

The background of the entire page is a blue-toned image of a night sky. A bright light source, possibly the sun or moon, is positioned at the horizon line, creating a series of rays that fan out across the sky. The sky is filled with numerous small, bright stars. The overall color palette is various shades of blue, from deep navy at the bottom to lighter, almost white, near the light source.

THE BEACON

January — March
2011

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*A magazine of esoteric philosophy
presenting the principles of the
Ageless Wisdom as a
contemporary way of life.*

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*The editors do not necessarily endorse
all statements made by individual
authors on these pages.*

Cover illustration:

The cover image is of the aurora borealis, the "Northern Lights" which light up the night sky in the northernmost latitudes. To cast light on the field of esoteric philosophy is the purpose of *The Beacon*.

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THE GIFT OF SIGHT

WITH THIS ISSUE OF *The Beacon* we introduce a new cover design—an image of the Aurora Borealis, the Northern Lights (known in the southern hemisphere as the Aurora Australis or Southern Lights). This phenomenon, created by the interaction of solar winds from the Sun and the magnetic poles of the Earth, symbolises, in a sense, the effect created when the inner light within the human being responds to the magnetic charge of the soul.

As we approach the higher interlude of the spiritual year, light reaches its zenith. Not only is the light of the sun at its most intense in the northern hemisphere during the period of the higher interlude, the Forces of Light are at their most powerful during the three spiritual Festivals of Aries (Easter), Taurus (Wesak) and Gemini (Goodwill). Each year at Wesak the Buddha returns to Earth, keeping the channel open so that the light pouring in from sources far greater than our planetary Life can irradiate human minds.

The Buddha's service to humanity as the Messenger of Light is pre-eminent, but there have always been individuals who have served as light bearers. Now, however, something completely new is being developed: We are seeing the group light bearer increasingly functioning through the work of the new group of world servers. Through their efforts, the light of knowledge has become well anchored in the world. We see evidence of this in the spread of mass literacy and, more recently, technological developments. Increasingly we see the growth of awareness through the gains being made in the field of psychology and cross-cultural studies. Now the hope is that the true gift of light—spiritual insight—will be humanity's inheritance in the coming era.

Instinct, intellect, intuition, and illumination all lead up to insight—to the inner vision of the reality that underlies all outer appearance. This inner light is able to dispel glamour and illusion for it serves as a searchlight, the Tibetan teacher says, “swinging out into the world of glamour and of human struggle from what one Master has called ‘the pedestal of the soul and the spiritual tower or beacon’”. The power to wield this light in service comes only when the server begins to see *himself* as the light and as the irradiating centre. In the words of the ancient mantram, he can then declare “I am a point of light within a greater Light...I am a beam of light, shining upon their way”.

When this inner light is released into full expression, it will reveal the radiance dwelling within every atom of substance, even in densest matter, much as the aurora borealis lights up the northern sky on the darkest night. That revelation is humanity's task in the coming age. ▲

ESOTERIC SCHOOLS AND DISCIPLINES

Djwhal Khul

I WOULD LIKE FIRST of all to make one point clear. The great hindrance to the work of the majority of the esoteric schools at this time is their sense of separateness and their intolerance of other schools and methods. The leaders of these schools need to absorb the following fact. All schools which recognise the influence of the trans-Himalayan Lodge and whose workers are linked, consciously or unconsciously, with such Masters of the Wisdom as the Master Morya or the Master K.H., form one school and are part of one “discipline.” There is therefore no essential conflict of interests, and on the inner side—if they are in any way functioning effectively—the various schools and presentations are regarded as a unity. There is no basic difference in teaching, even if the terminology used may vary, and the technique of work is fundamentally identical. If the work of the Great Ones is to go forward as desired in these days of stress and of world need, it is imperative that these various groups should begin to recognise their real unity in goal, guidance and technique, and that their leaders should realise that it is fear of other leaders and the desire that their group should be numerically the most important which prompts the frequent use of the words, “This is a different discipline,” or, “Their work is not the same as ours.” It is this attitude which is hindering the true growth of spiritual life and understanding among the many students gathered into the many outer organisations. At this time, the “great heresy of separateness” taints them. The leaders and members talk in terms of “our” and “your,” of this “discipline” and that, and of this method being right (usually their own) and the other method which may be right, but it is probably doubtful, if not positively wrong. Each regards their own group as specifically pledged to them and to their mode of instruction, and threaten their members with dire results if they cooperate with the membership of other groups. Instead,

they should recognise that all students in analogous schools and working under the same spiritual impulses are members of the *one school* and are linked together in a basic subjective unity. The time must come when these various (and at present) separative esoteric bodies will have to proclaim their identity, when the leaders and workers and secretaries will meet with each other and learn to know and understand each other. Some day this recognition and understanding will bring them to the point where they will endeavour to supplement each other’s efforts, exchange ideas with each other, and so in truth and in deed constitute one great college of esotericism in the world, with varying classes and grades but all occupied with the work of training aspirants and preparing them for discipleship, or superintending the work of disciples as they prepare themselves to take initiation. Then will cease the present attempts to hinder each other’s work by comparison of methods and of techniques, by criticism and defamation, by warning and the cult of fear, and the insistence on exclusiveness. It is these attitudes and methods which at this time are hindering the entrance of the pure light of truth.

Aspirants in these schools present a different problem from that of ordinary psychism and mediumship. These men and women have offered themselves for intellectual training and have subjected themselves to a forcing process which is intended to bring the full flower of the soul into *premature* blossoming, and this in order more rapidly and effectively to *serve* the race, and to cooperate with the plan of the Hierarchy. Such students thereby lay themselves open to dangers and difficulties which would have been avoided had they chosen to go the slower and equally sure way. This fact should be realised by all workers in such schools and the problem carefully explained to the entering aspirant, so that he may be on his guard and adhere

with care to the rules and instructions. He should not be permitted to be afraid or to refuse to subject himself to this forcing process, but he should enter upon it with his eyes wide open and should be taught to avail himself of the safeguards offered and the experience of the older students.

The emphasis in all esoteric schools is necessarily, and rightly, laid upon meditation. Technically speaking, meditation is the process whereby the head centre is awakened, brought under control and used. When this is the case, the soul and the personality are coordinated and fused, and at-one-ment takes place, producing in the aspirant a tremendous inflow of spiritual energy, galvanising his whole being into activity, and bringing to the surface the latent good and also evil. Herein lies much of the problem and much of the danger. Hence also the stress laid in such true schools upon the need of purity and truth. Over-emphasis has been laid upon the need for physical purity, and not sufficient emphasis laid upon the avoidance of all fanaticism and intolerance. These two qualities hinder the student far more than can wrong diet, and they feed the fires of separateness more than any other one factor.

Meditation involves the living of a one-pointed life always and every day. This perforce puts an undue strain on the brain cells for it brings quiescent cells into activity and awakens the brain consciousness to the light of the soul. This process of ordered meditation, when carried forward over a period of years and supplemented by meditative living and one-pointed service, will successfully arouse the entire system, and bring the lower man under the influence and control of the spiritual man; it will awaken also the centres of force in the etheric body and stimulate into activity that mysterious stream of energy which sleeps at the base of the spinal column. When this process is carried forward with care and due safeguards, and under direction, and when the process is spread over a long period of time there is little risk of danger, and the awakening will take place normally and under the law of being itself. If, however, the tuning up and awakening is forced, or is brought

about by exercises of various kinds before the student is ready and before the bodies are coordinated and developed, then the aspirant is headed towards disaster. Breathing exercises or pranayama training should never be undertaken without expert guidance and only after years of spiritual application, devotion and service; concentration upon the centres in the force body (with a view to their awakening) is ever to be avoided; it will cause overstimulation and the opening of doors on to the astral plane which the student may have difficulty in closing. I cannot impress too strongly upon aspirants in all occult schools that the yoga for this transition period is the yoga of one-pointed intent, of directed purpose, of a constant practice of the Presence of God, and of ordered regular meditation carried forward systematically and steadily over years of effort.

When this is done with detachment and is paralleled by a life of loving service, the awakening of the centres and the raising of the sleeping fire of kundalini will go forward with safety and sanity and the whole system will be brought to the requisite stage of "aliveness." I cannot too strongly advise students against the following of intensive meditation processes for hours at a time, or against practices which have for their objective the arousing of the fires of the body, the awakening of a particular centre and the moving of the serpent fire. The general world stimulation is so great at this time and the average aspirant is so sensitive and finely organised that excessive meditation, a fanatical diet, the curtailing of the hours of sleep or undue interest in and emphasis upon psychic experience will upset the mental balance and often do irretrievable harm.

Let the students in esoteric schools settle down to steady, quiet, unemotional work. Let them refrain from prolonged hours of study and of meditation. Their bodies are as yet incapable of the requisite tension, and they only damage themselves. Let them lead normal busy lives, remembering in the press of daily duties and service who they are essentially and what are their goal and objectives. Let them meditate regularly

every morning, beginning with a period of fifteen minutes and never exceeding forty minutes. Let them forget themselves in service, and let them not concentrate their interest upon their own psychic development. Let them train their minds with a normal measure of study and learn to think intelligently, so that their minds can balance their emotions and enable them to interpret correctly that which they contact as their measure of awareness increases and their consciousness expands.

Students need to remember that devotion to the Path or to the Master is not enough. The Great Ones are looking for *intelligent* cooperators and workers more than They are looking for devotion to Their Personalities, and a student who is walking independently in the light of his own soul is regarded by Them as a more dependable instrument than a devoted fanatic. The light of his soul will reveal to the earnest aspirant the unity underlying all groups, and enable him to eliminate the poison of intolerance which taints and hinders so many; it will cause him to recognise the spiritual fundamentals which guide the steps of humanity; it will force him to overlook the intolerance and the fanaticism and separateness which characterise the small mind and the beginner upon the Path, and help

him so to love them that they will begin to see more truly and enlarge their horizon; it will enable him to estimate truly the esoteric value of service and teach him above all to practise that *harmlessness* which is the outstanding quality of every son of God. A harmlessness that speaks no word that can damage another person, that thinks no thought which could poison or produce misunderstanding, and which does no action which could hurt the least of his brethren—this is the main virtue which will enable the esoteric student to tread with safety the difficult path of development. Where the emphasis is laid upon service to one's fellowmen and the trend of the life force is outward to the world, then there is freedom from danger and the aspirant can safely meditate and aspire and work. His motive is pure, and he is seeking to decentralise his personality and shift the focus of his attention away from himself to the group. Thus the life of the soul can pour through him, and express itself as love to all beings. He knows himself to be a part of a whole and the life of that whole can flow through him consciously, leading him to a realisation of brotherhood and of his oneness in relation to all manifested lives. ▲

(*The Externalisation of the Hierarchy*, pp. 15-20)

Let simplicity be your guide and one-pointed love your major objective. Choose a field of service which has its definite limits (for all disciples are limited and cannot cover a planetary range in their thoughts), and work—mentally and physically—within those limits. The completion of some self-appointed task within the field of karmic limitation and of environment where your destiny has cast you is all that is required of you. What are you accomplishing really at this time? Let your service lie within the field of contact where you find yourself, and reach not out over the entire planet. Is there any greater or more important task than to fulfill your task and carry it to completion in the place where you are and with your chosen comrades?

Esoteric Healing, p. 372

S. T. COLERIDGE AND GERARD MANLEY HOPKINS

PART I

by Michael Srigley



Coleridge: October 21, 1772
- July 25, 1834



Hopkins: July 28, 1844
- June 8, 1889

*S. T. Coleridge: "Every season Nature converts me from some unloving Heresy
and will make a Catholic of me at last" (Notebooks I, 1302, 1802).*

Samuel Taylor Coleridge

IN A REVIEW of Mary Anne Perkins' study, Coleridge's *Philosophy: The Logos as Unifying Principle* (Oxford: UP, 1994), David Jasper writes that "for me there is a remarkable similarity between Coleridge and Gerard Manley Hopkins, the two poets sharing an admiration for Duns Scotus". What follows is an exploration of the possibility that this 'remarkable similarity' of the two poets might be explained in terms of reincarnation. This article suggests that after an interval of one decade Coleridge returned as the Catholic poet, Gerard Manley Hopkins.

