

Great Esotericists of the Past

Arthur Edward Waite (1857–1942)



Arthur Edward Waite may best be remembered for the Tarot deck that bears his name. Yet that was only one of numerous accomplishments, and he must be counted among the foremost contributors to esoteric philosophy in the late nineteenth and early twentieth centuries.

Waite was born in Brooklyn, New York. But before he was one year old, his father Charles F. Waite died, and his mother returned to her native England. There she gave birth to a second child, Frederika. Because the two children had been conceived out of wedlock her well-to-do parents abandoned her, and Arthur and Frederika grew up in poverty.

Waite was raised a Roman Catholic and attended St Charles College, a Catholic high school in Bayswater, London. He left school, probably at age sixteen, to work as a clerk. Frederika's untimely death, a year later, precipitated a spiritual crisis in which Waite turned away from institutional religion to seek comfort in spiritualism. But his reverence for religious ritual continued and would influence his later esoteric work.

From his teens onward, Waite wrote poetry and romantic fiction. He published *Ode to Astronomy* (1877) when he was twenty and went on to publish other works in minor literary journals. In his late twenties, Waite married Ada Lakeman, and they had a daughter Sybil.

Waite and his close contemporary, Theosophist Charles Leadbeater, both suffered from deficiencies in formal education that denied them recognition by the academic community. But those deficiencies never impeded their thirst for knowledge and dedication to their studies. Waite spent many hours in the reading room of the British Museum. And it was there that he met Samuel Liddell “Macgregor” Mathers who, along with William Robert Woodman and William Wynn Westcott, founded the Hermetic Order of the Golden Dawn in 1887.

Waite and Ada were initiated into the Neophyte grade of the Golden Dawn in 1891; she chose the initiatory name “Lucasta” and from then on was generally known by that name. The following year Waite advanced to the grade of Philosophus. But he found himself increasingly at odds with Mathers over the relative priorities given to mysticism and occultism.

Waite favored a mystical path, whereas Mathers and most others in the Golden Dawn favored magical ritual. Waite formally resigned from the order but continued to participate in its activities and was even admitted to the inner order of the Red Rose and Gold Cross. By the turn of the twentieth century, the Golden Dawn was fragmenting into a number of competing—often warring—groups. Individuals allied themselves with one group or another, attracting enemies in the process. Waite's archenemy was Aleister Crowley.

In 1901 Waite became a Freemason and was initiated into the Runymede Lodge at

Wraysbury, Buckinghamshire. Nine years later he became master of the lodge. Although his interest in Freemasonry waned in later years he remained a loyal member until his death. One of his books identifies him as “Past Senior Grand Warden of Iowa, Past Provincial Deputy Grand Director of Ceremonies (Bucks.), Past Great Captain of the Guard, Past Grand Histographer, etc., etc.” Waite had associations with other Masonic groups, including the Societas Rosicruciana in Anglia, which he joined in 1902. The Societas, an esoteric Christian order that espoused Rosicrucian principles, was formed by Robert Little in 1865.

Waite’s first major esoteric work was *The Mysteries of Magic, a Digest of the Writings of Eliphaz Lévi*, published in 1886. His opinion of the author was mixed. He declared: “I do not think that Lévi ever made an independent statement upon any historical fact in which the least confidence could be reposed.” Yet he applauded Lévi’s “peculiar genius of interpretation.”

In the mid-1890s Waite edited a short-lived occult magazine *The Unknown World*. Shortly thereafter, he sought to join the Martinist Order established by the French occultist Gerard Encausse, who wrote under the pseudonym “Papus.” The influential movement of Martinism derived from the work of Portuguese nobleman and Freemason Martinez de Pasquales (1727–1774). Whether Waite was admitted to the order is unclear, since he was not yet a Freemason, and in any event, he soon distanced himself from Papus.

Waite developed an interest in the Christian esotericism of Martinez’ student Louis Claude de Saint-Martin (1743–1803). He published *The Life of Louis Claude de Saint-Martin: The Unknown Philosopher* in 1901. “Unknown Philosopher” was Saint-Martin’s principal nom de plume. An important aspect of Saint-Martin’s teachings was the notion of a Divine Repairer, reminiscent of the *tikkun olam* of the Safed Kabbalists. Saint-Martin’s Repairer, which emerges from the Heart of God, has both a masculine and a feminine expression. The masculine expression is the Word of the Fourth Gospel, while the feminine expression is Love. Waite described the latter thus:

The Supreme Love is . . . the continuous affection which makes the life our soul, wherein innumerable desires originate in unbroken succession, with words analogous to those desires. It is like the azure expanse of heaven, the abode of an incalculable multitude of shining stars, seeming to spring first as a luminous vegetation from a fruitful and translucent earth. We must confess then that this love which has hastened to the help of man is the true mother, of which natural maternity is the emblem. [p. 237]

In 1909 Waite published the English translation of *Die Wolke über dem Heiligum* (“The Cloud upon the Sanctuary”), by the German mystic and philosopher Karl von Eckartshausen (1752–1803). In his introduction Waite commented on Eckartshausen’s quest for the “Invisible Celestial Church,” a Christian esoteric tradition that preserved the ancient mysteries:

The knowledge of these mysteries has been always preserved by an advanced school, illuminated inwardly by the Savior, and continued from the beginning of things to the present time. This community is the Invisible Celestial Church, founded immediately after the Fall, and receiving a first-hand revelation for the raising of humanity. But the weakness of men as they multiplied necessitated an external society, namely, the Outward Church, which, in the course of time, became separated from the Inner Church, also through human weakness. The external church was originally consecrated in Abraham, but received its highest perfection in the mystery of Jesus Christ. [p. x]

Work on the Tarot deck began in about 1907. Decks prior to that time typically offered decorated Major Arcana and court cards, sometimes of high artistic value, and replete with esoteric symbolism. But the “pip” cards of the Minor Arcana just showed the requisite number of wands, swords, cups or pentacles. Waite wanted to provide symbolic illustrations for the whole deck. Under his direction, Pamela (“Pixie”) Coleman Smith spent two years painting all seventy-eight cards. Smith, an actress as well as an artist, had joined one of Waite’s

esoteric groups as early as 1901, taking the name *Quod Tibi id Aliis* (“To Yourself as to Others”). In addition to Waite’s direction, she may also have received guidance from William Butler Yeats and Florence Farr, both of whom were heavily involved in the Golden Dawn. At the end of the project, Smith reportedly remarked: “I just finished a big job for very little cash.”

Waite published the new Tarot deck in 1909. The next year he provided an accompanying manual, *The Pictorial Key to the Tarot*. It was an instant success and remains the most popular Tarot deck for divination, meditation and study. Sadly, Smith’s contribution was forgotten almost at once, and before long the publisher, William Rider & Son, was referring to it as the Rider-Waite deck, or simply as the “Rider deck.”

During World War I Waite established the Fellowship of the Rosy Cross (FRC)—certainly not the first organization to bear that name. Waite’s FRC was a Christian co-masonic order: that is, it admitted women and men on equal terms. The fellowship offered a series of grades representing symbolical ascent of the Kabbalistic Tree of Life. The form of its rituals and offices was drawn from both Golden Dawn and Masonic precedents. The first meeting was held in July 1915. Waite’s wife Ada/Lucasta died in 1924, whereupon he married Mary Broadbent Schofield, whose apartment had served as a temple for the FRC.

Attempts to establish an American lodge of the FRC in the late 1920s came to nothing. But in the process Waite was awarded the honorary degree of Doctor of Literature from Atlantic University, Virginia Beach, Virginia. Waite fondly believed that he had finally received academic recognition for his work. But he failed to grasp that Atlantic University, associated with Edgar Cayce’s Association for Research and Enlightenment, did not enjoy academic accreditation. Moreover, it operated for a mere two years before succumbing to the Great Depression in 1932; it did not reopen until 1985.

