so often told you. It will be the product of the great and imminent Approach which will take place between humanity and the Hierarchy. From these two centers of spiritual force, in which the light which ever shineth in and from the East will irradiate the West, the whole world will be flooded with the radiance of the Sun of Righteousness. I am . . . referring to the appearance of a great and spiritual religion which . . . will demonstrate itself and be focused in a great and spiritual Light which

will be held aloft by a vital Russian exponent of true religion—that man for whom many Russians have been looking and who will be the justification of a most ancient prophecy.⁷⁷

Anglicans have long recognized the power of Russian Orthodox mystical theology, and efforts to create a synthesis of mystical theology and modern esoteric teachings could be especially productive. But it would seem that the “Russian exponent” has yet to come forward.

Nobody would claim that Christianity’s transformation is nearing completion or that universal harmony has been attained across sectarian lines. Separatism remains in every denomination, some more so than others, but real progress has been made. Where much more work is needed is in increasing tolerance and understanding among Christianity, Islam, Judaism, and other world religions.

In addition to the changes to institutional Christianity, important changes are taking place in society. The nadir of materialism and rationalism is past, and increasing numbers of people today identify themselves as “spiritual,” even if they do not belong to a church organization. People of all walks of life feel an impulse to respond to higher reality and to express that impulse in ritual, prayer and service. They may include the “intellectual mystics” mentioned later.

The new-age movement was a passing fad, but it left in its wake greater awareness of the unseen worlds, belief in the cycle of rebirth, and a wide range of meditation practices.⁷⁸ Today people find inspirational support in small groups, in workshops, and on the Internet. Esoteric schools and their journals, like *The Beacon* and *The Esoteric Quarterly*, serve the needs of serious students. Networks of people are springing up, offering the sense of spiritual community once provided by church membership. The “Earth religions” are thriving, and feminist theology is providing new insights into the concept of Deity and our relationship to it.

Sensitivity is increasing toward the rights and needs of marginalized people, the animal kingdom, and the planet. Violence and war are be-

ing seen as unacceptable ways to settle disputes. Social justice has become a mass concern, as evidenced by the success of the Occupy movement. People are more accepting of diversity and are reaching out to others across family, class, ethnic and national lines as never before. Sensitivity is also increasing toward the icons and values of other religions. Again, nobody would claim that the great evil of separateness has been banished, but substantial progress has been made.

Implementing the New World Religion

Role of the Planetary Hierarchy

The Christ, as noted, heads the Second-Ray Ashram whose responsibilities include religion, beliefs and faiths. Contributing to its work are a number of supporting ashrams on the same ray, headed by the Masters Koot Hoomi, Djwhal Khul, and others.

Djwhal Khul reminded us that Christ, notwithstanding his alleged ascension into heaven, “has never left us but . . . has worked for two thousand years through the medium of His disciples, the inspired men and women of all faiths, all religions and all religious persuasions.”⁷⁹ In contrast to the “silent, passive Figure, hidden behind a multitude of words written by a multitude of . . . commentators and preachers,” the Christ is “the living, working, active, present Christ Who has been with us in bodily Presence (according to His promise) for twenty centuries.”⁸⁰

Moreover, the Christ is to be thought of not as “the feeble Christ which historical Christianity has endorsed” but as “a strong and able executive.”⁸¹ He applied that competence in the past and continues to do so, revealing truth and instilling hope:

We need to awaken faith in the factual nature of divine revelation, and galvanize the church of Christ into a truer appreciation of Him and of His work. It is the living, acting, thinking Christ with whom we must deal, remembering always that the Gospel story is eternally true and only needs re-interpreting in the light of its place in the long succession of divine revelations. His

Mission on earth two thousand years ago is a part of that continuity and is not an extraordinary story, having no relation to the past, emphasizing a period of only 33 years and presenting no clear hope for the future.⁸²

The Christ “presides over the destiny of the great religions through the medium of a group of Masters and initiates Who direct the activities of these different schools of thought.”⁸³

The Master Jesus has direct responsibility for Christianity:

The Master Jesus, the inspirer and director of the Christian churches everywhere, though an adept on the Sixth Ray under the department of the Mahachohan, works at present under the Christ for the welfare of Christianity; other Masters hold similar posts in relation to the great oriental faiths, and the various occidental schools of thought.⁸⁴

“Temporary reassignments,” if we may use such a term, among ashrams might not be unusual if, as in this instance, they share commonality of purpose. Religion is inspired by the Second and Sixth Rays. It is also inspired by the Seventh Ray, as it pertains to religious ceremony, and the Fourth Ray, to sacred art.

We understand that the care of Christianity has long been Jesus’ primary mission. Like the Christ, he has notable organizational ability. And he has assistance not only from disciples working under him but also from the deva evolution:

The Master Jesus works especially with the masses of the Christian people who inhabit the occidental countries, and who gather in the churches. He is distinctively a great leader, an organizer, and a wise general executive. A special group of devas work under His command, and His connection with all true church leaders and executives is very close. He acts ceaselessly on the inner esoteric council of the churches, and with Him the groups of violet angels cooperate.⁸⁵

We would like to know more about “the inner esoteric council of the churches”: its history, membership, goals and accomplishments.

The Master Jesus is well aware of Christianity in its western environment: “No one so wisely knows as He the problems of the West, no one is so closely in touch with the people who stand for all that is best in Christian teachings, and no one is so well aware of the need of the present moment.”⁸⁶

Jesus and the Buddha will both play key roles in establishing the New World Religion:

[T]he Master Jesus will take certain initial steps towards reassuming control of His Church; the Buddha will send two trained disciples to reform Buddhism; other steps will also be taken in this department of religions and of education, over which the Christ rules, and He will move to restore the ancient spiritual landmarks, to eliminate that which is nonessential, and to reorganize the entire religious field.⁸⁷

We also read: “The Master Jesus will take a physical vehicle, and with certain of His chelas effect a re-spiritualization of the Catholic churches, breaking down the barrier separating the Episcopal and Greek churches from the Roman.”⁸⁸ Jesus’ involvement in, and future plans for, these denominations would seem to refute suggestions that Christianity has run its course and will soon pass out of existence as a relic of the Piscean Age.

Other Masters will perform parallel work: “The Master Hilarion will also come forth, and become a focal point of buddhic energy in the vast spiritualistic movement, whilst another Master is working with the Christian Science endeavor in an effort to swing it on to sounder lines.”⁸⁹ Hilarion, who heads the Fifth-Ray ashram, is known to have inspired the spiritualist movement in the 19th century and is also working with “Psychical Research groups everywhere . . . [and] has under observation all those who are psychics of the higher order, and assists in developing their powers for the good of the group.”⁹⁰

Christian Science, founded by Mary Baker Eddy in 1879 as part of the New Thought Movement, represents one of the few attempts to inject esoteric principles into evangelical Christianity (another being the Unity School of Christianity). It is a small denomination in

terms of membership, but the Tibetan viewed it favorably:

Christian Science is a Fifth Ray expression of thought and was one of the effects of the incoming Fifth Ray life. A very large number of Christian Scientists are either Fifth or Sixth Ray egos, for this particular school of thought was one of the means whereby the fanatical emotional idealism (engendered by the potency of the Sixth Ray influence dominant for so many centuries) could be offset, and the mental grasp of truth and of life carefully fostered. Under its influence, the stage was set on which many mystics could begin to organize their mental bodies and discover that they had minds which could be used, and thus be prepared for the occult way.⁹¹

The Master Koot Hoomi, the Christ's "second in command," is also involved in religious matters. Like Jesus, he works through the churches, and he too has help from the devic orders:

The Master K.H., the Chohan on the teaching ray and He Who will be the next world teacher, is . . . attempting to transmute the thoughtform of religious dogma, to permeate the churches with the idea of the Coming, and bring to a sorrowing world the vision of the Great Helper, the Christ. He works with the rose devas and with the blue devas on astral levels, with the wise help of the great guardian Angel of that plane . . . the Lord Varuna. The activity of the astral plane is being much intensified and the angels of devotion, in whom the aspect of divine love is pre-eminent, work with the astral bodies of all those who are ready to strengthen and redirect their spiritual aspiration and desire. They are the angels who guard the sanctuaries of all the churches, cathedrals, temples and mosques of the world. They are now increasing the momentum of their vibration for the raising of the consciousness of the attendant congregations.⁹²

The comments on participation by devic beings are evocative. The violet devas, with whom the Master Jesus is said to be working,

are the "devas of the ethers,"⁹³ "closely allied with the evolutionary development of man's etheric body."⁹⁴ The rose and blue devas, with whom Koot Hoomi works, are the *agnisuryans*—devas of the "astral," emotional, plane. The Lord Varuna is the "God of Water"⁹⁵ and "Raja of the astral plane."⁹⁶ We learn that "He comes into manifestation in connection with one of the Heavenly Men, Who is the Lord of a major Ray," and that the power of emotion stems from "His more advanced stage of development and also to the fact that the Logos Himself is polarized in His astral body."⁹⁷ Significantly, religious devotion is an expression of the Sixth Ray, and the astral plane is the sixth systemic plane (counting from above); its symbol, water, is the essence of the sixth physical subplane.

As we look forward to restoration of the Mysteries, we can also anticipate greater awareness of a "group of devas closely connected with the mysteries of initiation. They form what is esoterically called the 'path of the Heart,' and are the bridge between the astral and the budhic planes."⁹⁸

The Masters Jesus and Koot Hoomi are both working with the leaders of Christian denominations as well as with the masses of the faithful: "Certain great prelates of the Anglican and Catholic churches are wise agents of His [Jesus],"⁹⁹ and: "The Master K.H. works also with the prelates of the great Catholic churches—Greek, Roman and Anglican—with the leaders of the Protestant communions, [and] with the foremost workers in the field of education."¹⁰⁰ If only we knew who those prelates were or are! The "Catholic churches," with which the two Masters are working, are the primary sacramental churches, and their potential to play a collective role in the New World Religion has already been mentioned. Reference to the "Protestant communions" may provide further evidence that evangelical Christianity will also have a role.¹⁰¹

The two Masters' work with religious leaders seems to imply that the value of organizational leadership—and indeed of the organizations themselves—is recognized by the Planetary Hierarchy. It would also suggest that the New World Religion will involve some form of or-

ganizational structure with positions of leadership responsibility resembling those of prelates, primates and presidents in today's churches.

Roles for Disciples

The anticipated involvement of senior members of the Hierarchy in establishing the New World Religion and restoring the mysteries might suggest that the rest of us can sit back and watch developments as spectators. But the Tibetan insisted that each of us can play a role, and there is no time to waste:

It is necessary for you to understand the immediate spiritual possibilities which confront humanity if those of you who have vision and love humanity are to measure up to the immediate opportunity. It is necessary that you should grasp the immediate preparatory steps which you can take in relation to those possibilities and should also have a vision of the principles which must govern the new world religion, with its outstanding points of focus.¹⁰²

Implementation “will take the form of a conscious unified group approach to the world of spiritual values, evoking . . . reciprocal action from Those Who are the citizens of that world—the planetary Hierarchy and affiliated groups.”¹⁰³

The Tibetan identified ten “focal points of energy in the human family through which certain energies can flow into the entire race.” The sixth focal point, consisting of “workers in the Field of Religion,” will bear the major responsibility for building the New World Religion:

Their work is to formulate the universal platform of the New World Religion. It is a work of loving synthesis and it will emphasize the unity and the fellowship of the spirit. This group is, in a pronounced sense, a channel for the activity of the second Ray of Love-Wisdom, that of the World Teacher . . . The platform of the New World Religion will be built by the many groups, working under the inspiration of the Christ and the influence of the Second Ray and

these—in their totality—will constitute this sixth group.¹⁰⁴

The Tibetan made a similar statement several years later, confirming that the work was not confined to the select group of disciples to whom the *Discipleship* books were mainly addressed:

Workers in the field of religion will formulate the universal platform of the New World Religion. It is a work of loving synthesis and will emphasize the unity and the fellowship of the spirit. This group is, in a pronounced sense, a channel for the activities of the Christ, the world Teacher. The platform of the New World Religion will be built by many groups, working under the inspiration of the Christ.¹⁰⁵

Initially, a relatively small group of people will be involved: “[O]nly those souls who are on the Probationary Path or the Path of Discipleship will form the nucleus of the coming world religion.”¹⁰⁶ The “first detachment gathered into the coming Church will be found to be a part of the present great band of servers. These have, down the ages, been associated with the Christ in His work.”¹⁰⁷ But many more people will soon be involved:

The numbers of those associated with Him will be greatly increased, for all who knew Him in earlier incarnations in the ancient East, all whom He cured or taught, all who contacted Him or in any way incurred karma with Him or with the Master Jesus, will have the opportunity to cooperate at this time. Each sincere aspirant who is closely connected with the present Church organizations, who feels a close link with the Christ and who loves Him, can be practically sure that in Palestine they saw Him, knew Him and mayhap served and loved Him.¹⁰⁸

Support for the New World Religion is expected to come from a group, steadily growing in size, whom the Tibetan called “intellectual mystics, the knowers of reality who belong to no one religion or organization, but who regard themselves as members of the Church universal and as ‘members one of another’.”¹⁰⁹ One

could easily apply to them the term “Body of Christ,” long used in Christian circles. They are, the Tibetan continued,

gathered out of every nation, race and people; they are of every color and school of thought, yet they speak the same language, learn by the same symbols, tread the same path, have rejected the same non-essentials, and have isolated the same body of essential beliefs. They recognize each other; they accord equal devotion to the spiritual leaders of all races, and use each other's Bibles with equal freedom. They form the subjective background of the new world; they constitute the spiritual nucleus of the coming world religion; they are the unifying principle which will eventually save the world.¹¹⁰

Assuming that the New World Religion will have some kind of ecclesiastical structure, the roles currently played by senior clergy will eventually be taken over by senior disciples of the Master:

This whole concept of the chela on the thread lies behind the distorted teaching about the prerogatives and privileges of the priesthood and the relation of the Pope, for instance, to God or of the “elect” to the Deity. This latent and unfulfilled ideal is that of the chela on the thread and the Master and His Ashram, interpreted by the ecclesiastical consciousness as the Church. When the coming world religion is built around the work and the activity of the world disciples and knowers, then we shall see these symbols, called the “rights and prerogatives of the priesthood,” correctly interpreted and truly expressed.¹¹¹

Opportunities

The Tibetan assured us that nobody will be coerced into helping to implement the new religion: “I only seek to give you information, leaving you to make due application under the urge of your own souls.”¹¹² For those who respond, many opportunities present themselves.

For convenience the following suggestions refer to “Christians,” defined as adherents to traditional Christian doctrine and religious practices, and “esotericists,” as people who subscribe to modern esoteric philosophy. But we are not necessarily talking about two entirely distinct groups of people. Some traditional Christians are already familiar with

esoteric teachings, and some esotericists are either drawn to, or are members of, mainline churches. This area of overlap, this middle ground, is a particularly fertile area for effective action.

Esotericists in the middle ground have opportunities to participate in transforming Christianity from within. Such work must obviously be approached with sensitivity. To try to subvert a church's activities, or to tell a bishop what is wrong with his or her church, would be harmful as well as counterproductive. Participation means becoming engaged members of Christian communities, building the trust of fellow members, and discovering the richness of their traditions. In the process esotericists may come into contact with “those who vibrate to the great love ray, the second Ray of Love-Wisdom” and discover the environment

through which “Christ Himself works.” When opportunities present themselves the esotericists can, with love and wisdom, steer fellow

Support for the New World Religion is expected to come from a group, steadily growing in size, whom the Tibetan called “intellectual mystics, the knowers of reality who belong to no one religion or organization, but who regard themselves as members of the Church universal and as ‘members one of another’.” One could easily apply to them the term “Body of Christ,” long used in Christian circles.

members toward more inclusive attitudes or sow the seeds of new understanding of doctrinal issues. Esotericists with strong Second-Ray influence, at the soul or personality level, may be particularly suited to this kind of work.

Service projects are excellent ways for esotericists and Christians, in the middle ground or otherwise, to come together in a spirit of love and cooperation. Disaster response offers special opportunities insofar as the urgency and critical need for effective action can help overcome mutual suspicions that might otherwise prevail. It is worth noting that large Christian denominations have the resources and experience to take on national and international service projects, while esoteric groups presently lack such capabilities.

Esotericists with Second, Sixth, or Seventh Ray influence may be led to participate in Christian healing and meditation/prayer groups. Healing practices in both sacramental and charismatic churches have much in common with modalities like Reiki.¹¹³ Centering Prayer, which has become popular in multiple denominations, forms a bridge between the contemplative prayer of cloistered religious orders and occult meditation.¹¹⁴ Christian members of the groups can be encouraged to recite the Great Invocation. Questions concerning terminology should be answered as simply as possible; for example, “the Masters” can be equated to the saints. Longer explanations can come later.