Let us first consider the dates of birth and death of these two poets in terms of Alice Bailey's rule that an individual is reborn in the same astrological sign as he or she died. Coleridge was born on October 21, 1772 in the sign of Libra, and died on July 25, 1834, in the

sign of Leo. Gerard Manley Hopkins was born almost exactly ten years after Coleridge's death, on July 28, 1844 in the same sign of Leo. This conforms to the Bailey Rule, which makes it possible, but by no means certain that Coleridge returned to an earthly scene as Hopkins. To turn this possibility into likelihood, we must scan the lives of these two eminent English poets in search of similarities and continuities that would bind them together. Before doing this, let us first consider the sentence quoted above from Coleridge's *Notebooks*: "Every season Nature converts me from some unloving Heresy and will make a Catholic of me at last". What did he mean? If we take him at his word, Coleridge in 1802 was busy reading the same great medieval philosopher, Duns Scotus (1265-1308), who would be subsequently read with similar zeal by the Catholic priest and poet, Gerard Manley Hopkins. What follows suggests that it is above

all their shared interest in and admiration for Duns Scotus that can be interpreted in terms of reincarnational identity. Hopkins, it seems, continued where Coleridge left off.

Coleridge and Reincarnation

Coleridge would not have been averse to the idea of reincarnation or metempsychosis. As Irene H. Chayes has shown in her article “Coleridge – Metempsychosis” (*Journal of English*, Dec, 1958), his interest in this subject goes back to his reading of the works of two eighteenth-century writers, the Chevalier Ramsay and Thomas Taylor the Platonist. An interest in the same topic could also have been transmitted, as will be seen, by such writers as Alexander Pope and his close friend Lord Bolingbroke, who were both believers in the notion of rebirth. Where Bolingbroke is concerned, he cites Pythagoras and Plato as believers in reincarnation in his “Essay the Second: Human Reason” (Works, VI, 112), and makes the comment:

Now the soul contracting much impurity in its descent into the body, and while it continues in that prison, these philosophers taught that transmigration of the soul through several bodies served not only as some degree of punishment, but likewise to purge it of these pollutions.

It was Bolingbroke’s view that the “hypothesis of a rotation of souls, out of which even the soul of Christ was not, I think, excepted, at least by Origen, seemed preferable to this [i.e., a system of future rewards and punishments]”. Pope, Bolingbroke’s close friend, incorporates the same notion of cyclic death and rebirth in his *Essay on Man* and makes it the basis of his “justification of the ways of God to man”. In 1738 he told his friend John Spence that

A metempsychosis is a very rational scheme, and would give the best account of some phenomena in the moral world (see Spence, *Observations, Anecdotes and Characters of Books and Men*, ed. J. M. Osborn. Oxford: Clarendon P., 1966, no. 572).

Pope returned to the same topic at another meeting with Spence:

I am inclined to believe that we may probably have passed through some state of being prior to this, though we are not now conscious of having passed through them and may possibly pass through other stages without being conscious of this.

A child does not know the design of its parents and may think them severe while they are only endeavoring to do him good, till he is fourteen or fifteen, or perhaps till he is four or five and twenty. It may be thus with our great Parent, and we may pass through as many different stages or scenes of being as they do through years, before we come to the full opening of our understanding (Spence, *Observations*, no. 573).

Spence’s comment on Pope’s views was as follows:

This, with what he said so long ago about the Pythagorean system [of rebirth] being a very sensible one, shows that this was a settled notion with him (Spence, *Observations*, no. 573).

We find further evidence of Coleridge’s interest in rebirth in a notebook-entry made by him in 1796-7, where he discusses the statement of the seventeenth-century Platonist, Ralph Cudworth, that

the asserters of the soul’s immortality commonly begin here; first to prove its pre-existence, proceeding thence afterwards to establish its permanency after death. This is the method used in Plato” (Cudworth, *The True Intellectual System of the Universe*, 1743, p. 38).

Commenting on Cudworth’s statement that “Our soul was somewhere before we came to exist in the present human form”, Coleridge wrote that

Synesius, the hyper-platonic Jargonist, would have rather waived his claims to a Bishopric than allow his soul to be younger than his body (cited by Patricia Adair, *The Waking Dream: A Study of Coleridge’s Poetry*, 1967).

In one of the versions of the sonnet, *The Eolian Harp*, on the birth of his son Hartley, Coleridge celebrated him as a soul returning into incarnation:

Oft of some unknown Past such Fancies roll
Soft o'er my brain, as make the present seem
For a brief moment, like a most strange dream
When, not unconscious that she dreamt, the Soul
Questions itself in sleep, and Some have said
We liv'd ere yet this fleshly robe we wore

Here Coleridge is clearly alluding to the eighteenth century concept of pre-existence, or reincarnation, with its implication of a subsequent rebirth. In a letter sent to Josiah Wedgewood in February 1801, Coleridge again takes up the matter of rebirth and of 'recollection' as the recovery of memories of former lives:

Pythagoras, it is said, and Plato, it is known, held the preexistence of human Souls, and that the most valuable Part of our knowledge was Recollection. The earliest of these Recollections Plato calls... Living Sparks, ... & ... Kindle-fuel (Collected Letters of Samuel Taylor Coleridge, ed. F.L. Griggs, vol.11, 180106 (Oxford: Clarendon P., 1956, p. 381).

In the same letter Coleridge confesses that he had never before read Aquinas or Duns Scotus, "the two great Defenders of this System". Five months later we find him attempting to obtain the works of Duns Scotus from the Cathedral Library at Durham. In Letter 405 in *The Collected Letters*, Coleridge mentions his search there for the works of Duns Scotus:

I am here in the vicinity of Durham, for the purpose of reading from the Dean and Chapter's Library an Ancient of whom you may have heard - Duns Scotus! I mean to set the poor old Gemman on his feet again, & in order to wake him out of his present Lethargy, I am burning Locke, Hume and Hobbes under his Nose.

It is not clear whether he managed to read Duns Scotus on this occasion, for in a letter to Southey he mentions having "no small trouble in gaining permission to have a few books sent to

me 8 miles." But it is evident that from this time onwards Coleridge was an avid reader of Duns Scotus' works. In June 1803 he wrote to Southey stating that he was reading Duns Scotus' *de divisione Naturae* and tells him that

I have received great delight and instruction from Scotus Erigena. He is clearly the modern founder of the School of Pantheism—indeed he expressly defines the Divine Name, as *quae fit et facit, et creat et creatur*... the eloquence with which he writes astonishes me (cited McFarland, Coleridge and the Pantheist Tradition, p. 197).

In November of the same year, Coleridge asked his friend Thelwell to help him procure for him

Scotus in Sententias from the Sandy Library which you can bring with you / You will laugh heartily at travelling in a gig with old Duns Scotus for your Companion / God bless the old Schoolmen! They have been my best comforts for the last 2 years—Could you have believed, that I could come to this? (Nov. 26, 1803).

Duns Scotus' influence on Coleridge was lasting. Lecture IX of the twelve Philosophical Lectures which he delivered in London in 1818, was dedicated to Duns Scotus and his philosophy. In it Coleridge claimed that

the most extraordinary man, perhaps of his age and the first that arose after the suspended animation of philosophy, was Johannes Scotus ERIGENA. A wonderful man he must have been... It is said that he was assassinated by the monks with pen knives, but the operation of his mind could not be destroyed (*Philosophical Lectures*, ed. K. Coburn (London, 1949, pp.270-1).

Coleridge's lectures marked a lasting revival of interest in the then half-forgotten medieval philosopher. It can be mentioned that Coleridge's intense study of the writings of Duns Scotus also led to a 'wild dream' in which Duns Scotus played the key role:

My Dream — History of Scotus, deranged as a youth / imagining himself in the Land of Logic,

lying on the Road & in the Road to the Kingdom of Truth, falls into a criminal Intercourse with a Girl, who is in love with him, who he considers as the Daughter of the King of the Land / — impersonation & absolute Incarnation of the most Abstract — . Detected he defends himself on this ground. O it was a wild dream, yet a good deal of psychological Feeling at the bottom of it (Bollingen Series L. *The Notebooks of Samuel Taylor Coleridge*, vol. 1. Text. 17 vol., 1794-1804 (Pantheon Books, 1957, 1824).

It is clear that Coleridge had now discovered and accepted the idea that each human being lives and dies on many occasions, a belief shared by his friend William Wordsworth. As Wordsworth claimed, we enter life often “trailing clouds of glory” with the implication that the glory had been gained in a previous life. In a poem that came to light in 1927, Coleridge celebrates the birth of his son Hartley on the following terms:

Oh sweet new-comer to the changeful earth,
If as some darklings seers have boldly guessed,
Thou hadst a being and a human birth,
And wert ere while by human parents blessed,
Long, long before thy present mother pressed
Thee, helpless stranger, to her fostering breast.

Let us now turn to a consideration of the zodiacal sign under which Coleridge was born and assess its significance as the prelude to a later life as Gerard Manley Hopkins who was born in the sign of Leo, the sign in which Coleridge died. Concerning Libra, Coleridge’s birth-sign, Alice Bailey writes as follows:

Contemplation—Soul life—Life of soul and form is balanced. Neither dominates. Equilibrium. An interlude wherein the soul organises itself for battle and the personality waits. This is the probationary path. Duality known. (*Esoteric Astrology*, p. 228)

Applying this to Coleridge, we can interpret his life in terms of the motif of a basic state of equilibrium. In this state neither the soul or the form which it occupies is predominant. This

leads to a static condition, a state of waiting or indecision, where the individual wavers between alternatives and finds decision is difficult to make or perhaps to a state of oscillation between hectic activity and limp lassitude. Further light on the nature of this sign and its debilitating effects is thrown by the following passage:

The sign Libra is one of peculiar interest, but in a most paradoxical manner, for much of its interest is based upon the fact that it lacks spectacular interest of any kind - except in the case of disciples or those nearing the Path. It is a sign of balancing, of careful weighing of values, and of achieving the right equilibrium between the pairs of opposites. It might be regarded as the sign in which the first real vision of the Path appears and of the goal towards which the disciple must ultimately direct his steps. This Path is the narrow, razor-edged Path which runs between the pairs of opposites and which - if it is to be safely trodden - requires the development of a sense of values and the power to utilize rightly the balancing, analytical faculty of the mind. It is also the sign of intuitive perception and, on the ordinary way of progression around the zodiac, it comes after the normally drastic experience of the man in Scorpio. Then follows the experience in Libra wherein a life is spent in quiet, thoughtful reflection or in a condition of static unresponsiveness; it may be a life of balancing, of weighing this and that, and of determining which way the scales shall fall so that in the next sign certain designed results will occur. The following Virgo life will be either one of a personality, materialistic nature, lived under the material aspect of Virgo, the Mother, or there will be evidenced a slowly emerging soul vibration, indicating that hidden spiritual life of which the Virgin Mother is the fore-ordained custodian. (*Esoteric Astrology*, p. 226-7)

This is a long and interesting statement. It is suggested that in the individual born in the sign of Libra, or the Scales, there is an overall tendency to weigh things up before coming to a decision or to act precipitately. This can lead to a state of numbness or unresponsiveness as the

individual, weighing one thing against another, fails to reach a decision. We might call it in its most debilitating form the Hamlet syndrome or relate it to the indecision of Arjuna on the battlefield. Like Hamlet, Arjuna too is unable to take decisive action, and if he acts, it is on impulse. Both of these heroes have reached a “condition of static unresponsiveness”.