Waite was a prolific author, writing about the Kabbalah, alchemy, Rosicrucianism, ceremo-

nial magic, the Holy Grail, Freemasonry, and many other subjects. Best known are *The Book of Ceremonial Magic* (1911), *A New Encyclopedia of Freemasonry* (1921), *The Brotherhood of the Rosy Cross* (1924), and *The Holy Kabbalah* (1929).

The two-volume *A New Encyclopedia of Freemasonry* covered, as would be expected, a broad range of topics. One of them was co-Masonry, which caused—and still causes—consternation in Masonic circles. Waite identified Mlle. Maria Desraimes as the first female Mason. She was initiated in France in 1881, whereupon her lodge was immediately suspended. Georges Martin, a 33rd degree Mason, subsequently emerged as a champion of women’s rights and joined with Desraimes to promote the cause. The result was the formation of several lodges in which women played significant roles. Waite concluded his brief study of co-Masonry with a list of principles, presumably applying to the FRC, which included: “(6) the Order is open to all free men and women who are of good report and irreproachable life, ‘without distinction of race or religion.’” Interestingly, he criticized the branch of co-Masonry in which Theosophists Annie Besant and Charles Leadbeater were involved!

Waite’s study of the Kabbalah addressed its Judaic roots as well as its Christian adaptations. In the preface to his 1929 book he made the following disclosure:

I have been led to consider the Kabbalah, not only as a mystic in the accepted sense, but from the mystical standpoint, and to recur with a certain frequency to the belief in a Secret Doctrine of Religion. . . . [The book] is delivered to the keeping of that scattered and unincorporated brotherhood which is of my kindred in the spirit, as a memorial of its understanding according to the light of an individual Christian mystic and not that of Israel.

Notwithstanding his modesty, Waite made a noble attempt to understand the Judaic Kabbalah, and we should recall that few books had been written on the subject since the Safed era. The Kabbalah was not a popular subject in Jewish circles at that time. The Kabbalistic

revival spearheaded by Gershom Scholem was many decades away.

History has not always been kind to Waite. In his novel *Moonchild*, Aleister Crowley used Waite as the inspiration for his evil character Arthwaite. Kenneth Rexroth, who wrote the introduction to the seventh printing of *The Holy Kabbalah*, described Waite as “an odd fish out of an odder barrel . . . cultish and eccentric,” adding that he “wrote the most dreadful prose conceivable.” Perhaps Waite’s pedantic writing style was an attempt to compensate for his lack of higher education. We should also note, however, that such a style was a popular pretension in late Victorian and Edwardian times. Waite never attained the academic status to which he aspired and, upon his death, was accorded only a brief, three-paragraph obituary in *The Freemasons’ Chronicle*.

On the other hand biographer R.A. Gilbert declared that Waite “was the first to attempt a systematic study of the history of western occultism.” American Freemason J. Ray Shute lauded him as “one of the truly great Christian mystics.” We remember Arthur Waite as a man who overcame the privations of his youth to help bring western esotericism out of the shadows of secrecy and from the excesses of magical ritual—of which Crowley was the worst exemplar. Waite left a legacy of scholarly works whose continued availability in print testifies to their lasting value.

Arthur Edward Waite spent his last years at Bishopsbourne, Kent. He died in 1942, at the

age of eighty-four, and was buried in the parish churchyard.

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Contributed by John F. Nash

Festival of Easter 2013

The Full Moon in Aries

John F. Nash

On Wednesday, March 27, 2013, at 5:28 a.m., Eastern Daylight Time, the moon will be at 6° Libra: precisely opposite the Sun, as viewed from Earth. Although the moon will be in Libra, we refer to the event as the Full Moon in Aries, the sign into which the Sun passed at the Vernal Equinox a week earlier.

Full moons have had religious significance since the dawn of history, and the full moon in Aries acquired special significance as the herald of spring. In Judaism the occasion was chosen to celebrate their forebears' deliverance from Egypt. The seven-day Feast of Passover begins on the evening of the Aries Full Moon. Christian tradition places the Crucifixion on a Friday, which may have been the first day of Passover or the previous day.¹ Christ rose from the dead, reportedly on the following Sunday. Easter, bearing vernal associations with rebirth, came to be celebrated on the first Sunday after the Aries Full Moon.

Easter is the high point of the Christian liturgical year. It is the culmination of Holy Week, a week of deep introspection that traditionally begins immediately after the principal service on Palm Sunday. This year the Full Moon occurs in the middle of Holy Week, on Tuesday in the Eastern Hemisphere or early Wednesday in the Americas.

Christianity's sacred story, as it has come down to us, relates that Jesus Christ rode into Jerusalem to cheering crowds waving palm branches. But within a few days people were conspiring to kill him. On the Thursday of the first Holy Week, Christ presided over the Last Supper and instituted the Eucharist to be an eternal extension of his Incarnation. Before the supper was over, Judas Iscariot left to betray him into the hands of the authorities.

Following the Agony in the Garden, in which he submitted his will to that of the Father, Jesus was arrested, given a mock trial, and condemned to death. The following day he was crucified between two thieves. As scripture records, from the sixth hour (noon) to the ninth hour "there was darkness over the whole land."² His defeat at the hands of callous Roman administrators, resentful Jewish leaders, and the forces of darkness seemed complete.

Yet within three days Christ rose from the dead. Mary Magdalene found the empty tomb and then encountered a figure whom, after some initial confusion, she recognized as her risen Lord. Shortly thereafter he appeared to the other disciples and later to "five hundred brethren at once."³ Believers came to understand the meaning of Christ's death: he was the Paschal Lamb (the very symbol of Aries), willingly sacrificed on humanity's behalf. Through the resurrection he overcame death and sin and manifested the Glory of God. The risen Christ ushered in a new era, a new dispensation, a new covenant with his people.

The sacred story took shape over the first decades and centuries of the Common Era. In due course it was anointed by the institutional church and passed into the scriptural canon. But other stories also circulated. The Gnostics were reluctant to believe that a divine Christ could suffer and die. One Gnostic writer claimed that the authorities crucified the wrong man, and in so doing condemned themselves. In this account Jesus proclaimed:

Yes, they saw me; they punished me. It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. I was another upon Whom they placed the crown of

thorns. But I was rejoicing in the height over all the wealth of the archons and the offspring of their error, of their empty glory. And I was laughing at their ignorance.⁴

Another account acknowledged the reality of the crucifixion but provided a description of the resurrection not found in the canonical New Testament:

[I]n the night whereon the Lord's day dawned, as the soldiers were keeping guard ... there came a great sound in the heaven, and they saw the heavens opened and two men descend thence, shining with a great light, and drawing near unto the sepulcher. And that stone which had been set on the door rolled away of itself and went back to the side, and the sepulcher was opened and both of the young men entered in [T]hree men come out of the sepulcher, and two of them sustaining the other, and a cross following, after them. And of the two [the soldiers] saw that their heads reached unto heaven, but of him that was led by them that it overpassed the heavens.⁵

The account continued: "And they heard a voice out of the heavens saying: Hast thou (or Thou hast) preached unto them that sleep? And an answer was heard from the cross, saying: Yea."

These accounts were suppressed by the institutional church. Yet alternative interpretations of Easter surfaced from time to time, and they continue today. Traditional Christians believe that the New Testament account is literally true. Moreover, with Paul, they declare that "if Christ be not risen, then is our preaching vain, and your faith is also vain."⁶ Liberals are willing to believe that a worthy man named Jesus was crucified, but they reject notions that he was divine or rose from the dead. Great numbers of people are indifferent to the whole issue and regard Easter as a secular holiday.