Engaging in dialog with individual Christians is another field of service, one that may appeal to esotericists with Fourth or Fifth Ray personalities. Again this must be approached with great sensitivity, and conversations must not be allowed to descend to an emotional level. Religious beliefs and love of tradition run deep, and people are unlikely to abandon them in response to cursory arguments. On the other hand many traditional Christians are interested in esoteric concepts and would like to know more. They may, for example, be interested to learn more about reincarnation and karma but are afraid that it contradicts established doctrine. Christians should be assured that no ecumenical council or papal edict has ever declared belief in rebirth heretical.¹¹⁵ Moreover

the law of karma has scriptural support from the Apostle Paul’s admonition “whatsoever a man soweth, that shall he also reap.”¹¹⁶ Christians may be interested in learning about possible distinctions between the human Jesus and a divine Christ.

Yet another field of service is seeking common ground between Christian doctrine and esoteric philosophy. The mystical theology of the Eastern Orthodox churches may offer the best immediate prospects, but bridging work needs to address both eastern and western doctrine. Common ground already extends beyond the three (four, or six) principles identified by the Tibetan. The two sides are still far apart on some issues, and terminology is a serious stumbling block, but progress has already been made toward a synthesis of understanding. Such work requires more than a superficial understanding of Christian theology. It also requires establishing credibility in religious circles; otherwise the results will be ignored by their target audience. Traditional Christians may be reluctant to read esoteric journals, even if their attention is drawn to articles of potential interest.

Fifth Ray personalities may find their calling in this kind of work. Much research is needed, but the stakes are high. If successful the work could open the way to the “dynamic, expressive truth [that] will be the keynote of the New World Religion.”

Challenges

The transformation of Christianity must be approached with caution. In haste to sweep away the bad, much good could also be lost. The beauty of the Christian liturgy; the prayer lives of the great mystics; sacred architecture, art and music; and the insights of the great theologians represent some of the richest aspects of western—and Greco-Russian—civilization. They have enormous value, and we discard them at our cultural and spiritual peril. Three examples will show what can go wrong.

In the Protestant Reformation justifiable anger over clerical excess led to misguided “reforms” in which the Eucharist was turned into a purely commemorative act, five of the traditional seven sacraments were discarded,

shrines were desecrated, irreplaceable sacred art was destroyed, and monasteries providing the only social services in their day were dissolved. Instrumental music was outlawed in the Reformed Churches, choirs were disbanded, organ pipes torn from churches, and church bells melted down to make guns. Even congregational singing was outlawed for sixty years in Ulrich Zwingli's Zürich.¹¹⁷ Calvinist beliefs and attitudes laid the groundwork for today's evangelical fundamentalism.¹¹⁸

In response to assault by Enlightenment skeptics, 18th-century liberal theologians began to "demythologize" scripture and rationalize doctrine. The end result was the contention that Jesus was just a good man, and scripture just a mixture of questionable historical facts and pious fiction. Faith gave way to agnosticism, and any sense of "the sacred" was lost—or, if any remained, it came largely from outside the Christian tradition.

The liturgy of the Roman Catholic Church was translated into vernacular languages after Vatican II. The changes were well-intentioned, but the resulting liturgies were not well received, and the 1,400-year tradition of Gregorian chant was sacrificed. Efforts are now being made to revive the Latin Mass and daily offices, but two generations of people have grown up with no familiarity with church Latin, and few people today can sing Gregorian chant.

Patience is needed. Christianity is a large institution, with a 2,000-year history. Transforming it is like changing the course of an ocean liner. The ship will not immediately turn through 90°, but firm, sustained force on the rudder will eventually achieve the desired result. The alternative of blowing up the ship will not lead to a successful transformation.

People involved in establishing the New World Religion will face a variety of challenges, both as individuals and as a group. Esotericists may be rebuffed in their efforts to reach out to traditional Christians, or may find that their efforts exacerbate friction—in some cases already intense—between progressive Christians and more conservative clergy and laity. They also face the scorn of other esotericists.¹¹⁹ Esotericists may face hostility from the secular world,

where rationalist skepticism has long waged war against belief in any kind of subtle reality. Esotericists involved in establishing the New World Religion are likely to face considerable opposition from rationalist factions—and from corporate and political interests for reasons to be discussed shortly. Those employed in academia, research laboratories, large corporations, or government agencies who ally themselves publicly with the new religion may jeopardize their careers.

At the organizational level the New World Religion will face opposition from reactionary forces inside and outside institutional Christianity. Djwhal Khul went so far as to say that "a major war" may be fought over the issue: "fought largely with mental weapons and in the world of thought; it will involve also the emotional realm, from the standpoint of idealistic fanaticism."¹²⁰ He offered the following warning:

This inherent fanaticism (found ever in reactionary groups) will fight against the appearance of the coming world religion and the spread of esotericism. For this struggle certain of the well-organized churches, through their conservative elements (their most powerful elements), are already girding themselves. Those sensitive to the new spiritual impacts are still far from powerful; that which is new always faces the supreme difficulty of superseding and overcoming that which is old and established. Fanaticism, entrenched theological positions, and materialistic selfishness are to be found actively organized in the churches in all continents and of all denominations. They can be expected to fight for their established ecclesiastical order, their material profit and their temporal rule, and already are making the needed preparations.¹²¹

The Tibetan may have had in mind traditionally powerful institutions, like the Roman Catholic Church. Much has changed, however, and the greater threat may now come from evangelical fundamentalism. Fundamentalism has gained tremendous political power in recent decades and has shown how effective fear and intimidation can be in achieving its narrow objectives.

The New World Religion, like Christianity as we know it, will operate in relationship to other institutions in modern society. But, unlike Christianity, it is likely to be more effective in fighting social injustice, corporate greed, government corruption, and damage to the environment. In consequence, powerful economic and political forces will feel threatened and will fight back using all the means they have—or will acquire in the decades and centuries to come.

Finally, participation by the Masters and the Christ in the New World Religion inevitably will attract the attention of planetary, and even extra-planetary, evil on the astral and mental planes. These forces of evil will take advantage of reactionary elements, within the churches and in the larger society, in their attempt to prevent or impede establishment of the new religion. The author of the *Epistle to the Ephesians* might have been speaking for our own time when he wrote:

[W]e wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.¹²²

Concluding Remarks

The Master Djwhal Khul's prophecies concerning the New World Religion evoke great excitement, along with the recognition that an enormous amount of work lies ahead. Senior members of the Planetary Hierarchy, including the Christ himself, will do the "heavy lifting," but as always much depends on humanity's own efforts. Christians, members of other world religions, and members of the worldwide esoteric community are all called upon to help.

The Tibetan Master indicated that Christianity will form one of the principal foundations of the new religion, and the present article has taken that focus. He explained that what is best in Christianity will be preserved, while excesses, abuses, destructive attitudes, and faulty thinking must be swept away.

Doctrine needs to be refined in the light of what we now know of the Logos, the Christ, the Master Jesus, and other members of the Planetary Hierarchy, along with their shared vision for the future of humanity. Ecclesiastical structures may be preserved, but leadership will be assumed by the Masters or their senior disciples. The anticipated restoration of the Mysteries suggests that the sacraments—"properly interpreted"—will form the Lesser Mysteries, while the first and second initiations will herald enactment of the Greater Mysteries on the physical plane.

Many Christians share the view that Christianity is in need of transformation and are already working to bring that about. Esotericists have opportunities to get involved too, and several areas of relevant work have been identified. Who is drawn to such work, and where they can make their best contribution, may depend on Ray type. People on even-numbered Rays may be more suited to the work than those on odd-numbered Rays, though opportunities for Fifth and Seventh Ray esotericists have been noted. People with strong Second Ray influence are likely to be the most responsive to the call of the Christ who heads the vast ashram of religion and education.

Esotericists who work individually or collectively in transforming Christianity, or more directly in building the New World Religion, will face many challenges. As an institution the new religion will face many more. But the challenges are not insurmountable, and the work must go forward. While we must do our part, we can be assured that the Masters and the Christ foresee where opposition will be focused and will provide guidance on how to overcome or circumvent it.

Religion is just one facet of human endeavor, but it has always been an important one. If we respond to the initiatives of the Christ and the Planetary Hierarchy, and if we do our part with love and wisdom, we can be sure that the New World Religion will play an important role in humanity's spiritual development throughout the Aquarian Age.

- ¹ The essay is reproduced in a pamphlet available from the School for Esoteric Studies in Asheville, North Carolina. Whether Bailey received any response from the churches has not been recorded.
- ² Contained in the original essay and also included in Alice A. Bailey, *The Externalization of the Hierarchy* (New York, NY: Lucis, 1957), 403.
- ³ Bailey, *The Externalization of the Hierarchy*, 530.
- ⁴ John F. Nash, "Christianity's Role in the New World Religion," *The Esoteric Quarterly* (Spring 2006), 37-52.
- ⁵ John F. Nash, *The Sacramental Church* (Eugene, Oregon: Wipf & Stock, 2011), 1-8. "Esoteric Christianity" is not yet an identifiable fourth category; esoteric activity can be found in denominations in all three existing categories.
- ⁶ Bailey, *The Externalization of the Hierarchy*, 510. Parenthesis in original.
- ⁷ *Ibid.*, 511.
- ⁸ Alice A. Bailey, *The Reappearance of the Christ* (New York, NY: Lucis, 1948), 65.
- ⁹ Bailey, *The Externalization of the Hierarchy*, 511-512.
- ¹⁰ Bailey, *The Reappearance of the Christ*, 108.
- ¹¹ Alice A. Bailey, *Initiation, Human and Solar* (New York: NY, Lucis, 1922), 49.
- ¹² Bailey, *The Reappearance of the Christ*, 42-43. See also *The Externalization of the Hierarchy*, 596-597.
- ¹³ Bailey, *The Externalization of the Hierarchy*, 400-401.
- ¹⁴ See the definition in Merriam-Webster Dictionary. Online: <http://www.merriam-webster.com/dictionary/churchianity>. (accessed July 9, 2012).
- ¹⁵ Bailey, *The Reappearance of the Christ*, 140. Parenthesis in original.
- ¹⁶ Bailey, *The Externalization of the Hierarchy*, 448.
- ¹⁷ Bailey, *The Reappearance of the Christ*, 108.
- ¹⁸ *Ibid.*, 140. Emphasis removed.
- ¹⁹ *Ibid.*, 144.
- ²⁰ Bailey, *The Externalization of the Hierarchy*, 202.
- ²¹ *Ibid.*
- ²² Bailey, *The Reappearance of the Christ*, 143.
- ²³ Bailey, *The Externalization of the Hierarchy*, 55-56.
- ²⁴ Traditional practices used by contemplative religions orders and practices imported from India and Japan now offer ordinary people opportunities to tread the mystical path. John F. Nash, "Prayer and Meditation in Christian Mysticism," *The Esoteric Quarterly* (Fall 2011), 17-41.
- ²⁵ Bailey, *The Reappearance of the Christ*, 144-150; *The Externalization of the Hierarchy*, 404-405.
- ²⁶ Alice A. Bailey, *Problems of Humanity* (New York, NY: Lucis, 1964), 156,
- ²⁷ *Ibid.*,
- ²⁸ Alice A. Bailey, *From Bethlehem to Calvary* (New York, NY: Lucis, 1937), 163.
- ²⁹ Bailey, *The Externalization of the Hierarchy*, 416. See also *Problems of Humanity*, 144-145.
- ³⁰ Bailey, *The Externalization of the Hierarchy*, 510-511. Parenthesis in original.
- ³¹ *Ibid.*, 400-401. Parenthesis in original.
- ³² Evangelical churches emphasize preaching, Bible study, and individual conversion and downplay sacramental ritual. Baptists provide a good example of evangelical Christianity.
- ³³ *Ibid.*, 202.
- ³⁴ Alice A. Bailey, *Discipleship in the New Age II* (New York, NY: Lucis, 1966), 403.
- ³⁵ Bailey, *The Externalization of the Hierarchy*, 419.
- ³⁶ *Ibid.*, Parenthesis in original.
- ³⁷ Alice A. Bailey, *A Treatise on White Magic* (New York, NY: Lucis, 1934), 517.
- ³⁸ Alice A. Bailey, *Esoteric Astrology* (New York, NY: Lucis, 1951), 299. Parenthesis in original.
- ³⁹ *Ibid.*
- ⁴⁰ Alice A. Bailey, *Esoteric Psychology II* (New York, NY: Lucis, 1942), 195-196. The next World Servers Festival takes place in December 2012.
- ⁴¹ Bailey, *Problems of Humanity*, 155.
- ⁴² *Ibid.*, 510-511. Parenthesis in original.
- ⁴³ *Ibid.*, 514. Parenthesis in original.
- ⁴⁴ *Ibid.*
- ⁴⁵ *Ibid.*
- ⁴⁶ Bailey, *The Reappearance of the Christ*, 80. Parentheses in original.
- ⁴⁷ See for example Charles W. Leadbeater, *Science of the Sacraments* (Adyar, India: Theosophical Publishing House, 1920.) Notwithstanding its name, the Liberal Catholic Church is definitely part of sacramental Christianity.
- ⁴⁸ Bailey, *The Externalization of the Hierarchy*, 401.
- ⁴⁹ Bailey, *Discipleship in the New Age II*, 164-165.
- ⁵⁰ Bailey, *The Externalization of the Hierarchy*, 418. See also *Problems of Humanity*, 159.
- ⁵¹ Bailey, *The Externalization of the Hierarchy*, 150. Parenthesis in original.

- ⁵² Ibid., 514.
- ⁵³ Bailey, *The Reappearance of the Christ*, 86.
- ⁵⁴ Ibid. Parenthesis in original.
- ⁵⁵ Ibid., 82.
- ⁵⁶ Bailey, *The Reappearance of the Christ*, 71.
- ⁵⁷ Bailey, *The Externalization of the Hierarchy*, 514.
- ⁵⁸ Bailey, *The Externalization of the Hierarchy*, 514-515.
- ⁵⁹ One man who pursued that dream for much of his life was Alphonse Louis Constant (1810–1875), who wrote under the pseudonym “Éliphas Lévi.” We might also mention several prominent Theosophists who were also involved in Co-Masonry as well as in the Liberal Catholic Church.
- ⁶⁰ Bailey, *The Externalization of the Hierarchy*, 573.
- ⁶¹ Bailey, *The Reappearance of the Christ*, 122-123.
- ⁶² Ibid.
- ⁶³ Ibid., 158.
- ⁶⁴ Bailey, *The Externalization of the Hierarchy*, 510.
- ⁶⁵ John F. Nash, “Esoteric Healing in the Orthodox, Roman and Anglican Churches,” *The Esoteric Quarterly* (Spring 2007), 37-50.
- ⁶⁶ We note, however, that the great mystics had their own insights and, in consequence, often came under intense scrutiny from ecclesiastical authorities. See for example Nash, “Prayer and Meditation in Christian Mysticism.”
- ⁶⁷ Bernard J. Lee et al., *The Catholic Experience of Small Christian Communities* (Mahwah, NJ: Paulist Press, 2000).
- ⁶⁸ Ibid., 10-11, 63-69, 74.
- ⁶⁹ Hal Taussig, *A New Spiritual Home* (Salem, OR: Polebridge Press, 2006), 91.
- ⁷⁰ Nash, *The Sacramental Church*, 225-227. Significantly, the social ministry was spearheaded by high-church groups within the Anglican Churches that were also pressing for the restoration of pre-Reformation ritual.
- ⁷¹ Katherine Jefferts Schori was elected presiding bishop and primate of the Episcopal Church in 2006 and is serving a nine-year term of office.
- ⁷² See for example Bailey, *Esoteric Healing*, 63-64.
- ⁷³ The results of theological dialog between the Anglican Communion and the Roman Catholic and Eastern Orthodox churches are discussed in Nash, *The Sacramental Church*, 232-244, 263-264.
- ⁷⁴ Pavel Florensky, *The Pillar and the Ground of Truth*, trans: B. Jakim (Princeton, NJ: Princeton University Press, 1997), 245. “Deified” was a reference to the Eastern Orthodox doctrine of *theosis*, or “deification.” See for example John F. Nash, “Theosis: a Christian Perspective on Human Destiny,” *The Esoteric Quarterly* (Spring 2011), 15-33.
- ⁷⁵ Sergei Bulgakov, *Sophia: the Wisdom of God* (W. Stockbridge, MA: Lindisfarne Press, 1993), 138-139.
- ⁷⁶ Daniel Andreev, *Rose of the World*, 1, 1, trans: J. Roberts (Moscow, Russia: Daniel Andreev Charity Foundation, 1997). Much of the book was written while Andreev was in a Soviet labor camp.
- ⁷⁷ Alice A. Bailey, *The Destiny of the Nations* (New York, NY: Lucis, 1949), 61.
- ⁷⁸ An estimated 25 percent of the population of western countries believes in reincarnation.
- ⁷⁹ Bailey, *The Externalization of the Hierarchy*, 590.
- ⁸⁰ Bailey, *The Reappearance of the Christ*, 64. Parenthesis in original.
- ⁸¹ Bailey, *The Externalization of the Hierarchy*, 511-512.
- ⁸² Bailey, *The Reappearance of the Christ*, 64.
- ⁸³ Bailey, *Initiation: Human and Solar*, 46.
- ⁸⁴ Ibid., 46-47. The Mahachohan heads up the great Third-Ray ashram, under which are major ashrams expressing the Fourth-through-Seventh Rays.
- ⁸⁵ Bailey, *The Externalization of the Hierarchy*, 506.
- ⁸⁶ Bailey, *Initiation, Human and Solar*, 57.
- ⁸⁷ Bailey, *The Externalization of the Hierarchy*, 573.
- ⁸⁸ Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing Company, 1925), 759. The Tibetan continued: “This may be looked for, should plans progress as hoped, about the year 1980.” Evidently plans did not progress as hoped.
- ⁸⁹ Ibid.
- ⁹⁰ Bailey, *Initiation, Human and Solar*, 59.
- ⁹¹ Bailey, *Discipleship in the New Age II*, 685. Parenthesis in original.
- ⁹² Bailey, *The Externalization of the Hierarchy*, 505-506. Theosophist Geoffrey Hodson wrote of angelic beings residing in houses of worship and participating in the liturgy. See for example, his *Clairvoyant Investigations*, Wheaton, IL: Quest, 1984, 75-140.
- ⁹³ Alice A. Bailey, *Letters on Occult Meditation* (New York, NY: Lucis, 1922), 127.
- ⁹⁴ Bailey, *A Treatise on Cosmic Fire*, 90.
- ⁹⁵ Ibid., 626fn.

