

## Festival of Easter

## Resurrection and the Dynamic of Harmlessness

Martin Vieweg

This year, as we gather subjectively to celebrate the Festival of Easter, the topic of our Subjective Group Conference is “Ashramic Work and Harmlessness.” Because it is Easter, a time of new birth and new life in nature, our deliberations will begin with the Spirit of Resurrection, that extra-planetary Being<sup>1</sup> Who “will engender anew the vitality needed to implement the trends of the New Age and Who will guide humanity out of the dark cave of death, isolation and selfishness into the light of the new day. It is this resurrection life that will be poured into humanity at Easter time ... if the men and women of goodwill will think clearly, speak forcefully, demand spiritually and implement the inner plans with intelligence.”<sup>2</sup>

Resurrection is the keynote of nature; death is not. Death is only the ante-chamber of resurrection. Resurrection is the clue to the world of meaning, and is the fundamental theme of all the world religions – past, present and the future. Resurrection of the spirit in humans, in all forms, in all kingdoms, is the objective of the entire evolutionary process and this involves liberation from materialism and selfishness. In that resurrection, evolution and death are only preparatory and familiar stages. The note and message sounded by the Christ when last on Earth was resurrection, but so morbid has been humanity and so enveloped in glamour and illusion, that His death has been permitted to sidestep understanding; consequently, for centuries, the emphasis has been laid upon death, and only on Easter Day or in the cemeteries is the resurrection acclaimed. This must change. It is not helpful to a progressive understanding of the eternal verities to have this condition perpetuated. The Hierarchy is today dedicated to bringing about this change and thus

altering the approach of humanity to the world of the unseen and to the spiritual realities.<sup>3</sup>

Because we are coming together at the time of the Full Moon in Aries, we need to consider the influence of this sign and the important role it plays in the “life process” that is resurrection. Resurrection is the objective of the great evolutionary process initiated in Aries, which initiates the cycle of manifestation.”<sup>4</sup> At this festival, we come together to work consciously with the energies of spiritual power and will pouring into the planet from extra-planetary sources—transmitted to Earth through the great sign of Aries.

Aries is a powerful agent of the First Ray of will or power. It plays an initiating role in the evolutionary process; it is “the ‘initiator of the process that leads to progress.’”<sup>5</sup> It is the initiator of impulses—both the impulse to incarnate and the impulse to return to the originating source.<sup>6</sup> Aries, the first sign of the zodiac, governs the turning of the wheel, symbolically, in two directions—clockwise and counterclockwise. Metaphorically, it turns the circle of the wheel of life clockwise from Aries to Taurus via Pisces into the world of form; then, with the reversal of its energies, it rotates the wheel counterclockwise, “returning to Spirit”—transforming the wheel of experience into the wheel of expression and discipleship.

The Tibetan describes the clockwise cycle of *ordinary experience* (which takes lifetimes to complete) as the period for building the instrument of expression for the Soul in the world (the threefold personality vehicle). It is a period of *form development* and incubation. This wheel of time, turning clockwise, is called *the ordinary, outgoing wheel of rebirth*. Eventually the incarnating entity begins to register the faint call of the inner life and decides that

the time is right to turn away from “ordinary living” to embrace the “extraordinary” forcing process that prepares the aspirant to become a disciple. It is Aries that “governs the Path of Discipleship ... the Will to return to the Source.”<sup>7</sup>

To be clear, life as an accepted disciple, facing the Angel of the Presence at the threshold to the inner worlds, may be lifetimes away for the one who stands at this *middle stage* of decision — reversing on the wheel. Yet once the decision has been made, the direction of one’s life shifts most definitely from the Outgoing to the Ingoing Path. Having reoriented on the Path and chosen *the esoteric way* back to the Source, ancient ways of living— habits lifetimes old—undergo dramatic change. The longstanding, entrenched pattern of *getting involved in matter* (identifying with form, pinned to the Mutable Cross of ordinary life) gradually gives way —via an interlude of readjustment—preparing the aspirant to mount the Fixed Cross of discipleship, of the Soul, and ultimately the Cardinal Cross of the Risen Christ, ruled in part by Aries.

According to the Tibetan, the fiery Will, which pours through Aries into our solar system (from a star in the Great Bear), is the “will-to-create *that which will express* the will-to-good.”<sup>8</sup> This will energy is transmitted to our planet via the First Ray planets, Vulcan and Pluto. Over 18 million years ago, its impact on Earth led to the founding of Shamballa, the center where the divine Will is known.

Envisioning this chain of Will energies pouring into the planet evokes an image of Conscious Lives receiving and transmitting the forces of Will and power, stepping down and distributing the creative forces behind evolution. It provides a useful lens or framework through which to view the creative process. It helps us to see each conscious life as an integral part of a living continuum. The great avatar, Christ—the resurrected, living Christ—is one such link in the order of creation. He is a “living link” in a Chain of Lives, an agent of forces greater than Himself. Specifically, He is an emissary of (among others) the Spirit of Peace. We are told that:

Standing as the focal point of the inner Triangle—of the Buddha, of the Spirit of Peace and of the Avatar of Synthesis—the consequent outpouring potency of the Christ will be so great that the distinction between love and hate, between aggression and freedom, and between greed and sharing will be made lucidly clear to the eyes and minds of all people and, therefore, the distinction between good and evil will be made equally clear. The invocative prayer, “From the point of love within the heart of God, let love stream forth into human hearts” will meet with fulfilment. Christ will let loose into the human world the potency and the distinctive energy of intuitive love. The results of the distribution of this energy of love will be twofold:

1. Countless men and women in every land will form themselves into groups for the promotion of goodwill and for the production of right human relations. So great will be their numbers that, from being a small and relatively unimportant minority, they will be the largest and the most influential force in the world. Through them, the New Group of World Servers will be able to work successfully.
2. This active energy of loving understanding will mobilize a tremendous reaction against the potency of hate. To hate, to be separate, and to be exclusive will come to be regarded as the only sin, for it will be recognized that all the sins—as listed and now regarded as wrong—only stem from hate or from its product, the anti-social consciousness....

The power of the hierarchical spiritual impact, focused through Christ and His working disciples, will be so great that the usefulness, the practicality and the naturalness of right human relations will become so evident that world affairs will rapidly be adjusted and the new era of goodwill and of peace on earth will be inaugurated.<sup>9</sup>

The Spirit of Peace is associated with the First Aspect, the energy of Will.<sup>10</sup> It is “an interplanetary Agent of great power Whose cooperation has been promised if all aspirants and disciples can cooperate to break through the shell of separation and hatred that holds our planet in thrall.”<sup>11</sup>

[The evocation of the Spirit of Peace] will bring to humanity that stimulation and active desire to participate in the expression of goodwill that will render world peace an effective outcome of wise action and the establishment of right human relations.<sup>12</sup>

The hate that is so dominant in the world today will—through the life of the Spirit of Peace, working through the Christ, the Embodiment of divine Loved—be balanced by an expressed goodwill.<sup>13</sup>

As we ponder on this combination of Will energy (the Spirit of Peace and the influence of Aries) and Love energy (the risen Christ), or atma plus buddhi, we experience the unique influence of the Festival of Easter. And this combination lays the groundwork for addressing our focus this year—harmlessness. “The most potent force in the world today is harmlessness. [It is] that positive attitude of mind that thinks no evil [and] harms naught.”<sup>14</sup> All men and women of goodwill, all aspirants and disciples within the New Group of World Servers—all who seek to cooperate with the Spirit of Resurrection—need to develop harmlessness. Harmlessness, based in goodwill, helps to make us truly effective servers in the world.

