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## Editorial

### Beyond the Veil



The veils that separate the inner and outer worlds are not literally veils as we normally understand them but rather they are in the nature of opposing forces that inhibit us as we seek to move forward on the path.<sup>1</sup> They are said to be essentially physical forces, “unrealized, unseen obstacles to ...progress” and stand between the inner realms and the physical brain.<sup>2</sup> When the demand for greater light is strong enough and the will of the spiritual worker keen enough, there then arises the opportunity for what is called in esoteric parlance, a “rending of the veils.” These rends have been undertaken throughout time by such powerful seekers as Christ, Moses, and St. Paul. Each one of them effected a powerful alignment through which they were able to penetrate into an extremely high level of consciousness by the use of the spiritual will. Their attainments were not related to themselves and were undertaken on behalf of humanity.

What is occurring now is that we’re entering into a preparatory period for what could be called, for no better words, a “collective rending” that will be undertaken by the esoteric groups that work as outposts of the inner ashrams, standing with “massed intent” to invoke the light. When the demand for light and the number of people who can release that light becomes powerful enough, an opportunity for planetary redemption occurs. This will take place as the Hierarchy begins the process of moving outward onto the physical plane sometime after the 2025 conclave but its seeds are being planted now.

The opportunity offered to us, especially to those of us who come together in groups to support and strengthen each others’ efforts, is to attempt to approximate upon the physical plane that condition of “ashramic sharing” of which the Tibetan Master wrote. This sharing enables the group workers to strengthen and sustain one another so that added light can be “endured.” In a certain sense, and especially at those heightened moments of group work that occur during the period of the higher interlude, the lines of demarcation between the brothers recede increasingly into the background as their identity becomes merged and fused within the larger whole.

This ashramic sharing means that each of us must begin to accept greater responsibility. Responsibilities that in the past would have been assumed by the inner teachers are no longer possible of accomplishment because they have assumed other work in preparation for their emergence onto the world scene. It is, therefore, left up to the initiates and disciples of the world to undertake the needed educational work at this time. And there is much work to

be done. As the Tibetan wrote, “Those who are not ready for the coming events will be blinded by the emerging light and bewildered by the revealing wonder; they will be swept by the living breath of God, and it is to you that we look to fit them for the event.”<sup>3</sup>

As we move through this period after the higher interlude, let us stand as vehicles for this inpouring light to be distributed into the heart of humanity, by holding fast to the strength conferred to us by the united group effort. This is the Great Service in which we are all engaged.

1. Alice Bailey, *The Rays and the Initiations*, p. 195
2. *Ibid.*
3. Alice Bailey, *Esoteric Psychology*, Vol. I, p. 189

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## Invoking the Aquarian Christ in Jerusalem

by Uta Gabay



This paper was presented at the 2006 annual conference of the Seven Rays Institute/University of the Seven Rays in Phoenix, Arizona.

Shalom and Salaam to everyone. First I would like to take you on a journey to Jerusalem and then address some of the aspects of what we encounter as an outpost for the Aquarian Christ energy in Jerusalem and the implications of that for the Ageless Wisdom community.

Let us move our inner eye toward Jerusalem. What do we think and feel as we near Jerusalem? The mind immediately classifies it as a problem spot in world politics; and for the emotions it is a magical place, the archetypal City of Peace. It is both a symbol of our highest ideal of peace, of Shamballa, and at the same time one of the major places responsible for the absence of peace on Earth. And this great drama has been held in place in Jerusalem for millennia.

Down the ages an extraordinary number of cultures and religions have left their imprint on this specific spot on the Earth. And these historical imprints are focused into unbelievable density in the Old City of Jerusalem and especially around the Temple Mount, Mount Moriah. On the East side of the Old City there is the Palestinian part of Jerusalem, and on the west side the Israeli part. The everyday life in Jerusalem does not seem much different from any other city. Yet one can feel the charge of many thoughtforms meeting, clashing, mingling, and endeavoring somehow to live together in this small area. This place has a tendency to attract the human projections of the holy and the true and to tightly preserve the thoughtforms which are created around them.