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- ⁹⁶ Ibid., 897.
- ⁹⁷ Ibid., 661. Comments on pp. 897-898 indicate that the “Heavenly Man” in question is the Logos of Neptune.
- ⁹⁸ Ibid., 678.
- ⁹⁹ Bailey, *Initiation, Human and Solar*, 57.
- ¹⁰⁰ Bailey, *The Externalization of the Hierarchy*, 506.
- ¹⁰¹ The Tibetan mentioned the “Greek church” but did not mention the Russian Orthodox Church, which is by far the largest in the Orthodox church family. The Scandinavian Lutheran churches and modern neo-Lutheran groups already form part of sacramental Christianity. Other Lutheran churches straddle the divide between sacramental and evangelical Christianity but, like the Anglican churches, are moving into the sacramental category. Methodists, Baptists, and most other Protestant denominations are primarily evangelical in character.
- ¹⁰² Bailey, *The Externalization of the Hierarchy*, 393.
- ¹⁰³ Alice A. Bailey, *Education in the New Age* (New York: Lucis, 1954), 122-123.
- ¹⁰⁴ Alice A. Bailey, *Discipleship in the New Age I* (New York, NY: Lucis, 1944), 38.
- ¹⁰⁵ Bailey, *The Reappearance of the Christ*, 158-159.
- ¹⁰⁶ Bailey, *The Externalization of the Hierarchy*, 513.
- ¹⁰⁷ Ibid.
- ¹⁰⁸ Ibid., 513-514.
- ¹⁰⁹ Bailey, *A Treatise on White Magic*, 328.
- ¹¹⁰ Ibid., 329.
- ¹¹¹ Bailey, *Discipleship in the New Age I*, 746.
- ¹¹² Bailey, *The Externalization of the Hierarchy*, 393.
- ¹¹³ See for example Nash, “Esoteric Healing in the Orthodox, Roman and Anglican Churches.” Charismatic churches form a subset of evangelical churches.
- ¹¹⁴ Prayer covers a broad spectrum of intent and methodology. The two major forms of contemplative prayer are: *cataphatic* prayer, which involves words and images—but no sense of petition or intercession—and *apophatic* prayer which seeks to transcend words and images. See for example Nash, “Prayer and Meditation in Christian Mysticism.”
- ¹¹⁵ Opposition to belief in reincarnation crept into Christian doctrine on the basis of a series of anathemas against church father Origen, concerning his teachings on the preexistence of the soul, issued by the Emperor Justinian. The anathemas were presented to the Second Council of Constantinople, which the emperor convened in 553 CE. But no record exists that they were ever put to a vote, and they do not appear in the council’s proceedings.
- ¹¹⁶ *Galatians* 6:7 (KJV). The Master Hilarion previously incarnated as Paul. See for example Bailey, *Initiation, Human and Solar*, 59.
- ¹¹⁷ Zwingli, a close contemporary of Luther’s, spearheaded the Swiss Reformation. John Calvin, based in Geneva, took control of the movement a generation later.
- ¹¹⁸ John F. Nash, *Christianity: the One, the Many*, vol.2 (Bloomington, IN: Xlibris, 2007), 64-89.
- ¹¹⁹ Sadly, separatism has not entirely been eradicated within the esoteric community.
- ¹²⁰ Bailey, *The Externalization of the Hierarchy*, 453.
- ¹²¹ Ibid. Parenthesis in original.
- ¹²² *Ephesians* 6:12-13 (KJV).

WAYS OF APPROACH TO UNDERSTANDING THE SEVEN RAYS

Iván Kovács

*The seven rays are the sum total of the divine Consciousness, of the universal Mind; They might be regarded as seven intelligent Entities through Whom the plan is working out.*¹

Alice A. Bailey: *Esoteric Psychology, Volume I*

A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates.

*This is a true definition of a ray.*²

Alice A. Bailey: *Esoteric Psychology, Volume I*

Abstract

The purpose of this article is to inform the reader of the latest developments regarding the study of the seven rays. Following a general introduction and a short description of the rays is a brief sampling of the works of authors besides Alice A. Bailey, who have written about the seven rays. This is followed by a more detailed discussion of the contributions of Kurt Abraham and Michael Robbins, both of whom are actively involved with the teachings on the seven rays, not just as authors, but also as teachers who have founded their own esoteric schools. This article provides a closer look and sampling of their writings. It also describes how, as an addition to a formal approach to the seven rays, a more playful and imaginative method can be adopted.

Introduction

If we look beyond the outer or physical appearance of our everyday lives, we have to acknowledge that we live in a world of energy and force. These energies and forces vary in countless ways with regards to their aspect and their quality. They interact with each other in just as many ways, and in their extremes, either cause destruction and conflict, or tend towards harmony, cooperation and synthesis.

Foremost among the various energies and forces that compose and condition our existence, are the seven major types of Divine energy or force, i.e., the Seven Rays. Each of these great rays acts to further the evolution of humanity and all life, via a “form of teaching truth . . . which is its unique contribution.”³ While these creative energies and forces are responsible for life and all that this term occultly entails, it is important to realize that it is not the rays as such, that are to blame for negative outcomes and effects, but rather the quality of the substance with which they interact.

In learning to consciously work with the particular qualities that these divine forces exhibit, it is the motive behind our response to and use of these energies that we must consider. Do those motives originate from personality levels and can thus be identified as fundamentally selfish; or do they originate from soul levels

About the Author

Iván Kovács is qualified as a fine artist. As a writer he has published art criticism, short stories and poems, and more recently, articles of an esoteric nature. He is a reader of the classics and modern classics, a lover of world cinema, as well as classical and contemporary music. His lifelong interest in Esotericism was rounded off with several years of intensive study with the Arcane School.

and are therefore applied to benefit the group, and as a result further the cause of right human relationships?

Although we have heard the Ancient Greek aphorism “Man, know thyself” so often that it has become something of a spiritual platitude, its significance is nonetheless as valid today as it was when it was first coined. It is only those who have not probed deeply enough into their natures who make light of it, because they are apt to mistake a fraction of themselves for their entire being. When this well-known aphorism is applied to the more subtle aspects of our constitution, it opens up a treasure chest of endless possibilities which, even a few generations ago were only known to a select few, such as the members of the Spiritual Hierarchy and their more intimate co-workers. In our present times, those who desire to make a conscious effort to set foot upon the Spiritual Path can turn to a wealth of information to aid their quest, provided that they make the needed effort and search for it in an intelligent and systematic way.

If we consider the human constitution as a whole, it becomes clear that we are dealing with a delicate instrument capable of both receiving and distributing energies and forces in a variety of ways and on the various levels of our existence. This is brought about by the interaction of the rays and the human energy centers and how they affect the world we live in, not only in its obvious material sense, but as regards the entire spectrum of our culture and civilization, including our highest spiritual aspirations.

Although almost everyone with a sincere interest in self-analysis could benefit from a basic knowledge of the seven rays, it is the student of esotericism and the working disciple who have the most to gain from such a study. Those

who are familiar with Alice A. Bailey’s *Esoteric Psychology, Volume I and II*, and *Discipleship in the New Age, Volume I and II*, know how important a good working knowledge of the rays can be and how the application of that knowledge can benefit their service and their lives.

A Short Overview of the Seven Rays According to the Tibetan and Alice A. Bailey

The seven rays can be said to fall into two groups, namely the three major rays and the four minor rays; the first group often referred to as the Rays of Aspect, and the second group as the Rays of Attribute:

Rays of Aspect

1. The Ray of Will, or Power.
2. The Ray of Love-Wisdom.
3. The Ray of Active Intelligence.

Rays of Attribute

4. Ray of Harmony, Beauty, or Art.
5. Ray of Concrete Knowledge or Science.
6. Ray of Abstract Idealism or Devotion.
7. Ray of Ceremonial Magic.⁴

Though the seven rays affect the macrocosm and the microcosm, a short description of their qualities in terms of their vices and virtues, demonstrate how they affect human personality and character. By these means the reader is enabled to identify with some of the ray qualities, particularly with those that might have a direct bearing with his or her own constitution.

The virtues characterizing each of the seven rays as explained by Alice A. Bailey are summarized in the table below:

Ray	Virtues
First Ray of Power	Strength, courage, steadfastness, truthfulness arising from absolute fearlessness, power of ruling, capacity to grasp great questions in a large-minded way, and of handling men and measures ⁵
Second Ray of Love-	Calm, strength, patience and endurance, love of truth, faithfulness, intu-

Wisdom	ition, clear intelligence, and serene temper ⁶
Third Ray of Higher Mind	Wide views on all abstract questions, sincerity of purpose, clear intellect, capacity for concentration on philosophic studies, patience, caution, absence of the tendency to worry himself or others over trifles ⁷
Fourth Ray of Harmony Through Conflict	Strong affections, sympathy, physical courage, generosity, devotion, quickness of intellect and perception ⁸
Fifth Ray of Lower Mind	Strictly accurate statements, justice (without mercy), perseverance, common-sense, uprightness, independence, keen intellect ⁹
Sixth Ray of Devotion	Devotion, single-mindedness, love, tenderness, intuition, loyalty, reverence ¹⁰
Seventh Ray of Ceremonial Order and Magic	Strength, perseverance, courage, courtesy, extreme care in details, self-reliance ¹¹

The above virtues are contrasted by the vices as associated with the seven rays, which are summarized in the table below:

Ray	Vices
First Ray of Power	Pride, ambition, willfulness, hardness, arrogance, desire to control others, obstinacy, anger ¹²
Second Ray of Love-Wisdom	Over-absorption in study, coldness, indifference to others, contempt of mental limitation in others ¹³
Third Ray of Higher Mind	Intellectual pride, coldness, isolation, inaccuracy in details, absent-mindedness, obstinacy, selfishness, overmuch criticism of others ¹⁴
Fourth Ray of Harmony Through Conflict	Self-centeredness, worrying, inaccuracy, lack of moral courage, strong passions, indolence, extravagance ¹⁵
Fifth Ray of Lower Mind	Harsh criticism, narrowness, arrogance, unforgiving temper, lack of sympathy and reverence, prejudice ¹⁶
Sixth Ray of Devotion	Selfish and jealous love, over-leaning on others, partiality, self-deception, sectarianism, superstition, prejudice, over-rapid conclusions, fiery anger ¹⁷
Seventh Ray of Ceremonial Order and Magic	Formalism, bigotry, pride, narrowness, superficial judgments, self-opinion over-indulged ¹⁸

The virtues to be acquired by persons on each of the seven rays are summarized in the table below:

Ray	Virtues to be acquired
First Ray of Power	Tenderness, humility, sympathy, tolerance, patience ¹⁹
Second Ray of Love-Wisdom	Love, compassion, unselfishness, energy ²⁰

Third Ray of Higher Mind	Sympathy, tolerance, devotion, accuracy, energy and common sense ²¹
Fourth Ray of Harmony Through Conflict	Serenity, confidence, self-control, purity, unselfishness, accuracy, mental and moral balance ²²
Fifth Ray of Lower Mind	Reverence, devotion, sympathy, love, wide-mindedness ²³
Sixth Ray of Devotion	Strength, self-sacrifice, purity, truth, tolerance, serenity, balance and common sense ²⁴
Seventh Ray of Ceremonial Order and Magic	Realization of unity, wide-mindedness, tolerance, humility, gentleness and love ²⁵

A Brief Summary of the Seven Rays as Treated by Authors in the Post-Bailey Period

Although this article seeks to help the reader gain more knowledge with respect to the individual and the rays, its primary aim is not so much concerned with providing comprehensive information about each ray, but more directed at examining those sources which can best aid the reader in such a quest. In this sense this article is simply a pointer to those sources where an in-depth study of the rays has already been made, and aims no further than sampling some of the findings from these sources and pointing out some options regarding such a quest.

To illustrate how poorly the seven rays were perceived and understood prior to the writings of Alice A. Bailey, one only needs to turn to Max Heindel's *The Rosicrucian Cosmo-Conception*,²⁶ a book which lies outside the scope of theosophical writing as treated by H. P. Blavatsky, and is more allied to Rudolph Steiner's Anthroposophy. Its short passage about the seven rays is an early attempt to assign different ray qualities to human beings, but goes no further than illustrating the difference between the rays by way of analogy. Heindel points out that the rays are comparable to the seven colors of the spectrum. He then remarks that "for instance, if a red ray were to ally itself with a green ray, inharmony (sic) would result."²⁷ Heindel does not elaborate any further, and the reader remains in the dark about the different ray qualities.

After the death of Alice A. Bailey, and the successful conclusion of her collaboration with the Tibetan Master, Djwahl Khul, several esotericists continued writing about the subject of the seven rays, probably the earliest of these being Geoffrey Hodson, whose book, *The Seven Human Temperaments*,²⁸ was first published in 1952. In this book, Hodson gives examples of how specific rays influence specific individuals and thus divide them into their respective psychological types. An expansive table at the end of the book lists the essential qualities, suitable occupations, basic virtues and vices, the driving impulse, the highest attainment, the method of teaching and achievement, the weaknesses, sources of suffering, and the religion, art, as well as the jewel which is associated with the ray.²⁹

Although Geoffrey Hodson is a Theosophist, and writes from a theosophical viewpoint, most subsequent writers who treat the subject of the seven rays owe their source of inspiration to the Bailey books. It needs to be said that any new conclusions that such newcomers might have reached was only possible because a thorough foundation had already been laid by Bailey and the Tibetan. It nevertheless required innovation and intuition on the part of the newcomers who were able to expand on the existing work.

One author, who has been prodigiously involved in creating esoteric books for more than half a century, and penned more than 100 books, is Douglas Baker. Although his literary roots hark back to the books of Alice A. Bailey, he is an inspired writer in his own right. In

the introduction to his book, *Esoteric Psychology: The Seven Rays*,³⁰ he emphasizes the fact that “the key to the knowledge of Man’s totality for our day is the PSYCHOLOGICAL one.”³¹ He argues that it is by means of an understanding of the seven rays that this knowledge is made practicable, because it provides us with the whole picture of our selves, and what he calls “holistic Man.”³² Baker also points out that the rays can provide us with new methods of healing and teach us how to manipulate soul energy. He identifies the rays with the forces that can indicate the political character and destiny of the nations, and “show us the origin, function and future of individual races and the race of mankind as a whole.”³³

In a companion book, *The Seven Rays: Key to the Mysteries*, Baker discusses the psychological qualities of the rays, as well as their relationship to the various planes of consciousness, the human energy centers, and the color spectrum.³⁴

Michal Eastcott was a co-worker of Roberto Assagioli, the founder of Psychosynthesis, and together they developed the body of work known as the Group for Creative Meditation. In addition, Eastcott has written *I the Story of the Self*,³⁵ as well as *The Seven Rays of Energy*,³⁶ both published in 1980. In the former, she gives a short summary of the rays, while in the latter, she points out how the seven rays can be utilized. However, Eastcott cautions readers not to come to hasty conclusions when attempting to identify their ray types, because individuals are affected by a variety of rays which are difficult to assess, and because “their emphases in our lives may well differ from time to time.”³⁷

Zachary F. Lansdowne is the author of *The Chakras and Esoteric Healing*,³⁸ which was published in 1986, and *The Rays and Esoteric Psychology*,³⁹ which was published in 1989. The former, apart from discussing the use of energy centers for healing, also discusses seven symbolic formulas for seven different healing techniques, and how these formulas and techniques are applied in terms of the seven rays. In the latter book he discusses the “seven techniques of integration” (first mentioned in Alice A. Bailey’s *Esoteric Psychology II*)⁴⁰

which facilitate the integration process of the seven personality types prior to their fusion with the soul.

To regular readers of the *Esoteric Quarterly* Zachary F. Lansdowne has by now become something of a household name, but newcomers to this journal will be happy to find that Lansdowne has also written several articles about the integration process of the various rays, and how they are to be compared with the writings of other traditions. Examples that come to mind are *Emerson’s Essays Compared to Bailey’s Technique of Integration for the Fifth Ray*,⁴¹ and *The Bhagavad Gita Compared to Bailey’s Technique of Integration for the First Ray*.⁴² If the reader takes the trouble to examine what is written about these techniques and the texts they are compared to, he or she will most likely agree how surprising and accurate these correspondences actually are.