If we consider Coleridge’s life in the light of the above passage, we find that much of it was ruined by dilatoriness, exacerbated by opium and alcohol. Coleridge described his own condition as one of “indolence capable of energies” (Holmes, Coleridge, p. 130). His indolence and indecision ruined his married life, and puzzled and dismayed his friends. One of them, the essayist, Charles Lamb, wrote to Coleridge as follows:

My dearest friend, I grieve from my very soul to observe you in your plans of life, veering about from this hope to the other, & settling nowhere. Is it an untoward fatality (speaking humanly) that does this for you?...or lies the fault, as I fear it does, in your own mind. You seem to be taking up splendid schemes of fortune only to lay them down again & your fortunes are an ignis fatuus...Would to God the dancing demon may conduct you at last in peace & comfort to the “life & labors of a cottager” (see Richard Holmes, *Coleridge: Early Visions*, Penguin Books, 1989, p. 127).

In his biography of Coleridge, Richard Holmes describes the effect on his wife Sara of the poet’s addiction to opium:

For Sara, it was the first clear sight of her husband’s hysterical temperament, violent swings of mood, and sudden fluctuations from despair to manic elation under the growing influence of opium from 1796 onwards (*ibid.*, p. 128).

By about 1806, as I. A. Richards notes, Coleridge was “very seriously sick in mind and body, limp in will and swollen in flesh, irritable and neglectful, at odds with most people including Wordsworth and Josiah Wedgwood” (see I. A. Richards, Coleridge: *His Life and Work in*

Coleridge: A Collection of Critical Essays, ed. Kathleen Coburn (Prentice-Hall, 1967, p. 21). In the same essay, (p. 21) Richards cites Carlyle’s acidic comment on Coleridge’s condition:

His cardinal sin is that he wants will. He has no resolution. He shrinks from pain or labour in any of its shapes...sunk inextricably in the depths of putrescent idleness.

According to one of Coleridge’s friends, Charles Lloyd, he had

A lamentable want of voluntary power. If he is excited by a remark in company, he will pour forth in an evening, without the least apparent effort, what would furnish matter for a hundred essays—but the moment that he is to write, his powers fail him. He is one of those minds who, except in inspired moods, can do nothing—and his inspirations are all oral and not scriptural (cited I. A. Richards, *op. cit.*, p. 25).

Such then was the poet and philosopher, Samuel Taylor Coleridge. Despite his addiction to opium and alcohol, however, he was nevertheless at moments an inspired poet who could produce such masterpieces as ‘Kublah Khan’ and ‘The Rime of the Ancient Mariner’. As already mentioned, he managed to prepare and deliver his celebrated series of lectures on ‘the History of Philosophy’ in London in 1818 and this was a truly major achievement in his life.

These lectures included his observations on Duns Scotus. They directed the attention of Coleridge’s contemporaries to the half-forgotten medieval philosopher. Among those who were to benefit from his rediscovery of Duns Scotus was the Catholic priest and poet, Gerard Manley Hopkins. As will be shown in Part Two, Hopkins was particularly attracted to the teachings of Duns Scotus.

Coleridge spent the final years of his life living at Highgate—overlooking London from the north—tended and looked after by a physician named James Gillman as well as by his wife and

Continued on Page 19

MONEY AS DIVINE CONSCIOUSNESS

Caroline Gatehouse

WE ARE TOLD THAT the present time offers a significant opportunity to mobilise public consciousness to a recognition of the spiritual values which underlie “the new materialism” and which will demonstrate as the great spiritual “Principle of Sharing” in human relationships from the inter-personal to the planetary level.

With the incoming seventh ray steadily gaining power, there is a growing realisation of the divinity that exists within the visible, tangible world and permeates the human, animal, vegetable and mineral kingdoms.”¹

The Tibetan Master DK tells us that “the sign of man’s spiritual unfoldment lies in his ability to include in his consciousness not only the so-called spiritual values and the power to react to soul contact, but also to include the material values, and to react divinely to the potencies which lie hidden from him in the custody of the other form of divine life, found in the three sub-human kingdoms.”²

What potencies lie hidden in the most concrete and materialised of all, the mineral kingdom? We are familiar with the idea that money is concrete or crystallised prana. If we drill down we find that prana is “the life-essence of every plane in the sevenfold area which we call the cosmic physical plane”³ and the “sumtotal of the cosmic energy”⁴

This means that gold and silver, coins, notes, plastic cards, figures on computer screens, stocks and shares, bonds and derivatives are all essentially pranic substance. The prana of atomic substance is governed by the first systemic Law of Vibration, and the third Cosmic Law of Economy—the adjuster of all to the best possible advantage. Under the Law of Vibration atomic matter moves and rotates, and on the seventh or lowest plane of the mineral kingdom, its vibration is “slow, clogged and lethargic”⁵,

hence the need to build finer matter as evolution proceeds.

While we know that “The aim of evolution for us is love dominated by intelligence—or intelligence dominated by love” and the radiation of love-wisdom, the purpose for the mineral kingdom is crystallisation, and the radiation of colour, light, and electromagnetism.”^{6,7} We can see that the human and mineral kingdoms share a similar purpose in radiation. Both kingdoms respond to fire, heat and pressure to reveal light and beautiful radiance, whether of a diamond or a world server.⁸

We also find that the mineral kingdom’s evolutionary task is to form “the central or turning point in the degrees of the ‘Monadical Essence’, considered as an evolving energy”⁹, sitting in the fourth place between the three involutionary and three evolutionary kingdoms above—mineral, plant and animal. Again humanity shares a similar task with the mineral kingdom as mediator—both situated at a turning point between the three lower and three higher kingdoms.

Since February, 2008, the first ray destructive and transformative power of Pluto,¹⁰ channelling change, darkness and death, entered Capricorn. We are told that “Capricorn connotes density, firm foundations, concretisation, the mountain of karma that holds down the struggling soul or the mountain of initiation which must eventually be climbed and surmounted. . . .

In this particular world cycle it is Capricorn which is producing the moment of crisis—a crisis of initiation plus a crisis of destruction (related primarily to the mineral kingdom) paralleled by a crisis of mental perception, precipitated by Mercury [focussing the fourth Ray of Harmony through Conflict]. It is this mental perception plus world participation in the ‘crumbling of the mountain load of karma’ which heralds the vision of the new day from the top of the mountain.”¹¹

To assist humanity at this time of dismantling, we know that “the Lord of the seventh ray is taking over the control of affairs and the ordered working out of the Plan, so as eventually to restore stability to the planet and give the incoming Aquarian influences a stable and extended field in which to work”¹².

As the most concrete expression of power and order, the mineral kingdom is the foundation of the ordered physical structures of planetary life.¹³ The mineral kingdom and the creation of money are keys to help humanity deepen its understanding of planetary purpose as it expresses through each atom of matter, to better assist in the manifestation of the new world of order and beauty on Earth.

Libra rules the whole mystery of, and the creation and production of money.¹⁹ Through the relation of the three aspects of the third divine manifestation—law, affinity and concrete energy—money is created. In *Esoteric Astrology* we are told that money will unveil the secret of the mineral kingdom when the activity of Venus in Taurus, Libra and Capricorn is better understood,¹⁴ demonstrating the karma and destiny of this kingdom.¹⁵ We also know that Libra is the sign that helps us understand money as concretised energy as the externalised symbol of the bringing together of spirit and matter on the physical plane.¹⁶ It’s interesting that the Romans called the pound the Libra (£).¹⁷

Libra rules balance with its keynote “I choose the way that leads between the two great lines of force” and the development of discrimination by using the fifth ray to discern the real.¹⁸

We also find that Taurus governs the mineral kingdom—the “diamond-eye” or consciousness of the buddha²⁰, and that “the radiation of the mineral world steadily increases as the cycles come and go”²¹. When the seventh ray more strongly manifests, we are told that certain changes will take place in the mineral kingdom on seven levels conforming to the seven subdivisions of the influencing rays.²²

So we have Capricorn, Libra and Taurus, all ruled by Venus as the “source of the intelligent mind, acting either through desire (in the early stages) or love (in the later stages). In Taurus, this means the mind expressing itself through

intelligent desire, for that is the goal of knowledge for ordinary man. In Libra, the point of balance or equilibrium is attained between material personal desire and intelligent spiritual love, for the two qualities of cosmic desire are brought to the fore in the consciousness in Libra and balanced one against the other. In Capricorn, it stands for spiritual love, expressing itself perfectly when the work in Taurus and Libra has been accomplished.”²³

As humanity, governed by the fourth Ray of Harmony through Conflict, takes the battle into the densest matter facilitated by Pluto’s visit in Capricorn, perhaps the fifth energy of the discriminating mind, ruled by Venus, will gradually force a clearer revelation of the beauty and power available to humanity to create, as a group, the envisioned goal.²⁴

We often hear that it’s the love of money that’s the root of all evil²⁵, but perhaps it’s rather the desire for things and the use of the third Ray of Active Intelligence to think prana into forms to satisfy desire that is evil. History shows us the effect of desire for things in the ingenious methods employed by human minds in creating money to transact the products of the mineral, vegetable and animal kingdoms.²⁶

By crystallising the energy of Active Intelligence into money, attracting the slow, lethargic vibrations of devic substance through selfish and separative thought motives, human intelligence has served the old materialism built on the illusion of separateness. The new materialism of spiritual values based on the fact of oneness and brotherhood²⁷ will attract a faster, more evolved vibration of matter, and “The greater the realisation and expression of love, the freer will be the inflow” of money and resources for the work.”²⁸

It is human desire, rather than money that has clogged the channels of the flow of atomic substance known as the divine circulatory flow. The divine circulatory flow is akin to the free circulation of all that’s needed in human bodily terms. It is the “free interchange, free sharing, free circulation of all that is required for right human living [which] will characterise the world to be”²⁹. It’s love as the will-to-good, that holds the

key to clearing the planetary arteries so that resources can flow for the highest good of the greatest number. We are told that need, love and magnetic power are the three things required to attract money.³⁰

The prana flowing from the sun permeates the planetary etheric vehicle and then enters humanity through the etheric vehicle, colouring it with individual quality before transmitting it to the lesser lives in the human body. Similarly, prana is transmitted from the planet to every atom in manifestation demonstrating the interconnectedness of all kingdoms.³¹

As humans use thought to create, so is prana crystallised, harshly grasped with intentions stemming from the astral realm, forming the devic substance into items and money which are then cornered for human use. The flow of prana is no longer free to flow, resources are not shared, and human pain, suffering and ecological destruction are the result.

By using the fifth ray mind of discrimination—the revealer of reality—humanity is gradually seeing more clearly the fact of brotherhood and oneness, revealing the principle of sharing as a practical and moral necessity. Using the divine energy of the creative imagination, humanity can consciously relate physical need and physical supply in service of the soul and Logoic Purpose.³²

By consciously monitoring our thoughts so that nothing is desired for the separated self, we can assist the mineral kingdom in its purpose, direct prana to spiritual activity, and further humanity's purpose as radiator of divine purpose and redeemer of matter in the three lower kingdoms. Then by dispelling the illusion of separateness, the resources founded upon the mineral kingdom will be used to create the new structures, institutions, and belief systems that will shape our New Age.

Like Hercules' labour in Aquarius, the river of resources that now flows into dead-ends of material over-abundance and congestion, will be re-directed to cleanse outmoded practices and institutions. Humanity will no longer be subject to the arbitrary patch-up strategies known as the business cycle, in its attempts to prevent the boom-bust, inflation-recession cycles of an

out-of-balance circulatory flow. As the Law of Economy is permeated with the Second Cosmic Law of Love, it will act to make "perfect each atom of time, and each eternal period, and [carry] all onward, upward, and *through*, with the least possible effort, with the proper adjustment of equilibrium, and with the necessary rate of rhythm".³³

As harmony emerges from conflict, humanity begins to consciously direct the seventh Ray of Magic and Ceremonial Order to build the structures that will better reflect the divine consciousness in all forms and substance, facilitating the new materialism, based on the Principle of Sharing, in a global economic and financial order. ▲

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From Synthesis to Separation: Why are both needed for the working out of the Plan?

