

Using the Controlled Motion of Substance as Part of a Teaching Method

Henry Guy

Abstract

We find ourselves involved in a great transition from the influence of the Piscean Age to that of the Aquarian Age, and this is certainly being reflected in the methods used in the preparation for initiation. In previous lives, and to some extent in this life, we likely experienced training using methods developed during the Piscean Age. It would be fair to say that training for initiation at present expresses this transition: at least some Piscean influence mixed with Aquarian influences. This article attempts to describe the controlled motion of substance used in an emerging teaching method as presented in the works of Lucille Cedercrans. It seeks to show the rationale of using the new technique in a complete system of teaching, and to relate it to the new presentation of initiation, as well as the new, emerging civilization.

The Controlled Motion of Substance

What do we mean by the “controlled motion of substance?” We could say that in general, the spirit of any entity (cosmic, solar, planetary, human, or atomic) interacts with the substance through which it intends to manifest. This interaction could be considered as the relationship of the two, via the soul, the mediator or middle principle. Through this relationship, spirit sets substance into motion thereby creating form. The type of motion determines the constitution of the form.

The rotations, orbits, and forward drive of the solar system are responsible for its recognizable form. Without those exact motions, the form would be completely different. For example, a tiny bit more or less gravitational attraction of the Earth to the Sun would result in an orbit closer or farther away from the Sun.

The difference in the form of the solar system would create different conditions and the forms found on the Earth would then have a very different composition and appearance. While more difficult to see in our own lives, similar motions are responsible for our present form. If we had etheric vision, we could see that the rotation around an axis gives us our unique expression, our individuality. The rotations and cycles of the etheric, astral, and mental centers determine our experiences on those respective planes. Also, we find ourselves moving through repeated cycles, in a sense orbiting a life-giving source. We could take the example of soul contact to see these motions at work. In a sense, in changing the life-giving center from the self to the Self, the motions in our lives change, and it is said that we are born into a new life and a new form.

Motions change, and the form changes thereby. As anyone involved in the creative process knows, it is rare that the initial manifestation completely or adequately reveals the intent. Ever attempting to create a more adequate manifestation, spirit deepens its relationship with substance. This process of deepening relationship, of spirit becoming more conscious of the nature of the substance through which it manifests, is frequently referred to as the soul’s evolution or the development of consciousness.

About the Author

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In the case of the human, the soul is initially trammled by the effects of incarnation and only gradually learns to relate to both spirit and substance at once. Each step in the evolution of consciousness changes the motion that allows a more appropriate manifestation and thus the needed experience. Due to the evolution of the relationship, the soul becomes more proficient at controlling the motion of substance as well as the mental, emotional and physical vehicles or bodies.

From the standpoint of the soul, greater control over the motion of substance is gained through an increasing realization of the intention of spirit, as well as its growing understanding of the nature of substance and the devic evolution. As incarnating human entities take the perspective of the soul (the conscious relationship of spirit and matter), they lose identity with their vehicles of manifestation; they then stand free to observe form and substance, and can be impressed with the purpose of spirit. Holding this conscious relationship, eventually, incarnating entities can gain proficiency in controlling the motion of substance to better reflect the intention of spirit.

Preparation for Initiation in Pisces

The evolution of consciousness is marked by a series of new beginnings, or initiations, based on entering into greater realizations and bringing those realizations into manifestation. While mostly unconscious of this fact, humanity as a whole has been in preparation for initiation for quite some time. However, many individuals have been consciously undergoing the processes involved in initiation. Depending on the response of humanity, the process of initiation itself evolves. Thus, in each age, the appearance of the process varies.

As a rule, during most of the Piscean Age, the applicant for initiation was granted the tutelage of a teacher, i.e., sage or guru. The teacher, wisely, would not accept every student; the applicant had to meet a basic standard in order to be prepared for what was to come. Applicants who were emotionally polarized with little emotional control were generally refused, letting the great teacher, Karma do its work.