“Harmlessness ... is not negative, or sweet or kindly activity, as so many believe; it is a state of mind and one that in no way negates firm or even drastic action; it concerns motive and

involves *the determination that the motive behind all activity is goodwill.*”<sup>15</sup> Harmlessness is a positive state of mind, determining the motive of our actions. It is this positive motive force (along with right purpose) that determines the results of actions we (disciples on the Radiant Way of Resurrection) take in the world: “That motive might lead to positive and sometimes disagreeable action or speech, but as harmlessness and goodwill condition the mental approach, nothing can eventuate but good.”<sup>16</sup>

Both atma and buddhi, Will and Love, must come to rule in our lives. It is the fusion of these two energies, and their living embodiment in us and through us, that quickens the light within, opens inner sight, and

empowers our creative acts of service in the world. It is the balance of heart and mind that fosters true harmlessness and ultimately eliminates fear. We may (to use a familiar phrase) “rattle the cage” of others at times—upsetting those who are imprisoned by their own thoughts or fears—but, if our motive is truly harmless, only good will result. “A decision can be made ... (and the decision can be right) but the eventuating conditions may not be harmoniously adjusted unless there is a subjective freedom from fear, a heart full of love and that loving understanding that is the truest wisdom. The person who is fearless, wise and loving can do anything, and the effects will be harmless and good producing.”<sup>17</sup>

As disciples on the Path, when we express harmlessness, we are tapping into the energy of the Inner Ashram (on buddhic levels) with which we seek to cooperate. We are, by definition, taking a stand in spiritual being, offering ourselves as conduits of the universal energies of the True Self, expressing the Christ within. We might envision the Ingoing Path, which

**Envisioning this chain of Will energies pouring into the planet evokes an image of Conscious Lives receiving and transmitting the forces of Will and power, stepping down and distributing the creative forces behind evolution. It provides a useful lens or framework through which to view the creative process. It helps us to see each conscious life as an integral part of a living continuum.**

follows the Aries reversal on the wheel, as that section of the Return Path wherein this positive inner motivation is fostered and developed, along with the other qualities of the Soul. It is a time of trial and testing, intended to prepare the pilgrim on the Way for initiation and eventual entry into the Inner Ashram.

As we align with the Christ Self, we are attuning to the One Who “stands upon the mountain top, breathing out love eternal, light supernal and peaceful, silent Will.”<sup>18</sup> At the same time, in the strength of His Presence, we are invoking the Spirit of Resurrection—“the Sun of Righteousness”—present to all who come together in service at this Festival of Easter. It is through the unfoldment of Soul attributes such as harmlessness (woven into the fabric of our being on the battlefield of life over time) that we heighten our capacity to tread the Way of Return. And it is through our meditations and ruminations on these themes at conferences, such as this one, that we can mobilize the collective power of thought to energize and give life to these inner faculties. We join together—*thinking in the heart*—as souls, pooling our energies to “create in the world of thought those living forms that bring light and help and truth to others.”<sup>19</sup> With a single point of focus we thus sound together in silence the affirmation:

May the Power of the one Life pour  
through the group of all true servers.  
May the Love of the One Soul characterize  
the lives of all who seek to aid the Great  
Ones.  
May we fulfil our part in the One work  
through self-forgetfulness, harmlessness  
and right speech.

As we join together in heart and mind to take our place in the Chain of Hierarchy, let us remember that we work not alone, and let us affirm together the immense power of group meditation and unified thought. We are part of a great Chain of Being, and we are sounding a unified note. We are working in cooperation with multitudes of coworkers across the globe, gathered together at this high point in the spiritual year. In the presence of the Christ and the Great Ones, at this full moon of Aries— rising

in consciousness like “the sun of righteousness”—we come forth from the plane of mind, open our hearts, and rule in love.

Never before have there been so many [disciples] endeavoring to fit themselves for this function of being “Transmitters of the Purpose...” Never before has there existed such a strong inner integrity and subjective relation between workers in all fields in all parts of the world. For the first time in history [we are part of] a coherent group for the Masters to use.<sup>20</sup>

Let the Forces of Light bring illumination  
to humankind.

Let the Spirit of Peace be spread abroad.  
May people of goodwill everywhere meet  
in a spirit of cooperation.

May forgiveness on the part of all be the  
keynote at this time.

Let power attend the efforts of the Great  
Ones.

So let it be and help us to do our part.<sup>21</sup>

**Notice:** This paper has been reprinted with permission from *The School for Esoteric Studies*, which holds the copyright.  
[www.esotericstudies.net/festival-talks.html](http://www.esotericstudies.net/festival-talks.html).

- 
- <sup>1</sup> Alice A. Bailey, *The Externalisation of the Hierarchy* (New York, Lucis Publishing, 1957), 485.
  - <sup>2</sup> *Ibid.*, 457-458.
  - <sup>3</sup> *Ibid.*, 469-470.
  - <sup>4</sup> Alice A. Bailey, *Esoteric Astrology* (New York, Lucis Publishing, 1951), 92.
  - <sup>5</sup> *Ibid.*, 304.
  - <sup>6</sup> *Ibid.*, 482.
  - <sup>7</sup> *Ibid.*, 152.
  - <sup>8</sup> *Ibid.*, 619.
  - <sup>9</sup> Alice A. Bailey, *The Reappearance of the Christ* (New York, Lucis Publishing, 1948), 111-112.
  - <sup>10</sup> Alice A. Bailey, *The Externalisation of the Hierarchy*, 164.
  - <sup>11</sup> *Ibid.*, 26.
  - <sup>12</sup> *Ibid.*, 397.
  - <sup>13</sup> Alice A. Bailey, *The Reappearance of the Christ*, 74-75.
  - <sup>14</sup> Alice A. Bailey, *Esoteric Psychology, Vol. 1* (New York, Lucis Publishing, 1936), 159.
  - <sup>15</sup> Alice A. Bailey, *Esoteric Healing* (New York, Lucis Publishing, 1953), 670. *Italics added.*

---

<sup>16</sup> Ibid., *italics added*.

<sup>17</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York, Lucis Publishing, 1955), 143-144.

<sup>18</sup> Alice A. Bailey, *The Reappearance of the Christ*, 13.