Two Schools of Note Regarding the Seven Rays

All esoteric schools which are based on the teachings of the Tibetan, as they have been transmitted by Alice A. Bailey, lay considerable emphasis on a working knowledge of the seven rays. But two schools have made it one of their prime concerns to use the seven rays as a major means to distribute the esoteric teachings. One is the School for the Study of the Seven Rays, the other the Seven Ray Institute and the University of the Seven Rays, under the umbrella body of the Morya Federation.

The founder and Head of the School for the Study of the Seven Rays is Kurt Abraham, and his school offers a three year home study course in the Wisdom Teachings, laying special emphasis on detailed knowledge about the seven rays.

The Morya Federation⁴³ is an online school aimed at group meditation, study and service. It is headed by Michael Robbins, author of a comprehensive work on the seven rays entitled *Tapestry of the Gods*.⁴⁴

These two authors and their work will be looked at in closer detail in the following pages in an effort to show how they have applied

the basic knowledge about the seven rays as presented in the teachings of Master Djwhal Khul, and in what ways they have taken the teaching to new levels of understanding. The books of Alice A. Bailey laid a firm foundation for the teachings about the seven rays, and there are no gaps or shortcomings in the teachings. Kurt Abraham and Michael Robbins simply expanded on the teachings, showing what can be done when the teachings are applied in practical ways.

Kurt Abraham and the Psychology of the Seven Rays

In his appraisal of Kurt Abraham's *Techniques of Soul Alignment*, John Cullen, President of the International Association for Managerial and Organizational Psychosynthesis, writes as follows: "Kurt Abraham is the foremost authority on the esoteric aspects of the Seven Rays. He has written many books on the subject which I have found useful in their application to psychosynthesis typology."⁴⁵

A closer look at Abraham's background and work seems to justify the above claim, especially when one takes into consideration that he has studied the Bailey material for over forty years. In his *Introduction to the Seven Rays*⁴⁶ the author provides key words and qualifying terms by which he defines each of the seven rays. He also encourages the reader to do a self-evaluation by means of a rating scale, and thereby arrive at an evaluation of the relevance or influence of a ray as it might affect the reader's consciousness and behavior. In conclusion, Abraham compares the influence of the outgoing Sixth Ray and incoming Seventh Ray, which figure so dominantly during this period of transition between the Piscean and Aquarian Age.

There are other important issues in this book which help to enhance the reader's understanding of the rays. The chapter dealing with examples of how the three major rays are impacting our lives on a grand scale, entitled *The Three Rays of Aspect and the Threefold Social Order*,⁴⁷ is well worth a closer look, for the practical and demonstrable way in which it explains how the rays influence the world. The

three major rays, namely the First Ray of Will and Purpose, the Second Ray of Love-Wisdom, and the Third Ray of Active Intelligence, are identified as the subjective influences behind the three major domains of the social order, namely the First Ray for Government, the Second Ray for the Spiritual-Cultural Life, and the Third Ray for the Economic Sphere. Abraham explains that the above three domains can only function properly if each domain is allowed to do its function without interference from another⁴⁸. Any interference from one domain with the functioning of another will have some deleterious effect.

Abraham's concluding statement on how the three major rays should be understood and applied can be summed up as follows: For the First Ray - "Empowering others, strengthening others. Making others more self-reliant. Sharing responsibility." For the Second Ray - "Appreciating others. Relating heart-to-heart. Meditatively reflecting on the helpful and invisible contribution of others." For the Third Ray - "Clarifying the other point of view in the effort to intuit the larger, the relative, and the transcendent whole."⁴⁹

When treating the significance of the incoming Seventh Ray, and the outgoing Sixth Ray, Abraham points out that "from a certain perspective the Seventh Ray is perhaps the most 'visible' of the seven qualifying ray energies . . ."⁵⁰ He ascribes this to the fact that the Seventh Ray is one of the four rays of attribute, and because of its strong conditioning powers as regards the physical-etheric plane. However, he also points out that from another perspective, the Seventh Ray is relatively new, because it is the conditioning ray of the Aquarian Age. In contrast the Sixth Ray of Idealism and Devotion, as a conditioning ray of the Piscean Age, has been with us for the past two thousand years, and is thus more familiar to us than the Seventh Ray qualities of organization, relationship, and ceremonial magic.⁵¹

It is by contrasting the qualities of the two above mentioned rays that Abraham demonstrates their differences and distinction, and juxtaposes them as follows:

OUTGOING 6 th RAY	INCOMING 7 th RAY
Separative, selective.....	Unifying
One-pointedness.....	Diversity
Communion of identical.....	Communion of differences
Isolated.....	Urban
Authoritarian.....	Cooperative
Religious.....	Religious, political, artistic, economic, sociological ⁵²

From the above, one can conclude that under the influence of the Seventh Ray things might become more complex, but nevertheless unified, with an emphasis on tolerance and acceptance of diversity, and thus in conformity with the group spirit and the ideal of right human relationships.

An intriguing work by Kurt Abraham, entitled *Great Souls: The Seven Rays at the Soul Level*,⁵³ discusses seven exceptional individuals, each of whom are representative of one of the seven rays. These individuals, corresponding in their given order with each of the seven rays, are Herbert Kitchener, British General; Alice A. Bailey, founder of the Arcane School; A. P. Giannini, founder of Bank of America; Leonardo da Vinci, Renaissance painter; Thomas Edison, American inventor; Alfred Lord Tennyson, British poet; and Marie Curie, Polish scientist.

Rather than giving a skeletal sampling from each of these biographies, the intention is to concentrate on just one individual's characteristics and qualities, namely Alice A. Bailey, for the obvious reason that most readers who will read this text will find references to her and her life intriguing and of special interest.

Basing his psychological analysis of Alice Bailey on her book, *The Unfinished Autobiography*, Abraham alternates his text between direct quotes from Bailey's narration and his own insights. Not only does he concentrate on Bailey's personal life, he also sketches in the historical background of her time, giving the reader a fair idea what it might have been like to grow up in England during the Victorian era.⁵⁴

Concerning the great turning point in Bailey's life, just prior to the time when she found her true vocation, Abraham points out that, superficially observed, and from a personality per-

spective, that stage in her life appears to have culminated in failure. With a failed marriage and no proper career to speak of she is forced to work in a sardine factory, so that she can support herself and her three young children. But from a soul consciousness point of view, her life is busy transforming itself into something very different.⁵⁵

Abraham points out that "this experience of doing the most humble, mundane and unglamorous tasks 'down among the people' helped greatly to bring about Alice's 'unalterable and unshakable faith in the beauty and divinity of humanity.'"⁵⁶ It is an important step and realization in Bailey's life, since it forms the basis of brotherhood and is also the foundation upon which all her spiritual work rests. For someone who is about to become a proponent of occult truths, and the founder of an esoteric school, these realizations are absolutely essential.⁵⁷

Life's lessons come at a price, and it is often when everything seems lost, that a turning point is reached, and in fact, new avenues open up, and everything is to be gained. Having reached rock bottom, and realized that her circumstances had by necessity altered her perspective, Bailey was now ready for those contacts that would aid her in her true purpose as a world disciple. This new phase in her life initiated her 30 year telepathic relationship with the Tibetan Master, Djwhal Khul, by means of which her books would be written and the teachings given out. It also brought about her meeting with Foster Bailey, who aided her with the equally unique task of founding and heading the Arcane School.⁵⁸

It is from this stage onward that her Second Ray soul and her First Ray personality really come into play. Their importance is pointed out by Abraham as follows: "Alice's 1st Ray personality was no small contributor to her service work. It has been said that a 2nd Ray

soul *likes* a 1st Ray personality. The 2-1 (and also 1-2) ray combination is an especially beneficial combination for several reasons.”⁵⁹ Abraham explains that in the case of a Second Ray soul with a First Ray personality, the love-wisdom aspect does not become inactive, nor loses itself in study, and consequently will not shut out the world to live in an ivory tower. Bailey admitted that she had a problem with fear (a Second Ray Problem), but was able to overcome it with the aid of her First Ray personality.⁶⁰

Careful not to come up with hastily drawn conclusions, Abraham finishes his analysis of Alice Bailey’s ray types with cautious speculation. He points out that earlier in his essay he thought that Bailey had a Fourth Ray mind. He refers to Foster Bailey’s declaration that Alice Bailey did not have a Fifth Ray mind, but that she was keenly interested in scientific exploration and in the field of theoretical physics, and that she gave a series of lectures in New York on the subject of the atom, which was later published under the title, *The Consciousness of the Atom*. Abraham suggests that it is possible that Alice Bailey had a First Ray mind. He observes that while she was working in India, she had a great deal of responsibility, which included ever increasing administrative tasks, and that her writing seems to indicate an ability to go directly to the salient point. Concerning her writing, Abraham points out that her writing could not be described as colorful, but is rather brief and to the point. On the other hand, the fact that she had a great sense of humor suggests the Fourth Ray. Her ability to take action, and to be at the head of some teaching group wherever she lived, suggests the First Ray. Abraham affirms that we are sure of Bailey’s soul and personality ray, but the rest is speculation.⁶¹

Although Kurt Abraham’s writing is strongly rooted in the Bailey tradition, his greatest merit is the fact that he is able to make a case for the

seven rays in a practicable way and thereby to satisfy his readers with concrete examples of how the rays can be applied and used in understanding ourselves and the world about us.

Michael Robbins and the *Tapestry of the Gods*

Even a cursory overview of the contents of *Tapestry of the Gods* reveals this work to be of encyclopedic proportions as far as the

[O]ur continued engagement with life is synonymous with a continued engagement with the energies and forces of the seven rays, and thus an ongoing process which is the very driving force underlying life and evolution.

seven rays are concerned. It is a ground-breaking study which can make a rightful claim of picking up the thread where Alice A. Bailey and the Tibetan Master, Djwhal Khul, have left off. Used as a tool for individual psychological assessment, its value is inestimable. Taking into consideration that Esoteric Psychology concerns itself with assessing people not only on a personality level, but also by attempting to identify the rays of the men-

tal, emotional, and physical vehicles, as well as the more subtle influence of the soul ray, it can be far more accurate and explicit.

In his commentary to the *Tapestry of the Gods*, Robert Gerard points out that the beauty of ray theory and practice is due to the fact that from a limited number of seven types of energy, one can still do justice to the uniqueness of an individual human being. This, he explains, is possible because any one of the ray energies has the potential of qualifying an individual on any one of his fivefold vehicles, namely the egoic, the personality, the mental, emotional, or physical vehicle. This five-fold ray formula involves exactly 16,807 possible combinations of rays. Add to this the three major monadic rays, and the number of possible permutations will exceed 50,000.⁶²

In his general introduction to *Tapestry of the Gods*, Robbins affirms that each of us has a unique life purpose, because each one of us is a spiritual archetype that needs to be expressed in time and space. He identifies all of us as integral and inseparable parts of a “great, all-

inclusive ENTITY,” and points out that we are intended to cooperate in this Entity’s creative purposes by manifesting our individual archetypal nature.⁶³

The objective of the first two volumes of *Tapstry of the Gods* is to aid readers to achieve the ideal of their life purposes by means of a detailed understanding of their spiritual archetypes, which is made possible by correctly identifying the specific rays that go into the making of their constitutions. Volume I (Sections I – IV) is subtitled *The Seven Rays: An Esoteric Key to Understanding Human Nature*, and Volume II (Sections V-VII) is subtitled *Psychospiritual Transformation and the Seven Rays*. Together, these two volumes add up to a little more than 1200 pages and are to date probably the most comprehensive listings of the qualities of the seven rays that has been attempted. A closer look at the various sections of these two volumes will make this clear.

Section I lists and discusses the qualities of the seven rays in a general way both in terms of their positive and negative traits. Section II consists of an analysis of the differences and similarities of the ray qualities, and taken two at a time, yields 21 combinations by means of which these similarities and differences are explored and pointed out. Robbins writes that the purpose of Section II is *clarification*, and that one of the major problems in ray analysis is simply the difficulty of telling one ray from another. He draws attention to the fact that any pair of rays has many points of distinction, and a number of points in common, and if these points can be clarified, confusion can be avoided.⁶⁴

Section III discusses and examines in a practical way the five fields of the human energy system, namely the soul field, the personality field, the mental field, the emotional field, and the etheric-physical field. Robbins explains that Section III is not about giving a technical analysis, but about attempting to use a commonsense approach to the nature and functions of the five energy fields.⁶⁵

In his discussion of the fivefold human energy system Robbins points out that as students of the seven rays, our chief purposes should be

the understanding of the ray structure of a human being. This effectively means an understanding of the ray qualities of each of the five energy fields which are usually considered in the ray chart. To be able to do this, one needs to recognize the functioning of one field, and differentiate it from the functioning of another field.⁶⁶ To achieve such a differentiation between the five fields, Section III illustrates some of the key functions, operations and characteristic dynamics of each field. For instance, the Ego as a faculty within the Transpersonal Field is characterized as follows:

1. Source of one’s greatest contribution in service – one’s true vocation.
2. Source of one’s selflessness and altruism.
3. Source of one’s true conscience.
4. Source of one’s most joyous activity.
5. Source of one’s greatest sense of meaningfulness.
6. Source of one’s sense of the sacred.
7. Source of one’s ‘heart’s desire.’⁶⁷

In contrast to the above, the Personality Field is characterized both by Positive Personality Dynamics and Negative Personality Dynamics. The positive dynamics are listed as follows:

1. Primary instrument for expressing the soul or Ego within the three worlds of human evolution.
2. Primary means (and result) of integrating the mental, sentient and etheric-physical fields.
3. Primary means of coordinating and directing physical plane activity.
4. Primary means of establishing the identity of the lower ego, or personal identity.
5. Primary means of establishing genuine self-reliance, distinction from the mass, and originality.
6. Primary means of establishing the preliminary vocation.⁶⁸

The Negative Personality Dynamics are identified as:

1. Primary means of standing in the way of the Higher Self.
2. Primary means of evading or failing to respond to the 'higher calling.'
3. Primary means of limiting expansion and refusing to grow.
4. Primary means of expressing selfishness and separateness.
5. Primary means of self-centering and self-referencing.⁶⁹

Each of the above mentioned points, whether they are identified as characterizing the Transpersonal Field or the Personal Field, are then discussed in some detail, and the same is done in respect of the Lower Mental Field, the Sentient Field, and the Bio-field. The remainder of Section III discusses the differentiations between the Fields and the variable attributes of the three Personality Fields.

Section IV contains a complete analysis of the manner in which every ray affects every field of the human energy system. The only fields left out of the discussion are the Triadic and Monadic fields, because so little is known about them. Robbins admits that many of the combinations discussed are improbable in terms of our present day knowledge, but the analysis proceeds upon the assumption that it is (at least theoretically) possible for *any* of the seven rays to condition *any* of the five fields (and even the 'ultimate field' – the Monadic field). He concedes that much of what is presented in this section is purely speculative, and based upon reasoning rather than direct observation, but the need for a beginning is nevertheless fulfilled.⁷⁰

Section V deals with the seven rays and the dynamics of soul/personality integration. Robbins discusses the seven combinations of identical soul and personality rays, but does not analyze them exhaustively. He examines the interaction between soul and personality before the spiritual phase of evolution, during the stage of conflict between the soul and personality rays, and also from the perspective of the consciousness focused primarily within the soul. He also discusses soul and personality rays in relation to their potential ideal expres-

sion, and with respect to the two integration formulae keyed to the rays in question. These integration formulae are key words relating to the rays, such as *inclusion* for the First Ray, *centralization* for the Second Ray, *stillness* for the Third Ray, etc., and when considered and meditated upon, aid the disciple in the integration process. Robbins also lists some examples of vocational aptitudes and orientations relating to the combination of soul and personality Rays, and finally lists contemporary or historical (and sometimes, fictional or mythological) individuals who, in his opinion, seem to embody the rays under discussion.⁷¹

Section VI deals with the five-fold ray chart and how it is applied in ray analysis. Practical aspects are considered and numerous examples of ray chart analyses are offered. In the first part of Section VI the reader gets the opportunity to work with abstract exercises. Seven different ray charts are presented, and possible methods of interpretation are discussed. Part two deals with character sketches which are hypothetical, in which the author pre-selected certain ray configurations which, at first, are not revealed. Students are allowed to draw their own conclusions, and then compare them to the author's reasoning and analysis. The last part of Section VI deals with an in-depth ray analysis of seven well-known historical figures, each with a presumably different soul ray. These seven are Francis Bacon, Annie Besant, Albert Einstein, Joan of Arc, Michelangelo, Louis Pasteur, and Albert Schweitzer.⁷²

The final section, Section VII, consists of six appendices and a glossary. Appendix I lists some ray tabulations from the Tibetan's teachings as given in the books of Alice A. Bailey, such as Words of Power, Integration Formulae, Fusion Formulae, Discipleship and the Rays, Rays in and out of manifestation, etc. Appendix II deals with the constellations and the planets from the perspective of esoteric Astrology, while Appendix III discusses the meaning of the planets from an esoteric perspective. Appendix IV is devoted to a brief discussion of the Personal Identity Profile (P.I.P. #1), a personality inventory devised to detect the relative ray strengths in the individual energy system. Appendix V contains a

meditation named “Search for the Soul Ray” which is designed to assist students in determining their soul ray. Appendix VI is a recommended reading list on the subject of Esoteric Psychology and the Seven Rays, and consists of titles chosen from Alice A. Bailey’s books, as well as titles by a diversity of other writers. The glossary lists definitions of frequently used esoteric, occult and psychospiritual terms.⁷³

The above summary is but an indication of how extensive and exhaustive these two volumes of *Tapestry of the Gods* are. Whether they are treated as textbooks that can provide systematic information about the seven rays, or used as works of reference, their value cannot be underestimated either by beginners nor advanced students of Esoteric Psychology and the Seven Rays.