Yet, the Piscean teacher would use the emotional zeal of the accepted student, zeal either for the teaching or more likely the teacher, to keep the student moving along the path; this was especially needed when the student had to face the more arduous aspects of the path.

Even in a group setting, such as a group monastic arrangement, the student-teacher relationship was largely one-to-one. The number of students moving through this system was exceptionally small; however, during this era, given the general state of human evolution, that was adequate.

A New Presentation of Initiation

For ages, initiation has been presented as a five-step process through which the individual needed to pass. The goal and triumph were in overcoming materiality with its cycles of birth and death. These five steps are familiar to students of esoteric literature as the five initiations leading to mastery of the incarnate life and its sacrifice to the greater whole.

While not at all untrue, this was a partial presentation of the initiation process. This presentation was useful to the human consciousness that was self-aware, but identified as its own manifestation in the three worlds. Over the last few centuries, this presentation has been expanded, and the new presentation is much more representative of the reality of initiation.

During the Aquarian Age, humanity has the prospect of taking initiation as a whole, and we are aware of the foundations being laid for this momentous event. The fruits of Pisces that contributed to this prospect are the rise in the number of human beings who have become polarized in the mental nature, combined with increased educational opportunities, the ease of access to general and specialized knowledge and resources along with the increased availability of travel, communication and networking, to name a few.

The rather unexpected progress in Pisces noted above, in addition to the possibilities becoming available in Aquarius have led to what the Hierarchy saw as a great opportunity. As far as

initiation was concerned, the agonizingly slow process of one teacher and one student could be accelerated by presenting it as a group process, and by putting that process in the student's own hands. This new presentation better fits the underlying reality of the process, which is that initiation has always been a group process, and it has always been in the hands of the disciple.

The new student still had to acquaint the incarnate brain with the same Wisdom as before, and to this end, the Wisdom was given several new presentations. The primary source for this new presentation was the Trans-Himalayan School whose teachings were directed to the more concretely polarized mind of the western disciple. Examples of this new presentation are many and varied, including the works of Helena Blavatsky, Alice Bailey, Helena Roerich, and Lucille Cedercrans. In one sense, these works comprise one new presentation of the Wisdom.

These new esoteric teachings opened the door for many new students. Though probably not unexpected, some problems arose early on. For example, the general format (especially in Blavatsky's and Bailey's work) was treatise, not lesson; and this greatly limited the type of student to those who were more mentally polarized and scholastically oriented, and who most likely had a background in esoteric study in previous lives. Without a physical plane teacher, at least some prospective students struggled to find their way through the texts and were forced to move on to something less detailed.

Fortunately, there arose several answers to this problem: One was correspondence (and later online) schools like the Arcane School and the School for Esoteric Studies. Another response arose from students who formed local study groups; many of these groups have grown into substantial organizations over the years, providing training for quite a few students. Yet, another response was the increase in interpretations of some of these works and the Wisdom in general in such a way as to make it more accessible to a wider audience. Some of

these works are quite popular, and the writers far more well-known than Blavatsky, Bailey, Roerich or Cedercrans.

The Problem of Resistance

Even with these many avenues by which the teachings can reach prospective students, one essential problem remains. This is the problem of resistance. We could define resistance as the innate unwillingness of the devic structure of the vehicles to accept new expansions of consciousness. When a new concept plays upon the devic structure that a human inhabits (mind, emotions, and physical body), many times that structure resists or rejects it.

Why? One of the responsibilities of the soul is to convey to its vehicles a pattern of how to best manifest the nature of the soul. As we know, one of the primary problems to be overcome in discipleship training is the identification of consciousness with its vehicles. The Self cannot, at first, distinguish itself from the not-self: the devic structures comprising the vehicles of its manifestation in the three worlds. Identified as these vehicles, this self believes itself to be its own thoughts, beliefs, feelings, desires, instincts, actions, and bodies. For the most part, there is little awareness that one's own thoughts, feelings and actions create a motion that causes the organization of devic structure into the form the vehicles take. This misidentification results in a feedback loop that is difficult to break, acting as a kind of prison.