Many of the important events of the three abrahamic religions have occurred in other places, yet it is in Jerusalem that the thoughtforms are centered and preserved. From all parts of the planet, from both the religious and the secular worlds, vehement thoughts and feelings are sent to this place. Each group holds its thoughtform of Jerusalem in place and contributes to it on a daily basis. Jerusalem is like a magnet and the Temple Mount is the central point of this magnet. On the Mount, there stand the two Mosques. We know also that the Jewish Temple once stood in the same area. Some people hold that the Roman Temple of Jupiter stood at the same place and that there were earlier structures of worship there as well, including worship of the Goddess.

This little hill, with its layers of temples, keeps the attention of humanity glued to it. It is called Mt Moriah, which means in Hebrew God is my Teacher or the Teachers of God. It is interesting that Michael Robbins says that King Solomon, who built the Jewish Temple, was an earlier incarnation of the Master Morya. Between the two mosques there is a large open space and in this space there is a special atmosphere.

There seems to prevail an emptiness, a silence which is quite contrary to the density around it, like the eye of a storm. One wonders if it could be an opening or inlet of first ray energy, a kind of vortex, which could have been the initiating impulse for all this intensity. In a scientific, geological measurement of the intensity of light on the planet, it was found that the strongest physical light in the world is found in Jerusalem. This is definitely a Capricornian place, reaching up into the supernal light and anchoring it solidly in matter, creating manifold thoughtforms on the way.

The name of Jerusalem is very revealing of this fact: Yeru-Shalem means city of the one whole. Shalem means whole in Hebrew. It has the same root as the word shalom, which means peace. Yet now the city is called Yeru-shalaim, meaning the city of two wholes. When the one whole is brought down into matter, it becomes the many. This natural process of “unity becoming diversity,” the multiplication of form, is ever the way of evolution, but here in Jerusalem it seems intensified to the extreme. The result is what might be called cryptic density. When one goes down into the deep archeological excavations in the Old City, the accumulation of layers of old thoughtforms are very palpable. The dark recesses of history and the human sub-conscious can be accessed here and one can get a sense of what it might feel like to approach the “door where evil dwells.” Evil in this context could perhaps be understood as a suffocating amount of old forms.

So we have here the highest light being rendered into densest matter--which opposes the new. In the last decades much good work has been done towards lightening the density by the progressive streams of the local religions, by the Eastern religions (especially Buddhism, which is steadily growing in Israel), and by the interfaith work which is contributing a lot towards softening and opening.

This lightening of the form is being done from within the religious forms. Each person acts out of his/her particular religious identification. Complementing this vital activity, there must be the esoteric work which works from outside into the religious forms--consciously and scientifically invoking the new. For Jerusalem, because of its complexity, the invocation of this new must be especially precise and perhaps requires a great sacrifice of the old. Invoking comes easily in Jerusalem. It is easy to feel called upon by the divine in this sixth ray climate. You feel impelled to say to the Christ, to God, to Allah: Here I am. I have no other life intention. What do you want me to do?

The next thing you know you get a call on your subjective cell phone:

Hello....Who is this? Oh my God...The Aquarian Christ? Really?

Yes, yes....The connection is fine Sir! What is that? You are planning your Reappearance when? That soon...? So how may I serve You Sir? Ok, You want to make it a simple, down to earth event. I understand.

What? A table for two in the Old City? Yes Sir. I can certainly arrange that. Ahhhhh, one question Sir. Would this be in the Jewish, Christian or Muslim quarter?

And what you hear as a response to your invocation is conditioned by your personal belief. That's why real attention must be given to our relationship with our own childhood belief or our religiosity. As an esoteric worker we have to be able to rise

above this identification. We may think we are not identified and yet subconsciously we are conditioned by it. This conditioning is only really challenged when we meet “the Other,” the one who is conditioned differently. Jerusalem’s gift is that one is constantly challenged on this account, giving one the opportunity to become aware of ever subtler limitations inside.

I will give a personal example here. Endeavoring to be an outpost of the new, of the Aquarian Christ in Jerusalem, naturally I draw upon my love for the Christ. This love has been there from early age. As a child growing up in a non-religious family I was secretly praying to the Christ every evening in my bed. As a young adult, when I first came upon the Sea of Galilee, big tears started to stream from my eyes. Something touched me very deeply. There was a deep recognition of something which had to do with the Christ. It felt as though something of this Christ energy was physically present. The tears kept flowing throughout the two days I was there, much to the dismay of the group of young kibbutz people who had invited me to come. From then on I visited the Sea of Galilee every few months, linking up with the Christ energy through the Sea of Galilee is always a very nurturing experience, strengthening me for my work in Jerusalem.