---

<sup>19</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. 2*, 313.

<sup>20</sup> Alice A. Bailey, *A Treatise on White Magic* (New York, Lucis Publishing, 1934), 260.

<sup>21</sup> Alice A. Bailey, *The Externalisation of the Hierarchy*, 26.

## Distributing Wesak Energies Harmlessly

Dorothy I. Riddle

---

During the period of the Wesak Festival, the two great Avatars—the Buddha and the Christ—help channel the intense divine Will energy that becomes available for our use to us through Shamballa. We spoke last year about the creation of a chalice to hold that Will energy during the “day of safeguarding”: “As channels, we must be prepared to forget ourselves in the service of touching, containing and holding force for the rest of humanity.”<sup>1</sup> This year we will focus on the two “days of distribution” following the Taurus full moon when “the focus of our attention will be steadily turned away from ourselves but also from the inner subjective planes to the outer world, and our efforts will be to pass on, or to pass through, that measure of spiritual energy that may have been contacted.”<sup>2</sup>

The process of distribution is not simply one of allowing the Will energy to flow through us thoughtlessly and unimpeded. We know that the Shamballa energy can have negative consequences if not stepped down: “The Shamballa force ... is an aspect of the will and intention of the Planetary Logos but its first and primary effect has been to stimulate the will-to-power and the will-to-have of certain great and unspiritual groups.”<sup>3</sup> “You can easily appreciate the fact that the evocation of the energy of the Will and its effect upon the unprepared, materialistically minded person might and would prove a disaster. It would simply serve to focus and strengthen the lower self-will, which is the name we give to realized and determined desire. It could then create such a driving force, directed to selfish ends, that the person might become a monster of wickedness.”<sup>4</sup>

We have also been warned that “individuals must be protected by the group from the terrific potencies that emanate from Shamballa. These must be stepped down for them by the

process of distribution so that the impact is not focused in any one or all of their centers but is shared by all the group members. Here is the clue to the significance of group work. One of its major functions, esoterically speaking, is to absorb, share, circulate, and then distribute energy.”<sup>5</sup> Indeed, we know that overstimulation can result in physical disease<sup>6</sup> so we need to actively moderate the flow of this potent Will energy.

How then are we to proceed together in the distribution process? What can we do to ensure that this intense spiritual energy has maximum positive results? How can we bring about the harmlessness that “is a *state of mind* and one that in no way negates firm or even drastic action; [to ensure that] it concerns motive and involves the determination that the motive behind all activity is goodwill”<sup>7</sup>?

### *Stepping Down Will Energy*

It is up to us as aspirants and disciples who stand willing to receive and transmit the Shamballa Will energy to ensure the positive results of Wesak for the human family. In working as a group to step down the Will energy abundantly available during the Festival of Wesak, we have a unique opportunity to consciously mirror the four-stage process through which the Will energy of the One Life manifests. That process is described to us as:

1. It knows Itself as *the transcending Will*, the Will that sees the entire process from the point of initiation, but that limits Itself to the gradual expression of that Will on account of the limitations of those aspects of Itself whose consciousness is not that of the Whole....
2. It knows Itself as *the transmitting Will*, working from the point of synthesis,

stepping down the energies distributed, in line with the creative, evolutionary Plan....

3. It knows Itself as *the transforming Will* or that sustained, applied process that brings about the needed mutations and changes through the action of the constant incentive of the Will-to-Good. Yet at the same time It is not identified in any way with the process....
4. It knows Itself as *the transfiguring Will*. This transfiguration is the fulfilment of purpose and the final expression of synthesis brought about by the sustaining Will-to-Good of the transcending, transmitting, transforming Will.<sup>8</sup>

The Tibetan has admonished us:

Students would do well to shift their eyes off the goal of transfiguration (achieved at the third initiation and increasingly present at each previous initiation) and pay more attention to the recognition of that in them which “having pervaded their little universe with a fragment of Itself *remains*.” They will then have anchored their consciousness in the center of transcending power and guaranteed the flow of the will-to-achieve. From that high point in consciousness (imaginatively reached at first and practically achieved later) they would find it useful to work at the process of transmission, knowing themselves to be agents for the transmission of the Will-to-Good of the Transcendent One. They should next pass on to the stage of transformation wherein they would visualize and expect to see developed the needed transformation carried forward in their lives; then—equally expectant—they should believe in the transfiguration of those lives in line with the Will of the Transcendent One, the success of the Transmitting One, and the activity of the Transforming One—all of Whom are but the One, the Monad, the Self. All this is done by the use of the will, conditioning, fulfilling and overcoming.<sup>9</sup>

What can we learn by reflecting on this four-step process? First, we can exercise restraint, knowing that spiritual development occurs

gradually. The transcending Will operates under the Principle of Limitation, or a willingness to restrict Its expression to what we are able to understand. It is a willingness to slow down the energy flow, so to speak, so that its influence matches what we can absorb. We are most effective if we respect where others are in their process. One of the characteristics of the true server is “*a willingness to let others serve as seems best to them*, knowing that the life flowing through the individual server must find its own channels and outlets, and that direction of these currents can be dangerous and prevent the rendering of the intended service [and so we help] others to ‘stand in spiritual being,’ as we ourselves are learning to stand.... This centers around the capacity to stand, not only in spiritual being, but *together with others*, working with them subjectively, telepathically, and synthetically.”<sup>10</sup>

Second, we can recognize our particular role in relation to the Plan as “the intelligent, loving intermediary between the higher states of planetary consciousness, the superhuman states and the subhuman kingdoms. Thus [we] will become eventually the planetary savior.”<sup>11</sup> A key word here is “loving” in the sense of being compassionate, executing our role as intermediary with humility rather than an exalted sense of importance.

Third, we can focus on our unique role in the unfolding of the Plan – that of modeling and evoking goodwill within the human family so that the Will-to-Good is in turn evoked.