Esotericists are by no means unanimous in their own responses. Some, following Gnostic precedents, declare that Jesus did not die on the cross but went to live in India. Others regard the crucifixion and resurrection, if they happened at all, merely as symbols of events

unfolding eternally on cosmic realms. Still others find meaning in the traditional Easter story but struggle to reconcile it with esoteric teachings.

Christian esotericists are challenged to reconcile scriptural accounts of the first Holy Week with awareness that the Master Jesus and the Christ were distinct entities. Esotericists, drawing upon teachings stretching back to the first century Gnostic Cerinthus, assert that the Christ is a divine or semi-divine individuality who overshadowed his disciple Jesus during the three-year Palestinian ministry. The precise nature of their relationship may be a mystery beyond our comprehension, but the Christian doctrine of the hypostatic union was certainly not unjustified.⁷ On the other hand esotericists assert that the relationship was temporary: it began with the baptism in the Jordan and ended with the crucifixion, after which the Jesus and the Christ took distinct paths. The Christ, whom we also know as the Lord Maitreya or the Bodhisattva, is the World Teacher and head of the vast Second Ray Ashram in the Planetary Hierarchy, with global responsibility for religion and education. The Master Jesus is head of the Sixth Ray Ashram, with special responsibility for Christianity.

Once we accept the distinction between Jesus and the Christ, three questions inevitably arise: who died on the cross; who, if anyone, "rose from the dead"; and who appeared to Mary Magdalene and the other disciples? The Tibetan Master Djwhal Khul answered the first question thus: "It was the Master Jesus who 'died' and entered into the tomb, thus climaxing His long series of incarnations and ending – by destruction – the hold of matter on the spirit."⁸

The second question is an important one, since we regard the physical body and the other vehicles of the lower quaternary as temporary sheaths, and physical death as in no way affecting the life of the "real" human entity. For us the resuscitation of a corpse would serve little purpose. To people whose consciousness was focused on material existence, however, it might have demonstrated the reality of ongoing life.

The Tibetan referred to “the story of the resurrection in which the Master Jesus arose out of the tomb.” But he stated emphatically: “the Christ did not rise out of a rocky sepulcher and reassume His discarded body.” Rather, the Tibetan interpreted resurrection to mean “rising to an original state.” Thus the resurrection was the “far more important event [in which] the Christ passed through the seventh Initiation of Resurrection and returned back to His original state of Being – to remain there throughout all the eternities.”⁹ Jesus, by contrast, attained the fourth initiation through his suffering and death on the cross, and went on to attain the fifth initiation as Apollonius of Tyana.¹⁰ Hence we call him the Master Jesus.

Anthroposophist and stigmatic Judith von Halle provided an interesting insight into the third question. Endowed with the ability to view historical events with more than clairvoyant vision, von Halle described the scene when the “gardener” asked Mary Magdalene “Whom seek ye?”:

He asked her this question as a teacher of initiation asks his pupil. With this question He asked her if she was seeking *Jesus* or *Christ*. But initially she was only looking for Jesus of Nazareth, her beloved teacher in his physical body. But as Christ then touched her heart (in the Gospels this is when He called her by her name) she reacted immediately, so filled with love and so overwhelmed ... that she forgot everything ... At the moment of “reunion” everything was forgotten; she believed He was by her again as before. She fell down before Him full of love and wanted to kiss his feet.¹¹

The Tibetan confirmed that the Jesus was indeed the one who “appeared to Mary, weeping outside the door of the sepulcher.” But “except in this one brief episode” it was “the Christ Who is indicated as appearing after the resurrection.”¹²

While western Christianity has tended to view Christ’s incarnation in terms of atonement, Eastern Orthodox theologians insist that he came to unlock our latent potential to become divine beings. That doctrine of *theosis*, or “deification,” comes tantalizingly close to esoteric teachings on our divine destiny. We would add that, in addition to his own initiation, the Christ brought about a major initiation for humanity and the planet.

Jesus’ appearance to Mary was probably in his astral body, perhaps still bearing material from his etheric body, which formed a wraith. Christ’s appearances to the disciples were more likely in a *mayavirupa*. Fifth—and higher—degree initiates are believed to be capable of manifesting a *mayavirupa*, which has a measure of solidity but is not subject to normal physical laws.¹³ It is

worth noting that esoteric teachings on the *mayavirupa* correspond closely to descriptions of the *sōma pneumatikon*, or “spiritual body,” in the writings of Paul.¹⁴

The distinction between the Master Jesus and the Christ, and the notion that the hypostatic union was only temporary, are stumbling blocks to a synthesis of beliefs among traditional Christians and esotericists. Yet most Christians could affirm with the Tibetan that the Easter Festival “is the festival of the risen, living Christ ... the Expression of the Love of God.”¹⁵ While they and esotericists might have different perceptions of what was entailed, they could agree that Christ’s incarnation changed the world.

Most traditional Christians would not recognize the Christ as “the Teacher of all men and the Head of the Spiritual Hierarchy.”¹⁶ Yet greater awareness of the Planetary Hierarchy, and of the Christ’s central role in it, is urgently needed if a broad-based expansion of human consciousness is to take place. Belief in the

Communion of Saints can provide a starting point for introducing traditional Christians to the concept of the Hierarchy of Masters.

The Master Djwhal Khul prophesied that the Festival of Easter will become one of three major festivals to be celebrated worldwide in the liturgy of a New World Religion. The others are the Buddhist Festival of Wesak, at the Full Moon in Taurus, and a new festival, World Goodwill Day, or Festival of the Christ, at the Full Moon in Gemini.

The Tibetan explained that the establishment of “certain major festivals in relation to the moon, and in a lesser degree to the zodiac, will bring a strengthening of the spirit of invocation and the resultant inflow of responsive influences.” Incorporating the historically separate observances of Easter and the Wesak Festival into a common framework will establish “a certain uniformity in the world religious rituals [which] will aid men everywhere to strengthen each other's work and enhance powerfully the thought currents directed to the waiting Spiritual Lives.”¹⁷ In the New World Religion, the Tibetan continued, “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.”¹⁸

The three festivals extend over the three-month liturgical season we call the Higher Interlude, a time of special opportunity for spiritual growth and service. It is a time when “abstract or divine thought impresses the Soul and is transmitted to the waiting mind.”¹⁹ Esoteric students have been observing the season for sixty years, and participation increases year by year. During the rest of the year, with its lesser Full Moon festivals, we assimilate what has been received. At each full moon the Hierarchy reaches out to humanity in a distinctive way.

Full implementation of the New World Religion will require active intervention by senior members of the Hierarchy and still lies in the future. Yet early signs of its development are already becoming apparent,²⁰ and there is much we can and should do in the months ahead to facilitate it.

Our immediate focus is on the Full Moon in Aries, which ushers in the Higher Interlude. To this end it will be helpful to examine the astrological significance of the sign. The esoteric ruler of Aries is Mercury, which “leads into the mysteries,”²¹ while Uranus, its hierarchical ruler, “is peculiarly active at this time and brings in the energy of the seventh ray” of ceremony.²² The ceremonial rituals of Easter, the most impressive in the Christian liturgical calendar, may well be absorbed into the restored mysteries. Mars, however, is the exoteric ruler of Aries. Mars is a planet of action, with idealistic Sixth Ray associations, reminding us of the festival's practical implications. Finally, we should not forget that the Sun, with its Second Ray quality, is exalted in Aries. This combination of influences offers something of the potency to which the Tibetan referred.