Some Examples of How to Think Creatively About the Seven Rays

It is not only by reading about the rays that we gain more knowledge about them, but also by contemplating their qualities in imaginative, experimental and hypothetical ways. There are various methods by which one can approach and broaden his or her knowledge about the seven rays, apart from the purely scientific or academic. We can, among others, approach the rays in an imaginative and playful way, giving free rein to our imagination. We can do this by using an “as if” approach such as role playing characters with specific ray qualities; or by means of writing, create imaginary characters fashioned on specific ray types. Another example of such innovative thinking might be played out by imagining how people with differing rays might respond to an identical situation.

Let us, for instance, take any well-made feature film that has all the qualities by which it lives up to its good name. Then let us try and imagine how it might be perceived by representatives of each of the seven rays. If we do this by laying ourselves open to inspiration and insight, we will be able to think about the film from seven different perspectives by basing them on our knowledge of the rays and come

up with something that might assume the following broad outlines:

First Ray individuals will most likely pay attention to the film’s political and ideological issues.

Second Ray persons are likely to question the film according to its educational value, and see it in terms of unfolding human relationships.

Third Ray individuals will be aware of the basic plot and how well it conveys the film’s message and intention.

Fourth Ray persons will inevitably take note of the film’s aesthetic qualities, like background sets, the manner and expression of the characters, as well as their costumes, and the dramatic impact of interesting landscapes, if any.

Fifth Ray individuals will be concerned with the accuracy of details, such as historical facts, convincing imitation of the period that the film tries to convey, and clearly defined portrayals which are true to the characters.

Sixth Ray persons are likely to view the film in terms of its value as a source of inspiration, and how it might apply to their ideals and affect them in an emotionally uplifting way.

Seventh Ray people might judge the film by its intrinsic value as a detailed and well-ordered demonstration of some spiritual or subjective truth, as it becomes manifest in the concrete, physical world, and how well it can serve as a model for the environment and the community.

Conclusion

In the final analysis, the purpose and function of the rays is to give structure to our consciousness and being. The more advanced esoteric students are, the more they are able to assimilate greater expanses of that spiritual vista by which we define our progressively unfolding lives. This rounding out process is systematically brought about by our personal experience and knowledge of the seven rays as they shape and define our richly patterned lives.

Therefore, our continued engagement with life is synonymous with a continued engagement with the energies and forces of the seven rays,

and thus an ongoing process which is the very driving force underlying life and evolution. The better we understand the nature of the seven rays, the better we understand ourselves and our fellow human beings and consequently the richer we become in our wisdom and understanding of the connection between the microcosm and macrocosm. This empowers us to participate with greater purpose in the great hierarchical effort and brings us closer to solving the mystery and meaning of life.

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- ¹ Alice A. Bailey, *Esoteric Psychology, Volume I* (1962; reprint; New York: Lucis Publishing Company, 1979), 59.
- ² *Ibid.*, 316.
- ³ *Ibid.*, 49.
- ⁴ Alice A. Bailey, *Letters on Occult Meditation* (1950; reprint; New York: Lucis Publishing Company, 1979), 358 – 359.
- ⁵ Alice A. Bailey, *Esoteric Psychology, Volume I*, 201.
- ⁶ *Ibid.*, 202.
- ⁷ *Ibid.*, 204.
- ⁸ *Ibid.*, 205.
- ⁹ *Ibid.*, 207.
- ¹⁰ *Ibid.*, 208.
- ¹¹ *Ibid.*, 210.
- ¹² *Ibid.*, 201.
- ¹³ *Ibid.*, 202.
- ¹⁴ *Ibid.*, 204.
- ¹⁵ *Ibid.*, 206.
- ¹⁶ *Ibid.*, 207.
- ¹⁷ *Ibid.*, 208-209.
- ¹⁸ *Ibid.*, 210.
- ¹⁹ *Ibid.*, 201.
- ²⁰ *Ibid.*, 203.
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- ²⁵ *Ibid.*, 210.
- ²⁶ Max Heindel, *The Rosicrucian Cosmo-Conception*, (1909; reprint; London: L. N. Fowler & Co., Ltd., 1937).
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- ³⁸ Zachary F. Lansdowne, *The Chakras and Esoteric Healing* (York Beach, Maine: Samuel Weiser, Inc., 1986).
- ³⁹ Zachary F Lansdowne, *The Rays and Esoteric Psychology* (York Beach, Maine: Samuel Weiser, Inc., 1989).
- ⁴⁰ Alice A. Bailey, *Esoteric Psychology II*.
- ⁴¹ <http://www.esotericstudies.net/quarterly/Files-080212/EQ080212-Lansdowne.pdf> (accessed September 10, 2012).
- ⁴² <http://www.esotericstudies.net/quarterly/Files-070311/EQ070311-Lansdowne.pdf> (accessed September 10, 2012).
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- ⁴⁴ Michael D. Robbins, *Tapestry of the Gods, Volume I and II* (1988; reprint; Mariposa: The University of the Seven Rays Publishing House, 1996).
- ⁴⁵ Kurt Abraham, *Seven Rays: Frequently Asked Questions* (White City: Lampus Press, 2011) 198.
- ⁴⁶ Kurt Abraham, *Introduction to the Seven Rays* (White City: Lampus Press, 1986).
- ⁴⁷ *Ibid.*, 50.
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- ⁵² *Ibid.*, 75.
- ⁵³ Kurt Abraham, *Great Souls: The Seven Rays at the Soul Level* (White City: Lampus Press, 2002).
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- ⁵⁶ *Ibid.*, 48.
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- ⁵⁸ *Ibid.*, 49-50.
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- ⁶⁰ *Ibid.*, 54.
- ⁶¹ *Ibid.*, 54-55.
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- ⁶³ *Ibid.*, 11.

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- ⁶⁴ Ibid., 4.
⁶⁵ Ibid., 5.
⁶⁶ Ibid., 301.
⁶⁷ Ibid., 304.
⁶⁸ Ibid., 310.
⁶⁹ Ibid., 313.

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- ⁷⁰ Ibid., 5.
⁷¹ Michael D. Robbins, *Tapestry of the Gods II*, 17
- 343.
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Triple Sign Zodiacal Meditations

Stephen D. Pugh

Abstract

Given to Alice A. Bailey in 1943, the unpublished *Zodiacal Meditations* are, as the Tibetan Master Djwhal Khul terms them, magical “formulas of invocation.” Based on the esoteric astrological proposition that the Opposite Sign, Rising Sign and Sun Sign are the three respective 1st Arms or starting points of the Monadic, Soul and Personality horoscopes, this astrological thesis elaborates upon their construction, meaning and the process of triple superimposition. Its purpose is to help the disciple bring the potencies of his or her Opposite Sign, Rising Sign and Sun Sign into fuller expression and a planned fusion in the spiritual life.

Introduction

In the section entitled *Process, Technique and Formula* from the aforementioned, unpublished paper the Tibetan states:

I would also call you attention to the fact that in any one incarnation the Monad works through the Opposing Sign, the soul through the Rising Sign and the personality through the Sun Sign, and these necessarily vary from life to life.¹

Earlier, in the *Introduction* of his paper, the Tibetan identified three constellations that condition the individual whether he recognizes it or not. They are:

1. Sun Sign
2. Rising Sign
3. Opposite Sign

These three signs in the individual horoscope are directly related to the divine threefold nature of manifestation: will, love and intelligence or life, consciousness and form. In the human constitution they are related to the three major aspects of divinity as they express

themselves. The significance of the Science of Triangles must ever be held in mind when studying the theme of the zodiacal meditation formulas of the Tibetan.

Along with explaining and elaborating upon the archetypal relationship between the three aspects of the Science of Triangles to the three primary signs found within the horoscope and their esoteric astrological process of superimposition, this article also outlines the construction of the three horoscopes based on the 12 Arms of the three Crosses and not the 12 Houses. In fact, in an attempt to shed light upon the theme of the zodiacal meditations, seven different interrelated esoteric topics are woven together in this synthetic thesis. They are as follows:

1. The Science of Triangles
2. The three Crosses
3. The Triple Signs
4. The three Stages of the Path
5. Charts of the Crosses
6. The process of superimposition
7. The construction of the Antahkarana.

History

The Tibetan’s unpublished *Zodiac Meditations* were never intended to be included

About the Author

Raised in the Bailey tradition since adolescence, Stephen Pugh is a practicing esoteric astrologer with a life-long background in the Ageless Wisdom. He has been teaching and utilizing the esoteric process of Monad, Soul and Personality horoscope superimposition based on the instructions of the Tibetan Master for over a quarter of a century. He currently resides in Montreal, Quebec and can be reached at: starpugh@hotmail.com.

in the corpus of his thirty years of written work with Alice Bailey. In the concluding section on the Science of Triangles in his book *Esoteric Astrology* the Tibetan made the following prediction:

The old exoteric astrology will still persist and prove its usefulness where the average person is in question, focused in his personality life and oriented toward the material world. Much progress toward right understanding of astrology will come when certain new meditations on the twelve signs of the zodiac are made available. When the world again settles down to calmer living, and conditions are adjusted to a more stable rhythm, these new meditations can form a potent source of usefulness in “brightening the web of life” and in producing more effective spiritual living among men.²

He stated that the zodiacal meditations would be practiced “later in the century when there will be a deepened astrological response, a resultant understanding due to an increasing research into the nature of the zodiacal forces and a better psychological understanding of the human being.”³

Concerning the timing of the release of his zodiacal meditations of the utmost significance is the following statement by the Tibetan taken from his Introduction:

I have postponed the giving of these meditations until certain basic propositions re the Science of Triangles had been grasped by the student because these meditation formulas are based upon the planned fusion – by invocation – of three basic energies: those of the Sun Sign and those of the sign opposite to the Sun Sign (not opposite the Rising Sign). Have these three carefully in mind as you study the theme of these meditations.⁴

We can see, from the above reference, the Science of Triangles is a prerequisite study that must precede the formal approach and practice of the astrological formulas of the Tibetan. For this reason, let me reiterate, this

astrological thesis takes the time to highlight the Science of Triangles and discuss its chief features and relationships to the personality, soul and monadic signs and horoscopes in esoteric astrology.

Tropical or Sidereal Zodiac

The question has arisen in the mind of some students if it is appropriate, to account for the precession of the equinoxes, to utilize the sidereal and not the tropical zodiac. Before commencing the commentary on the astrological techniques of the zodiacal formulas it would be useful to throw some light upon this question.

Here is a word of suggested advice. The Tibetan Master is quite careful in his use of the words distinguishing the signs from the constellations. He takes the time to ask his readers to carefully note his choice of words. The following excerpt taken from his *Introduction to the Zodiacal Meditations* provides a prime example.

The Sun Sign is the sign of the constellation (I would have you note that phrasing) in which the disciple happens to be born; the Rising Sign is the sign of the constellation the energy of which must be used to fulfill soul purpose in any particular life cycle or incarnation.⁵

This is an unambiguous reference indicating that the 12 zodiacal constellations have corresponding signs. In other words, it is the corresponding signs that transmit the ray energies of the constellations to the disciple. It is for this reason in his published work that it is written:

The month and the sign, or the place of the Sun in the heavens, do not really coincide. When we state, for instance, that the Sun is “in Aries” it conveys an esoteric truth but not an exoteric fact.⁶

With these thoughts of the Tibetan Master held carefully in mind, let us move forward with an astrological analysis of the Science of Triangles.

The Science of Triangles

It is highly significant that the Tibetan's single reference in his published work to the zodiacal meditations takes place in the concluding section in his book *Esoteric Astrology* on the Science of Triangles. Throughout his astrological treatise, the Tibetan continually emphasizes the foundational importance of the Science of Triangles. Concerning the astrologers of the future he made a very significant threefold prophecy:

It is for this reason that the astrologers of the future will emphasize the relation and the interrelation of triangles. The new astrologer will, as I have hinted before, lay the emphasis upon:

1. The Science of Triangles, as the result of the growth of the initiate understanding.
2. The Rising sign, as it indicates the way of the soul.
3. The place of the three Crosses (the Cardinal Cross, the Fixed Cross and the Mutable Cross) in the life of the soul. This will eventually supersede the houses in the horoscope and the 12 arms of the three crosses will take the place of the 12 houses when casting the horoscope of the soul.⁷

As indicated in the third point, it should be noted here that the three respective horoscopes later discussed in this article are based on the 12 arms of the three crosses and not the 12 houses. In casting the chart the whole sign and whole arm method is utilized. Each one of the corresponding signs and arms of the three crosses in the respective horoscopes are undivided and not demarcated by house cusps. Let us examine in more detail what the Tibetan teaches concerning "the Science of Triangles and its including Science of Esoteric Astrology."

As you well know theoretically, the Science of Occultism is the Science of Energies and of the forces upon which they make their impact; this, when concerning man, the individual, and the centers within the human vehicle (major and minor) leads to the Science of Laya Yoga or of the force

centers. These again, according to astrological deduction, come under the influence of certain planetary rulers. These relate them in turn to certain great Triangles of Force, formed of three major conditioning constellations. Therefore, the emphasis laid upon the Science of Triangles and its including Science of Esoteric Astrology; this must inevitably take shape in terms of energy, received, transferred and used, and throw light upon the abstruse factors which condition the centers and thus make man what he is at any one time. It is a statement of fact that the world of the occultist is the world of energy, of forces, of their origin, their point of impact and the methods of their assimilation and transference or elimination. Unless, however, there is some scientific method of comprehension, some mode of adapting the life to these factors and some process of experimentation in order to prove the fact, the statement remains relatively useless to the intelligent human being; it remains in the form of an hypothesis, to be proved or disproved. The man who is attempting to master his lower nature and has the goal of expressing his innate divinity requires a golden thread whereby he can find his way out of the caverns of bewilderment and the areas of speculation and enquiry. This process of investigation, deduction and proof, the Science of Esoteric Astrology and its subsidiary sciences will eventually provide. The foundation is already laid.⁸

The Tibetan goes on to say:

1. The Science of Triangles is related to the total expression of the divine triplicity of manifestation: will, love and intelligence or life, consciousness and form. Until, therefore, the disciple can express in himself the integrated resemblance to these three aspects; he will not be able to grasp the meaning of this subjective astrological science.
2. On our planet, the Science of Triangles is related to the three major aspects, as they express themselves through Shamballa, the Hierarchy and Humanity. Again,

therefore, we come up against the need for the approach of the integrated human being to this science because only the man who is responsive to these three focal points of energy can understand the interplay. Only, in fact, can the man apprehend the underlying truth whose two head centers and his heart center form a triangle of flowing energies.

In this connection, I would remind you of what I said earlier in the treatise that the Science of Triangles is related to spirit and synthesis. I would remind you also that what I have written in this astrological section, of the Treatise on the Seven Rays is intended for the instruction of disciples at the close of this century and during the postwar period. Again I would also point out that I stated earlier that this science must always be approached from the angle of the three basic energies: i.e., those coming from the Great Bear, from the Pleiades and from Sirius; because (conditioned by time and space) these three types of energy pour through the three major centers, Shamballa, the Hierarchy and Humanity.⁹

Reasoning, as the student of esoteric astrology must from the universal to the particular, it is essential that we learn how to relate our own individual vehicles of response to the greater mechanism through which the planetary Life functions and view our soul as an infinitesimal part of the world soul. Therefore, it is necessary for us to relate our Sun Sign, our Rising Sign and our Opposite Sign to our personality, soul and Monad viewing all three as aspects and integral parts of the human constitution. As earlier stated, the Triple Signs therefore are related to the total expression of the divine threefold nature of manifestation: will, love and intelligence or life, consciousness and form.

This indicates that the individual astrological

configuration of the three signs corresponding to our three aspects, are to be viewed as three objective aspects, phases and stages of our Life or subjective Whole. In other words, the

I would also call you attention to the fact that in any one incarnation the Monad works through the Opposing Sign, the soul through the Rising Sign and the personality through the Sun Sign, and these necessarily vary from life to life.

synthesis of the triple forces of the individual Sun, Rising and Opposite Sign configuration provide the conditions which correctly develop the three major aspects of man so that they become true reflections of the three divine aspects or energies in human manifestation. Let us keep in mind that only

the truly advanced human being consciously responsive to the three focal points of energy contained in the Sun, Rising and Opposite Signs, can truly understand the full significance of the complete interplay. Our task therefore, is to express in ourselves the integrated resemblance to the three aspects. Until we can consciously do so we will not be able to penetrate deeply into the mystery and mastery of our own being.