The Shamballa energy is ... related to the livingness (through consciousness and form) of humanity; ... it concerns the establishing of right human relations... It is therefore incentive and not impulse; it is realized purpose and not the expression of desire. Desire works from and through the material form *upward*; Will works downward into form, bending form consciously to divine Purpose. The one is invocative and the other is evocative. Desire, when massed and focused, can invoke Will; Will, when evoked, ends desire and becomes an immanent, propulsive, driving force, stabilizing, clarifying, and finally destroying. It is much more than this, but this is all that

we can grasp at this time and all for which we have, as yet, the mechanism of comprehension. It is this Will—aroused by invocation—that must be focused in the light of the Soul and dedicated to the purposes of light, and for the purpose of establishing right human relations.<sup>12</sup>

Our role, then, is to function as a calibrated, continuous source of spiritual energy, much the way a water tap modulates the flow of available water. “The Will is not, as so many believe, a forceful expression of intention; It is not a fixed determination to do thus and so or to make certain things to be. It is fundamentally an expression of the Law of Sacrifice.”<sup>13</sup>

### ***Ensuring an Undistorted Flow of Will Energy***

As channels for Will energy, it is particularly important that we operate from a position of goodwill and ensure that our motives are pure and that our own desires or feelings do not influence the stream of energy available to us. One critical quality to continually strengthen is that of detachment. “This is not the detachment of self-protection or of self-immunization or of aloofness, but that Soul detachment that works from Soul levels and—seeing all life in the light that streams from the Soul—regards everything from the standpoint of eternity.”<sup>14</sup>

Closely related to the quality of detachment is that of divine indifference. “We need to arrive at a point in group experience wherein we are not so intensely preoccupied with our own development, status and service; we all need to learn to decentralize ourselves so that the work to be done becomes the factor of main importance. When this is the case, then the intense self-interest with some aspect of the personality expression, some weakness of character, some dear objective, or some physical

condition will cease. We will find the cultivation of a ‘divine indifference’... of great assistance in forgetting the little self; this frequently looms so large (from habit) that it shuts out the higher Self; it comes between the disciple and

**How we embrace our task of distribution during the Festival of Wesak will set the stage for what can be accomplished during the spiritual year. If we position ourselves within our group to step down and distribute Will energy compassionately and harmlessly, we will find that the consequence is joy, “the silence that sounds.”**

the Master and prevents contact with co-disciples, thus negating effective service.”<sup>15</sup>

Because we work in group formation during the festival period, we need to always keep in mind how powerful united group work can be and exercise particular caution in how we direct the flow of energy.

Any group effort that seeks to impress the mind of any subject (whether an

individual or a group) must be strenuously guarded as to motive and method; any group endeavor that involves a united applied effort to effect changes in the point of view, an outlook on life, or a technique of living must be *utterly selfless*, most wisely and cautiously undertaken, and must be kept free from any personality emphasis, any personality pressure and any mental pressure that is formulated in terms of individual belief, prejudice, dogmatism or ideas....

The moment that there is the least tendency on the part of a group, or of an individual in a group, to force an issue, to bring so much mental pressure to bear that an individual or group is helpless under the impact of other minds, you have what is called “black magic.” Right motive may protect the group from any serious results to themselves, but the effect upon their victims will be definitely serious, rendering them negative and with a weakened will.

The result of all *true* telepathic work and rightly directed effort to “impress” subjects will be to leave them with a strengthened will to right action, an intensified interior

light, an astral body freer from glamour, and a physical body more vital and purer.<sup>16</sup>

### ***Channeling Energy Harmlessly***

Finally we have the issue of intention. It is critical that we release all sense that we know best and focus instead on invoking what is best under the Plan. The Tibetan has advised us as follows: “How can this collective impressing go on and yet leave a person free? Because it will be kept clear of all directed will force; all that workers and disciples in my groups will seek to do is to impress certain minds with the outlines or suggestions as to the Plan; these ideas will deal particularly with the concept that separation is a thing of the past and that unity is the goal of the immediate future; that hatred is retroactive and undesirable and that goodwill is the touchstone that will transform the world.”<sup>17</sup>

The dynamic that controls right intention is *harmlessness* “in speech and also in thought and consequently in action. It is a positive harmlessness, involving constant activity and watchfulness; it is not a negative and fluidic tolerance.”<sup>18</sup> The most common manner in which most of us harm others is through criticism, explicit or implicit—that “‘sitting in judgment’—and ... idle critical gossip that seems necessary to the average group member [that can] kill the group life and render abortive the efforts that could, if given cooperation and time to develop, prove constructive agencies through which the Hierarchy might work.”<sup>19</sup>

Being able to function together is critical because we are told: “The Spiritual Hierarchy cannot work through people whose tongues are critical, whose ideas and attitudes are separative and who are violently partisan in their beliefs and comments. This is a statement of fact. I seek to have you train yourselves in such right activity, beginning with your own lives and your personal expression in the world.”<sup>20</sup>

Why is [non-criticism] regarded as so essential a requirement? Because criticism (analysis and, consequently, separativeness) is the outstanding characteristic of mental types and also of all coordinated personalities. Because criticism is a potent factor in

swinging mental and emotional substance into activity and so making strong impress upon the brain cells and working out into words. Because in a sudden burst of critical thought, the entire personality can be galvanized into a potent coordination, but of a wrong kind and with disastrous results. Because criticism being a faculty of the lower mind can hurt and wound and no one can proceed upon the Way as long as wounds are made and pain is knowingly given. Because the work of white magic and the carrying out of hierarchical purpose meets with basic hindrances in the relations existing between its workers and disciples. In the pressure of the present opportunity there is no time for criticism to exist between workers.<sup>21</sup>

While we may find it relatively easy to suppress verbal criticism, the more challenging task is to purge our minds of all criticism and unkind thoughts—to maintain a mental posture of goodwill that will not allow for criticism, especially when those around us are being critical. This mental discipline is key to all spiritual work, but is especially important during the Festival of Wesak.

### **Conclusion**

How we embrace our task of distribution during the Festival of Wesak will set the stage for what can be accomplished during the spiritual year. If we position ourselves within our group to step down and distribute Will energy compassionately and harmlessly, we will find that the consequence is joy, “the silence that sounds.”<sup>22</sup> “This bringing of joy to others in order to produce conditions in which they may better express themselves may have a physical effect as we seek to better their material conditions, or an emotional effect as our presence brings to them peace and uplift, or an intellectual result as we stimulate them to clarity of thought and understanding. But the effect upon ourselves is joy, for our action has been selfless and non-acquisitive, and not dependent upon the aspirant’s circumstance or worldly state.”<sup>23</sup>

In conclusion, let us join together in this great task of distributing the Will energy that be-

comes available to us at Wesak, remembering that “no matter who we are or where we may be placed or what is the nature of our environment, no matter how isolated we may feel or apart from those who may share our spiritual vision, each of us can, on that day and for the period immediately following and preceding it, work and think and act in group formation, and function as a silent distributor of force.”<sup>24</sup>

**Notice:** This paper has been reprinted with permission from *The School for Esoteric Studies*, which holds the copyright.

[www.esotericstudies.net/festival-talks.html](http://www.esotericstudies.net/festival-talks.html).

- 
- 1 Alice A. Bailey, *Esoteric Psychology, Vol. 2* (New York: Lucis Publishing, 1942), 687.
  - 2 Ibid., 688.
  - 3 Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 520.
  - 4 Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 346.
  - 5 Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 68.
  - 6 Alice A. Bailey, *Esoteric Healing* (New York: Lucis Publishing, 1953), 57.