By Julie Rudzinski

*How exceedingly fine is the godlike work of the best and greatest artist!¹
For what could be more beautiful than the heavens
which contain all beautiful things?²* (Nicholas Copernicus)

CONCEIVABLY, Nicholas Copernicus made the above statements while gazing in wonder at the starry night skies of the 1500s. It is interesting to speculate what he might have said if he could have surfed the Internet and come upon breathtaking photographs of the Pleiades star cluster or the White Dwarf Stars in the Milky Way Galaxy. No doubt he would have been awestruck! In the amazing age of technology in which we live we have access to the most incredible images of space ever seen by man. The website for the NASA Hubble telescope displays magnificent photographs of our universe—galaxies, stars, solar systems—spiraling through space in an array of dazzling colours! Besides the brilliant colours, what is most compelling is the sense of motion.

The question of motion has been an intriguing idea for philosophers, theologians and scientists from ancient times to the present. From Aristotle to Copernicus to Galileo to Newton to Einstein, scientists have probed the mystery of motion. In occult literature motion is called “The Great Breath.” It is described as the “genesis of the...universe”³, for it is the motion of Spirit—Light springing from Darkness—that impregnates the void of space. This motion of creation, this “form-building impulse”⁴, seeds space with future forms, generating billions of universes with their stars and planets—and the infinite demonstrations of life upon them—and births the entire sequence of the evolution of matter, proceeding thus from the wholeness of Spirit to the differentiation of form, from synthesis to separation.

Separation and Synthesis

Motion, then, and the separation it engenders signal the emergence of material form, the dawn of the involutionary arc in the cycle of manifestation, the stage where the whole “curdles” in space, separates into individual units of substance and matter. These separations are the means through which that Great Force manifests to experience, to express, and to evolve.

For galaxies this evolution from synthesis to separation proceeds over eons of time and is quite beyond our understanding and experience, except to wonder at as we gaze at the stars. But a comparable progression exists in other life cycles and is familiar to us in our own evolutionary development. In the long human involutionary phase of the evolutionary cycle over myriads of lifetimes, this sense of separateness—or individuality—develops with the expansion and strengthening of the personality. Initially a passive, unevolved and uninvolved member of the human race, an individual advances to a progressively independent, egocentric, powerful and separative personality. This separative stage in the development of the race is recapitulated in the growth and maturation of a child and is analogous to that self-determining period of a child’s development in which there is rebellion against authority and a self-centred determination for him to have his own way—think “teenager”. All individuals pass through this separative stage; even groups and nations evidence separative attitudes in their efforts to become autonomous. Time and again we witness various expressions of such separateness: an athlete breaking his bat (or golf club or tennis racquet), a

* A talk given at the Arcane School Conference in New York, May 2010

celebrity courting the paparazzi, talk show hosts spewing hate speech, political extremists throwing bricks through windows, zealots bombing subways, world leaders threatening nuclear extinction. Sound familiar? It wears many masks, but in the end the true face of separateness is self-absorption, the individual or the group or the nation working through its adolescence.

The process of evolution might be envisioned as an advancement along a continuum of energies from the slowest and heaviest, most arrhythmic cadences of selfishness, greed or cruelty, for example, to such refined rhythms as love, compassion, altruism, unity; and the individual in his evolutionary development likely experiences various combinations of these energies along a continuum. So, the stereotypical narcissistic celebrity, for instance, separates through vanity or ambition but also unifies, creating shared enjoyment or inspiring others to achievement. The motive might be self-serving, but most likely it is not intended to bring harm or to retard the progress of civilization.

Other behaviours, on the other hand—terrorism or heinous crimes, for example—are deliberate in their harmfulness. These acts are precipitated by the heavier, more irregular forces of hate, bitterness, perhaps envy or inferiority, most definitely fear. Yet, strangely enough, even the darkest deeds elicit positive response as, for instance, when people and nations band together to create safer environments against terrorists or to attempt to understand the motives underlying extremism. A few weeks ago a feature article in a newspaper reported on a conference on Arab American women. Such an event likely developed from the realisation that a culture gap exists between Western and Middle Eastern societies; this awareness, in turn, may have been a consequence of our society's need to understand what

motivated the terrorist attacks of 9-11. In an attempt to deal with that horrifying act of hate and the many acts of violence that have become frequent and too familiar since then, many members of the world community have responded with compassion and with the desire to reach out to build bridges of understanding and unity with all peoples of the world.

Separation then—selfish, deplorable, sometimes hideous—is an inevitable phase of the life cycle, an outcome of the creative process, the offspring of wholeness. But separation is also a predecessor to synthesis; for the evolutionary cycles of time and experience eventually return the form to a more inclusive position. Thus, through the long process of karmic refinement and adjustment of form to the energies of the informing Spirit, the individual unit gradually progresses and more adequately expresses that Self within, and a higher rhythm begins to synthesise the life.

As that synthetic tendency emerges, the separative individual begins to appreciate a purpose to life and recognises a call to participate, to cooperate, and to contribute to the progress of the whole. A new rhythm of inclusiveness, characterised by an intelligent and loving understanding and concern for the well-being of other lives and for the planet, defines life. It isn't that form life disappears; it simply takes its rightful place as the means by which that inner life expresses its truth. The individual—or the nation or the civilisation—exchanges a self-centred viewpoint for a broader, more inclusive, more cooperative, more synthetic vision.

In 1964 the Russian astronomer Nikolai Kardashev proposed a system to classify hypothetical planetary civilisations based on their technological abilities to harness energy. He devised a scale to rate these civilisations as either

Separation is a predecessor to synthesis; for the evolutionary cycles of time and experience eventually return the form to a more inclusive position.

Type I, Type II or Type III. A Type I civilisation was a planetary or global one; Type II was solar in its technological capabilities; and Type III was galactic in its scope. In conjunction with this theory Carl Sagan “calculated our humanity’s civilisation type to be a Type 0.7.”⁵ The renowned theoretical physicist, Michio Kaku, has theorized that our present civilisation is exhibiting early Type I characteristics, as evidenced by the Internet (planetary communication), the European Union (a planetary economy), a common language (moving towards English), and by an emerging world culture (common ideas about music, dress etc.). He predicts that we will reach the Type I stage in about 100 years. He identifies this transition as “the most dangerous of all transitions” because “on one hand we have the forces of integration, the forces of tolerance” (*synthesis*) and “on the other hand we have weapons of mass destruction, germ warfare, nuclear warfare, also the rise of international terrorism” (*separation*). He speculates that we “are the most important generations ever to walk the earth. . . the generations that will determine whether we make the transition”⁶. . . The Tibetan makes a similar statement in speaking of a transition in consciousness, calling this “a great and critical moment in human affairs and an opportunity unparalleled in history”⁷. And he strengthens humanity during this critical time with the realisation that there is a Plan for that transition, “a Plan which . . . will bridge the gulf which now exists between the unsatisfactory, selfish and material past and that new future. . . of world unity. . .”⁸.

Working Out the Plan

In the writings of Alice Bailey and the Tibetan several descriptions of the Plan for humanity are offered for our consideration, but none clearer or more relevant than this one: “The plan as at present sensed. . . and for which the Masters are steadily working, might be defined as follows:—It is the production of a subjective synthesis in humanity...”⁹ Simply stated, the Plan is the elimination of separateness and the restoration of synthesis in the hearts and minds of the people. And *we* are

the people! The elimination of separateness in *our* hearts. The restoration of synthesis in *our* minds.

So how do we do this? For starters, with our thoughts. The source of all creative activity—human or divine—is thought; and that thought either divides or unites. For it is Divine Thought that seeds universes and separates life into form. And it is the Thought of the unseen Creator that brings the evolutionary cycle to its completed synthesis. On the human level, *our* thoughts, too, create the forms of our experience, either separating us or uniting us with others and within ourselves. The forms of our future are created today by the thoughts we think, the words that energize them and the actions that those thoughts and words produce.

In increasing numbers, mentally focused members of humanity are working with consciously directed thought, creating forms that are synthesising the race; and what an impact they are having on our civilisation! What possibilities, what promise they hold out to us: a composer synthesises separate notes to write a beautiful piece of music; a choreographer synthesises movements to create a dance; a writer synthesises with words; a mathematician with numbers; an artist with colours; a teacher with encouragement; a doctor heals; a minister illuminates; a statesman unites nations; and a computer programmer links nearly two billion of us through the World Wide Web! All offer proof that conscious, deliberate thought has the power to unify. And all of *us*, intelligent and mentally focused, through our own distinct talents and interests, and through our purposeful thoughts, can influence friends, family, co-workers, our leaders to think and speak and act inclusively and to impose the rhythm of synthesis in all areas of human striving. And we can reject the opposition that the advancement of noble ideals sometimes provokes by thinking and speaking in terms of possible unities, by refusing to fan the flames of partisanship and cynicism, by the consistent practice of meditation and active harmlessness, thus imposing on our lives and on the collective life a synthetic rhythm.

We are summoned by the Tibetan in these impassioned words:

I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the one family, the one life, and the one humanity. . . . I would remind you that hatred and separateness have brought humanity to the present sad condition. I would add to that reminder, however, the fact that there is in the world today a large enough number of liberated men to produce a change in the attitudes of mankind and in public opinion, if they measure up by an act of the will to what they know and believe.

. . . I call you to a united effort to inculcate anew the ideas of brotherhood and of unity. I ask you to recognise your fellow workers in all the groups and to strengthen their hands. I ask you to seal your lips to words of hatred and of criticism, and to talk in terms of brotherhood and of group relationships. I beg of you to see to it that every day is for you a new day, in which you face new opportunity. . . . and spread the cult of unity, of love and of harmlessness.¹⁰

Conclusion

We are in the process of constructing a new civilisation based on the principle of synthesis. It is a world where difference is celebrated, where inclusiveness is the keynote and loving understanding is the very essence of all relationship—between every kingdom in nature, between all parties and peoples, between nations. It is a sweeping and ambitious goal, to be sure, but with humanity's sustained effort and commitment, it *is* achievable.

The world of forms presents the most profound opportunities for us to contribute to “the synthetic scope of the plan”¹¹. For all its glammers, for all its traps in the illusion of separateness, the material world offers us the opportunity to experience, to refine, to learn, to love, to overcome and to create out of our own separation wholeness with others and within ourselves.

For we *are* creators. But we must create mindfully, wise to the effect of our thoughts and words, conscious of their power to separate or synthesise, deeply cognizant of our responsibility to sustain the Plan for humanity. And, then, like brilliant galaxies spiraling through space, we will create from the sparks of our separateness a blazing synthesis of “beautiful things”. ▲

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The truth is not antagonistic to any fragment of itself.

Annie Besant

Compassion and Conflict in a Postmodern World

Chuck Chiverton

WE ARE IN A RAPID cycle of change as evidenced by the many tumultuous events occurring both nationally and internationally. Humanity is in a state of flux brought about, in part, by the choices that we have made, and the emotional focus applied to many aspects of human life. The heart of humanity is being tested and the opportunity for human growth is magnified in our current world. The Tibetan indicated that dualism, as observed through lines of cleavage, has prepared the way for humanity to make its decision in the Aquarian age regarding spiritual livingness or continued materialistic orientation (Bailey, 1949). During times of conflict, we learn to make decisions as to our course of action. These decisions will hopefully be based upon spiritual, cultural, and social influences that emphasise the interconnectedness of humanity. If not, separateness in the human mind may extend the current period of materialism creating enhanced conflict within our world.

The Role of Conflict

The Principle of Conflict (4th Ray energy) is a quality that leads us to make choices and learn from past mistakes. Conflict creates an inner tension and stress for most people, as the need to choose or make decisions in difficult situations is a skill that requires patience to develop. The Tibetan points out that crisis, of which conflict is a component, is present within evolutionary process as “man has a habit of crisis” and these crisis are necessary to “foster compassion and understanding”, in order to activate the qualities of the spiritual heart of humanity (Bailey, 1951, p. 477). The use of conflict to promote growth is a useful one, but temporarily overwhelming to a troubled humanity.