We can observe the Easter Festival by joining with disciples throughout the world in invoking energies of the First and Second Rays and putting them to work. Second Ray energy flows through the Solar Logos – and we note that this is the second solar system – and through the Christ. First Ray energy, the energy of Aries, flows through Shamballa. Will or Power, mediated by Love-Wisdom, provides a firm basis for effective action. The world's many problems require vigorous action to strengthen the growing powers of Light and to lay to rest the declining—but still all-too-apparent—forces of darkness. The New World Religion, the Externalization of the Hierarchy, the Reappearance of the Christ, and Restoration of the Mysteries cannot occur until significant progress is made toward the establishment of right human relations. It is our responsibility to make that happen.

While we should not miss the opportunity to participate in the worldwide invocation, we can also join with Christians in the traditional celebration of Easter. While western Christianity has tended to view Christ's incarnation in terms of atonement, Eastern Orthodox theologians insist that he came to unlock our latent potential to become divine beings. That doctrine of *theosis*, or “deification,” comes tantalizingly close to esoteric teachings on our divine destiny.²³ We would add that, in addition

to his own initiation, the Christ brought about a major initiation for humanity and the planet.

The Christian Easter is not just a commemorative festival, however. It is also an ongoing celebration of new Light, new Life, and new Love. In the words of an Easter prayer:

Christ, you are risen with the sun; you are light in our darkness, warmth in our cold. You are peace and hope and joy You live eternally, and with you live the millions, living and dead, who trust you.²⁴

The Easter Festival is a living, vibrant occasion when people of goodwill everywhere can join with the Planetary Hierarchy, whom we trust, in collective resolve to put into practice what the Christ initiated 2,000 years ago. The Tibetan declared: "On this day the Spiritual Hierarchy, which [the Christ] guides and directs, will be recognized, and the nature of God's love will be emphasized."²⁵ In joy and expectation, let us seize the opportunity to proclaim the risen Christ, the reality of the Hierarchy, and the eternal love of God.

¹ The gospels disagree on which day Jesus was crucified. The synoptic gospels state that the Last Supper was a paschal meal, and that he died the following afternoon. *John* suggests that the Last Supper was held the evening before the beginning of Passover.

² *Mark* 15:33.

³ *I Corinthians* 15:6.

⁴ *Second Treatise of the Great Seth* (trans: R. A. Bullard and J. A. Gibbons), Nag Hammadi Library. : <http://www.gnosis.org/naghamm/2seth.html>. (accessed Jan. 25, 2013).

⁵ *Gospel of Peter* 34-41 (trans.: M. R. James), *The Apocryphal New Testament*, Oxford: Clarendon Press, 1924. <http://www.gnosis.org/library/gospete.htm>. (accessed Oct. 23, 2012).

⁶ *I Corinthians* 15:14.

⁷ John F. Nash, "Christology: Toward a Synthesis of Christian Doctrine and Esoteric Teachings," *The Esoteric Quarterly* (Winter 2012), 37-61.

⁸ Alice A. Bailey, *The Rays and the Initiations* (New York, NY: Lucis Publishing Co., 1960), 355.

⁹ *Ibid.*, 730. Despite the apparent clarity of this statement, the Tibetan's teachings leave some uncertainty regarding the initiatory level the Christ attained. See *The Rays and the Initiations*, 83, 730; also *Initiation, Human and Solar*, 17.

¹⁰ Alice A. Bailey, *Initiation: Human and Solar* (New York, NY: Lucis Publishing Co., 1922), 56-57.

¹¹ Judith von Halle, *And If He Has Not Been Raised* (Forest Row, UK: Temple Lodge 2007), 134. Emphasis and parenthetical clause in original.

¹² Alice A. Bailey, *The Rays and the Initiations*, 355.

¹³ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York, NY: Lucis Publishing Co., 1957), 697. See also *A Treatise on Cosmic Fire*, 772. *John* 20:20-29 records that the risen Christ could pass through walls.

¹⁴ *I Corinthians* 15:44.

¹⁵ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York, NY: Lucis Publishing Co., 1957), 420.

¹⁶ *Ibid.*

¹⁷ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York, NY: Lucis Publishing Co., 1957), 419-420.

¹⁸ *Ibid.*, 420.

¹⁹ Alice A. Bailey, *A Treatise on White Magic* (New York, NY: Lucis Publishing Co., 1934), 517.

²⁰ John F. Nash, "The New World Religion: Opportunities and Challenges," *The Esoteric Quarterly* (Summer 2012), 17-38.

²¹ Alice A. Bailey, *Esoteric Astrology* (New York, NY: Lucis Publishing Co., 1951), 549.

²² *Ibid.*, 548.

²³ John F. Nash, "Theosis: A Christian Perspective on Human Destiny," *The Esoteric Quarterly* (Spring 2011), 15-33.

²⁴ *Book of Common Prayer* (Hastings, NZ: Anglican Church of New Zealand, 1989), 555.

²⁵ Alice A. Bailey, *The Externalisation of the Hierarchy*, 420.

The One Life, the One Humanity

Frank Hilton (written in 1973)

In thinking about this month's full moon talk, I wondered what note should be sounding forth at this Wesak Festival, what note the Spiritual Hierarchy would have us radiate out into the three worlds of human thinking, feeling and action. The answer that came to me was that it is not a new note, but one that has been sounding down the ages, one not generally recognized and taken up, repeated and implemented except by the Masters, initiates and a few world disciples.

However, this note has been sounding ever more clearly, not just on Hierarchical levels, but on human levels, and is recognized by people of every land, race and creed. And if we look for it, it is amazing how it is being echoed by individuals and groups here, there and everywhere. The Master Djwhal Khul deliberately drew our attention to it in his Wesak message of 1944 when World War II was raging: "I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the one family, the one Life and the one humanity." (EXT: 468)

Albert Einstein, a great disciple who is no longer with us on the physical plane, but who worked in the scientific field, wrote during his 70th year:

A human being is a part of the whole, called by us "Universe," a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest—a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole nature in its beauty. Nobody is able to achieve this

completely, but the striving for such achievement is in itself a part of the liberation and the foundation for inner security.

Arthur C. Clarke, the well-known British space scientist and science fiction writer, in his book *Profiles of the Future*, assured us that, in his view of the future, "communication satellites will end ages of isolation, making us all members of a single family, teaching us to read and speak, however imperfectly, a single language." And he concluded, "ours will be the last century of the savage."

I found this same note echoing through a little booklet put out by a group based in San Diego, California, with connections in many countries. There is no hint in their booklet of the esoteric teachings in the usual sense, yet they sound the note of one humanity and the one life. These people are working toward a worldwide yearly observance of what they call "World Life Day." They affirm, "We are all part of the Earth Organism, the body of life on Earth," and go on to say:

If we were to imagine a transparent Earth revolving in space, the layer of life would be so thin on its surface as to be almost invisible, a fragile living bubble wheeling between a roasting sun and frozen space. And now we know it is in danger at the hands of humans. "World Life Day"—the world community event—is only one of many possible tools to help us all to wake up and get involved in life-saving actions.

Their beautifully written booklet gives a flashback to primitive man eons ago:

So it was when our ancestors gathered the tribe together. They called themselves the people. Not *the* people, the chosen people, but rather the people among the birds, the trees, the grasses, the insects, the fish. From *their* perspective and isolated valleys and

with little transportation and communication, in their ceremonials, virtually all of humanity, almost every person they knew of was there, together, sharing in the dance of life.

But it slid away from us as we scattered about the continents and stood with stony mountain walls between, with wide deserts and endless oceans separating us and obscuring the fact of that other side of us—that we are not only different, but in endless detail the same.

In the last centuries the tools of locomotion and communication that threw us across the globe have brought us back upon ourselves, and as we become ever more closely aware of one another—in a new way—we are beginning again to see the other side, the unity of us all. We are almost ready for world community consciousness. After thousands of years of divergence, it is now possible—and possibly inevitable—that again all of us will gather together about the fire in profound celebration, but this time about the fire of the sun itself, and this time at a point in *time* rather than at a particular location on the planet's surface.