- 
- 7 Ibid., 670.
  - 8 Bailey, *Esoteric Astrology*, 616-618.
  - 9 Ibid., 618-619.
  - 10 Bailey, *Esoteric Psychology, Vol. 2*, 131-132.
  - 11 Bailey, *The Externalisation of the Hierarchy*, 163.
  - 12 Ibid., 344-345.
  - 13 Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York: Lucis Publishing, 1955), 269.
  - 14 Alice A. Bailey, *Discipleship in the New Age, Vol. 1* (New York: Lucis Publishing, 1944), 130.
  - 15 Ibid., 97.
  - 16 Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Publishing, 1950), 39.
  - 17 Bailey, *Discipleship in the New Age, Vol.1*, 65.
  - 18 Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 490.
  - 19 Bailey, *Esoteric Psychology, Vol. 2*, 618.
  - 20 Ibid., 748.
  - 21 Bailey, *A Treatise on White Magic*, 560.
  - 22 Bailey, *Esoteric Psychology, Vol. 2*, 133.
  - 23 Bailey, *A Treatise on White Magic*, 370.
  - 24 Bailey, *Esoteric Psychology, Vol. 2*, 687.

## Festival of Goodwill

## Goodwill and Group Harmlessness

Miguel Malagrec

The Festival of Goodwill that takes place every year during the full moon of Gemini represents a time of intense spiritual work. Gemini, the celestial twins, is a dual sign, and this duality is clearly expressed in the keynotes of this festival. On the one hand, this is the *Festival of Humanity*, a time when we recognize and celebrate the beauty, the good and the truth in human nature. We affirm our intention to foster right human relations and to evoke goodwill from those around us. On the other hand, this is the *Festival of the Christ*, the archetype of the divine in us, the Cosmic Seed that is rooted in our heart, impelling us to move ever forward on the Path. Thus we also celebrate humanity's impetus toward the full expression of our divine nature, aspiring to approach the divine, "seeking conformity to the divine will,"<sup>1</sup> and dedicating ourselves to the expression of goodwill in action.

This is, therefore, "a festival of deep invocation and appeal"; it expresses "a basic aspiration toward fellowship and for human and spiritual unity."<sup>2</sup> In addition, this is a festival of group service. There is a strong link between this festival and the work carried out by the New Group of World Servers as an intermediary between Humanity and the Hierarchy. The New Group of World Servers is responsible for presenting humanity's appeal to the Hierarchy, receiving the spiritual energies evoked as a result of such an appeal, harnessing them, and finally stepping them down in distribution to the human family and the other kingdoms of nature. As this year's Wesak Festival talk pointed out, learning to step down the impact of the Will energy on Earth is clearly a challenge and an ongoing task for us. It is also an essential effort worth carrying forward through the synthetic activity of all spiritual groups serving worldwide, which could have important consequences for the future of our

planet as some of the recent happenings in the world seem to be indicating.

As time progresses, the impact of the Shamballa force will be more frequent because human beings will develop the power to stand and withstand it. Hitherto it has been too dangerous an energy to apply to humanity, for the results have worked out destructively.... Its work has, therefore, been confined almost entirely to the Spiritual Hierarchy Whose Members are equipped to handle it and to assimilate it correctly and also to use it for the benefit of humanity. Now the experiment is being attempted of permitting humanity to receive it and its impact, free from the mediation of the Spiritual Hierarchy.... Humanity is responding unexpectedly well. There has been much success along this line but the results do not appear with clarity to intelligent human beings because they refuse to see anything except the destructive aspect and the disappearance of the forms to which they have hitherto anchored their emotions, their desire, and their mental perceptions. They fail, as yet, to see the irrefutable evidence of constructive activity and of true creative work. The temple of humanity in the New Age is rising rapidly but its outlines cannot be seen because people are occupied entirely with their individual or national selfish point of view and with their personal or national instincts and impulses.<sup>3</sup>

The link between this Goodwill Festival and taking responsibility for world service is thus evident, particularly when we consider that the great Avatar known as the Christ is both the Leader of the New Group of World Servers<sup>4</sup> and the Head of the Spiritual Hierarchy.

We also celebrate the full moon in Gemini as World Invocation Day, a name that signals the

climax of the whole invocation-evocation process carried forward throughout the three Linked Festivals:

Three times a year—at the April, May and June Festivals—there is a united hierarchical meditation led by the Christ; these Festivals are invocative of Shamballa or of that which lies beyond the Nirmanakayas and can only be safely carried forward in united meditation, under directed guidance and the highest possible inspiration. Each Ashram can approach the Nirmanakayas as a group at stated periods for which due preparation is made; only the entire group of Ashrams, the Hierarchy as a whole, can approach Shamballa. The New Group [of World Servers] is invocative to the Hierarchy for purposes of impression and can be impressed by any Ashram through its disciples in that group; thus the great chain of contact and the great channel for the inflow of spiritual energy reaches from Shamballa to humanity.... All this is accomplished through meditation, through invocation and evocation, carried forward in the spirit of worship, which is the fundamental method of spiritual recognition. Thus, creatively, the glory that is hidden in every form is evoked and slowly brought to exoteric manifestation<sup>5</sup>.

Seen in this context, the Aries, Taurus and Gemini full moons are woven into a continuum of great spiritual significance. Rather than being separate festivals, they are three main points of tension within an invocative and evocative planetary endeavor in which the whole spiritual community can engage. Through this arc of spiritual activity, Shamballa energy is contacted, stepped down, qualified, and applied in group service for the greater good. Our individual participation is part of the group approach, and our group work finds its place within the united effort of the One Group, the group of world servers that are learning how to constructively direct spiritual energy toward initiatives that expand and root the spirit of goodwill everywhere on Earth.

As part of the hierarchical network, spiritual groups that are made up of “disciples and initi-

ates at all points of evolutionary development and of all grades and degrees”<sup>6</sup> can utilize the Festival of Goodwill as an opportunity to work together toward the harmlessness that will bring about evolutionary planetary changes. Harmlessness is the foundation of goodwill, and “the practice of harmlessness can evoke goodwill from others.”<sup>7</sup> The constant practice of harmlessness “involves harmlessness in speech and also in thought and consequently in action”; it is a positive harmlessness, “involving constant activity and watchfulness,”<sup>8</sup> not a negative or indiscriminate tolerance.

### ***Harmlessness, Goodwill and Group Service***

Learning to work with spiritual energy harmlessly is an essential component of esoteric service. Harmlessness, the Ageless Wisdom teaches, is a state of mind that in no way negates dynamic action and is concerned with the energies animating our resolutions. As we tread the Path, we learn to recognize the qualities and effects of different energies, some of which are of immense power. The most powerful of these energies is Will energy, abundantly available during the Three Linked Festivals. Regarding the three main expressions of the Will, the *Will-to-Be*, the *Will-to-Good* and the *Will-to-Know*,<sup>9</sup> it is the *Will-to-Good* that we are learning to work with predominantly during this time.