The Buddhist nun, Pema Chödrön, tells a story of Suzuki Roshi, a Japanese Zen master, who described the inner conflict he experienced when first teaching in the United States. The

American culture was so different in its values from what he had experienced growing up in Japan that initially he didn't like his American students, and thus found it difficult to relate to them (Chödrön, 1991). Suzuki Roshi was experiencing personal conflict due to cultural differences, and the ability to resolve this conflict had escaped him until he realized what was missing: “because I didn't like my students, therefore I had to work much harder to develop my heart” (Chödrön, 1991, p. 9). In many ways humanity follows the same path with regard to conflict, as the differences between people are not yet understood, and this causes much dislike amongst individuals, groups, and nations. When there is a lack of understanding amongst people, there is a greater chance that conflict will become a dominant characteristic of human relationships.

Culture and Compassion

In a cultural sense, conflict is a social phenomenon that involves differences in personal and/or world views. These differences may persist over time and have a lingering effect on the human culture. Wilber, Patten, Leonard, and Morelli (2008) point out that culture is an aspect of human development that focuses upon the “We” or first person plural communicative exchanges. The “We” of culture reflects its sharing of ideas, values, and perspectives that shapes both a culture and its members (Wilber, 2006). The quality of sharing within a culture is an important factor as it indicates the types of information that cultural members are receiving. When the sharing of values and ideas, within humanity as a world culture, is influenced by the spiritual Principle of Sharing (aspect of the 2nd Ray of Love-Wisdom) then, according to the Tibetan, humanity will begin to reduce conflict (Bailey, 1960).

Cultural sharing amongst human beings will lead to greater understanding within and between nations. It will also promote an attitude of adaptation within the human culture resulting in enhanced global cooperation. In this sense, the human culture will experience an opportunity to repair differences amongst and between different cultures. Cooperation and the fostering of understanding are attitudes that must emerge in the human mind to reduce tension between cultures and nations.

The development of compassion or “love in action” will be instrumental in humanity’s ability to overcome conflict.

Rogoff (2003) points out that cooperation, which is a model of social engagement, as opposed to competitive models, provides a foundational basis for the emergence of prosocial or other-centered behaviors. Prosocial behaviors enable people to recognize the rights and needs of others, leading to a reduction of egocentric thinking. Seeing oneself as part of the whole is a first step in eliminating conflict oriented attitudes which promote divisiveness and reinforce prejudice and bias. Conflict emerges when competition overrides cooperation, creating separative thinking in the human consciousness. This reinforces egocentric attitudes that supersede other-centred attitudes, diminishing the ability to take the perspective of others (Wilber, 2006). In short, the “I” supersedes the “We” in a person’s consciousness and world view.

Wilber (2000) indicates that in the evolutionary process, we enter into various stages of development across our lifespan. Cultural world views—one aspect of human development—are part of these developmental experiences, and we are socialized into these views through our families, communities, and nations that we live in. As we mature in our development (childhood through adulthood), the following world views

emerge: Magical (egocentric), Mythic (sociocentric), and Rational (worldcentric). These world views, which are correct within their developmental stage, allow perspectives to shift from self-centredness, to group centredness, and finally to world centredness (capability to understand the views of the many).

As an individual or group matures, the capacity to “transcend and include” earlier world views occurs in human development (Wilber, 2000, p. 67). This leads to an opportunity to express a more inclusive world view, as each world view is more inclusive than its predecessor. The more inclusive a world view, the greater ability one has to take into account the needs of others (Wilber, 2000). It is recognition of the needs of others that provides the foundation for moral development, which functions to inform the human culture of its responsibility to its members. In moral development, the highest act of morality may be seen through compassion (the one as observed in the many) towards others (Wilber, 2000).

The development of compassion or “love in action” will be instrumental in humanity’s ability to overcome conflict. Bailey (1982) indicates that compassion is an aspect of the spiritual intuition, which is considered to be “a comprehensive grip of the principle of universality, and when it is functioning, there is momentarily at least, a complete loss of the sense of separateness” (p. 3). The Buddhist teacher, Traleg Kyabgon (2007), emphasises the role of compassion in reducing conflict within oneself and towards others, as it is concern for others that inevitably overcomes “ignorance, prejudice, fear, uncertainty, and doubt” (p. 30). The emergence of compassion in the human consciousness provides a deep spiritual understanding of the presence of divine love which leads to inclusive thinking for the good of the whole.

As we enter into the twenty-first century, the task of group disciples is to eliminate the impact of conflict in the human mind through perseverance, commitment, and dedication in spiritual service. Bailey (1974) indicated the difficulty

of this task: “Whoever would serve the human race must be prepared for misunderstanding, misinterpretation, and the perversity that upholds the opposite of what is said” (p. 133). Wilber alluded to the same issue (2000) when he pointed out that world views that are pre-rational (magical and mythic) are egocentric and tribal in orientation and have under-developed capacity to take the perspectives of others outside of their own belief systems. Hence, the role of conflict in our world will be reduced when rational and pluralistic thinking (“a space of possibilities”) becomes grounded in human consciousness, compassion is both experienced and expressed in daily living, and education of the mass of humanity on the value of diversity (the one in the many) occurs across our world to enhance cooperation and understanding within the human culture. ▲

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S. T. COLERIDGE AND GERARD MANLEY HOPKINS – PART I

Continued from page 9

their children. It was while living with the Gillmans that Coleridge wrote and published such celebrated poems as Christabel, Kublah Khan and The Pains of Sleep. He finally died on July 25, 1834, in the sign of Leo, and was buried by Dr. Gillman in Cholmely Chapel in Highgate. By a strange coincidence, this Chapel lies next door to the Robert Cholmely Grammar School, which Hopkins would later attend as a school-boy. The closeness of his future school to

Coleridge’s grave forms a curious link between these two major poets. Almost most exactly twenty years after Coleridge’s death, in September 1854 Gerard Manley Hopkins began his studies at the same Robert Cholmely Grammar School in Highgate. Only a stone wall separated the playing-ground at Hopkins’ school from Coleridge’s grave.

(To be continued)

The birth month indicates the day of opportunity. The door stands open. The particular month in which a soul comes into incarnation is indicated to that soul by the month in which it passed out of incarnation in a previous life cycle. If it, for instance, died in the month governed by the sign Leo, it will return into incarnation in the same sign, picking up the thread of experience where it left it, and starting with the same type of energy and the peculiar equipment with which it passed away from earth life, plus the gain of thought and conscious onlooking. The quality of the energy and the nature of the forces to be manipulated during life are indicated to the soul in this way.

A Treatise on White Magic, p. 436

The Science of Astrology and the Science of the Soul

Wendy Boyd

The technique of alignment is the instrument of navigation which positions the mind on the vertical line and steers it upward to heaven.

IN ESOTERIC ASTROLOGY we are taught that “Space is an entity”, a real and living being distinct from its qualities and attributes. It has being and existence, therefore it is alive. It is the source of this existence or aliveness that esoteric astrology—as compared to orthodox astrology—is intent on exploring. It is the idea that space is alive that challenges the human thought forms that have been built up in the mind regarding space, in particular the idea that the heavens as representative of space is an eternal mystery separate from human existence. Contained in space are the ‘ethers’, the substance of which, according to the ancients, the heavenly bodies, the upper air and higher regions of space are composed. Fortunately, scientific investigation of these so-called ethers is gradually breaking down romantic and religious notions about space which also perpetuate the illusion that man is separate from God and consequently separate from one another.

On the one hand, esoteric astrology explores “space as an entity” using the vehicle of consciousness, the mind; on the other the astronaut explores space as a phenomenon using a spaceship as its vehicle. There are several parallels to be found, as both are exploring the realms of space. It might be said that one science, astronomy, is focused upon space as a material structure and in measuring the effects of the substances found in it as a physical body, whereas orthodox astrology deals with the personality as an individual entity, also measurable in terms of effect mainly in behavior. On the other hand, esoteric astrology concerns itself with the destiny of the soul as the bridge to the future of the group, the race and civilization and ultimately the whole cosmic scheme. The dictionary tells us that ‘astronautics’ is “the science

of building and operating vehicles for travel in outer space”. The more abstract parallel to this can be found in the esoteric work of ‘building and operating’ a vehicle for travel into inner space. It might be said therefore that meditation also represents “space as an entity” as it is the field of living energy in which “the one in whom we live and move and have our being” is contacted. The mind is the vehicle in which the observer sits with a view to comprehending inner space as a continuum of the organized purpose of the cosmic entity we call God.

The technique of alignment is the instrument of navigation which positions the mind on the vertical line and steers it upward to heaven. There are many comparisons to the relationship between the mind and the function of alignment. For example the conductor in an orchestra leads and directs the individual elements through ‘points of tension’ which build up and reach crescendo point and the musical composition is brought together as a whole piece. Alignment is necessary for a synthesis to be created in any field of activity, study or pursuit. In all meditation, alignment is the all-important factor of adjustment that brings into unison the physical-etheric, emotional and mental bodies as one channel for the soul.

Although this may seem a somewhat elementary procedure it nevertheless still remains crucial if the combination of esoteric astrology in relation to the science of the soul is to unravel an as yet even higher revelation, thus taking all life forms and kingdoms in nature and in space to the next level.

This is where esoteric astrology serves as a higher alignment in the mystery of space as an entity and the evolution of soul manifestation in the fourth kingdom in nature, humanity. In the

recognition that space is an entity, a step is taken in acquiring the vision to perceive that which is often presented as a deep and unfathomable mystery and at best viewed through the world of appearances and form. Of all the disciplines it is science which is beginning to perceive of the fact of the etheric body of the universe as a 'field of energy' through which an interplay and transmission of important and vital energies takes place. In first establishing this as fact, 'the fact of the soul' must surely follow for we can look around us to see the many scientific achievements that demonstrate this. For example, as in its chemical form the highly volatile liquid derived from alcohol was initially discovered and used as anaesthetic. In physics we find the knowledge that ether as a hypothetical medium, supposed to fill space, is a means through which vibration and light and other forms of radiation are transmitted; the age of information technology testifies to this. As Wordsworth has said, "an ampler ether, a diviner air".

In understanding the purpose and organization of space as an entity, and the etheric field that He expresses Himself through, comes the initial breaking down of the Great Illusion, the

heresy of separation. 'He' to which we are connected then becomes a living being of both astronomical and astrological significance and the idea that 'we are all connected' is understood as a reality. The higher principles of brotherhood, unity, goodwill, sharing and understanding can then govern human thinking more consciously, thereby creating the conditions for right human relationships to flourish. Unsurprisingly the 'etheric network' is of major relevance to occult work, providing the channel for transmission and distribution; it is in fact the path of least resistance through which the 'impression and expression of certain fundamental ideas' will reach humanity. When the importance of the etheric nature of life is realized more fully, starting with the consciousness of the disciple as an initiatory trigger, the whole subject of astrology will take on a new meaning. Esoteric astrology in its turn can provide the tools that will enable a greater understanding of the soul, the Plan and the intuitive development of a sense of cosmic schemes and systems greater than our own, thereby creating those necessary expansions in consciousness that contribute to the great cosmic path of initiation He is treading. ▲

The etheric body of the individual is, as you know, a part of the etheric body of humanity and this, in its turn, is an aspect of the etheric body of the planet, which is likewise an intrinsic part of the etheric body of the solar system. Incidentally, in this far-reaching factual relationship, you have the basis of all astrological influences. Man moves, therefore, in a whirlpool of forces of all types and qualities. He is composed of energies in every part of his manifested and unmanifested expression; he is, therefore, related to all other energies. His task is one of supreme difficulty and needs the great length of the evolutionary cycle. With the mass of world energies and systemic forces we cannot here deal, but we will confine ourselves to the consideration of the individual problem, advising the student to endeavour to extend his understanding of the microcosmic situation to the macrocosmic.