When the threefold personality of man with his physical, emotional and mental bodies is fully developed, it is the outward reflection of the triple energy that constitutes the appearance of a human soul on earth. This definition is important because a human being can be regarded as a personality in truth only when the body and soul nature are at-one. When the soul dominates the personality and pervades its three aspects, then and only then, does the personality measure up to its true significance as the mask of the soul.

Below, I have enumerated the primary correspondences existing between the Science of Triangles, the Three Crosses, the Triple signs and the three aspects or stages of the Path.

Science of Triangles Correspondences:

1. Opposite Sign: Monad. Life. Power. Will.
2. Rising Sign: Soul. Consciousness. Love.
3. Sun Sign: Body. Personality. Activity.

The Three Crosses:

1. Cardinal Cross. Monad. First Aspect.
2. Fixed Cross. Soul. Second Aspect.
3. The Mutable Cross. Personality. Third Aspect.

Triple Sign Ray Correspondences:

1. Sun Sign: Personality ray.
2. Rising Sign: Soul ray.
3. Opposite Sign: Monadic ray.

The Three Stages of the Path:

Stage I: Sun Sign. Individuation. Personality Integration.

Stage II: Rising Sign. Soul fusion. Initiation.

Stage III: Opposite Sign. Monadic Synthesis. Identification.

Triple sign Meditation

Our unique individual zodiacal triangle composed of our Sun, Rising and Opposite Sign configuration indicates an empowering way to both align with and strengthen our personality opportunity, soul meaning and life purpose. In our individual meditation we first learn to evoke the energy of our Rising Sign and set-up a relation between it and our Sun Sign. In the more advanced second phase of the zodiacal meditation process we then proceed to learn how to invoke response from our polar Opposite Sign and then, ultimately fuse its concealed energy with the already blended potency of our Sun Sign and Rising Sign. The result will be the dynamic evocation of a major phase of our Monadic Will and highest spiritual Purpose.

It is necessary for us to grasp the fact that the spiritual will is not what we have ordinarily supposed, but is a definite type of energy – the highest present in our planetary life. To truly spiritually profit by these exercises we must appreciate this fact and strive for the intuitive perception of truth. But, in the final analysis, it is in the intent and in the one-pointed concentration of their use, coupled with selfless service to humanity that we will

prove their occult efficacy and dynamic potency.

Triple sign zodiacal meditation involves the study of the three primary signs of the horoscopes of any individual under inspection. The first one is the Sun Sign based personality chart, the second is the Rising Sign based soul horoscope, and the third is the polar opposite (to the Sun Sign) chart. Below we discuss the esoteric astrological technique, method and process of superimposition of these three horoscopes.

In the Rising Sign based horoscope the higher and newer soul orientation and the embryonic reorganized inner life will be noted and the soul purpose studied. In the Sun Sign horoscope the outer personality life and its conformity or non-conformity to the inner subjective soul conditions will be the subject of psychological attention. The Opposite Sign Monadic chart, known as “the “Sign of Completion” indicates a phase of the Monadic Will. This sign conveys and embodies the energy of the consummating Life purpose. It leads to fulfillment.

Let’s look now at the esoteric process of superimposition and how we superimpose the planets and signs over each other in each one of the three horoscopes.

The Technique of Superimposition

The objective and purpose of the esoteric astrological technique of superimposition is to bring the subjective potencies of the Rising Sign into fuller expression in the life of the personality via the Sun Sign and later the Opposite Sign. It might here be simply stated that the student of superimposition must cast the Sun Sign horoscope and understand how this conditions his personality. Keep in mind; the Sun Sign chart with its 12 Arms is the field of expression of the personality ray. The disciple must then cast the Rising Sign horoscope and seek to realize the potency of the soul ray via the Ascendant and the 12 Arms of the soul chart. It is paramount to grasp the fact that the Rising Sign chart’s energy produces

the ensuing conflict in the spiritual life; finally the Monadic Sign chart is set-up based on the Opposite Sign. The 12 Arms of this chart indicate the path to ultimate fusion, synthesis, consummation and fulfillment. The esoteric astrological Technique of Superimposition involves setting up these three respective whole sign horoscopes and interrelating them on the three different levels.

Before continuing this commentary let us look more closely at the Tibetan's teaching on superimposition and the methodology employed. Here is a very important reference to the personality and soul horoscopes of a disciple and the process of superimposition.

The Masters do not study the charts of ordinary undeveloped man. There is no profit in so doing. This involves again the study of the two horoscopes of the disciple under inspection - one of the soul and the other of the personality. Again the process of superimposition is utilized. In one horoscope, the new orientation and the embryonic reorganized inner life will be noted and studied, and in the other the outer life and its conformity or nonconformity to inner conditions will be the subject of attention. Thus the life pattern will emerge, possibilities will be indicated, problems will disappear, and the immediate next step will clearly show forth.¹⁰

The "study of the two horoscopes" referred to above by the Tibetan are the Sun Sign and the Rising Sign charts. The reference below indicates the new circle of esoteric rulers to the 12 signs he had given in *Esoteric Astrology*. He also makes a very important statement here regarding charts based on the 12 arms of the three crosses.

The horoscope will be cast eventually on the basis of the soul ray, and then the zodiacal signs which govern the activities and the influence of the present group of planetary Rulers will be considerably lessened. New planetary potencies (conveying zodiacal energies) will control and take precedence of the old ones, thus putting the man in touch with different forces. Finally the time will come when he will be sensitive

to the whole range of vibrations; charts will then be set up which will be called "charts of the crosses" and not simply indications of planetary influences in the twelve houses.¹¹

In the key astrological references enumerated below, the Tibetan outlines the meaning of the Sun Sign and Rising Sign and then outlines the techniques of superimposition between the personality and the soul horoscopes.

Ordinary humanity is ruled by the exoteric planets; advanced humanity, disciples and initiates by the esoteric planets.

1. The Sun Sign - with the exoteric planetary rulers - rules the personality, indicates inheritance and equipment and is a summation of that which has been, thus providing the background.
2. The Rising Sign, with the esoteric planetary rulers, indicates soul purpose and points the way to the future, offering opportunity.
3. The horoscope, built around the Sun Sign, is adequate for ordinary humanity. The exoteric planets rule and the man lives within the limitations of the twelve houses.
4. The horoscope built up around the Rising Sign, with the esoteric planets ruling, will convey the destiny of the disciple. As I told you, the disciple will later be responding to the influences of the twelve arms of the three Crosses as they pour their influences through the esoteric planetary rulers via the twelve houses.
5. The Sun Sign, governed by the ruling esoteric planets and the Rising Sign governed also by the esoteric planets, can both be used in casting the horoscope of the initiate; when superimposed upon each other, the outer life of the initiate in the three worlds and the inner life of subjective realization will appear. This mode of superimposition will be a feature of the new astrology.
6. When the Sun Sign, with the exoteric rulers, is worked out in a chart, the Rising Sign with the esoteric rulers is also worked

out and the two are superimposed upon each other, the problem of the disciple in any one incarnation will appear.

If these statements are added to the three I earlier gave you, you will have twelve suggestions as to the lines along which new astrological investigation can run, providing proof of the accuracy of astrological deduction and the guarantee of the truth of what I tell you.¹²

Just below I have given 15 key points which briefly overview the principles, summarize and extend the process of Sun Sign and Rising Sign superimposition to the Opposite Sign chart and the circle of Hierarchical planetary rulers. They are as follows:

1. The Sun Sign horoscope is declarative of the outer material circumstance, physical environment and personal setting of the disciple.
2. The Rising Sign chart declarative of the disciple's inner subjective world and his soul ray endowments.
3. The Monadic Sign chart is declarative of some phase of Monadic Will.
4. The ray of the personality is the ruler of the Sun Sign chart. The 12 arms of the Sun Sign chart are the field of expression of the personality ray. The personality ray governs the integration process of the threefold man, i.e., mind, emotions and body, into an intelligently coordinated and functioning unit.
5. The ray of the soul is the ruler of the Rising Sign chart. The 12 Arms of the Rising Sign chart are the field of expression for the soul ray. The soul ray governs the soul/personality fusion process. This process begins after the initial stage of personality growth, development and the triple integration is relatively complete.
6. The ray of the Monad is the ruler of the Monadic Sign chart. The 12 Arms of the Opposite Sign Chart are the field of expression for the ray of the Monad. It governs the development of Triadic consciousness producing Monadic/Personality Unit synthesis.

7. The horoscope built up around the Sun Sign, the horoscope built up around the Rising Sign and the Monadic Sign chart are cast or drawn up as three separate charts. The three distinct (whole sign) horoscopes are first individually studied in context of the soul and personality and monadic rays of the disciple. The 12 Arms of each of the three Horoscopes are brought into relation with each other through the Technique of Superimposition.

8. It is essential to framework the technique of superimposition in light of and in context of

- a. The psychological process of personality integration under the ray of the personality and the Sun Sign chart.
- b. The soul/personality fusion process under the control of the ray of the soul and the Rising Sign chart.
- c. The monadic ray synthesis process under the control of the Monadic Sign chart.

9. The superimposition process falls into three major stages, the Path of Probation, the Path of Discipleship and the Path of Initiation. In the first case, we superimpose the esoteric planetary rulers of the 12 Arms of the Rising Sign chart over the exoteric planetary rulers of the 12 Arms of the Sun Sign chart. In the second, we superimpose the esoteric rulers of the Rising Sign chart over the esoteric rulers of the Sun Sign chart. In the third we use the Hierarchical rulers of the Opposite Sign chart superimposing them above the esoteric rulers of the Rising and Sun Sign horoscopes.

10. Upon the path of discipleship the two circles of planetary rulers of the 12 Arms of the two charts are placed one on top of the other and their dual influences are eventually consciously appropriated and sensitively registered. Keep in mind; as the soul ray waxes in strength, the forces of the outer or exoteric rulers of the 12 Arms of the Sun Sign chart are not negated in the superimposition process but supplemented, and enhanced by the magnetic energies of the circle of the 12 esoteric planetary rulers of the Rising Sign chart.

11. Eventually, the respective esoteric rulers completely govern the affairs of the 12 Arms of the horoscope. In the interim, naturally conflict supervenes in each one of the 12 Arms of the chart between the exoteric and the esoteric planetary ruler until harmonization, coordination, and synchronicity of dual resonate force is attained.

12. The disciple's initial struggles and tests in each one of the 12 Arms of his horoscope is best demonstrated and seen in light of this process of esoteric/exoteric supplementation of the old planetary forces with the new planetary energies. Simply put, his task in each one of the 12 Arms is to attain the resonance of the esoteric ruler and bring it in to vital life expression via the exoteric ruler.

13. The degree to which the energies of the esoteric and the exoteric rulers have been consciously appropriated, registered and fused indicates the degree of personality and soul fusion.

14. The superimposition of the esoteric planetary rulers over the esoteric planetary rulers in the Sun Sign and Rising Sign charts of the initiate do not indicate his life problems. It refers to the fact that the conditioning energies are the esoteric and not the exoteric in both charts. It indicates that the initiate is a soul-infused personality and has attained conscious soul control on the physical plane.

15. The superimposition of the hierarchical rulers of the Monadic Sign chart over the esoteric rulers of the Rising Sign chart indicates the conditioning energies are monadic and not soul. It indicates the initiate is completing a phase of Monadic Will.

The Three Horoscopes

Sun Sign Horoscope

The Sun Sign is placed in the first Arm of the horoscope. In the language of esoteric astrology, the Sun Sign is termed "the Sun of Probability" because it opens the door to personality opportunity. The 12 Arms of the Sun Sign chart are governed by the exoteric planetary rulers. The particular birth sign points to personality inheritance and the en-

dowment of the chief features and characteristics (active and recessive) of the threefold mental, emotional and physical equipment. The quality of the energy and the nature of the forces to be manipulated during life are indicated to the soul in this way. The Sun Sign provides a summation (past lives) of that which has been forged through previous incarnations, thus providing the personality background. The Sun Sign horoscope indicates the present problem, sets the pace or tempo of the physical life. It embodies the quality of the personality. Picking up the unbroken thread of many lifetime experiences where it left it, and starting with the same type of energy and the peculiar equipment with which it passed away in the previous incarnation, the nature of the forces to be manipulated during one particular incarnation are indicated to the soul by the Sun Sign. We can see that the Sun Sign indicates the psychological integration already achieved of the present point of evolution of the soul qualities, the present available equipment, the present life quality and the immediately possible group relations.

The first step is to familiarize yourself with the qualities, nature and objectives of your Sun Sign and appreciate the nature of the apparatus and equipment with which you have been provided by your soul and grasp both the good and bad aspects with which you must deal. You need to determine the nature of your present personality ray in relation to your Sun Sign and consider how it conditions your daily life. In this manner you will be able to become aware of your life problem, of your immediate objectives, of your assets and of your personality limitations.

The Rising Sign Horoscope

The Rising Sign is placed in the first Arm of the chart. The Rising Sign is termed "the Sun of Possibility." The 12 Arms of the Rising Sign horoscope, with its circle of 12 esoteric planetary rulers, indicate soul purpose, direction and possibility. It points the way to the future, offering spiritual opportunity. The Rising Sign energy will ascend, wax and grow in potency and strength during the incarnation.

The subjective energy conveyed through the Rising Sign indicates the nature of the soul force that the incarnated soul is seeking to wield through the medium of a particular personality, possessing certain characteristics. The energy embodied in the Rising Sign, in other words, is utilized by the soul to stimulate its personality into soul responsiveness, thus ultimately working out its purpose through personality cooperation.

The second step is to study the nature and attributes of your Rising Sign. Your task is to ponder upon your soul objectives and goals and link the quality of your soul ray to your life work. You will come to consciously realize that you embody in yourself the blended energies of your Sun Sign and the Rising Sign.

The Opposite Sign Horoscope

I would like to take a moment here to briefly address the Tibetan's treatment in his book *Esoteric Astrology* of the theme of Opposite Signs. It has been suggested by some students that the Tibetan did not make definitive reference to the polar Opposite Sign (to the Sun Sign) as the sign of the Monad.

Let's look at what he actually said. The Tibetan writes:

A treatise could be written on the subject of the relation of the opposites in the zodiacal circle for they express spirit and matter and their interrelation, plus the play of qualitative energies; they bear witness at the same time to the fact that these two are one and are simply the expression of great mutable, and yet fixed and initiated spiritual Lives.¹³

This reference, in my mind, is definitive. I say this because as the Sun Sign corresponds to the personality or matter aspect, its Opposite Sign is stated to correlate to spirit or Monad. The interrelationship between spirit and matter is synonymous with the interrelation between Monad and personality. He goes on to speak later in *Esoteric Astrology* of the fusion of the polar opposites in the consciousness of the initiate terming it "the freedom of the

two." As he states, the 12 opposites ultimately become the blended six.

It should be remembered that - from the angle of the final development of the twelve zodiacal potencies - the twelve opposites must become the blended six, and this is brought about by the fusion in consciousness of the polar opposites. Pause and consider this phrasing. The opposites eternally remain from the point of view of human reason, but to the initiate whose intuition is functioning they constitute but six great potencies, because he has achieved "the freedom of the two," as it is sometimes called. For instance, the Leo subject who has an initiated consciousness preserves the individuality, developed in Leo, as well as the universality of Aquarius; he can function, if he so chooses, as a fully self-identified individual, yet possesses simultaneously a fully awakened universal awareness; the same thing can be said of balanced activity and consequent fusion in all the signs. This analysis constitutes in itself an interesting and far-reaching field of speculation.¹⁴

The Monadic Sign is placed in the first arm of the horoscope with the circle of 12 hierarchical planetary rulers governing. In the language of esoteric astrology, the Monadic Sign is termed "the Sun of Completion." It indicates some definite phase of Monadic Will. It points the way to final stage of consummation and completion upon the Path. In the consciousness of the initiate, the Sun Sign and its polar opposite Monadic Sign in the zodiacal circle express spirit and matter within and their interrelation, plus the play of their qualitative energies. The significance of the polar Opposite Sign in relation to the Sun Sign bears witness to the fact that the Monad and the personality are ultimately one or a "unit" in the initiated spiritual Lives. From the angle of the initiate his Opposite Sign has become blended with his Sun Sign. This he has brought about by the "fusion in consciousness" of the polar opposites. As the polar opposite apex sign the electric white light of the "Sign of Completion" to speak in symbols,

ultimately obliterates the lights and the lines of the lesser dual force (Rising Sign and Sun Sign). The lights of the two lesser suns are lost in the final glory of the One.

During the third step, therefore, your task is to gain the ability of perception, appropriation and response to the energy of your monadic ray, conveyed by your Opposite Sign and then fuse it with the already blended energy of your Sun Sign and Rising Sign. Your task is the dynamic application of your monadic energy whose qualities are synthesis and the power to “detach from limitation,” the “destruction of boundaries,” the ability to “perforate the ring-pass-not of the blended soul and form and release you into the Universal life.” What is called for is a dynamic application of energy in order to affect your liberation from all limitation.