*The Will-to-Good is the basic quality of divine purpose, involving planned activity and a definite goal to be achieved. It necessitates the ability to think in terms of the whole, an appreciation of the next step that humanity must take in the imminent Great Approach (for this must be a reciprocal Approach), an understanding of the lessons of the past, and a vision based not on love or on Soul-sight but on a conviction as to the immediate purpose of Sanat Kumara, as It works it out through the Christ and the planetary Hierarchy. This conviction is based, as far as the Hierarchy is concerned, on pure reason; it is based, as far as humanity is concerned, through its disciples, on intuitive perception, implemented by love and expressed intelligently. Upon this I*

would ask you to ponder, and as you ponder, make the needed changes in your personal approach to the problem.<sup>10</sup>

This aspect of the Will expresses at the human level as goodwill, which flowers as loving understanding on Earth. “Esoterically speaking, the work of the Hierarchy is to focus the divine Will-to-Good as it affects humanity. The work of spiritually minded individuals is to evoke that Will-to-Good on Earth through as full an expression as possible of goodwill.”<sup>11</sup>

We can learn to operate as a channel for the Will-to-Good which, stepped down to the world as goodwill, leads to right human relations. “It is absolutely essential that the Will-to-Good be unfolded by the disciples of the world,”<sup>12</sup> so that goodwill can be generated by humanity. “As the purpose of the divine Will (known and understood in the Council Chamber of Shamballa) seeks to influence human will, it is [expressed] in hierarchical terms as the Will-to-Good and in human terms as *goodwill*, as *loving determination* or as a *fixed intention to bring about right human relations*.”<sup>13</sup> There are three ways that we can begin to unfold the Will-to-Good, and ultimately right human relations, in our esoteric group service:

First, we can develop our ability to identify with the Observer or the One Self by monitoring the motives behind our thoughts, words and deeds. The ability to identify with the higher point of consciousness, the Self or Observer or Soul, is of paramount importance to avoid harm. Clearly, identification with the Higher Self or Soul is something to pursue both as individuals and as groups— i.e., identification with the Group Soul, Its purpose and

service. The final injunction in the Mantra of the New Group of World Servers provides a clear indication of this: “May I fulfill my part in the One Work through self-forgetfulness, harmlessness, and right speech.” Our part is rightly fulfilled when the underlying motive of

**[T]he Aries, Taurus and Gemini full moons are woven into a continuum of great spiritual significance. Rather than being separate festivals, they are three main points of tension within an invocative and evocative planetary endeavor in which the whole spiritual community can engage. Through this arc of spiritual activity, Shamballa energy is contacted, stepped down, qualified, and applied in group service for the greater good.**

our inner and outer actions is that of loving understanding, not that of imposing our personal agenda. Taking into consideration that goodwill is the lowest aspect of the divine love<sup>14</sup>, no action that is based on goodwill, or love esoterically understood, can be harmful; however, any action founded on the desire for personal power or ambition ends up being separative and harmful, not only for our group but for the whole human family. Since esoteric work renders the human mind particular-

ly sensitive to all three aspects of Will energy, we need to exercise extreme caution and impersonality, focusing our mind on the development and expression of goodwill. The practice of harmlessness is inseparable from the mastery of the lower self; it implies a positive attitude, a high point of integration, and the application of the loving will:

The practice of [harmlessness] must be inspired by the motive of intelligent love, which also means dedication to the acquisition and demonstration of truth. To express spiritual harmlessness in the most adverse circumstances requires the Soul strength and the absolute fearlessness that come only with great love and the spirit of wise self-sacrifice.... Unlike hatred, which attacks, destroys, and seeks death, love protects, creates, and seeks life. The [harmless] person carries out the deep-rooted *will* in everyone to live, to extend relationships;

and expresses the love force by which this may be accomplished.<sup>15</sup>

Second, we can focus on understanding others. “What we do not understand we naturally depreciate and condemn, and from this critical and negative attitude prejudice, antagonism and even hate easily arise. This occurs among individuals, among nations, among races and even among those who, professing to be religious and spiritual ... should more than others exemplify love and brotherhood.”<sup>16</sup> By contrast, harmlessness leads to the spiritual expression of the Soul in everyday life; it “springs from true understanding.... It emanates from a capacity to enter into the consciousness and to penetrate into the realization of [a person], and when this has been accomplished all is forgiven and all is lost sight of in the desire to aid and to help.”<sup>17</sup> In group and inter-group work, this understanding implies the absence of criticism and the cultivation of serenity. Many times we make the mistake of forcing issues without due attention to the time needed for inner processes to unfold, or we come to incorrect conclusions based on the glamour of unfounded criticism. A healthy remedy is to observe with detachment and cultivate the art of silence that trusts and grants psychic space to others and to the happenings of the time, leaving our group companions free to serve as they feel is appropriate.

This last consideration invites us to ponder on a third and last characteristic that can help unfold harmless group dynamics: We can acknowledge that groups work under specific mandates and that this uniqueness is a strength, not a weakness, of the whole network of group servers. Sociological research has established that many times we apply a double standard regarding love or goodwill. We may feel intensely loving in regard to the *in-group* (those we identify with), while feeling little love or even hatred toward anyone outside our own little universe. Clearly, the application of love, in these cases, is very limited.<sup>18</sup> A harmless approach to group love or goodwill implies a universalistic mind that is open to the other, respecting and appreciating the contribution each group and member can make to the One Work. Openness is an important characteristic

if we are interested in fostering inter-group engagement and right human relations. While inter-group dialogue and broaching sensitive matters might be perceived as a risk to the group project, there is enough empirical evidence to suggest that dialogue leads to harmony, deepens our sense of identity and purpose, and builds long-term alliances.<sup>19</sup>

### ***The Results of Learning to Unfold the Will-to-Good***

So far we have examined some dynamics characteristic of the process of invocation and group work that are preparatory to the right application of the Will-to-Good to evoke goodwill. Once the Three Linked Festivals have ended, our task is to maintain our focus on group world service so that the energy contacted during the Festivals is dispensed during the remainder of the spiritual year. As the last stanza of the Great Invocation suggests, once light and love (i.e., goodwill) have opened the Way, it is now *the center that we call the human race* that has the opportunity to facilitate the working out of the Plan of Love and Light. Our aim becomes that of directing this energy toward ends and initiatives that will evoke goodwill and the ongoing development of right relations among human beings and between humanity and the other kingdoms on Earth.

In pondering the derivative effects of the Will-to-Good, we need to keep in mind the importance of nurturing effective group collaborations among all the groups of world servers acting in the world, for the enterprise before us requires the synthesis of the strength, qualities and dedication of us all. It is this united, co-creative, collaborative inter-group endeavor that can contain and direct the energy that the Spiritual Hierarchy is ready to release. Such endeavor originates at Soul level—the Soul being Group Conscious—and it will spontaneously manifest outwardly as the inner union is cultivated, thanks to harmlessness.