Glamour: A World Problem, p. 246

Florence Nightingale: Lady of the Lamp

By Juliet Northrop

THIS YEAR, 2010, is the International Year of the Nurse, in honor of the 100-year anniversary of the death, in 1910, of the founder of modern nursing, Florence Nightingale. Her most well known contribution is the development of nursing as a position of integrity, based on education and training, as the first professional career for women worldwide. She willingly recognized the opportunity to demonstrate the viability of her nursing concept through heroic service under the Crimean War. During her years at Scutari, she managed to reform medical education for army doctors, and later executed detailed statistical research for the betterment of the army medical services and military hospitals, illustrating that more death occurred from disease than war-inflicted wounds. After contracting a debilitating illness there, she was still able to reform London hospitals and continue service as an invalid from home. Florence authored over 200 books, reports, and pamphlets in accordance with her urge to help society. She monitored nursing education, started several health institutions and organizations in London, and contributed toward health and welfare in India. In the company of some few acquaintances, she compared and contrasted the religions of the day, developing her spirituality. She expressed her concerns and spiritual reflections in a work that she wrote prior to her war excursion at the age of 32. Advised against publication, Florence later revised and perfected her work into three volumes of which she only had a few copies printed. The work describes her own inner transformation from years of intellectual and emotional frustration with the societal inertia of Victorian women to identification with her divine nature through the active experiences of work, responsibility, and service based on divine laws (Nightingale, 1993).

A Young Florence

During a tour of Europe, Florence was born in Italy to Frances and William Edward Nightingale and given the name of the city of her birth. Frances was the daughter of the successful Unitarian supporter of religious dissenters, William Smith. William Nightingale, the son of a prominent banker, William Shore, officially changed his name upon his inheritance of Derbyshire Estates from Peter Nightingale, his great-uncle (Baly & Matthew, 2009). Her parents were wealthy and politically liberal. Florence was not to inherit her mother's beauty, but her frail, feminine stature and contemplative, yet cheerful, grey eyes exhibited a magnetic personality. During adolescence she admitted in her diary that she had a desire to "shine in company" (Baly & Matthew, "Early Life," 2009), a desire that she decided she must overcome upon meeting the intellects her parents entertained, such as Lord Ashley, the *Times* editor John Delane, renowned theologian Chevalier Christian Bunsen, and historians, architects, and others. Half of the support for her later work that formed the Nightingale Fund, originated in friendships made in these early years and through the prosperous relatives on her mother's side of the family. Her popular father was well liked for his wit, served as a high sheriff in 1829, and a whig in 1834 (Baly & Matthew, 2009). He responded to Florence's academic capabilities and his devotion to education by establishing schools on his estates. He provided her with an education in languages (both classical and modern), philosophy, and a full range of classic studies that were normally only offered to young men of Florence's age.

Florence was born into a life of advantage; however, she was a seething volcano yearning to erupt, dissatisfied with the emptiness of the life of her parents. Her parents both valued their

backgrounds as Unitarians and supported humanitarianism, but her mother thought it best to become members of the more established Anglican Church of England.

At the age of sixteen, Florence had a mystical experience that she recorded in her diary: God had called her to service. She had no idea of what the service would be, began to study the mystics, and later St. John of the Cross and St. Teresa of Avila (Baly & Matthew, 2009). Florence experienced bouts of depression. She expressed in writing the futility of the life of upper class women in the Victorian Age and recorded her own religious doctrine after studying the new biblical criticism and Schopenhauer. While her mother and older sister were content with life on the estates, Florence questioned her purpose in life and was concerned with the more unfortunate ones in over-crowded conditions, who were hard-working, poor, ill, and in need of charity.

By the age of 25, she had found no outlet for service through the church and asked her parents if they would allow her to go to Salisbury Infirmary to serve as a nurse. They refused. Florence became extremely depressed and wrote in her diary that she had no purpose and wanted to die. Some friends brought her on a trip to Rome, where she met Sidney Herbert and his wife, who shared similar interests in helping others. Sidney proved to be an important contact in Parliament, who supported her throughout his life. During the trip she met her spiritual mentor, Madre Santa Columba at the Trinita dei Monti convent, where she became convinced that her mission was to help the sick (Baly & Matthew, 2009).

Florence's friend Bunsen, the theologian, suggested she go to Kaiserwerth-am-Rhein, a religious community where the ill were treated by trained deaconesses (Baly & Matthew, 2009). This trip provided the inspiration for her ideas in nursing education. She explained later that the hygiene and nursing was deplorable there and women of high social standing delegated all the work to those of lower, more humble societal backgrounds; however the devotion was pure. Florence later designated that women of all

classes could train as nurses, as long as they were motivated to do the work. Her first publication in 1851 was an anonymous account of the training at Kaiserwerth.

The person who was closest to Florence was her suitor of nine years, Richard Monckton Milnes, later Baron Houghton (Baly & Matthew, 2009). After returning to England, she refused to marry him because she felt she should be ready for her mission to unfold. He became another loyal supporter until his death in 1885. Her parents were not in agreement with her decisions, and when Florence's sister not only took ill, but also became obsessed with jealousy of Florence, her mother finally agreed to the family doctor's suggestion that Florence leave home to pursue an unpaid position as superintendent at the Harley Street Establishment for Gentlewomen during Illness. Before taking the position, she visited hospitals in Europe, the Sisters of Charity in Paris, and studied hospital administration. Her skills in nursing and as an organizer were impressive to those in the medical field, including doctors. During an epidemic of cholera in August of 1854, she went to Middlesex Hospital to help with the overflow of patients, and demonstrated a combination of willpower and understanding in handling situations and relationships with people (Baly & Matthew, 2009).

The Crimean War Experience

Problems caused by the Crimean War, underway since March of 1854 and reported in the *Times*, pressured the Secretary of State at War, Sidney Herbert. The issue concerned a lack of nurses and neglected, wounded soldiers. On October 15, Herbert wrote to Florence asking her to take a group of nurses to Scutari to help, but Florence had already sent a letter to his wife requesting permission to bring a group of nurses on a private expedition there, and the letters crossed. On October 16, Florence and Herbert discussed their plans. The friends who had brought Florence to Kaiserwerth and the chairman at Harley Street gathered 14 professional nurses and 24 members of religious sisterhoods (Baly & Matthew, 2009).

The group was received at Scutari; however, with opposition from the doctors and military officials of the four hospitals there. Wounded soldiers arrived from the other side of the Black Sea where battles were raging. Florence used her leverage in London with Parliament and the *Times* to establish her influence, but it was a struggle. Her priority was hygiene and cleanliness. Most of the nurses were male orderlies, who she trained. She dismissed 13 of the nurses she had brought with her and using money donated from the *Times*, she procured supplies and hired 125 Turks to make mattresses (Baly & Matthew, 2009). When they went on strike to demand more money, she fired them and hired Greeks.

In November of 1855, following the Battle of Balaklava, skilled nursing badly needed, the local doctors asked the nurses for help working in unison for six months, on a stretch of wounded soldiers four miles long (Baly & Matthew, 2009). In administration of overwhelming odds, Florence managed to get supplies and food to everyone regularly, in addition to nursing care. When Sidney Herbert sent reinforcements under the leadership of Mary Stanley and head nuns, without consulting Florence, she felt betrayed as she rightly needed to be in control for the disciplined work to be effective. The new arrivals were mostly Roman Catholics and she feared they would use this opportunity to defect to Rome, an ongoing issue at the time. With her role as administrator jeopardized, her original intent to use the war project as proof of the efficiency of female nursing would also be at stake. She wrote to Herbert that their views differed. Administrative control was necessary for success, but the emphasis on it prohibited some from later accepting her image as the angel at work. One wounded soldier reported, however, that she always took on the worst cases of the wounded herself. Her focus on discipline and order during nursing procedures, along with uniformity of practice, were to become the backbone of the nursing profession (Baly & Matthew, 2009).

One day, Florence collapsed after crossing to inspect the hospitals at Crimea. She had contracted a serious type of infection, probably a form of *Brucella* bacteria, then known as Crimean fever and which Florence believed to be typhus. Refusing to return to England, she made a slow recovery that was quite painful. The Queen of England had followed her recovery as Florence won praise for her work throughout many parts of the world. Thousands prayed and poetry lifted her to a spirit of widespread gratitude. After inspecting the hospitals three times upon returning to work, England gave her full jurisdiction over the entire area at Crimea.

MacDonald, of the *Times* in Crimea, described Florence in an article that was to preserve her image (Baly & Matthew, 2009). He observed her alone in the dark, after all the medical officers had gone to bed one night. The lamp in her hand was shining on the grateful faces of the wounded who watched her quietly pass through each corridor to inspect that all was well for the night. Florence was the “Lady of the Lamp.”

Statistical Analysis

Back in England, a fund created in her name raised 45,000 pounds. She considered it a burden and had no use for it. She had made a conviction to fight for the cause of dead soldiers who she referred to as ‘murdered’ and would do it through disease prevention. Out of 95,000 soldiers sent to war from England, 4,000 died of wounds, 19,000 died of disease, and 13,000 were made invalid (Baly & Matthew, 2009). Against much opposition, a commission was established and chaired by Sidney Herbert, and her detailed report of over 800 pages was submitted as the basis for the reform of the army medical services. She became the first female member of the Statistical Society in 1868 for her use of a sophisticated form of pie chart, or coxcomb as she called it, to illustrate the disease progression at Crimea.

In the Statistical Congress of 1860, her hospital statistics for uniformity were the main point of discussion. During the stress of working on

this report she again collapsed, experiencing a relapse of the Crimean fever, this time with a cardiac condition. Although doctors ordered her to rest, as the medical belief at the time was that women could not handle mental strain, Florence continued to work from home where she suffered a third episode. Severe spondylitis, after the third attack, made her incapable of walking (Baly & Matthew, 2009). Her father bought her a house on South Street in Mayfair of London, where she lived and worked until her death. Her relatives helped her continue her work, and Dr. Sutherland whom she worked with at Crimea assisted her in corresponding on further army reforms, advances in the science of sanitation, statistics, hospital design, and nursing (Baly & Matthew, 2009).

Nursing

In 1858 Florence asked Sidney Herbert to relieve her of the fund. As it was a collection by the public, he aspired to contact many hospitals for its use and finally found an interest at St. Thomas Hospital, as they were moving to a new location. Florence negotiated with St. Thomas Hospital and after some compromising agreed to their conditions for a nursing school there. Sidney Herbert died during the planning of the project, which he was involved in, and the school commenced with 15 students. Six of them discontinued and one died of typhus. Florence was devastated over her friend Herbert's death and the poor outlook of the school; however, she would persist, evaluate progress, and make regular annual visits to the school for many years.

Benjamin Jowett became her new confidant with whom she discussed religion. He had received her unpublished work on her spiritual views in her early years. He visited with her often and she destroyed her letters to him before his death in 1893.

Florence gathered information for the sanitary commission on India, for which Sidney Herbert had been designated to be chairman prior to his death (Baly & Matthew, 2009). Results of her thorough investigations led to the correct assessment of the need for irrigation and pure

water systems there. Through Sir John Lawrence, sanitary reform was initiated in India and Florence would faithfully continue with the projects there until she asked to resign from this office in her eighties.

With activists such as Charles Dickens, she worked to end the neglect of the sick in workhouse infirmaries. After having sent "Nightingale Nurses" who could not handle the conditions at those infirmaries, changes in legislation were successfully made with her help. She then concentrated on founding nursing education and training in city hospitals in London. The Bloomsbury Training Home, that she established with Florence Lees as superintendent, became the model for the Queen's Institute for District Nursing (Baly & Matthew, 2009). Nightingale also initiated programs for the sick poor.

"Perfect thought and feeling are not perfection until manifested in activity."

Florence's health improved in old age. She received the German Order of the Cross of Merit and the French Secours aux blessés militaires (Baly & Matthew, 2009). She was the first woman to receive the Order of Merit from Edward VII, in 1907, and the Freedom of the City of London, in 1908. She died in her sleep on August 13, 1910.