It becomes apparent that the overarching objective in the study of the threefold zodiacal meditations is to primarily engage with the esoteric astrological study of the purpose, plan and process of our individual configuration of Sun Sign, Rising Sign and Opposite Sign. Our prime focus is the means whereby our personality aspect, consciousness aspect and life aspect are serially and sequentially unfolded and expanded; culminating in a definite series of subjective events we term initiations. When the esoteric astrological formulas are correctly followed, coupled with selfless service to humanity, the sequence of events and the appearance of the desired results are inevitable and unavoidable.

In the first stage of the Path, the Sun Sign dominates the personality of the individual and he or she is gradually fitted to respond to the soul; the latent possibilities for this life are unfolded. In the second stage there is increasing response to the energies, concealed by the

Rising Sign. These inner subjectively conditioning energies evoke the unexpected and produce the hastening of the evolutionary process and the conscious evolutionary development of the soul life. In the third phase there is evidenced an increasing response to the dynamic energies of the Life Aspect that are concealed by the Opposite Sign. This phase ultimately consummates itself in the highest initiation and attainment.

When the soul ray has finally succeeded in dominating itself through superimposition upon the personality ray, the *will-to-be* is evoked automatically because the two rays now vibrate within the same magnetic field. In the language of esoteric psychology, the stage of soul and personality

fusion is completed. To begin the final stage of the zodiacal meditations you must have first successfully accomplished the task of blending the purified waiting ray of your personality, your matter aspect with your soul ray, the reflection of your highest Monadic Sun. The quality of your personality ruled Sun Sign, supplemented by the potency of your Rising Sign is then to be focused by the evoked will and oriented toward (to speak in symbols) the pure white light of your Monadic Sun (Life Aspect) visualized in your polar Opposite Sign.

When, therefore, the ray of your soul dominates the ray of your personality, then and only then, are you in a position to put yourself as the acting projecting agent, potently enhanced by its union or fusion with the ray of your lower self. The rays of your three lower personality vehicles will then be quiescent or no longer active, while only the basic duality of your soul and personality will remain, and, once again, with no lesser differentiation. The work of the building of the “rainbow bridge” of Power to the Monad is primarily an activity

[T]he synthesis of the triple forces of the individual Sun, Rising and Opposite Sign configuration provide the conditions which correctly develop the three major aspects of man so that they become true reflections of the three divine aspects or energies in human manifestation.

of the personality, aided by the soul that evokes a reaction from the Spiritual Triad. On your part, it involves a highly accelerated, intense mental activity, and necessitates the dynamic power to imagine and to visualize and build pictures in mental substance.

Commencing Phase I of the zodiacal meditation formula the task is to begin the identification process with the qualitative resonance of your Rising Sign potency and the subjective energies of your soul ray. In Phase II of the zodiacal meditation formula the task is to begin the identification process with the qualities of the monadic energies concealed and embodied in the sign opposite to your Sun Sign. The task is then to find within that which is similar in nature and alike in quality to the energy of your Opposite Sign that transmits your monadic ray.

When initially approaching the theme of the Monadic Sign of Completion in Phase II, bear carefully in mind that we are dealing entirely with the Life and Will aspect. Keep in mind the center of the initiate consciousness is in the Will nature, and is no longer in the Love nature. Activity (Sun Sign force) and love (Rising Sign energy) are still present in full measure, but the focus of the initiate's attention is in the Spiritual Triad and the Will aspect transmitted via the Opposite Sign.

Phase I of the zodiacal meditation formula, as we know, invokes soul purpose. Phase II of the zodiacal meditation invokes the Life purpose. Just as Phase I is concerned with the first stage of the building of what is technically termed the lower rainbow bridge, so the second phase deals with the construction of the higher rainbow bridge of Power that leads to the Monad. Producing a fusion of spirit and matter from the angle of the Monad, in the final analysis, Phase II is concerned with initiate meditation experiences along with high stages of unfoldment that remain impossible to any human comprehension outside that of Those who can function in the three worlds of the Spiritual Triad - (atma-buddhi-manas).

In Phase I we learned that our two major ray potencies, soul and personality, were covered

by our visualization of our symbol of the esoteric planetary ruler of our Rising Sign. The planetary symbol of the esoteric ruler of the Rising Sign was created through study, meditation, visualization and imagination was likened to a chalice. It was intended to hold the magical elixir of our two major rays. Exoterically speaking, the visualized content of our chalice was to be seen to depict the relationship between our soul and personality ray as being transmitted via our Rising Sign and Sun Sign. From the esoteric point of view the symbol of our chalice actually served to dynamically precipitate our incoming soul ray energy and initiate the soul fusion process with the personality ray.

The successful invocation of the esoteric planetary ruler presupposed intense activity on the student's part as he or she assumed the position of the invoking agent. It involved a persistent application in the will, the focused intention of that will (clearly apprehended in the mind) and then a planned outgoing or a "going forth with one-pointed direction" towards the respective esoteric ruler, sign and ray energies to be invoked. We were taught that ray evocation involved responsive activity on the part of the invoked esoteric ruler and ray energy; this response had to be recognized as the "invoking agent." What makes that recognition possible is when we find the successfully produced dynamic activity of the "Will" based on what is called "the presentation of similarities."

In phase II, the deeply subjective meditative task is to engage in an intense interlude of triadic perception and sensitive response to the fused energies of your Sun Sign and Rising Sign (the soul and the threefold personality) and their blending with the monadic energies of your polar Opposite Sign (via the Spiritual Triad). By an act of the highest spiritual will, the student learns to gather these blended dual energies within and together pour them into the polar Opposite Sign or Monadic Sun, as the spiritual reservoir of the core dynamic central electric fire and life.

Conclusion

The sixfold template for the Science of Triangles and the zodiacal meditations are identical. In the study of the paradigmatic blueprint of the Science of Triangles and its relationship to the zodiacal meditations the student must bear in mind the sixfold triangle template with its two triangles, superior and inferior. This is so because it depicts the interplay of the monadic life, soul energy and personality force as these three focus themselves on the physical plane producing manifestation and appearance.

The Superior Triangle:

Emanating energy. Monadic Aspect.

Evocative energy. Soul Aspect.

Magnetic energies. Personality Aspect.

The Inferior Triangle:

Distributing force.

Critical force

Receptive force

The Zodiacal Meditation

The Superior Triangle

The Opposite sign. Monadic Aspect.

The Rising sign. Soul Aspect.

The Sun Sign. Personality Aspect.

The Inferior

The esoteric planetary ruler of the Rising Sign.

The Head Center.

One of the seven centers ruled by a corresponding sacred planet.

These six influences are responsible for the development of the spiritual consciousness of the disciple and therefore with the three stages upon the Path of Return. The task of the disciple is to express in himself an integrated resemblance of the three aspects within himself through the blending of the six energies. Until we carefully grasp the underlying synthesis we will not be able to grasp the simple ABC's of the Tibetan's zodiacal meditations.

Therefore, we come up against the need for the approach of the integrated disciple to the practice of the zodiacal meditations because only the disciple responsive to the three focal points of constellational energy can understand the interplay of his three major rays via the three periodical vehicles. This is the case, as has been shown because the meditation formulas are based upon the three basic energies as archetypically expressed by the superior triangle in the Science of Triangles: those of the Sun Sign and those of the sign opposite to the Sun Sign. These three become effective in the expression of the disciple in the three worlds, only through the medium of service to humanity. We have, therefore, the following technical invocation, evocation and demonstration of force:

1. Opposite Sign
2. Rising Sign
3. Sun Sign
4. Esoteric Planet
5. Head Center
6. Center in the disciple's form nature.

A phrase in The Old Commentary is here explanatory:

When that which is above the horizon, the boundary, becomes the guiding light, the Path runs clear from the highest to the lowest and lo, the three are one. And then the little two of the lower system are lost in the final glory. The planet disappears. Its lowest reflection disappears and only the triple sun is seen.¹⁵

The overshadowing triangle of "Triple Suns" is the factor which produces by its flow into the inferior or secondary triangle definite episodes of initiation in the life of the disciple. The three types of constellation energy emanating from the Triple Suns proceed with:

The evocative energizing of the lower or secondary triangle.

1. Pour down into the reflected triangle via the esoteric planet into evoked expression onto the physical plane by way of the head center

and the center in the disciple's form nature.

2. Produce appearance, quality and activity as defined by the three major Rays of the Disciple.

3. Form a triple reservoir of descending and balancing ray energies from the three periodical vehicles.

The final stages of the building of the antahkarana by the initiate is an aspect of the completion of the two triangles of the Zodiacal Meditation's within himself and the two major phases or stages of the process which produce the major crises of the higher initiations. The sixfold Triangle - subjective and objective - is completed. It gives us an indication of which three constellational energies transmitted through their corresponding signs to the respective etheric center within the body of the disciple are of paramount significance as they are primarily related to the unfoldment of the higher consciousness and initiation. The constellation energy playing upon the Monad of the disciple via the Opposite Sign will, therefore, have a steadily increasing effect upon the Path of Initiation. In the final analysis, the six energies enable the disciple to escape out of the fourth human kingdom

into the fifth kingdom of souls. Ultimately, it is through the six blended energies that the love and beneficence of the Monad expresses Itself and brings about the needed changes for expression. The disciple's onward-moving spiritual consciousness through initiation and rainbow bridge building is brought into the required state of inclusiveness and identification with the Whole.

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- ¹ From the *Zodiacal Meditations*, an unpublished paper given to Alice A. Bailey in 1953, by the Tibetan Master Djwhal Khul, 12.
 - ² Alice A. Bailey, *Esoteric Astrology* (New York, NY: Lucis Trust, 1951), 498.
 - ³ *Zodiacal Meditations*, 2.
 - ⁴ *Ibid.*, 3.
 - ⁵ *Ibid.*, 2.
 - ⁶ Alice A. Bailey, *Esoteric Astrology*, 63.
 - ⁷ *Ibid.*, 480.
 - ⁸ *Ibid.*, 516.
 - ⁹ *Ibid.*, 478.
 - ¹⁰ *Ibid.*, 60.
 - ¹¹ *Ibid.*, 90.
 - ¹² *Ibid.*, 513-514.
 - ¹³ *Ibid.*, 183.
 - ¹⁴ *Ibid.*, 347-348.
 - ¹⁵ *Zodiacal Meditations*, 9.

Great Esotericists of the Past

Tallapragada Subba Row

Tallapragada Subba Row was born on July 6, 1856 into a family of Brahmins at Kakinada in Andhra Pradesh State, India. (His name is sometimes spelled Rao, and probably that was the original form of the family name.) His grandfather was an administrator in the district court, and his maternal uncle was a high government official in the service of the Raja of Pithapuram. When he was six months old his father died, and the young Tallapragada was raised by the uncle.

On a visit to Benares with his mother, fourteen-year-old Tallapragada met a yogi who initiated him into Brahmavidya, a form of yoga based on the Upanishads. For the rest of his life Subba Row performed the prescribed daily prayers and meditations.

T. Subba Row showed no particular talents in high school, but he soon blossomed academically. He rose to the top of his class at Madras Presidency College, where he earned a Bachelor of Arts degree in 1876. After passing the Bachelor of Law examination Subba Row joined a respected law firm and practiced for ten years. He could probably have become a prominent attorney or politician had he not developed “an irresistible attraction” to philosophy.¹

Helena Blavatsky, along with Henry Olcott, president of the Theosophical Society, arrived in India in 1878, initially settling in Bombay. Subba Row corresponded with Blavatsky early in 1882 and persuaded the group to move the Society’s headquarters to Adyar, near Madras, on the southeast coast of India. He became the Society’s secretary, served on the General Council, and also served for a while as editor of *The Theosophist*. Olcott commented on Subba Row’s personal style:

As a conversationalist he was most brilliant and interesting; an afternoon’s sitting with him was as edifying as the reading of a sol-

id book. But this mystical side of his character he showed only to kindred souls. What may seem strange to some is the fact that, while he was obedient as a child to his mother in worldly affairs, he was strangely reticent to her, as he was to all his relatives and ordinary acquaintances, about spiritual matters.²

Esoteric Teachings

T. Subba Row seemed to have an innate knowledge of the ancient scriptures of India. That knowledge and his deep understanding of Vedantic philosophy helped Blavatsky make the transition from her western esoteric orientation, evident in *Isis Unveiled*, to the strong eastern orientation that took shape in her monumental work *The Secret Doctrine*. Subba Row told his mother that Blavatsky was a “great Yogi, and that he had seen many strange phenomena in her presence.”³ For her part, Blavatsky considered him to have greater occult knowledge than herself.

A rift developed after Blavatsky asked Subba Row to review her manuscript of *The Secret Doctrine*. He found the work “diffuse and chaotic” and did not feel able to evaluate it. But he also questioned the wisdom of revealing so much occult knowledge to the masses. Blavatsky left Adyar in March 1885 and completed *The Secret Doctrine* in Europe; it was published three years later. She died in May 1891.⁴ Despite their differences, Blavatsky never wavered in her respect for Subba Row’s work. She commented: “We know of no better authority in India in anything concerning the esotericism of the Advaita Philosophy.”

T. Subba Row contributed articles to *The Theosophist* and gave lectures to the expanding group of Theosophists at Adyar. Copies of his articles, transcripts of the lectures, and some unpublished material were collected into his *Esoteric Writings*. The unpublished material,

based on notes taken by students, came from private instruction he gave to a select group of Theosophists, which included Charles Leadbeater and Alfred Cooper-Oakley.

Much of Subba Row's work concerned Hinduism and Buddhism. For example, he contrasted notions of the septenary constitution of man, discussed by Arthur P. Sinnett and which became the standard Theosophical model, with the four-body model discussed in Taraka Raja Yoga. While he showed that Sinnett's description was consistent with Vedantic thought, he considered the fourfold description "the best and the simplest."⁵ Interestingly, western esoteric systems, like Rosicrucianism, also favor a fourfold model of the human constitution.

Leadbeater, an influential member of the Theosophical Society, and Annie Besant, the society's second president, cited a comment on the skin color of the human root races, probably made during the private instructional sessions: "T. Subba Rao [sic] distinguished the Lemurians as blue-black, the Atlanteans as red-yellow, and the Aryans as brown-white."⁶

T. Subba Row demonstrated considerable knowledge of western esotericism. He was familiar with Egyptian and Greek mythology and the writings attributed to Hermes Trismegistus. In one article he discussed the claims made concerning the goddess Isis:

Isis is the mother of the Logos manifested in the Cosmos, as the soul is the Virgin mother of the regenerate spirit; Isis is the mother of Adonais, while the incarnated soul is the mother of Christ; but the former alone is entitled to be called the Cosmic Virgin. . . . [I]n the discourse of the Cosmic Virgin to her divine son, we find a general account of cosmic evolution.⁷

Subba Row was familiar with the work of Anna Kingsford and her colleague Edward Maitland, whose work was grounded in the western traditions of Hermeticism and Rosicrucianism. For a short time, Kingsford was president of the London Lodge of the Theosophical Society.

A dispute ensued with Sinnett on a number of issues, including the reliability of Blavatsky's sources. She left the Society and, with Maitland, founded the Hermetic Society, a forerunner of the Order of the Golden Dawn.

The Seven Rays

Of particular interest is Subba Row's involvement in early teachings on the seven rays.⁸ Leadbeater studied under Subba Row from the time he arrived in Adyar in 1884.

He described an incident when the Tibetan Master Djwhal Khul appeared to him, Cooper-Oakley, and "a Hindu brother" at the Theosophical Society headquarters in Adyar.⁹ The Hindu brother is believed to have been Subba Row. During the visitation, the Tibetan gave them a table of the seven rays, which, decades later, found its way into books by Leadbeater and his secretary Ernest Wood. That table is believed to have been the first definitive information on the rays revealed to humanity in modern times.

T. Subba Row gave a series of lectures at Adyar in 1886 to his select group of Theosophists. The lectures wove references to the seven rays into many aspects of traditional Hindu and Buddhist thought. He spoke as if the rays and their qualities required no particular explanation. We do not know how much those in the audience understood, but perhaps the information provided by the Tibetan had already been discussed among them.

Subba Row declared that the seven rays "represent the outflowing energy from the seven centers of force in the Logos."¹⁰ He discussed

The First Ray, according to Subba Row, sees God as a king, demanding worship; he linked it with Brahmanism and the Vedas. The Second Ray sees God as a teacher and is linked with Buddhism. He also declared: "There is a Ray specially adapted to women; it is sometimes called the "body of love." Its Logos is rather a female than a male.

the characteristics expressed by logoi and adepts as a result of their rays; and he stressed that “Every Initiate must find his own Ray.”¹¹ He singled out the first two rays as being of special importance: “[I]t is only the first two Rays that have ever given rise to universal religions.” He added: “In the case of the other five Rays, a man is merely concerned with his own particular Ray, but in the case of these first two every Adept will have to come under the influence of every other Ray.”¹²

The First Ray, according to Subba Row, sees God as a king, demanding worship; he linked it with Brahmanism and the *Vedas*. The Second Ray sees God as a teacher and is linked with Buddhism.¹³ He also declared: “There is a Ray specially adapted to women; it is sometimes called the “body of love.” Its Logos is rather a female than a male. By contrast, he continued: “I do not think there will even be a female Adept of the First Ray, because it belongs entirely to the positive pole.”¹⁴

Subba Row did not cite specific sources to support his comments on the rays, and his characteristic response to questions was that he “dared not reveal any of the secrets revealed to him by his Guru.” But he did indicate that some knowledge of the rays came from antiquity: “Ideas connected with the First Ray seem to have crept into Chinese Buddhism before the time of Gautama.”¹⁵

Legacy

Tallapragada Subba Row succumbed to a mysterious illness and passed away, shortly before his thirty-fourth birthday, on June 24, 1890. Blavatsky outlived him by nine months. Shortly before his death Subba Row asked his wife to adopt a son, since their marriage had not produced offspring. Olcott eulogized him as a “brilliant young Indian mystical philosopher... an intellectual phenomenon.”¹⁶ Subba Row is remembered as one of the greatest of the early Theosophists and a key figure in the development of the Society. Despite his reticence in sharing esoteric knowledge, he contributed much to the dissemination of traditional Hindu teachings to a western audience.