At the time of the June Full Moon, the Spiritual Hierarchy, under the guidance of the Christ, will let loose this Will-to-Good upon humanity, producing seven great results...:

1. Power will be given to the disciples of the world and the initiates ... so that they can direct efficiently and wisely the coming process of rebuilding.
2. The will-to-love will stimulate the people of goodwill everywhere so that hatred will gradually be overcome and people will seek to live together cooperatively.
3. The will-to-action will lead intelligent people throughout the world to inaugurate those activities that will lay the foundation for a new, better and happier world.
4. The will-to-cooperate will steadily increase also. Humanity will desire and demand right human relations....
5. The will-to-know and to think correctly and creatively will become an outstanding characteristic of the masses. Knowledge is the first step toward wisdom.
6. The will-to-persist ... will become a human characteristic—a sublimation of the basic instinct of self-preservation. This will lead to a persistent belief in the ideals presented by the Hierarchy, and the demonstration of immortality.
7. The will-to-organize will further a building process that will be carried forward under the direct inspiration of the Spiritual Hierarchy. The medium will be the potency of the Will-to-Good of the New Group of World Servers and the responsive goodwill of humankind.<sup>20</sup>

Let us develop the ability to harness the spiritual energies and direct them purposefully and constructively toward a dedicated goal in a spirit of group love and comprehension.

*So let it be and help us do our part.*

**Notice:** This paper has been reprinted with permission from *The School for Esoteric Studies*, which holds the copyright.  
[www.esotericstudies.net/festival-talks.html](http://www.esotericstudies.net/festival-talks.html).

- 
- 1 Alice A. Bailey, *Problems of Humanity* (New York, Lucis Publishing, 1946), 164.
  - 2 Ibid.
  - 3 Alice A. Bailey, *The Destiny of the Nations* (New York, Lucis Publishing, 1949), 18-19.
  - 4 Alice A. Bailey, *The Reappearance of the Christ* (New York, Lucis Publishing, 1948), 46.
  - 5 Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York, Lucis Publishing, 1955), 217-218.
  - 6 Alice A. Bailey, *The Rays and the Initiations* (New York, Lucis Publishing, 1960), 346.
  - 7 Assagioli, R. et al. *The Principle of Goodwill*. In Meditation Group for the New Age, Second Year, Set II (Ojai, CA, Meditation Mount), 14.
  - 8 Alice A. Bailey, *A Treatise on White Magic* (New York, Lucis Publishing, 1934), 490.
  - 9 Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Publishing, 1950), 182.
  - 10 Bailey, *Discipleship in the New Age, Vol. 2*, 47.
  - 11 Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 396.
  - 12 Bailey, *The Rays and the Initiations*, 110.
  - 13 Bailey, *Discipleship in the New Age, Vol. 2*, 172-173.
  - 14 Bailey, *Problems of Humanity*, 164.
  - 15 Simon Roof, *Journeys on the Razor-Edged Path* (Whitefish, MT: Kessinger Publishing, 2007), 123-125.
  - 16 Roberto Assagioli, *Loving Understanding*. In *Il Loto*, VI, No. 1, 11-160 (Rome: Theosophical Publishing, July 1934).
  - 17 Bailey, *A Treatise on White Magic*, 318.
  - 18 Pitirim Sorokin, *The Ways and Power of Love* (West Conshohocken, PA: Templeton Foundation, 2002)
  - 19 Biren (Ratnesh) A. Nagda, *Breaking Barriers, Crossing Borders, Building Bridges: Communication Processes in Intergroup Dialogues*. In *Journal of Social Issues*, 2006, 62 (3):553-576.
  - 20 Bailey, *The Externalisation of the Hierarchy*, 440-441.

## Book Review

---

*The Inner Dimensions of Life: Vol. 1-Esoteric Philosophy*, by Niels Brønsted. Denmark: Soul Publishing, 2014. Paperback, 824 pages. List price \$US120.00. Also available at: [www.amazon.com](http://www.amazon.com).

Niels Brønsted, a lifelong teacher, translator and student of the Ageless Wisdom has earned a respected place in the esoteric community. Brønsted was the founder of *The Theosophical Union in Denmark* in 1979, but is perhaps best known for the creation of *The Esoteric School* in Denmark in 2001, and the subsequent branch schools in Norway, Sweden and Spain. In addition to numerous articles, he is also the author of *Meditation-The Royal Road to the Soul*, a book reviewed by the *Esoteric Quarterly* in Vol.1 No. 2. His latest effort, *The Inner Dimensions of Life*, is a condensed but all-inclusive three-part exposition of *The Esoteric School's* curriculum. The three volume set consists of: *Esoteric Philosophy*, *Esoteric Psychology* and *Esoteric Sociology* and is based primarily on the works of Helena Blavatsky, C. W. Leadbeater, Annie Besant, Geoffrey Hodson, Alice A. Bailey and Lucille Cedercrans. As such, *The Inner Dimensions of Life* represents an impressive work of synthesis that is deepened by the author's own reflections and insights.

The first volume in the series, *Esoteric Philosophy*, explores the fundamental concepts of the esoteric teaching, beginning with an esoteric discussion of the creation account and the formation of the seven planes of matter. This chapter also includes an alternative theory of gravity, the study of the planes as wavelengths or frequency ranges as well as an exploration of occult chemistry. Brønsted follows with an in-depth presentation on the constitution of man. Here, and throughout the book, key concepts are illustrated by numerous diagrams and graphics that create context and enhance retention and understanding.

In the next chapter, Brønsted turns from the fundamental structures of the esoteric teach-

ing in terms of its "spatial" expression to one of the most prevalent distortions of divine truth—the fear of death. Death, as Brønsted views it, is a "vast collective thoughtform," and a kind of "independent entity" that lives off humanity's vital energies and slows down its spiritual development. After touching on the true nature and solution to the problem of death, the author discusses the death process in some detail as well as life on the astral, mental and causal planes. The "future science of death" is also discussed. Included in this chapter is an examination of rebirth, followed by a chapter on karma and evolution from both a macrocosmic and microcosmic perspective.

The chapter immediately succeeding these themes surveys the path of initiation and its effects. Consideration is also given to the arousing of the energy centers from both a technical and psychological perspective; the latter perspective stressing the necessity of integrating the subconscious, conscious, and super conscious levels so that every thoughtform, including those stored in the subconscious mind, is brought to the surface and into association with any newly developed aspects of consciousness.

Next, Brønsted provides a comprehensive account of the path of discipleship in its various stages and the practical application of spiritual qualities in service to the Plan. He also touches upon the plan of evolution in its differing manifestations, beginning with cosmic impulse to its conscious realization in the mind of the disciple.