This will become the world community event. It will recur with the steady rhythm of the seasons. It will be different from all past human events in that it will involve virtually the whole family of human beings at a single time, in a single human event. It will once again give us the experience we felt in primitive ceremonials of relation to the whole of humanity and to all of life in the universe.

Many other projects have appeared that are keyed to the same basic idea. For instance, United Nations Day, observed on October 24th each year on the anniversary of the signing of the United Nations Charter—that first major crack in the hitherto ironclad armor of separative nationalism and the first faint, as yet half-hearted, recognition that just as men and women make up a nation, so nations are but parts in the larger whole of human life on this planet.

Speaking generally, the younger generation sees this more readily than the older ones.

Donald M. Fraser, the Chairman of the House Subcommittee on International Organizations and Movements, stated, “most young people do not share our generation's blind allegiance to national sovereignty. They see themselves as citizens of a common community and view exclusive devotion to national boundaries as an outdated concept.”

In line with Congressman Fraser's comment is the movement called the Planetary Citizen Register centered in Ottawa, Canada, which has as its aim the encouraging of people to declare themselves planetary citizens. This is not a rejection of one's own nation, but its inclusion in the larger whole of humanity—the recognition of the need to place *human* interest above national interest, and *human* sovereignty above national sovereignty. They ask people to sign the registry form, which affirms:

I recognize my membership in the human community; I recognize my allegiance to humanity while I reaffirm my allegiance to my own family, community, state or province and nation. As a member of the planetary family of humanity, the good of the world community is my first concern. Therefore, I will work to end divisions and wars; I will work for the realization of human rights – civil and political, economic, social and cultural – for all people; I will work to bring the actions of nations into conformity with the needs of the world community; I will work for the strengthening and improvement of the United Nations.

That this project is Hierarchically inspired would seem obvious from the list of first endorsers of the Human Manifesto and pledge of planetary citizenship. All 87 signers have proved by their lives of service, their vision and dedication to raising human consciousness, that they truly belong with the New Group of World Servers. [Note: we could not find mention of this group on the Internet, but we did find another group called World Government of World Citizens based in Washington DC. They subscribe to similar principles, and more information about them can be found at: <http://www.worldservice.org/index.html?s=1>. This should not be considered an en-

dorsement of this group, but it is something to investigate if you are interested.]

All these movements, ideas and projects are concerned with humanity as a whole and not individuals of a particular race, creed or nation—human beings struggling to grow to the fullness of their potential stature, human souls seeking to discover and express their innate divinity, God immanent, the love-wisdom of the overshadowing Soul.

And while we deplore and are horrified by the dreadful suffering and waste of life and natural resources, the despoliation of a fruitful countryside that occurs during wars being waged in various corners of the globe, has it not, at least, burned into our consciousness that all this has been happening to *human* beings with their hopes and fears, weaknesses and strengths, hopes and aspirations, just like ourselves? Hasn't it made a mockery of ironbound ideologies and vaunted national pride? It is *humanity* and human evolution that really matters; for the human kingdom has a great destiny yet to be recognized and fulfilled. That destiny is to be the agent of the Will of God to the lower kingdoms of the planetary life, which is yet One Life, the expression of "Him in Whom we live and move and have our being."

At these Wesak Festivals our thoughts are necessarily turned toward the Spiritual Hierarchy—and beyond, to Shamballa, the center where the Will of God is known. They are turned toward the inner higher realms where the divine Plan exists as a living, substantial form whose full expression on Earth is slowly coming about—so slowly, so painfully, but

nevertheless surely. With that higher level of being and those great lives in mind, the Masters of the Wisdom and Lords of Compassion, what are the occult implications of the few examples I have mentioned – examples of the inner note that is sounding and that we must echo and strengthen at this Wesak.

A human being is a part of the whole, called by us "Universe," a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest—a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole nature in its beauty.

Apart from the obvious necessity for individual, national and international planning and action to be geared to the needs of *all* people, to the needs of the one humanity, according to the esoteric teachings, there are vitally important long-range planetary implications. The Tibetan often reminds us how limited and self-centered human thinking is, and points out that the human kingdom is but one of many—seen and unseen—within our total plan-

etary life, and that there are vast purposes and plans working out that even the Masters are striving to fully grasp and understand.

We think in lifetimes or, historically, a few thousand years. They think not in terms of years but in terms of the Divine Purpose, of fulfilling the Will of the Planetary Logos in its great redemptive task. They think of the longer cycles of the birth, growth, flowering of peoples and races, of planetary systems and the place and function of Earth within the solar system, and within that yet larger "Life about Whom naught may be said." Yet, in this vast process, what is happening now to humanity has an ordered place, and this "recognition of the one humanity" that we have been considering is a basic prerequisite for planned action by a group of great Chohans of the sixth initiation working in concert with Sanat Kumara in Shamballa. It is linked with what is occultly

described as “the sowing of the seed of the divine Will.” Here is a passage from *The Rays and the Initiations* that we cannot hope to fully comprehend, but that can stretch our minds, enlarge our consciousness and bring a tiny glimpse of the vision that the Masters hold before themselves.

The Tibetan is speaking about the eighth and ninth initiations—those that lie as far ahead of the Masters of the fifth initiation as the fifth initiation lies ahead of us:

The eighth and the ninth initiations ... relate to the initiations of those methods and techniques whereby the “seed of will,” which will later flower into the third solar system, can be nurtured and fostered and its growth promoted. This nurturing and fostering will be the task of a group of Masters (to be developed in the next major race) Who, at the Initiation of Decision, the sixth initiation, will dedicate Themselves, *as a group*, to the Path of Earth Service. They will specifically and with full enlightenment pledge Themselves to the promotion of Sanat Kumara’s project.

Our modern civilization today (under the hammer of the destroyer aspect) is being changed; old things are passing away, having served their purpose. The new thing is not yet noted or appreciated, though already present. The work of preparation for the planting of the germ or seed of the divine Will on Earth is nearly over; when the Hierarchy is externalized, and people as a whole recognize the position on Earth of the Christ and of His church “invisible” (the union of all Souls made perfect, which is a true description of the Hierarchy), then—in a manner unforeseen by humanity—Shamballa will assume control, and from the Council Chamber of Sanat Kumara will issue forth the Sower of the Seed. He will sow it *within the ground prepared by humanity*, and thus the future is assured, not for the planetary Logos alone, but for that greater Whole in which our planet plays its little part. That moment lies ahead in the civilization that shall be, and in the next great race that will emerge out of all our modern races and nations, the sowing

will take place. The next race will be a fusion of the whole, and a worldwide recognition of the One Humanity is an essential prerequisite of the sowing. It is the creation of this universal recognition that will be one of the major tasks of the reappearing Christ and His attendant Hierarchy. When the “little wills of men” are beginning to respond on a measurably large scale to the greater Will of the divine Life, then the major task of Shamballa will become possible. Nevertheless, prior to that, humanity must respond to the light and the love that are the *preparatory* streams of spiritual energy and that are already pouring forth in response to human invocation. [pp. 659-660]

So let us recognize gladly, and as a source of courage, the significance of the note we are sounding, “the recognition of the one humanity.” Let us remember that it is an essential prerequisite of the sowing of the seed of the divine Will, and that our present race has almost completed the preparatory work for that sowing.

In winter or early spring the newly ploughed field bears little resemblance to the richness of verdure, flower and grain that will follow the sowing of the seed, and our present world is in some ways analogous to that ploughed field. Could we say that the basic earth of human nature everywhere needs the magic nutrient, the fertilizer, the recognition that all people are essentially one, with a common destiny of a glory undreamed of – a oneness, which once recognized, releases the energy of goodwill and inevitably builds right human relations? What does it mean to us as individuals in our everyday routine lives, particularly in the face of what seems a recrudescence of evil in the world, and for those of us living in the cities—and yes, even in smaller towns too—who are living with violence every day and, on the surface, a seemingly greater division of humanity?