The Subba Row Medal was established in 1883 as an annual award for the best essay

written by a fellow of the Theosophical Society. The criteria were revised in 1891 to honor anyone who made the most valuable contribution of the year to Theosophical Literature. The first award under the new rules was made to Besant four years later. Later recipients included Rudolf Steiner, Jiddu Krishnamurti, Ernest Wood, and Geoffrey Hodson.

¹ Source: Theosophical Society, Adyar, India. Online: <http://www.ts-adyar.org/content/t-subba-row-1856-1890>. (Accessed June 12, 2012.)

² Henry S. Olcott, “Death” *The Theosophist*, July 1890, 578.

³ *Ibid.*

⁴ Josephine Ransom, *A Short History of the Theosophical Society: 1875–1937* (Adyar, India: Theosophical Publishing House, 1938), 222.

⁵ T. Subba Row, “Buddhism and Ancient Wisdom-Religion,” *Esoteric Writings* (Adyar, India: Theosophical Publishing House, 1895), 58–59. Subba Row was referring to the ancient system of Taraka Raja Yoga, not to modern systems of the same name.

⁶ Annie W. Besant and Charles W. Leadbeater, *Man: Whence, How and Wither* (Adyar India: Theosophical Publishing House, 1913/1971), 114.

⁷ T. Subba Row, “The Virgin of the World,” *Esoteric Writings*, 230.

⁸ John F. Nash, “The Seven Rays: A Case Study in the Dissemination of Esoteric Knowledge,” *The Esoteric Quarterly*, Winter 2007, 33–50.

⁹ Charles W. Leadbeater, *The Masters and the Path* (Adyar, India: Theosophical Publishing House, 1925/1953), 263.

¹⁰ T. Subba Row, “Occultism of Southern India,” *Esoteric Writings* (Adyar, India: Theosophical Publishing House, 1895), 108.

¹¹ T. Subba Row, “Incarnation and Religions,” *Esoteric Writings*, 537.

¹² T. Subba Row, “First Ray in Buddhism,” *Esoteric Writings*, 527.

¹³ Subba Row, “Incarnation and Religions,” 536.

¹⁴ T. Subba Row, “Women Adepts,” *Esoteric Writings*, 568.

¹⁵ Subba Row, “First Ray in Buddhism,” 526. That comment raises eyebrows. Gautama is customarily viewed as the founder of Buddhism, which only later spread from India to China.

¹⁶ Olcott, *The Theosophist*, 576.

Contributed by John F. Nash

Modern Science and Its Connection with Ancient Spiritual Traditions

David C. Galloway

Abstract

Modern science, heavily influenced by the Newtonian-Cartesian paradigm, considers matter to be inert and to lack an animating force. This model collapses at the subatomic level where quantum behavior comes into play. Quantum events are characterized in terms of probabilities. The indeterminate nature of quantum theory has substantial theological and philosophical implications. Mechanistic and materialistic science fails to account for a number of well-documented phenomena. Spiritual evolution has occurred with varying proportions of spirit and matter at each state of development.

Challenges to Traditional Science

Newtonian-Cartesian science held sway in the West for three centuries. Newton considered the Universe to be mechanistic in nature with matter composed of immutable particles known as atoms. René Descartes, the French philosopher considered that the Universe was in the form perceived objectively by the human observer. Its existence was separate from the process of observation.

The creation of the Universe by the Big Bang was seen as a purely random mechanical event without the guidance of a creative intelligence. Similarly, life began from a series of chemical reactions that occurred by chance. Cellular organization and Darwinian evolution by genetic mutations and natural selection was thought to take place by the same process. At a certain, indefinable stage of the development of the brain, consciousness appeared and the organism became self-aware. Thus it became a product of matter. Religion, considered to be a

primitive superstition or evidence of intellectual and emotional immaturity, simply has no place in the reductionist world-view of materialistic science. Classical science is limited in its scope and therefore hindered the growth of human knowledge.

Classical science is also limited in its ability to explain natural phenomena on the subatomic level. Developments in physics over the last ninety years, especially in the area of particle physics, have demonstrated that the original model is flawed. Subatomic particles can exhibit either wave particles or particle properties depending on the set-up of the experiment. According to the Heisenberg Uncertainty Principle, the position and momentum of an electron cannot be measured simultaneously due to the observer's influence on the measurement.

Thomas S. Kuhn explains the scientific discovery process in his book *The Structure of Scientific Revolutions* (1996).¹ A new discovery creates a new paradigm, opening up a vast area for scientists to explore. Those scientists who do not adopt the new paradigm will be ignored and marginalized, and their view will eventually disappear.

As part of the new paradigm, quantum theory now incorporates concepts previously associated with mysticism and spiritual science.

About the Author

David C. Galloway is currently enrolled in the Esoteric Philosophy Teaching Program at Sancta Sophia Seminary near Tahlequah, OK. Before coming to Sancta Sophia Seminary he spent many years as a chemist working both in industry and in government. He has also taught chemistry courses at the college level.

Stanislav Grof, editor of *Ancient Wisdom and Modern Science* (1984), compares and contrasts Western science and technology with the perennial spiritual philosophies of the East.² The chasm that exists between these two world-views reflects the emphasis that science places on material existence and concrete observations and the importance Eastern religions place on consciousness and creative intelligence. The latter view of existence is both transcendent and immanent.

The quantum state of a particle can influence that of another particle located a considerable distance away. Thus the particles illustrate a kind of superluminal connectiveness. Modern scientists such as Fritjof Capra (*The Tao of Physics*) and David Bohm, postulate that factors such as intelligence and consciousness, rather than being a trivial part of matter, are in fact, overwhelmingly important parts of existence.

Even at scales where classical science is still applicable, the concept of determinism has come under attack. Complexity theory has shown that certain phenomena are unpredictable, except in the very short term, even if the current and past states are known in minute detail. Moreover, systems can become self-organizing. Nobel laureate Ilya Prigogine and colleagues in Austin, TX and Brussels, Belgium have demonstrated in their studies of oscillating chemical reactions that entropy can decrease locally because of the transfer of energy from the environment. A decrease of entropy would seem to contradict the Second Law of Thermodynamics, but that is not in fact the case because the chemical reactions do not occur in a closed system.

Science and Consciousness

Rupert Sheldrake, in his well-known theory of morphogenetic fields, shows that mechanistic science does not account for the

Albert Einstein and Max Planck both believed that scientific work of the highest caliber promoted religious feelings and an appreciation of cosmic order. Science for them was a type of spiritual path.

form and behavior of organisms. In the 1970s Lawrence Blair and Lyall Watson drew attention to the “hundredth monkey phenomenon.” Reportedly, when a young female Japanese monkey learned a new behavior, namely washing sweet potatoes free of grit in the sea, all other monkeys in her species immediately adopted that behavior on that island as well as on nearby islands. Evidently, if enough individuals of a particular species acquire a certain behavior, then all members of that species will exhibit that behavior.

Research by noted neurosurgeon Karl Pribram indicates that the brain performs parallel calculations based on holographic principles.

Parapsychological investigators such as Joseph B. Rhine, Russell Targ, and Harold Putoff have conducted detailed scientific studies that suggest that phenomena such as telepathy, remote viewing, and psychokinesis are real. Transpersonal experiences resulting from the ingestion of psychedelic substances as well as from certain kinds of psychotherapies also indicate that the mechanistic model of science is deficient. Near-death experiences cannot be explained by conventional mechanistic science. People who have been declared clinically dead have come back to life and accurately reported conversations that took place in the emergency room.

Ravi Ravindra, editor of *Science and Spirit*³ (1991) and author of *Science and the Sacred*, (2002), covers much of the same ground as Grof’s book.⁴ Ravindra contends, as does Grof, that traditional science regards matter as essentially inert and lacking consciousness and an animating force. Ravindra goes on to state that the Newtonian-Cartesian model sees nature as indifferent and even hostile. In human beings the body is the domain of nature and the mind the realm of the soul or consciousness.

Ravindra next seeks common ground for science which is the province of reason and religion which is the domain of faith. Albert Einstein and Max Planck both believed that scien-

tific work of the highest caliber promoted religious feelings and an appreciation of cosmic order. Science for them was a type of spiritual path. For many other scientists, however, motivating factors have more to do with self-seeking and recognition and less to do with religious or spiritual feelings. For Ravindra the true reconciliation of science and religion in enlightened individuals takes place in the mind, heart, and body. He feels that the serious seeker needs to ponder the fusion of science and religion into a comprehensible whole.

Conclusion

The Newtonian-Cartesian scientific model, prevalent in the West, holds that matter is without consciousness or an activating principle. Eastern religions, on the other hand, place great emphasis on consciousness and creative intelligence. The latest developments in the hard sciences as well as in parapsychology and consciousness research point to a model of the Universe and of human nature that is congruent with the model postulated by ancient and Eastern spiritual philosophies such as Zen

Buddhism, Taoism, Kabbalah, Christian mysticism, Gnosticism, and various forms of yoga. Examination of the experiences of outstanding scientists performing work of the highest order shows that religious feelings were quite common. Both Albert Einstein and Max Planck reported that their work imbued them with a sense of awe and mystery. Science may then be considered a kind of spiritual path for men of this type. Ravindra feels that the true fusion of science and religion in enlightened individuals occurs in the mind, heart, and body. The amounts of spirit and matter have varied over time at each stage of development.

¹ Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago, IL: The University of Chicago Press, 1996).

² Stanislaw Grof, Editor, *Ancient Wisdom and Modern Science* (Albany, NY: State University of New York Press, 1984).

³ Ravi Ravindra, Editor, *Science and Spirit* (New York, NY: Paragon House, 1991).

⁴ Ravi Ravindra, *Science and the Sacred* (Wheaton, IL: Quest Books, 2002).

Book Reviews

Essence of the Bhagavad Gita: A Contemporary Guide to Yoga, Meditation and Indian Philosophy, by Eknath Easwaran. Blue Mountain Center of Meditation, 2012. ISBN 978-1-58638-068-7.

Eknath Easwaran, founder of the Blue Mountain Center of Meditation, is the author of many books on spiritual topics such as meditation, Gandhi, the Dhammapada and the Upanishads. He has written other books on the Bhagavad Gita, notably *The Bhagavad Gita for Daily Living* in which he interprets each verse and illustrates how its message can be applied to our daily lives.

This recent book, published posthumously (the author died in 1999), was compiled by his students according to Easwaran's instructions from the transcripts of his many talks on the subject of the Bhagavad Gita and its continued relevance to living a spiritual life in modern times.

The modern spiritual seeker's dilemma is no less challenging than it was for seekers of an earlier age. In the past gaining spiritual knowledge took persistence, passion and a long quest in search of hard-to-find wisdom. Today, the modern seeker has easy access to a confusing array of spiritual ideas, but the question is how do we see the trees for the forest? And once we choose a particular path, how do we transform the learning of the head into the wisdom of the heart? How do we use this information practically to make wise decisions and live a more spiritually attuned life? As the author of this book points out, the Gita is not a set of commandments or rules telling us what to do; we have to learn through experience how to make the right choices in life in order to reach the enlightenment we seek.

The author is well equipped to help us learn and gain this experience. Easwaran studied the Gita all his life and actively looked for ways to apply the truths revealed therein to his own life. Thus he has a wealth of experience to share with us. To begin, he says, requires three preliminary steps: hearing (or reading), reflection and medi-

tation. In this book he shares with us what he learned in his own attempts to live out the truths he found in the passages of the Gita. He deciphers the message of each passage and shows us why the passage matters using examples from his own life.

The main message of the Gita, as is well known, is the battle between the personality and the Soul and the duality of life. So the author begins by discussing those opposing forces felt within ourselves and the split in our consciousness between the higher Self and lower self and their opposing goals. This leads to a discussion of the nature of reality, the limitation of our five senses, and the need to meditate in order to withdraw from the distractions the senses impose in order to discover a higher reality.

Other chapters discuss themes such as the various sub-personalities and their opposing desires, the illusion of separateness and gaining wisdom through meditation. The chapters on yoga as a skill in daily living and healing the unconscious are particularly rich with insights and practical techniques.

Then Easwaran takes the long view with chapters on death, reincarnation, the journey of evolution. In his final chapter he encourages us to go into battle mode armed with the wisdom gained from applying the truths and techniques of the Gita to our lives. We begin to see that nothing external can satisfy us for long, and the intense desire to know who we really are fuels us through this long battle with the lower self. The Gita, Easwaran says, when applied to our daily lives becomes practical, compassionate psychology.

Included, in the book are selections from the Bhagavad Gita, suggestions for further reading, and a glossary of Sanskrit terms. In addition to this current volume, *Essence of the Upanishads* has just been published, and *Essence of the Dhammapada* and *Essence of Yoga* are forthcoming.

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Evolutionary Enlightenment: A New Path to Spiritual Awakening, by Andrew Cohen with Forward by Deepak Chopra. SelectBooks, Inc., New York, NY, 2011, 213 pages.

Cohen's new publication, *Evolutionary Enlightenment*, is a must-read for those who are seeking enlightenment and spiritual truth, who are looking for their purpose in life, or who see the selfishness and greed that disrupt the beauty and peace of our earth and would like to help create a more equitable, loving society. This highly acclaimed book presents a strikingly new approach to spirituality in an engrossing, clear, and convincing manner. Ken Wilber, author of *The Integral Vision*, calls it "Truly one of the most significant books on spirituality written in the postmodern world."

Cohen begins by redefining God as the *evolutionary impulse*, the creative energy that initiated the Big Bang, and that has overseen and guided the development of our world from nothingness to a beautiful planet populated with complex life forms, the most highly evolved being ourselves. He asserts that, as residents of this planet the evolutionary/creative impulse is a part of us, expressed by our impulse to procreate and our feeling of exhilaration when we are in the creative flow. At the highest level, the evolutionary impulse expresses as our desire to evolve, to find truth and enlightenment – to become more fully conscious. In Cohen's words:

The energy and intelligence that initiated the big bang is compelling *you*, as its own creation, to evolve. Why? Because to whatever degree you evolve, that very energy and intelligence evolves also. If that impulse is what God is, in the manifest realm, then *God evolves through you* – through each and every one of us, *as* we evolve. When you really get this, there's only one thing left to do: you have to get on with it. You have to evolve, you have to develop, you have to *become*. This is when God's purpose becomes your purpose. (p. 47)

God's purpose, our purpose, is that of evolving in consciousness, i.e., reaching enlightenment. For this purpose to be realized, we must over-

come our ego, the "enemy within," the part of ourselves that keeps us invested in our lower selves, our own personal "fears" and "issues," our small world of insignificant events. God asks us to align with the Absolute Self, the higher part of ourselves, so that we can reach our higher potential and experience our own Evolutionary Enlightenment.

To help us reach this goal, Cohen presents 5 very helpful tenets, along with detailed explanations and supportive comments:

1) Clarity of Intention. Our intention to evolve must become the most important thing in the world to us, and we must, under no circumstances, allow inertia, selfishness, or anything else to obstruct it.

2) Power of Volition. We must take responsibility for the consequences of our past, even if it was very difficult and has left plenty of scars. If we can move beyond the past, we will be freed-up to take on greater responsibility in the future.

3) Face Everything and Avoid Nothing. This tenet concerns the psychological self-protective habit of avoidance. Our ego has developed an image of ourselves, and we automatically filter-out everything that doesn't fit. But we must face *everything*, our best and our worse, as well as the best and worst in humanity.

4) The Process Perspective. Realize that life is not a personal drama, but that we're merely a small part of a cosmic process. This realization is liberating because it helps us take an impersonal view of events.

5) Cosmic Consciousness. When the first 4 tenets have been achieved, we will be aligned with our Authentic Self and our initial self-centered goal to evolve our own consciousness will become that of evolving consciousness itself, of evolving humanity as a "whole." Without the binding effects of ego, we will achieve our full potential and creative abilities. Using our talents, we will work with others in a state of egolessness in order to change the world "from the inside out," to co-create the future.

Evolutionary Enlightenment presents a unique synthesis of eastern spirituality, science, and the transdisciplinary perspective of integral thought. It is at once visionary, inspiring, accessible yet profound, and contains gems for thought on

every page. For those who are open to its powerful message, it could have a life-changing impact.

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