The form resists change, but this is not to say that consciousness cannot be attracted to concepts and realities beyond its own present state or level of development. However, in the Piscean Age, these higher potentials became idealized and remote. The "body" (the physical, emotional and mental bodies) represented all that was impure and sinful, while the ideal represented what was pure and right, yet unattainable in incarnation. Both opposites were perpetuated by thoughts, feelings, and beliefs codified in the civilization of the time and reflected in humanity's attitudes toward itself.

New concepts were (and still are) frequently involved in a kind of battle with existent ideals; we can see this battle taking many forms, even today. If the individual ever accepts the new ideal (and that could take lifetimes), it would then be involved in another battle with its material, polar opposite. Eventually, the incarnate consciousness makes a kind of truce between the ideal and the opposite and can then at least function. This resistant battling, leading to equilibrium, takes time and effort to accomplish and greatly retards the evolution of consciousness. The battle between the pairs of opposites continues to plague a large swath of humanity, who is (through this battle) learning to bring about their eventual synthesis.

Each pattern portrayed by devic lives (be it the ideal or its opposite) has an essential component, that of the will to exist, the will to persist. This “will to persist” represents a powerful obstacle to the reception of new concepts seeking to break through the often fixed mindset of the student. Following the law of their own being, these devic structures act as a great source of resistance, taking the form of conflict, anger, argument, suspicion, avoidance, inattention, lethargy, etc.

When a new concept is offered from one conscious being to another, the receiving consciousness will, to some extent, resist it depending upon its degree of identification with its vehicles. How is this resistance avoided when the student is managing his or her own discipleship? Aid can be given through the use of a new teaching method and system.

A New Method

As incarnating human entities take the perspective of the soul (the conscious relationship of spirit and matter), they lose identity with their vehicles of manifestation; they then stand free to observe form and substance, and can be impressed with the purpose of spirit. Holding this conscious relationship, eventually, incarnating entities can gain proficiency in controlling the motion of substance to better reflect the intention of spirit.

Control of the motion of substance has numerous applications, including that of teaching. The works of Lucille Cedercrans contain such a teaching method, one that was part of a coordinated plan to accelerate the initiation process throughout a great part of humanity.

The general plan in the Cedercrans teachings was to provide a new presentation of the Wisdom, one not so intellectually detailed, but a rather straightforward account of the basics of the Wisdom. This presentation was to be spread throughout the human kingdom via trained teachers, but teachers much different from their Piscean counterparts.

These teachers were not (necessarily) to be sages, but merely wielders of a simple method that many disciples could be trained in.

Teachers were to be trained from the ranks of former students. Any student ready to be trained as a teacher would have to be conscious of themselves, at least to some extent, as a soul in incarnation, and would realize that a higher level of awareness lies outside of their limited brain consciousness. Each student is trained in the basics of aligning brain consciousness with this “overshadowing” soul through meditation and contemplation. Each student is also instructed to distinguish the Self from the not-self, including their devic expression in the three periodic vehicles (mind, emotions and physical body). Students are also taught the responsibility that the consciousness has in teaching (disciplining) the devic lives to portray in the daily life the higher spiritual concepts revealed by the expansion and deepening of consciousness. This includes an awareness of the type or types of substance (physical, emotional or mental substance)

wherein consciousness is presently identified so that the art and science of transmutation can be practiced.

Through experience, students come to realize that there is a lag time between the expansion of consciousness, and the new programming required to exhibit that consciousness through the vehicles. In one sense, the three-fold personality represents the past; the overshadowing soul represents the future, and the incarnate consciousness, the present. It is by developing an alignment between spirit and its manifestation that the past and the future are brought into the present. The lag time is eventually eliminated by establishing a new, conscious, loving relationship with the vehicles in the light of the purpose of the overshadowing soul and spirit. Of course, these are teachings the students are offered, not requirements for becoming a teacher. New students receive this instruction from trained teachers. If the student is so moved, they can request to be trained as a teacher.