Yet at one point I came to realize that it was the Piscean Christ, the emotional Christ, I was linking into and that I must learn to look forward and look for the Christ in front of me, not behind me. Consequently my relationship to the Christ had to gradually change over the years. I understood that I must relinquish my childhood religiosity, that I have to curb my rather sixth ray, mystical-devotional reaching for the Christ. I sacrificed the heart-approach as I knew it and gradually cultivated a more mental, more abstract, more Aquarian relationship with the Christ energy. I realized that otherwise I would only add my own blend of religiosity based on history rather than become an outpost of the new.

It is this attachment to the childhood religiosity, which holds the old Piscean sixth ray forms in place. The existing forms evoke from us identification--this is part of human nature. Born into a specific family, nation and religion, this is our default and in order to identify with something else or with a higher form of it, one has to make a huge effort. And Jerusalem especially holds these old forms strongly and loudly. The fact that the historical Piscean Christ has walked this land is definitely hypnotizing. It powerfully triggers the childhood religiosity. And so do the religious sites of the other religions.

The inner process of weaning oneself from the emotional Christ is painful and sacrificial. It is, however, a vital prerequisite in order to compassionately understand those who are hypnotized into their respective religious thoughtforms and are held by their kama-manasic identifications that block their ability to see beyond. One thing which holds this kama-manasic identification, the childhood belief, in place is language. For example, the Hebrew language is originally a religious language, which means that many spiritual terms will have a specifically Jewish connotation rather than connoting a universal concept. A good example is the word Messiah, the anointed one. For many religious Jews the word Messiah connotes a specifically Jewish savior, rather than a universal world teacher, one who will only come if the Jewish people as a whole keep the religious rules. For the secular Jews, the word Messiah brings up all the pain and exasperation resulting from the domination by the religious Jews, so they

totally reject it. We have invented a new term in Hebrew, “Morey Olam,” which is a kind of unfamiliar way to translate World Teacher. We use it in the Hebrew translation of the Great Invocation. It is a big stretch for all.

The attachment to words is a common thing, which holds true for esoteric students as well. Words to which we have become accustomed, especially if they have been in use for a very long time, have a mantric value. They are evocative. We use these words in order to invoke the higher. Just to say the word Christ already heightens the vibration of those who are linked to him. However, that which uplifts one person can prove a major source of conflict for another. In Israel, the word Christ, which is the Greek translation of the word Messiah, brings up many conflicting associations. Christ, for many Jews, is a symbol for those who persecute them. It is easier for the Jews to relate to Yeshua (Jesus). Christ or Messiah is seen as a title which has been falsely given to Yeshua. Even for those who do respond to his energy, to accept that Yeshua was the Messiah would mean to accept that Judaism has missed out on its own Messiah. There are many deep-rooted theological misunderstandings which have become an impenetrable barrier for many Jews to open up to the Piscean Christ message.

Imagine for a moment what it means for us to put this year’s beautiful conference brochure on the entrance table where our classes are held, let alone show it to family or neighbors. A few years ago I would not have dared to do so. Now that I have worked through part of my emotional attachment to the Christ and I am embracing a mental understanding which is strong enough to withstand the challenges this evokes, I did put it on the front table as an interesting experiment, listening carefully to the various reactions: one person looked through the list of presenters and remarked with a mixture of relief and irony: oh, there is a Sara and a Ruth, so it’s okay. Another person responded by saying: oh, it is good that you go there and tell them something about how it really is, you are probably much more open than most of them. I took the opportunity to explain what the Aquarian Christ is all about and that this is not a Christian conference. Last week a Jewish former Bailey student who discovered our website challenged me. He called me a missionary of esoteric Christianity and asked me what right I had to come to Israel and convert Jews.