We cannot hide from responsibility in a cloak of righteous indignation, or escape onto “cloud nine” by affirming our particular individual or group goodness. We have to live and prove the esoteric teachings, to recognize evil, yet fight for good. Above all, we have to recognize

causes. We all know about the Law of Cause and Effect, but do we apply it as we should in understanding what is happening in the world? Where lie the causes of present-day violence? One brief trip through any of the great cities of the world—one one brief trip with open eyes—and we know the causes that go back many, many years. And we know that we permitted those causes to arise. What values were presented, or failed to be presented, that either seeded violence or nurtured it? Evil is a face in life, but it cannot thrive unless it has the right soil.

We have talked of love, but do we really love? We have asserted that spiritual values must rule, but how far have we gone along with or acquiesced in material values? When we learn of violence, or experience it first hand, are we content to be swept with indignation and feelings of personal offense, or do we calmly, in the light of the mind and in a spirit of love and compassion, seek the causes and try to change them? If we don't, we are rejecting our spiritual training. How far do we unwittingly aid evil through negative criticism and emotional splurges? How far do we over-emphasize wrong-doing in daily conversations and attitudes and fail to recognize and pay tribute to—and thereby strengthen—the countless acts—big and small—of daily sacrifice, caring and help given within families, between neighbors and communities, and on a national and international level?

When we see the picture whole, and not myopically, we can really mean what we say when we reiterate Private Tim Meadow's affirmation in Christopher Fry's play *The Sleep of Prisoners*: "Thank God our time is now when wrong comes up to face us everywhere ... never to leave us until we take the longest stride of soul men ever took." Let us also never forget – and use with power – the potent formula, the mantra-prayer, the Great Invocation. Let us recall what the Tibetan wrote about the effect of the Great Invocation: "The use of the Invocation

will relate human beings within the ring-pass-not of humanity itself, and will bring the human center en rapport with the Hierarchy, creating a free interplay between the two of them and thus making possible the appearance of the Kingdom of God on Earth." [DINA2:184]

As we all know, the Wesak Festival is a time of rededication for aspirants and disciples, a time of recommitment. The underlying oneness of humanity is a fact to the Hierarchy and to the initiate and world disciple. As yet, for most of us, it is still just an idea on the mental plane, but fortunately it is an increasingly recognized idea and one that, through growing recognition and aspiration to see it fulfilled, is rapidly becoming a human ideal. As we know, an idea on the mental plane remains simply an idea until it is clothed with aspirational substance, when it becomes an ideal ardently sought and worked for in order to bring it into full outer expression on the physical plane.

So we have to bring this idea of the one humanity down from the realm of ideas, to hold it as a strong ideal, and know that it is a practical ideal. And, above all, we have to work for it. What is needed is commitment to the one humanity. Commitment is the keyword. To illustrate that I would like to share something written by W.H. Murray that I found on a greeting card issued by the Sierra Club:

Until one is committed there is hesitance, the chance to draw back. Concerning all acts of initiative (and creation), there is one elementary truth: that the moment one definitely commits oneself, then Providence moves too. All sorts of things occur to help one that would never otherwise have occurred. Goethe wrote: "Whatever you can do, or dream you can do, begin it. Boldness has genuine power and magic in it."

Let us bring this thought of "Commitment to the One Humanity" into our meditation at this time.

Festival of Goodwill 2013

Goodwill Toward All Life

Dorothy I. Riddle

The Festival of Goodwill offers us a time each year to reflect on the power of goodwill, or the expression of the divine Will-to-Good on this planetary level. The overall focus of the Ageless Wisdom teachings regarding goodwill is on bringing about right *human* relations.

We have the opportunity and responsibility, though, to reflect beyond humanity. After all, the theory of hylozoism, which underlies all esoteric teachings, “posits a living substance, composed of a multiplicity of sentient lives that are continuously swept into expression by the ‘breath of the divine Life.’ This theory ... emphasizes the fact that all forms are built up of infinitesimal lives, which in their totality—great or small—constitute a Life, and that these composite lives, in their turn, are a corporate part of a still greater Life. Thus eventually we have that great scale of lives, manifesting in greater expression and reaching all the way from the tiny life called the atom (with which science deals) up to that vast atomic life that we call a solar system.”¹

We, the fourth kingdom, are all part of the One Life, along with the animal, vegetable, and mineral kingdoms: “Humans, the brain of nature; the animals, the expression of the heart; the vegetable world, the expression of the creative force or of the throat center; these three kingdoms in nature forming, in a peculiar manner, correspondences to the three higher centers in human beings, as the three kingdoms on the involutionary arc correspond to the three lower centers, and the mineral kingdom ... corresponding to the solar plexus, the great clearinghouse between that which is above and that which is below.”²

The Kingdoms of Earth

In the esoteric literature, we are told that the One Life is differentiated in relation to our

planet into seven kingdoms, of which the following are the first five: mineral, vegetable, animal, human, Egoic or Soul. Esoteric teachings comment on our relationship with the other three kingdoms: “Humanity’s work for the animal kingdom is to stimulate instinct until individualization is possible. Work for the vegetable kingdom is to foster the perfume-producing faculty and to adapt plant life to the myriad uses of humans and of animals. Work with the mineral kingdom is to work alchemically and magically.”³

What we know from cosmology is that these kingdoms are all part of a single interconnected energy field and that the dynamic of interconnectivity and free circulation of energy is as important as each of the individual kingdoms. “The main factor preventing a completely unimpeded sequence of impression from Shamballa straight down into the mineral kingdom, via all the other kingdoms, is the factor of free will, resulting in karmic responsibility.”⁴

So we have a responsibility to deal effectively with the energetic “pollution” that comes primarily from human thoughts and emotions. Energy inflowing from Shamballa is “‘stepped down’ by humanity’s constant reaction to glamour, to emotional or astral conclusions, and to selfish interpretations. It must be remembered that the activity of all these ‘impressing agencies’ is felt in a wide and general sense throughout the entire planet and the planetary aura. No kingdom in nature escapes this impact.”⁵

While esoterically it is clear that each kingdom has its own place and function in the whole, we unconsciously operate in terms of Aristotle’s assertion of the *scala naturae* (the ladder of nature), which places humans at the top of the ranked order of life forms.

The Concept of Personhood

Historically, our practical relationship with members of the first, second, and third kingdoms has been that of ownership and exploitation. Animals, vegetables and minerals have been viewed as resources for our own use without regard to any moral rights that they might have. We may have been benevolently protective, especially in the context of the environmental movement, but we have not necessarily thought of “goodwill” in our interactions with them because we have not thought of them as entities in their own right—or as being “beyond use.”

While in esoteric circles, we may have maintained a paternalistic attitude towards members of these other kingdoms, some environmental and legal organizations have started to raise questions. These include the Center for Earth Jurisprudence,⁶ the Nonhuman Rights Project,⁷ and Wild Law UK,⁸ as well as community action groups such as the Global Alliance for the Rights of Nature.⁹

Personhood is defined as having the following characteristics: self-awareness, with a rich inner life; being intelligent and able to think abstractly; being able to reflect on and choose one’s actions; being emotionally sophisticated and empathic; having complex social relationships; and being able to work cooperatively. Once personhood is acknowledged, there are certain moral or inherent rights that follow. If we reflect on the inherent rights of personhood, we can begin to see that, if entities in the other kingdoms are acknowledged as nonhuman persons, there would be definite changes needed not only in our attitudes and actions but also how we express goodwill to these nonhuman persons.