Prospective teachers go through a course of training that takes about two years to complete. As a service, teacher trainees learn how to control the motion of the substance of the student's vehicles, and this helps to limit the resistance normally provoked by new expansions of consciousness. The purpose of this service is to turn the substance of the vehicles of the student from an agent of resistance into an ally of any new concept which the overshadowing soul wishes the incarnating consciousness to grasp.

A New System

If one looks at Cedercrans' works, especially those in lesson format, one can see the Wisdom simply and progressively presented. In order, the books in lesson format are *The Path of Initiation*, *The Soul and Its Instrument*, *Creative Thinking*, and *The Nature of the Soul*. If an accomplished Bailey student simply read these books, or even studied them as they would one of the books of Alice Bailey, they might not be excessively impressed. Most of the concepts contained there would seem to

have a similar, yet simpler, less detailed presentation than in the Bailey works. This is by design.

These texts are to be used in a training system, not simply to expand the consciousness. They also train the devic life comprising the student's vehicles when they are intoned as a mantra.

In practice this does not mean that there is never resistance, but it is generally far less than in the strictly consciousness to consciousness mode of teaching. Also, the student is anything but passive, yet this method affords a way to keep the substance of the students' vehicles relatively quiet, non-reactive, and cooperative, allowing the consciousness insight that would otherwise take much longer to come by. The relative simplicity, straightforwardness, and lack of detail in the presentation allow it to attract students from a wide range of human consciousness and experience, including many who would not consider themselves esotericists. The simplicity, lack of interference from the vehicles, and being consciously aligned when reading, allows the student to walk relatively easily through the door of meaning the concepts offer.

After the initial alignment and identification as the soul is firmly established, necessary detail may be found and understood much more easily, using whatever sources the student is attracted to. This detail might come from more detailed esoteric works, or it may not be along the lines of esotericism at all; it might be along the lines of finding or creating a new path in government, science, economics, art, business, or other fields, and even fields we have yet to imagine.

Possibilities

An important purpose of this new method is to manifest a humanity that realizes it is an integral part of the One Life. Avoiding the delay caused by the resistance of the vehicles speeds up the initiation process. It takes much less time for consciousness to distinguish itself from its vehicles; and less time to align itself and its vehicles with the overshadowing soul.

Rather quickly, more of humanity will realize that they are souls in incarnation, in essential oneness with all other humans, and radiating that realization to others and the environment.

Together we will increasingly realize the importance of culturing consciousness, and this will become the focus of our new civilization. Forms will be constructed to support this new focus. Through a better understanding of the control of the motion of substance, we will create forms that fulfill the purpose of providing a means through which consciousness can flourish. This would eventually grow to include most if not all forms we direct the devas to make, be that an abstract concept, a thought-form, or some physical action or object. When enough humans realize that their essential nature is the soul, our civilization will develop along three lines of realization: governments would soon begin to realize that their purpose is to help coordinate the culture of conscious-

ness with the forms needed for that culturing. Business would realize their role as substantiating that culturing by providing the necessary forms and economy. Religion, education, the arts, and sciences would each discover their specific roles in the great culturing. Thus the new civilization finds its way into being.

Conclusion

The initiation of humanity is an important milestone, perhaps comparable with the process of individualization. Any serious student of esotericism has to wonder how this enormous event can occur, and what their role in it might be. Moving from where we are now to where we need to be is going to involve teaching on a scale and in ways we have yet to imagine. This article introduced a teaching method and system based on Lucille Cedercrans' works that could be a valuable aid in this regard.

Book Reviews

The Astrology of Mankind by Holger Stavnsbjerg. Vidsomsforlaget, 2103. E-book edition available on Amazon and iTunes.