Florence's work in sanitation was evidence of the discovery of Semmelweis in 1847 (prior to the germ theory verification in 1890 by Robert Koch) that sanitation prevents the spread of disease.

In her most famous book, *Notes on Nursing: What It is and What It is Not*, Florence's objective was practical nursing care with compassion and common sense. She writes with witty, humorous, direct, and lovingly, wise words, including a preface explaining that most women will be in charge of the personal care of someone

at some point in life; her book provided hints for thought on how to do it. Air, light, ventilation, silence, pure water and food, and housing construction are the essential elements to focus on that will “put the constitution in such a state as that it will have no disease, or that it can recover from disease” (Nightingale, 1860). She clarifies that it is by no means a nursing manual and she points out that the book of 140 pages is not designed for nurses to teach themselves nursing.

Spiritual Reflections

In Volume III of selections from *Suggestions for Thought*, published for the first time in the United States in 1993, the voice of Florence Nightingale shares divine revelations in human development and purpose. Her words reflect her life experience: thought and sentiment form perfect will, but activity is development. Through life the eternal purpose manifests. In one sense there is no perfection, for perfect thought and feeling are not perfection until manifested in activity (Nightingale, 1993).

Florence answered the question: Do we live after this life ceases? Every being that thinks and feels requires eternity for their development, and by law of the Perfect:

attains to the perfect thought and feeling which comprehends all, which feels and wills all truth, and then again sets forth to work and live, and manifest, and realize fresh phases of being, guided by the law of the all-comprehensive spirit (Nightingale, p. 235, 1993).

Nightingale concludes that man has attained much, but does not know God, himself, or his real satisfaction although it is essential to seek it. He does not know the depth of his ignorance or “the height of his capability” (Nightingale, p.239, 1993).

She proclaims that the conditions of progress in the world are such that there are two classes of people: those who take the best of what exists and enjoy it, and those who want something better and try to create it; both are needed to uphold balance (Nightingale, 1993). Poetry and imagination begin life, but intellect creates

wants that are impossible to physically or morally supply at this stage of our civilization. Laws of perfect wisdom, goodness, and righteousness are what our possibilities depend on, and as man’s work is right, God’s nature and his own will be revealed (Nightingale, 1993). “The light by which we work is imperfect, though more and more is attainable, whenever we work for it in a right direction” (Nightingale, p.173, 1993).

On responsibility, Florence asked, does a mother have a mere ‘responsibility’ for her children? She awakens us to new understandings of service, from sacrifice to love. In *Notes on Nursing*, p. 25, she clarifies responsibility:

God lays down certain physical laws. Upon his carrying out those laws depends our responsibility (that much abused word)... yet we seem to be continually expecting that he will work a miracle – i.e., break his own laws expressly to relieve us of responsibility (1860).

Conclusion

Florence Nightingale lived a life of service with a strong will and persistence against incredible odds. She was an administrator, reformer, educationist, statistician, writer, and humanitarian, who was dedicated to changing society and passing her knowledge and experience on to others. In addition, she created a nursing discipline with principles that call for the holistic care of patients in consideration of not only medical care, but also the environment. She introduced an awareness of sensitivity to patient response to disease, which she understood to be a reparative process. The first profession for women was an enormous breakthrough that reflected the feminist movement in her day. She was the first nursing theorist. ▲

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THOUGHTS ON THE REALISING OF THE ONE HUMANITY

James Kinnier Wilson

*Under the divergences of color, creed,
cultures and civilisations, there is
only one humanity.*

(Problems of Humanity, p. 147)

IN MANY OF THE INSPIRING and pathsetting books that Djwhal Khul and Alice Bailey have written together, they present a number of distinctive ideas which will need to govern the incoming civilisation. These include right human relations and the promotion of goodwill. They embrace the renouncing of materialism for ways of sharing and spiritual living. But running through all the arguments and taken up by a string of writers in current times is the need to unite humanity in a single brotherhood of nations and peoples.

It is some part of the present study to explore in a *practical* way how such a concept might come to pass. It is based on the premise that four specific ideas will assist powerfully to realise this major theme. All have their place in the Alice Bailey books, but are considered here as a matter of united concern. They are the elimination of Evil, the ending of armed conflict, the building of the 'platform' for the single world religion, and the replacement of capitalism by another, fairer system.

The Elimination of Evil

The reason why this requirement is taken first is that in point of time it is the first that needs to happen. It has to be achieved before the ending of conflict because no government would lower its military defenses while forces of Evil still remain. Additionally, we have learned that "The opposing forces of entrenched evil must be routed before He for Whom all men wait, the Christ, can come."¹ The final establishment of

the new religion, and possibly of the new economy, must await that time also.

It has been explained that to eradicate this evil "may necessitate drastic measures, but great good will eventually appear"². It is known also that the matter will not be decided as previously by a conventional war, but by a very different and intensive war of minds and wills. This now becomes the subject of our further discussion.

In this regard, a source may first be considered that may as yet be little known, but which is vital for a proper understanding of what the future action will need to be. That source is *The Vision of the Nazarene*³, which was written by an initiate who wished at the time to remain anonymous, but whose name has become subsequently known as Cyril Scott. The Nazarene of its title is Jesus, and the vision of our concern—given to Scott in a way he describes in the Master's garden in Syria—reads as follows:

The time is not far hence when instruments of great sensitiveness will be devised . . . and, as in a mirror, will mine enemies be reflected, singly or assembled together, intent on bending the will of men to their own iniquitous ends.

And so the tidings thereof will be noised abroad, and man will rise up in his wrath, and overthrow his enemies and mine enemies with the concentrated force of his righteous indignation.

Yea, like a mighty bombardment will he direct his thought-power against his age-long oppressors, having in the meantime acquired

knowledge of the incalculable potency of thought.

It is the last sentence of this vision that holds the key to what must be done. Not by weapons of war, but by the power of thought will the battle be won; inspired and perhaps synchronised by the Rider from the Secret Place.⁴ This Rider, known also as the “Rider of the Apocalypse”,⁵ will surely come—as ‘standing with massed intent’ World Servers and men of goodwill (but perhaps not others, for there could be dangers) await the time. What could happen, as it may be visualised, is that whenever the Rider shall raise his shining Sword so may those who would stand to serve ‘put up an impregnable wall of spiritual light’ and direct forwards a stream of ‘focussed spiritual Will’ to be withdrawn and at the end to cease when the Sword is lowered.⁶ Should the response be inadequate or the will become weak, the World Servers may surely again invoke the aid of the Lords of Liberation at a time of need.⁷

In this world
Hate never yet dispelled hate.
Only love dispels hate.
This is the law,
Ancient and inexhaustible.⁸

The Ending of Armed Conflict

Such is the long tradition of national defense that even with the eradication of Evil governments may hesitate to demobilise their security forces. Nevertheless, one of the tasks laid upon the new civilisation is “the reorganising of the structures of ... world politics”⁹, even as “the major required preparation (for the return of the Christ) is a world at peace”¹⁰. To achieve these ideals the word ‘defense’ must disappear from political thought. It is protectionist, nationalistic, separative, and insular. It looks inwards, cares for its own, and has no place at all in the concept of the one humanity.

Disarming would reorganise politics because nations, with new insight, would take a decisive step forward along the road of evolution. They would look outwards and indeed upwards. The idea of “spiritual government” would be in the air.¹¹ And possibly the forgotten dream of a

World Commonwealth of Nations could become real again.

A difficulty with the above scheme could be that of persuading governments and their advisers to become fully international for New Age times. Should this be so, then on the overcoming of Evil let a united sound go forth, become loud and gather strength until determined and impassioned it will awaken governments everywhere to the peoples’ will; a voice that in the past has swept everything before it. Indeed, “Humanity ... is rapidly arising at the point where its *united will* (original emphasis) will be the determining factor in world affairs.”¹²

Building the Platform of the New World Religion

No introduction will be necessary to the theme of the single world religion that is so much discussed in the Alice Bailey books; a religion which “will suffice to meet man’s need for many centuries ahead and for which all past world religions have prepared him”¹³. However, it is rather the ‘platform’ of that religion and not the whole concept itself which will form the basis of our discussion here. That important word is in fact a borrowing from a familiar book¹⁴ which foresees that

Workers in the field of religion will formulate the universal platform of the new world religion. It will be a work of loving synthesis, and will emphasise the unity and the fellowship of the spirit The platform of the new world religion will be built by many groups, working under the inspiration of the Christ.

An additional thought—and it is only that—is that the initial call might be sent out from the five spiritual centres of New York, London, Geneva, Darjeeling and Tokyo; the proposals in due course being collected back again to these same centres.¹⁵ So would the work be universal from its very beginnings.

But when might the project begin? It would take many years to strike the proper balance of such a book. It would take further years to perfect its wording and more again before it could be translated with care into the needed lan-

guages. The answer, therefore, to the question is surely that which Neale Donald Walsch records in his extraordinary conversation with God, published in *Tomorrow's God* (p. 113)¹⁶. In this book God explains that 'at this critical juncture' in our species' history it is one of His purposes to tell us about the 'New Spirituality',

of the kind of faith that humanity will create, of the kind of beliefs that humanity will embrace, in its future—and to invite humanity to create that future in the Present Moment of Now (original capitals).

The final discussion in this four-part address is of a different kind to those that have preceded it. Yet the complete uniting of humanity may in the end depend upon it: It could be one of the strands of light "whereby humanity as a whole will be able to abstract itself from matter and form"¹⁷. To a large extent our thoughts will centre on Djwhal Khul's powerful Chapter III in *The Problems of Humanity*, entitled "The Problems of Capital, Labor and Employment".

To read pp. 70ff of that book is to be certain of both the problem and the need for change. We learn (on p. 70 itself) that from its origins in the Middle Ages "the capitalistic system has emerged and has wrecked the world". Page 73 declares that "the capitalistic system cannot continue indefinitely in the face of humanity's rising demands and the steady emerging of the spiritual values". Elsewhere it is said that there will come a time when "the world will be ready for an all-over financial adjustment"¹⁸. It is even such an "all-over financial adjustment" that now becomes the concern of this final section.

A possible way forward may perhaps be seen in this writer's *Towards Novaluation*, which has recently been published.¹⁹ The idea is there advanced that, at an appropriate stopping-point in world affairs—and this requirement is fundamental—the removal of value from the monetary system would end problems of world poverty and hardship and promote honesty and fair-dealing without otherwise removing the function of money as a means of distributing our needed goods and

resources. The idea in its essence is actually threefold, in that the scheme of purchase which it sees would be without value, without profit, and in all major particulars without entitlement to ownership. How it would work in practice is that instead of *earning* a living we should allot ourselves an appropriate 'living allowance'—appropriate that is to our needs at any one time and in any incarnation—so that all that we find to do for each other we would do in the way of service and as an expression of love. There could be no better reason if one comes to think of it.

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Of particular importance would be a change already anticipated some fifty years ago²⁰ in the field of commerce and the new economy. All nations have different needs for their well being and prosperity because the produce and raw materials of the world are often found in widely scattered and even solitary places. But if a transaction had no basis in value, goods of all kinds could be willingly exchanged, although their values in today's terms might be quite unequal. The satisfaction of the two parties would be the single requirement. Thus, also in a short time would the standard of living rise everywhere and the poverty and dependency of the Third World would disappear.