These examples bring home to us how problematic it is to use Christian terminology and, in particular, the word Christ in the Ageless Wisdom teachings outside the Christian context. The barrier of language is a fatal one. I wonder how much this barrier of language is responsible for the fact that the Bailey teachings are not very widely known and used in non-Christian cultures. There are no Muslim students of the Ageless Wisdom. This is something to think about for the esoteric community. When we call this entity the Christ, we limit it to the Christian thoughtform and make it inaccessible to those outside this thoughtform.

Amidst the hot mystical sixth ray climate that is Jerusalem, we find the cooling fifth ray approach a possible way toward sanity. The safest way to make the esoteric teaching available is to translate the spiritual concepts as much as possible into the language of energy and science. Scientific terminology seems to be very sobering, establishing a common ground for the religious and non-religious people. Scientific language is universal because it is created by humanity as a whole. We are only at the very beginning of this process. It is far from being comprehensive and it is not

satisfying emotionally, it has no evocative appeal. Yet it would lighten our load if all terminology would be along the fifth ray line. It seems so much easier and more effective to shift to a mental universal language rather than trying to explain to each other the underlying universality of the various religious terms, demanding a stretch from those who cannot as yet do so.

For the esoteric student this kind of stretch is easier than for the religious person. Nevertheless, just think of how many of us are very reluctant to replace the word Christ with “The Coming One” in the Great Invocation. Why is that so? At this time when the teaching must be brought to Humanity at large and we are asked to “modify, qualify and adapt” the teaching, what makes us hold on to the Christian language? Part of it has to do with the sacrifice of evocative power. And another aspect is that it challenges our identification. Think for a minute of what is expected of the esoteric student with a Jewish background. The Jewish racial mind is exceptionally strong and resilient. And the Blue Books are asking them not merely to relinquish some terminology but to relinquish the core of their childhood religiosity.

We must ask ourselves a serious question about our own identification. The way from our Christian background to the Ageless Wisdom teaching is admittedly a stretch. Yet, it is not that bad a stretch. After all, as long as it is “our” Christ who is the head of the Hierarchy, all is in good order. The mixture of Christian, Hindu and Buddhist terminology in the Blue Books has become part of our religiosity. The Great Invocation and other mantrams are our prayer book. The personal Christ and our waiting for his reappearance is our form of religiosity, not so different from anyone else’s. Are we not asking of the non-Christians something which we do not ask of ourselves? Perhaps also we Bailey students need to sacrifice some Piscean terminology in order to accommodate a larger whole? The temple of the new requires a sacrifice of the old. We in Jerusalem are certainly challenged to make this sacrifice. We all need to meet our own Jerusalem, our own inner place, where the Shalem, the whole, becomes separative due to the separative nature of the outer form. Let us challenge for a moment our emotional attachment to the way we think and speak about that which we term the Christ; let us imagine eliminating all the religious terms from our esoteric vocabulary which can clash with other religious thoughtforms. Let us feel for a moment any resistance we might have to giving up on cherished, evocative words in favor of more universality.

Only when we ourselves taste this sacrifice, do we start to truly understand those who are not yet able to do so. We can feel their fear and pain of giving up part of their identity. We are compassionate towards them because we know what they are up against. Then we will know how to talk to them, how to build a bridge for them toward the next unfoldment of Divinity. We will know how to present the new without it being threatening.

Here I would like to mention the work of the Dalai Lama as a wonderful example. In his recent visit to Israel it struck me how similar are his work methods to what we are trying to do. He talked about the concept of “secular ethics,” meaning to separate our morality from the religious context. He also stressed the importance of science as a guideline and help. He uses a very simple, general language, no Buddhist religious concepts. The Dalai Lama stayed for about a week holding many meetings, only one of which was about Buddhist teaching. He is not relinquishing his religiosity, but he

definitely gives it a second place, holding the universal values as his first priority, thus building a bridge between the old and the new. For a religious leader this is quite a statement and sets a great example.

In this transition period maybe a way can be found on the one side to honor our religiosity and on the other to make a further stretch towards embracing a larger whole. A first step for the Ageless Wisdom community is to become aware that we, too, have our religiosity, our own Piscean need and conditioning. To acknowledge this to ourselves and to others - goes a long way towards true universality.