Holger Stavnsbjerg is both a fine historian and an accomplished astrologer. In his recently published book, *The Astrology of Mankind*, he correlates the history of the Western world (with a particular focus on Europe) from the 17th century to the present, with the astrological and ray cycles. His work extends Alice Bailey's historical theory based upon the twelve zodiacal signs and the esoteric science of the Seven Rays, published in *The Destiny of the Nations* in 1949. Stavnsbjerg's book is indeed an extraordinary undertaking, over-arching in its scope and profound in its implications.

What is particularly impressive about this book is the marshalling of the details of specific events and people within the wide sweep of meaning carried by the cycles of the Rays and the motions and aspects of the outer planets Jupiter, Saturn, Uranus, Neptune and Pluto, which define and illuminate the larger historical cycles. The whole gamut of human experience is encompassed: politics, science, legal issues, finance and the economy, education, philosophy, literature, art, spirituality, religion, psychology... the list goes on. I found his analysis of the period of World War II, particularly masterful. To assemble and interpret so much historical detail over several centuries is daunting to say the least. And to do so in some 130 pages is surely evidence of great discipline plus an intuitive ability to capture the *zeitgeist* of an Age.

Stavnsbjerg's innovative approach is to work with Hundred-Year-Charts whereby January 1, 1700 (for instance), has relevance for the whole of the 18th century. Transits and progressions throughout the century are explored in relation to specific historical events. In *The Destiny of the Nations*, Bailey gave some information about the Sun signs, Ascendants and Ray rulerships of certain countries. One of the questions Stavnsbjerg sets out to answer is whether these signs and ray rulerships have a meaningful correlation

with national events as reflected in the Hundred-Year-Charts. His analysis indicates that indeed they do (see page 103 for a summary). He also finds meaningful coincidences between the Ascendant and the Sun sign of important historical personalities and the zodiacal signs of the nation or city in which they served (see his conclusions on pages 105–6).

He limits his exploration of history through the use of Hundred-Year-Charts to the period 1600 to the present day because the Gregorian calendar (with January 1 marking the beginning of the year) came into consistent use only in the 17th century. Using the first of January places extra significance on the Cardinal Cross—notably on Capricorn (and its ruler Saturn) due to the Sun's placement in this sign in every Hundred-Year-Chart. It also means that Libra is the sign on the Ascendant of every Hundred-Year-Chart, giving prominence to Uranus, the esoteric ruler of this sign. One could question whether this is a true reflection of karma and initiation in the history of humanity, or a technical consequence of the Hundred-Year-Chart method, though his interpretation of the charts convinced me of the validity of this method by sheer weight of example.

Stavnsbjerg also notes that progressions to the Hundred-Year-Charts follow a pattern: For instance in the 18th or 19th year of each century the Progressed Sun will enter Aquarius. During the last quarter of each century, the Progressed Sun enters Aries, the Progressed Midheaven enters Virgo and the Progressed Ascendant enters Sagittarius in the 3rd house. He gives some specific examples of events during these years across the different centuries (see page 112), and it is fascinating to consider these as indicative of the progressed cycles. He could be on to something.

As you may have gathered by now, Stavnsbjerg assumes that the reader is fit for a fast and furious ride through the annals of history with the tools of astrology well mastered and a method of chart calculation immediately to hand. While the Hundred-Year-Charts are provided, with very

few exceptions the charts of the countries and significant historical people he discusses are not given. (He does say that the charts of countries can be found in Nicholas Campion's *Book of World Horoscopes*; and he notes that the natal charts for the people he mentions can be referenced on www.astro.com. (pp. 7 & 19)) Perhaps I have an overly Virgoan focus on "proving the charts," but for me this is the magic of it—to directly see it in the astrology. Though I spent several happy afternoons calculating charts in Solar Fire, I found myself frequently wishing for a footnote or an appendix giving the basic chart information, especially for the nations discussed, for there are almost invariably several charts for any one nation—not least because of the political changes undergone. I could not always determine which chart Stavnsbjerg might have used. For example, in the chapter on the 20th century, he writes:

As opposed to other Western countries, Russia did not change to the Gregorian calendar until 1924; in the Hundred Years' chart of Russia, the Moon is conjunct Pluto and Neptune in Gemini in the 9th house, thus reflecting the extreme financial/political crises and hardships this nation has been exposed to during this century. (p.85)

So do we use a chart for Russia based upon the Gregorian calendar, and not the general Hundred-Year-Chart for January 1, 1900? However, my calculations of both the Gregorian and Julian charts for Russia in 1900 show Moon in Capricorn, not in Gemini. I conclude that I will need to purchase Nicholas Campion's book and find a chart for Russia to make sense of this paragraph.