It will be clear that the replacement of capitalism by a completely new and untried system would take a determination and a will on an unprecedented scale. But in the very practicality of the matter it would indeed be man's *will* that would bring such a change to pass. Possibly the present recession in world economies and the resulting disturbance in

financial markets are already signs of a coming change, but it is for the positive virtue of change that the proposition is considered here. Materially, a currency of 'no value' would lead to fairer living conditions and shared objectives. Spiritually, the system would release us at least in part from many glammers and 'attachments'. And perhaps above all it would bring us closer to the Kingdom of Heaven and to Those loving persons Who already compose it. ▲

ENDNOTES

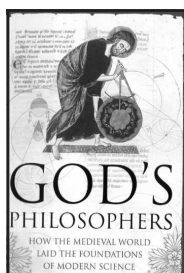
- 1 *The Externalisation of the Hierarchy (EXH)*, p. 616.
- 2 *Ibid.*, p. 648.
- 3 Published by Routledge, 1933, and in a revised edition by Neville Spearman, 1955.
- 4 On this Avatar—one of the 'Saving Force'—see esp. *EXH*, pp. 268ff, and 274ff.
- 5 *After the Book of Revelation*, xix, 11ff.
- 6 *EXH*, pp. 280 and 346.
- 7 Cf. *ibid.*, pp. 266ff. and the analogous situation as it existed at the end of the second World War.
- 8 Cited from *The Dhammapada*, sect. 1 in the translation of Thomas Byrom, newly available in the reprint of Rider, London, 2008. The same thought as that given is found in *Problems of Humanity*, p. 173.
- 9 First cited in *The Destiny of the Nations*, p. 106.
- 10 *EXH*, p. 611, under '4'.
- 11 *The Destiny of the Nations*, p. 60.
- 12 *Ibid.*, p. 36.
- 13 *EXH*, p. 390.
- 14 *The Reappearance of the Christ*, pp. 158f.
- 15 On the creation and functioning of these centres see esp. *EXH*, pp. 67Sf and 678.
- 16 An explanation of how this book and others in the series came to be written is given in *Conversations with God*, Bk. I, first published by Hampton Roads, Charlottesville, Virginia, in 1995, and subsequently by Hodder and Stoughton, London, 1997.
- 17 *The Rays and the Initiations*, p. 497.
- 18 *The Externalisation of the Hierarchy*, p. 580.
- 19 *Towards Novaluation: God's Work and ours at the End of the Age*, Janus Publishing, London, 2009.
- 20 See *The Externalisation of the Hierarchy*, p. 569, and cf. also p. 580, under '1'.

We require so much more than our forefathers needed; we prefer a soft and relatively easy life; the pioneering spirit (which is the background of all nations) has faded, in most cases, into a soft civilization. This is particularly true of the Western hemisphere. Our standard of civilized living is far too high from the standpoint of possessions and far too low from the angle of the spiritual values or when subjected to an intelligent sense of proportion. Our modern civilization will not stand up to the acid test of value. A nation is today regarded as civilized when it sets a value on mental development, when it puts a premium on analysis and criticism and when all its resources are directed towards the satisfying of physical desire, towards the production of material things and towards the implementing of material purposes as well as towards dominating competitively in the world, towards the amassing of riches, the acquiring of property, the achievement of a high standard of material living and towards the cornering of the produce of the earth—largely for the benefit of certain groups of ambitious and wealthy men. This is a drastic generalization but it is basically correct in its main implications, though incorrect where individuals are concerned.

Problems of Humanity, pp. 38-39

BOOKS AND PUBLICATIONS

Beacon editors acknowledge receipt of the following books, which can be ordered directly from their publishers. Some of these books are also available from the Lucis Trust Library.

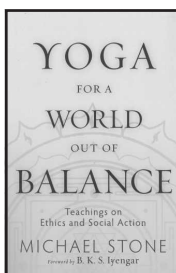


God's Philosophers: How the Medieval World Laid the Foundations of Modern Science by James Hannam. Icon Books, Ltd., Omnibus Business Centre, 39-41 North Road, London N7 9DP. Hardback, 348 pages. UK£20.00.

God's Philosophers reveals a time when reason and logic were absolutely central to intellectual life. All students at new universities (including Oxford and Cambridge) were required to learn science and mathematics, and in Christianity, the people of the time had a metaphysical framework in which science made sense. They believed that the world was created by a rational and caring God and so expected that the laws of nature would reflect their Maker.

The Church supported science and although it set clear limits to protect the Christian faith, it also set scholars free from the straight-jacket of Greek philosophy which had made it impossible for the ancient world to discover modern science for themselves. Traditional historians have emphasised the few episodes of disagreement at the expense of the long centuries of accommodation between religion and science. *God's Philosophers* provides general readers with a new story that they would never even have suspected could be true. James Hannam moves through six centuries of history to uncover the story of medieval scientific discovery. The Middle Ages are unmasked as a formative period in the rise of Western civilisation. Readers also discover that the vaunted conflict between science and religion is pure myth. It was, however, a time of great upheaval and change, as a diverse group of men negotiated a space where both faith and reason could collaborate, where religion did not necessitate the sacrifice of intellectual integrity. Although written in an accessible way, *God's Philosophers* draws on cutting edge scholarship and original sources to provide its readers with a history they are not likely to have heard before.

Dr. James Hannam is a graduate of both Oxford and Cambridge where he studied physics and then gained a Ph.D. in the history of science.



Yoga for a World out of Balance: Teachings on Ethics and Social Action by Michael Stone. Shambhala Publications, Inc., Horticultural Hall, 300 Massachusetts Avenue, Boston MA 02115. Paperback, 214 pages. \$17.95.

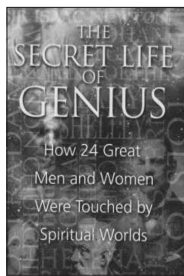
Yoga for a World out of Balance explores the esoteric fact that the true path of yoga calls for social responsibility. The author writes that treading a spiritual path calls for one to grasp the relationship between one's actions and the effect of one's actions, both in the human and non-human world.

Stone writes that the cause of suffering in the world is greed, hatred and delusion, all propagated by the blind self-interest of our current Western economic model. The "world's ecosystem has been brought almost to its knees by unrestrained habits of desire, remind[ing] us that humans have created a machine that is out of control mainly because it has no restraint system. Nothing stops us." He writes that spirituality has a role to play in helping humanity understand its place in the world and in understanding right relationships; the world's spiritual traditions can and must step forward to provide guidance and lead the way to change. The book explores practical ways by which humanity can change its thinking from values of indulgence and endless want, to learning values of restraint and right relationship. Stone reminds us that "we don't have to continue in this momentum" of materialistic values and orientation. Instead, he advocates that one needs *practical skills* for learning how to make changes. To this end, *Yoga for a World out of Balance* presents the five principles described in the Yoga Sutra of Patanjali as not only forming the basis for re-thinking ethical action in the world, but also as providing the tools one needs to avoid getting caught up in the habitual distraction and emotional reactivity that modern life engenders.

Stone points out that ecology is ultimately "but an understanding of relationship" and yoga teaches us about the relationship between the personal and the collective. He writes that if it is impossible to have a body without air, one has to question the relevance of

'I' altogether. Where is the line between the whole and me? "If I eat a piece of bread, at what point is it no longer bread and now a part of me?" Every aspect of our life has a part to play in the greater ecological system. "The current health and balance of the natural world depends on human actions, perceptions, and beliefs. Spiritual practice increases awareness of interdependence and the eco-ethical ramifications of belief systems that don't recognise how we are intimately woven into the world. Damage to the biosphere manifests locally in the health of your body and your community. No human being anywhere today can be completely free of residuals from human-made toxic chemicals. The environment does not just impact human health; it *is* human health." The same creative energy that humans have used in the destruction of the environment can be harnessed and used to make things right; "We wouldn't even need to turn our back on the progress of the past but rather ground out our science in such a way that interdependence becomes the primary building block of any new viewpoint or creation."

Michael Stone is a psychotherapist in private practice and a yoga teacher. He leads a community of yoga and Buddhist practitioners interested in integrating committed spiritual practice and daily urban life.



The Secret Life of Genius: How 24 Great Men and Women Were Touched by Spiritual Worlds by John Chambers. Destiny Books, One Park Street, Rochester VT 05767. Paperback, 328 pages. \$18.95.

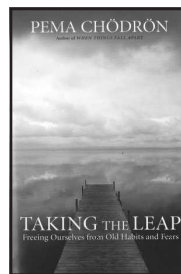
The Tibetan wrote that "it is among the thinkers of the race that the first assured recognition of the soul will come, and this event will be the result of the study and analysis, by the psychologists of the world, of the nature of genius and the significance of creative work.... These latter super-normal states find expression through the medium of the great artists, musicians, dramatists, writers, and the many other types of creative workers who have been the glory of the human kingdom down the ages, and who will flame forth during the coming century with greater glory still." (*Esoteric Psychology*, Vol. I, p. 99)

The Secret Life of Genius may appeal to students of the ageless wisdom interested in the lives of forerunners of humanity. It presents brief and engaging accounts of the spiritual perceptions and experiences of 24 creative geniuses, many of whom expressed a be-

lief in reincarnation. The focus of each account centres on the spiritual outlook of each genius and details significant influences in their lives along with some intriguing biographical information.

The Secret Life of Genius includes investigation into the lives of noted luminaries such as Sir Isaac Newton, Johann von Goethe, Alphonse de Lamartine, Honore' de Balzac, Jules Verne, Leo Tolstoy, H. P. Blavatsky, Winston Churchill, Norman Mailer and Yukio Mishima. Beginning with the 16th century—a time when society largely considered nature and spirit as one—author John Chambers recounts the lives of each genius in chronological order. The book moves progressively through the lives of 19th century notaries—when humanity's understanding of spirit had become fragmented by technology—and concludes with the 20th century—when man's spirituality seemed to have become abandoned nearly altogether.

Through out these wide ranging accounts, one can see the mark of the soul at work. One has to admire the intuitive perceptions and fearless freedom of thought possessed by all of these pioneering individuals, each conceiving, expressing and contributing something unique as they forged their antahkarana and path of light under the guidance of the soul.



Taking the Leap: Freeing Ourselves from Old Habits and Fears by Pema Chödrön. Shambhala Publications, Inc. (address above). Hardcover, 109 pages. \$21.95.

In *Taking the Leap*, American Buddhist nun Pema Chödrön explores the topic of fearlessness. In her latest book she writes about breaking free of the destructive patterns in our lives. The book includes much in the way of practical support and guidance for mindfulness in daily life, such as "Sometimes in a really threatening situation there may not be a lot we can do or say to help anyone, but we can always train in staying present and not biting the hook."

Taking the Leap also discusses entrenched habits of materialism and points out that the old ways of getting and spending aren't working. The book encourages readers to take a bold leap towards a new way of living—one that will not only transform our own lives, but the world around us as well. "Taking the leap involves making a commitment to ourselves and to the earth itself." Chödrön is a noted Tibetan meditation master, teacher and the author of several books, including two bestsellers.

Light Shines!

Men are apt to think that the entire objective of the work of the Hierarchy is to find and admit men into hierarchical contact. It is that minor phase of hierarchical activity which appears paramount in your consciousness; is it not so? Your main hope is that as you unfold your latent possibilities, you will be able to help others to do the same. This is indeed a worthy thought, but is nevertheless based entirely on misapprehension. Let me, therefore, throw light upon the matter by quoting the *Old Commentary*:

"When light illuminates the minds of men and stirs the secret light within all other forms, then the One in Whom we live reveals His hidden, secret lighted Will.

"When the purpose of the Lords of Karma can find no more to do, and all the weaving and close-related plans are all worked out, then the One in Whom we live can say: 'Well done! Naught but the beautiful remains.'

"When the lowest of the low, the densest of the dense, and the highest of the high have all been lifted through the little wills of men, then can the One in Whom we live raise into radiating light the vivid lighted ball of Earth, and then another greater Voice can say to Him: 'Well done! Move on. Light shines.'"

You will note that the emphasis in these words is placed upon human accomplishment and not upon what the Hierarchy does for man. When men achieve illumination, intelligently precipitate the karmic quota of their time, and lift the subhuman kingdoms (with its reflex activity of lifting the Highest simultaneously), then they can and then they do share in the work of the Hierarchy.

Discipleship in the New Age, Vol. II, pp. 314-15

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men –
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.