The Seven Rays in their cosmic, solar, planetary and earthly context are then discussed. In addition to the lucid passages and diagrams on the difficult subject of the source, transmission and expression of cosmic force, Brønsted posits several interesting hypotheses. For example, he lays out three possibilities with regard to the interplay between the major and minor rays, one of which gives the 4<sup>th</sup> ray a

unique role and placement. Another especially noteworthy section is the material dealing with Rays and the Hierarchy, in which the 7<sup>th</sup> Ray Ashram is conceived as having temporarily taken over the role and function of the 3<sup>rd</sup> Ray Ashram as the ruling factor in the development of human civilization. Such a development is said to be due, in part, to the 3<sup>rd</sup> Ray Ashram's inability to handle the new impulse from Sirius. This information, which is based on the teachings of Lucille Cedercrans, seems to differ in emphasis from the teachings given out by the Tibetan, who states that the 7<sup>th</sup> Ray Master has assumed responsibility for the 3<sup>rd</sup> Ray Ashram, (perhaps because it is thought that Master Rakoczy is now functioning as a 3<sup>rd</sup> Ray Monad), the Ashram which now enfolds the 5<sup>th</sup> and the 7<sup>th</sup> Ray Ashrams within its ring pass-not. Although a fuller exposition of the Cedercrans material is dealt with in greater detail in the last three chapters of the book, it is not clear whether this discrepancy is an issue of substance or a matter of vocal expression.

No book on esoteric philosophy would be complete without tackling the awe-inspiring subject of occult cosmology. Here, Brønsted begins by touching upon the solar system in its cosmic context, followed by discussion of the creation and evolution of the solar system and its inner structure. Next, he examines the planets and planetary schemes and includes a number of diagrams that help explain the individual globes, chains and rounds along with the concept of a "life wave." The material in the section is presented with such clarity that students who have typically been stymied by this somewhat complicated subject will come away with a newfound appreciation of the magnitude, proportion and order in the cosmos and our solar and planetary systems.

Continuing with the theme of cosmology, the author examines the evolution of life and consciousness on earth in a chapter on "Esoteric World History." Despite reservations by Alice A. Bailey—which the author examines and counters with a logical argument of his own—Brønsted draws heavily on the clairvoyant accounts of Annie Besant and C.W. Leadbeater in: *Man: Whence, How and Whither*.

This overview of early life on the planetary chains, the beginnings of initial root races, civilizations and empires up to and including the present, also includes material from Bailey and various other esoteric sources.

The next chapter explores the structure of the inner world government, the arrival of the Kumaras and a more detailed account of the role and function of the "Masters." It includes information on Sanat Kumara and the Buddha that may be called into question by some students. We read, for example, that Sanat Kumara has previously functioned on the 1<sup>st</sup> aspect, but is now functioning on the 2<sup>nd</sup> aspect as a result of an impulse from the Solar Logos; that his work on earth is nearly complete and that the Buddha is being made ready to take his place once the earth becomes a sacred planet. Brønsted also offers some fascinating information on the Masters. Of particular note is the esoteric account of the life of Jesus of Nazareth and the writing of the Gospels. This account, based primarily on Geoffrey Hodson's studies of the akashic records, claims that the Jesus of the Gospel was an imaginary person and that the Gospels are a fictional and deliberately constructed narrative designed to preserve the life story and teachings of the original Jesus, who was stoned to death 50 years earlier. The chapter concludes with a brief overview of Hierarchical activity over the last few thousand years leading up to the emergence of the New Group of World Servers and their efforts to prepare the way for the Reappearance of the Christ.

*The Inner Dimensions of Life* concludes with two more chapters—"The New Evolutionary Impulse" and "The Deva Kingdom." The first of these explores an advanced evolutionary impulse—based on a synthesis of 1<sup>st</sup>, 2<sup>nd</sup> and 7<sup>th</sup> Rays—flowing to our planet from the monadic heart center of the Sirian Logos. This has resulted in the formation of the Ashram of Synthesis and a radical acceleration of development for all life on earth. The structure and responsibilities of the new Ashram and role of each of the aforementioned rays are discussed along with the nature of the new impulse and its effects in bringing about the birth of the Christ consciousness among the masses and

the creation of a new civilization on earth.

One of the effects of this new evolutionary impulse is the widespread recognition of the One Life and a deeper measure of contact and cooperation between the Angels and the Devic kingdom and men. Brønsted's exposition of this theme forms the concluding chapter and one of the most interesting segments of the book. While some of what is presented here will be familiar to esoteric students, aspects of Brønsted's approach to the subject of the Devas might be viewed as controversial in places. For example, most esotericists view the deva and human kingdoms as two parallel evolutions that touch temporarily at two points along the way, i.e., the vegetable and Buddhic level, and which only merge at the Monadic level. Here, however, Brønsted suggested that the devic and human kingdoms are essentially the same because the deva evolution, like all life, must take its course through the human kingdom. Brønsted explains how he believes this misunderstanding arose and supports his assertions with quotes from the Bailey, Blavatsky and Hodson.

The author also introduces us, via the works of Lucille Cedercrans, to *See-La-Aum*, the Devaraja or Deva Lord of the cosmic physical plane and to *Selah*, a superior Angel and extension of See-La-Aum from the Venus scheme, who overshadows the 7 Archangels of the Rays and is connected with healing work in the world, among other things. According to Cedercrans, disciples who are attempting to realize the evolutionary plan must invoke these two Angels.

Following his discussion on the categories of Angels and drawing further on Cedercrans work, Brønsted turns to a "relatively new order of devas"—the "Devas of Synthesis." He explains that "when a group of people circulate the energies of the 1<sup>st</sup>, 2<sup>nd</sup> and 7<sup>th</sup> Ray between them," they create "a synthesis of energies and a harmonious balance between spirit, consciousness and matter." This enables the

group to invoke the devas of synthesis. It also allows them to establish a cooperative bond with a particular deva who assists the creative processes of the group.

The overarching "Deva of Synthesis" is also discussed along with the Solar Angels, the Gayatri, or World Mother. The Deva of Synthesis, as described by Brønsted, is as an "etheric seraph," which is the highest designation of angels in the biblical hierarchy. As such, this deva is said to serve the function of synthesis in relation to a group organism, eventually turning the group personality into a unity who can cooperate with the deva and assist them in realizing some aspect of the evolutionary plan. Brønsted turns next to another great Angel or Devaraja who is said to represent the sum total of the planet's form building deva life. Although the Tibetan maintains that such an individual has never existed in our particular planetary life, other sources maintain that the inflow of the energy of synthesis has purportedly changed the earth in such a way that *Gayatri, the World Mother* can now anchor and vitalize the entire deva nature on the material plane. Included here is a thought-provoking examination of Gayatri's relationship to another angel, who was said to be the Virgin Mary or the Mother of Jesus in a previous incarnation as well as an informative section on the Greater and Lesser Builders and the various Elemental Lives.

Volume 1 of *The Inner Dimensions of Life* is an accessible and highly informative synthesis of esoteric philosophy. Although, the book raises certain questions and is weak on citations and attributions, leaving one to wonder about some of the author's sources, it serves as an excellent teaching tool and a rich resource for a wide range of students interested in a unified approach to the material—one that links ideas from various sources with the author's own, often astute, interpretations.

Donna M. Brown  
Washington, DC.