At the beginning of the book Stavnsbjerg discusses the difference between the personality of a country and the soul of a nation: "It is important to differentiate between a country, a demarcated geographical area and a nation, the soul that inhabits the concerned territory." (p.5) He suggests that the sign Bailey has given for a capital city might correlate with the ray of that nation, since the capital city is a magnetic point around which the national deva coalesces. He uses Moscow as a particular example, mentioning the chart of April 4th, 1147 and outlining a method for casting a "soul horoscope" by using Aquarius (the sign given by Bailey for Moscow)

as the Ascendant, and rectifying the chart according to historical events:

If we, as an example, make the chart of Russia from the co-ordinates of Moscow with the Ascendant in Aquarius, the descendant will fall in Leo and the MC/IC axis in Sagittarius and Gemini. Through a rectification it is then possible to estimate that the Sun was 17 degrees Leo in the 7th house, the Ascendant 2 degrees Aquarius and MC 8 degrees into the sign of Sagittarius. (p.6)

However, it does not seem that Stavnsbjerg has used this kind of "soul horoscope" in his calculations for the charts of nations in this book. Perhaps this method is still too experimental. Sometimes also the instructions he provides for chart calculation require some figuring out. For instance, in the chapter on the 19th century he writes:

When Neptune was conjunct Pluto in the beginning of Pisces during the big revolutions in 1848-49, Karl Marx published his "Communist Manifesto," in which he urged the working classes of the whole world to unite in order to overthrow the state. (p.63)

If you calculate the chart for January 1, 1848, Neptune is at 28 degrees Aquarius (soon to enter Pisces), but Pluto is at 24 degrees Aries. So how can Pluto and Neptune be conjunct? The answer here is to begin with the Hundred-Year-Chart for January 1, 1800, which has Pluto at 1 degree Pisces, and then indeed it can be seen that over 1848 to 1849 Neptune will be transiting the same degrees in early Pisces as Pluto in the Hundred-Year-Chart for 1800.

Similarly, this instruction about the formation of the Theosophical Society took me a while to unravel:

The Theosophical Society was inaugurated in 1875 in New York, when progressed Sun was in opposition to Uranus and square Mercury. At the same time, Neptune was entering the 8th house conjunct North Node in Taurus, which is a sign that rules the New Group of World Servers... (p.65)

The chart for the Theosophical Society is provided. However, one must place this inaugural chart against the Hundred-Year-Chart for 1800

to see that Neptune (in 1875) is on the cusp of the 8th house conjunct the North Node in Taurus (in the chart for 1800). Then from the Hundred-year-Chart create a chart of the secondary progressions for 1875 to see that the SP Sun is in Pisces opposition Uranus in Virgo and squaring Mercury in Sagittarius in the Hundred-Year-Chart. Eventually, after some practice at interpreting the instructions you get the idea, though greater clarity here would be helpful to the reader.

Though it might seem uncharitable to complain about the details given that so much has been accomplished to essentialize such complex material, the book could do with the attentions of an editor to correct errors of spelling and

grammar. Perhaps this is partly due to translation from the Danish.

I found especially compelling the chapter on the 21st century, because throughout my reading of the book I was wondering if the ray and astrological cycles Stavnsbjerg has interpreted throughout history from the 17th century onward could be used as a predictive tool. And indeed, he does dare to make some predictions substantiated by the rich tapestry of interpretation he has laid down in the earlier chapters. So what are the predictions are for the remainder of the 21st century? Ah, you will have to read the book!