Goodwill Toward the Earth

In esoteric terms, we know that “the Planetary Logos, the One in Whom we live and move and have our being, is the informing, ensouling life of this planet, the Earth. It is Its life that integrates the planet as a whole, and Its life that pours through all forms—great or small—that, in their aggregate, constitute the planetary form.”¹⁰ Further, scientists have demonstrated that the planet Earth “behaves as a single, self-

regulating system”¹¹ with the negative consequences of environmental degradation of the biosphere and loss of biodiversity becoming more obvious. In terms of expressing goodwill, it is important to remember that all parts of the biosphere that we call the Earth are inhabited by living organisms, and that both Earth itself and many of the entities living within it meet the criteria of personhood.

In recognition that what we call “nature” is in fact an interrelated series of living ecosystems, Ecuador amended its Constitution to assert the inalienable rights of ecosystems, giving people the right to petition on their behalf.¹² In 2010, Bolivia passed the Law of the Rights of Mother Earth, which includes the right of the Earth to not be polluted, to continue vital cycles unaltered, to be free of genetic alteration, and to be free of imbalance from mega-infrastructure and development projects.¹³ The United Nations is formally considering adopting a Universal Declaration of Rights for Mother Earth,¹⁴ modeled on the Bolivian law. In addition, it is considering the enshrining of ecocide (any large-scale destruction of the natural environment or over-consumption of critical non-renewable resources) as an international crime against peace.¹⁵ In September 2012, New Zealand declared the Whangangui River an “integrated, living entity” with legal personhood status.¹⁶

From the above initiatives we can see the beginning of a shift away from protection of the biosphere in order to ensure abundance for ourselves and toward respect for the environment and its components as living entities in their own right.

Goodwill Toward the Animal Kingdom

We are told that “[domesticated] animals are to their own kingdom what the New Group of World Servers is to humanity. The New Group of World Servers is the linking bridge and the mode of communication between the Hierarchy (the fifth kingdom) and Humanity (the fourth kingdom) under the present divine Plan; the domesticated animals fulfill, therefore, an analogous function between Humanity (the fourth kingdom) and the animal kingdom (the third).”¹⁷

The Great Ape Project, begun in 1994, was the first to address the issue of legal rights and legal standing or personhood for our closest genetic relatives, the Great Apes (chimpanzees, bonobos, gorillas, and orangutans). It launched the World Declaration on Great Primates that espouses the right to life, the right to individual freedom including protection from commercial exploitation or trading, and a prohibition of torture (including testing in research labs).¹⁸

In 1999, New Zealand granted basic rights to great apes, making their use in research, testing or teaching illegal. In 2007, the Balearic Islands granted legal personhood rights to all great apes. Meanwhile Switzerland had amended its constitution in 1992 to recognize animals as *beings* rather than as *things* and added a law on respectful treatment of animals.¹⁹ Germany followed in 2002 with a constitutional amendment guaranteeing rights to animals.

The next species to garner attention was the cetaceans (whales and dolphins). Based on scientific evidence that cetaceans are extremely intelligent, insightful and self-aware, capable of a wide range of emotions, compassionate and altruistic, creative with problem solving ability, and cooperative both within and between species, scientists issued a Declaration of Rights for Cetaceans in 2010.²⁰ Elephants are equally as intelligent as cetaceans and are insightful, self-aware, capable of a range of emotions, compassionate, altruistic, able to use tools and create art, and are organized in a closely knit matriarchal society; however, they have not yet received formal advocacy as nonhuman persons.

As scientists shift away from imposing human assumptions on animals and instead study how they interact amongst themselves in their own environment, we are realizing that we have grossly underestimated both the scope and the scale of animal intelligence.²¹

Goodwill Toward the Vegetable Kingdom

While we may have experience in thinking about mammals like whales or elephants as being intelligent and highly social, we are less likely to view the vegetable kingdom in that manner. In fact, we use the term “vegetative state” to denote a lack of awareness or consciousness. If we think beyond our own use of plant life, we can recognize that “the vegetable kingdom is the transmitter

and the transformer of the vital pranic fluid to the other forms of life on our planet. That is its divine and unique function.”²² In esoteric terms, “the angels and devas are to the vegetable kingdom what the spiritual Hierarchy is to humanity.”²³

In the tabulation of kingdoms, “the vegetable kingdom is the expression of three rays, whereas the others are expressions of two. Through these three, the vegetable kingdom has been brought to its present condition of supreme beauty and its developed symbolism of color. The vegetable kingdom is the outstanding contribution of our Earth to the general solar plan. Each of the planets contributes a unique and specialized quota to the sum total of evolutionary products, and the unique production of our particular planetary system is the vegetable kingdom ... and this is possible because it is the only Kingdom in which three rays have finally succeeded in coalescing, fusing and blending. They are also the three rays

When aspirants pray in the new Invocation: ‘Let Light descend on Earth’ they are invoking something that humanity will have to learn to handle.... All these planetary developments are attended by risks, and none more so than that of the absorption of light—on a world-wide scale—by humanity, with a subsequent reflex action on the three subhuman kingdoms. Nothing that affects humanity or that stimulates it to a forward-moving activity is without its inevitable effect upon the three lower kingdoms in nature.

along a major line of forces, 2-4-6 Its success is demonstrated in the uniformity of its production of green in the realm of color, throughout the entire planet.”²⁴

Science is demonstrating through studies of plant neurobiology that many plants are autonomous, able to differentiate between self and non-self, capable of complex and adaptive behaviors, able to communicate and warn other plants of danger, and are able to enlist allies to aid them. Many forms of plant life, including trees and forests, are entitled to be treated with dignity because they are sensing, highly social organisms that communicate extensively, interact with their surroundings, learn from experience, are able to integrate diverse sources of information and act accordingly, and can distinguish between self and not-self and between kin and non-kin.²⁵

We are only recently appreciating the complex social development of plants and have not yet had public discussions about the implications of practices we impose on this kingdom (e.g., forest clear cutting, genetic modification) in the context of viewing plants as “nonhuman persons.” So far Switzerland is the only country that has created a Bill of Rights for Plants, which states that “living organisms should be considered morally for their own sake because they are alive.”²⁶

Goodwill Toward the Mineral Kingdom

In esoteric teachings, we are reminded that “the mineral kingdom is ... the most concrete expression of the dual unity of power and order. It constitutes the ‘foundation’ of the ordered physical structure or the universe of our planet.”²⁷ In understanding the spiritual development of the mineral kingdom, “there are three stages in the evolutionary processes [that] are the correspondences in the mineral kingdom to the stages of animal consciousness, of self-consciousness, and of the radiant group consciousness of the soul. There is a fourth stage of potency or of organized expressed power, but this lies ahead and is the analogy in this kingdom to the life of the Monad.”²⁸

Further, “fire, intense heat, and pressure ... have already succeeded in bringing about the divisions of the mineral kingdom into three

parts: the baser metals, as they are called, the standard metals (such as silver and gold and platinum), and the semi-precious stones and crystals. The precious jewels are a synthesis of all three—one of the basic syntheses of evolution. In this connection, [there are] some correspondences between the mineral kingdom and the human evolutionary cycles.”²⁹

It is probably with the mineral kingdom that we, as humans, feel the least affinity, although we are increasingly appreciative of the energetic communication of crystals and other gem stones. We may not have thought through the implications of the fact that “the mineral kingdom and the kingdom of solar lives (the first and seventh kingdoms) are [both] the result of the activity of the first and the seventh rays.... These two kingdoms are at the point of the greatest tenuity and the greatest density, and are produced by the will and the organizing ability of the solar Deity. They embody the nebulous plan and the concretized plan.”³⁰

Bolivia has been the first nation to legally protect the inherent worth of minerals, calling them “blessings.” To date, we have little experience in appreciating the mineral kingdom for its own esoteric role and contribution rather than as resources for human use and exploitation. Ordinances on the rights of nature are now in place in over thirty U.S. municipalities, including Pittsburgh.³¹ However, the discussions about the negative impact of processes like fracking or tar sands oil extraction are being framed primarily in terms of impact on humans rather than on the mineral kingdom itself.