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One Great Year, by Tamara Veitch and Rene DeFazio. Greenleaf Book Group Press, Austin, TX, 2013. Edition reviewed was an advanced reader's e-book copy.

There are times when it is interesting and entertaining to absorb the teachings of the Ageless Wisdom through a work of fiction where the great forces at play are embodied in a kind of morality play based on the lives of struggling human beings. *One Great Year* is such a book.

Although this is not a work of fine literature and the characters seem a bit cartoonish at times, the story gradually gets us involved and interested in seeing how the forces of light and dark mold the lives and relationships of the characters.

The story begins on the eve of the fall of Atlantis, or Atitala as it is called here. We meet the three main characters whose lives are intertwined throughout the book: Theron, the daughter of one of the elders; Marcus, the man who loves her and is clearly her soul mate; and Helghul, the man who resents their relationship and tries to thwart it by any means possible.

Everyone in Atitala is warned by the wise elders that the Dark Ages are due to come again according to the grand cycle, or Great Year, of 26,000 years. Each one of them will be tested in order to decide who will survive the cataclysm and become the Emissaries who will carry the wisdom into the future. Those who pass the test will be allowed to board the boats that will sail to other continents.

Marcus, who feels he is just an ordinary fellow, is not sure that he has the level of attainment to be picked, but he desperately wants to be with Theron, who he is sure will pass the test. These tests come in the form of very vivid dreams that focus on his weak points. Although sorely tempted to give in to his baser desires, he manages to pass the test, as does Theron. Helghul, however, does not. Instead, he becomes involved with the Dark Forces and binds his soul to them during a depraved ceremony that Marcus manages to witness. At the end of this horrifying ceremony, Helghul is given a potion that will allow him to remember his entire trajectory of

reincarnation and thus continue his project for the Dark Forces with full clarity in each lifetime. After everyone has left the ceremony, Marcus comes out of his hiding place and also drinks the potion, a few drops of which had been left behind.

On the day of embarkation, Marcus gets separated from Theron and loses her for the rest of that lifetime. Helghul contrives to get on the boat with Theron, even though he wasn't chosen as an Emissary, and so ends that phase of the story.

Throughout the rest of the book, we witness the reincarnation of these three characters through time. Given their knowledge, they naturally have the power to influence lives on a large scale. Helghul continues his destructive path for dark power over people in lives such as Genghis Khan and Alexander the Great. Due to the memory potion, he always remembers his mission in each life. Marcus also remembers who he is. His lives are based on the teachings he received in Atitala, and he operates as a force for the good. He also remembers Theron and looks for her in each of his lives. Quite often their paths don't cross, but sometimes they do such as in Marcus' life as Aristotle, Theron reincarnates as Plato. She is always a force for the good as well, but has no memory of her true self, and although Marcus recognizes her each time, he knows that he cannot tell her. Helghul, of course, also appears in many of these lives together with them, and he and Marcus always recognize each other.

Interspersed between the past lives, we also see Marcus in his most-recent lifetime, which takes place in the present time, as a computer geek living on the West Coast of the United States. At this point, in the Great Year, the balance between the Forces of Light and Darkness is shifting. At the present time they have reached a tipping point. Helghul's duty is to make sure that they do not tip toward the Forces of Light.

In this present-day lifetime, Marcus maintains a blog called the Emissary, which he hopes will be a beacon to all Emissaries, but especially to Theron. She does indeed respond to his call, and they begin work together on a project involving

the Crystal (or Indigo) Children, many of whom are also Emissaries who are starting to remember their power as citizens of Atitala. However, this project also attracts the attention of Helghul and the evil elder who is his mentor. As they race to head off the amassing energies of the Emissaries, they set off the fiercest struggle yet between the Forces of Light and the Forces of Darkness.

In the postscript to this book, we read that it is part one of a three-part series yet to be published. The Canadian authors are life partners, and they have been traveling the world together documenting ancient secrets. They plan to use this information to continue the story in the following two books.

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