Broadening Our Focus of Goodwill

If we include the Earth and the other kingdoms in our loving determination to bring about right relations, then we have the responsibility to change our assumptions and how we act. We can start with a modification of the Tibetan’s definition of goodwill as being “goodness of heart, kindness in action, consideration for others, and mass action to promote [the] welfare of [all beings, human and nonhuman].”³²

One component of this change is to reflect on the implications of hylozoism and the fact that we are all equally important parts of the One

Life. The animal, vegetable and mineral kingdoms are not subordinate to us—they are not lesser beings aspiring to human status. Rather, they are entities profoundly affected by the choices we make. “When aspirants pray in the new Invocation: ‘Let Light descend on Earth’ they are invoking something that humanity will have to learn to handle.... All these planetary developments are attended by risks, and none more so than that of the absorption of light—on a world-wide scale—by humanity, with a subsequent reflex action on the three subhuman kingdoms. Nothing that affects humanity or that stimulates it to a forward-moving activity is without its inevitable effect upon the three lower kingdoms in nature. Forget not! Humanity is the macrocosm to this threefold lower microcosm.”³³

Another component is to remember the Tibetan’s admonition that goodwill needs to be “active in expression and *in tangible deed* upon the physical plane.”³⁴ How do we act on this shift in consciousness? Perhaps we could begin by reflecting on the implications of the following inalienable and fundamental rights of all beings, human and nonhuman:

1. To exist, persist, maintain, regenerate and flourish within their usual environment or community free from imposed disruptions.
2. To be treated with respect as distinct, self-regulating and interrelated beings.
3. To live free from torture, cruel treatment, or servitude.
4. To have clean water as a source of life, clean air, and an absence of contamination, pollution and toxic or radioactive waste.

We, the New Group of World Servers, have the responsibility to channel and direct the energy of the Will-to-Good so that all living entities experience that sense of being appreciated and respected.

¹ Alice A. Bailey, *Esoteric Psychology I* (New York, NY: Lucis Publishing, 1936), 149.
² Alice A. Bailey, *Treatise on White Magic* (New York, NY: Lucis Publishing, 1934), 360.
³ *Esoteric Psychology I*, 267.

⁴ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York, NY: Lucis Publishing, 1950), 80.
⁵ *Ibid*, 78.
⁶ See <http://earthjuris.org/about/>.
⁷ See <http://www.nonhumanrightsproject.org/>.
⁸ See <http://www.wildlawuk.org/index.html>.
⁹ See <http://therightsofnature.org/>.
¹⁰ *Telepathy and the Etheric Vehicle*, 182-183.
¹¹ See the 2001 Amsterdam Declaration on Global Change, signed by 1,500 scientists from over 100 countries (<http://www.essp.org/index.php?id=41>).
¹² Christina L. Madden, “Laws Gone Wild in Ecuador: Indigenous People and Ecosystems Gain Rights,” *Policy Innovations*, 2 October 2008 (<http://www.policyinnovations.org/ideas/briefings/data/000077>).
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Book Review

Take Your Time: the Wisdom of Slowing Down, by Eknath Easwaran. Nilgiri Press, 2012. Paperback, 216 pages. List price US \$12.95.

If ever there was a book for our times, this is it. Who is not suffering from the stress of having too little time and too much to do? Who is not finding it difficult to live in the mindful present due to preoccupations with the past and worries about the future?

In the forward to the second edition of this book, the author's wife reveals that Eknath Easwaran, the founder of the Blue Mountain Center of Meditation, was truly able to live completely in the present. Based on his life experiences, he believed that the ability to live in the moment was a mental skill that could be learned, and he took Mahatma Gandhi as his model of an unhurried life, a man who clearly showed how it was possible to face pressure without losing peace of mind.

Easwaran moved to the United States from India in the 1960s, and began witnessing the seeds of hurry being sown in the American way of life. Then in the 1970s, he saw the first signs of the adverse health effects of this hurried lifestyle in an increase of heart disease and Type A behavior. This tendency to hurry and multitask has only been exacerbated in subsequent years by the proliferation of cell phones, smart phones and computers.

According to Easwaran, in our modern life we don't take enough time for human companionship. We depend too much on electronic forms of communication with others, which is not the sort of full attention and quality time that he says is ideal. The essentials of life are compassion, kindness, goodwill and forgiveness; they are fundamental to living as true human beings. So we are enjoined to make an effort every day to be fully present to the other people in our lives, to see people as people and not objects.

In this book, Easwaran makes use of his life experience to show us how we can ease off this killing pace. In his opinion, the most effective

way to accomplish a lot was to slow down the mind, to do one thing at a time while giving it our full attention and doing it to the best of our ability. He assures us that with a calm and focused mind, we not only accomplish more, but we do a better job.

Easwaran points out that a mind that is constantly pursuing what it likes and trying to avoid what it dislikes can never be at rest. So as we slow down and become mindful, we become more detached from likes and dislikes. He says that food is a good barometer of our state of mind: when the mind is under control we want food that is good. When we speed up, we eat junk. A slowed-down mind looks for nourishing food for each of the five senses.

Some of the techniques he gives for slowing down are to get up earlier and start the day with a calm, unhurried pace, thus setting the tone for the day. Next, establish priorities and don't try to do too much in one day. Easwaran observes that a truly creative mind has a long attention span, so we should try to read slowly and not consume books and periodicals like junk food. He also advises that we take time for relationships and meditation, and cultivate patience in all of life's circumstances. Everything becomes possible if we learn to slow down the mind, according to the author. Easwaran says that the mind is the key to everything, and in this regard he shares a quote from Meher Baba: "A fast mind is sick, a slow mind is sound, a still mind is divine."

The most practical tool for slowing the mind, according to Easwaran's experience, is using a particular mantra at various times during the day. Besides putting a brake on runaway thoughts, a mantra also detaches the mind from problems and fills the consciousness with a higher thoughtform.

Another tool recommended for mastering the thinking process is meditation. Since we are what we think, Easwaran says, we become what we meditate on. Seed thoughts dive deep into

our consciousness through repetition and, gradually, the ideals expressed in these seed thoughts become part of our character and conduct.

Easwaran frequently uses the world of cars and highways as analogies for the mind and thought process. In one such analogy he says that the speed bumps of life can't be managed safely at 70 miles per hour; we have to slow down to avoid injury.

As we learn to slow our thinking process, Easwaran claims that we will be able to see the mind and its thoughts with detachment and learn to adjust the speed of the mind just as we adjust the speed of a car. So when anger rises and begins to rev up the mind, we can put on the brakes and slow it down, thereby turning anger into compassion. If we observe the mind when it isn't speeding, Easwaran affirms that we will observe an interval between thoughts — a moment of "no mind." Learning to extend that interval is the secret of an unhurried mind, he says.

He suggests inserting a mantra between angry thoughts as a tool to apply the brakes and slow the mind down. In between the emotional/physical urge to flee or fight, he assures us that there is an opportunity to choose calm compassion.

In an appendix to this edition of the book, we are given Easwaran's Eight-Point Program for slowing the mind, as well as instructions on how to meditate, and how to use a mantra.

Easwaran assures us that by using these tools we will be able to see life as more connected and experience the life-changing properties of a heart at peace. In addition, he says that we will want to use our new resources—those of practical wisdom, passionate love and untiring energy—for the benefit of all.

Gail Jolley
Asheville, North Carolina