Apart from the effort to transform the Piscean mystical language into an Aquarian universal language, a kind of update is needed here. In *The Rays and the Initiations*, p. 254 we read about how the full moon will lead spiritually inclined people to recognize the relation between the work of the Christ and the Buddha--linking the Christian, the Hindu and the Buddhist faith. Indeed the Bailey teachings bring the Far East and the West into relation; however, since their writing, the Jewish state has been established and the Jewish consciousness is very much active as a separate entity; and also Islam, which comprises one fifth of humanity, has become prominent on the human agenda.

I feel that a next step is called for here, and that in our concept of the World Religion or Universal Spirituality, the Ageless Wisdom community must become more inclusive in a new way. To make the teaching truly universal we must complete the picture. We need to soul-fully understand and embrace both Jewish and Muslim religiosity. (Of course there are other religions to be included as well, but I want to confine myself to these two here.) The Tibetan has thrown much light on the Jewish riddle and this light has caused, well, let's call it some major problems of digestion. Healing is needed, among the Jews and also among the disciples of the Tibetan. Some work has been done toward this healing. Various esotericists have given their thought to it. The Lucis Trust and also the School for Esoteric Studies have formulated a formal compilation about the Jewish subject. This is a very important beginning. However, we are still far from a Tikun (a healing correction). The light and darkness that has been stirred up by the Tibetan and the human knee-jerk reactions must be faced and embraced by the Ageless Wisdom community and then rendered harmless and digestible. Without a process of self-reflection this cannot be done. It is not enough to explain in other words what the Tibetan meant when talking about the Jews. We have to start to see the text in a larger perspective. We must recognize and acknowledge that this material was written at a certain time and for a certain audience. We must ask ourselves where we stand today and what is expected of us in taking the teaching further into the New Age.

In the Bailey texts we find almost nothing on the Muslim archetype. The Tibetan only states that the Muslim religion is linked to the Christian faith and that it was the Master Jesus who overshadowed his advanced disciple Mohammed. This makes the Muslim religion qualified by the sixth ray, as is Christianity through the sixth ray of the Master Jesus and St Paul's sixth ray personality. Mohammed may perhaps have been a 6th Ray soul with a first ray personality. But we don't know. There definitely seems to have been a first ray at work. Much filling in must be done that will call for the use of our esoteric sense. We must rise above the manasic wealth which alone cannot provide a solution and a healing. The best of the heart and the best of the mind must be brought together and synthesized. This then produces the state of consciousness of

buddhi, which is needed to transcend the thoughtforms and intuit the causal design, the essence, and see it in the larger context. Tapping the Water of Life from the buddhic plane, tasting this buddhic exquisiteness, is so satisfying, that it loosens the spell of the kama-manasic identification-our own and others.' This enables us to both pierce and embrace the thoughtform, not breaking it but compassionately softening and dissolving it with buddhic water.

A deeper, soul-ful understanding of both the Jewish and the Muslim archetype is of absolute necessity in our work in Jerusalem. Because of the magnitude of the group glamour involved, it takes the concerted group effort of those who can hold their consciousness above the clouds and, with an embracing heart, pierce the dense atmosphere of Jerusalem with the vision of the new.

I take this opportunity to appeal to you as representatives of the Ageless Wisdom community together to apply our hearts and minds to this world problem. In order to effectively and safely do this work, the sound anchoring of the Jerusalem outpost within the world group is of vital importance. We want to extend a warm welcome to you to be in touch with us.

I would like to invite you now to join the best of our hearts and the best of our minds and invoke the new, coming to us on the wings of love-wisdom, the buddhic exquisiteness, the World Teacher.

***Meditation:***

We align our personality with the soul. We align with the group soul. We take our stand as an outpost of Hierarchy.

Let us build together a group chalice out of the substance of our heart. And adding a mental rim, we open this chalice to the Aquarian Water of Life, to the buddhic exquisiteness. Let us feel it like a substance. Let us feel its texture, its taste, its quality. Let the deepest core of our hearts and minds resonate with it. Let the group chalice be filled with it. Let this exquisiteness, this life elixir, flow out to all the outposts of the Aquarian Christ, the Maitreya, the Aquarian Messiah, the Aquarian Imam Mahdi; see the outposts come into resonance and may the resonance be so unified that an impact is made on the human consciousness.

Let us see this unified field of the Aquarian Group of World Servers make an impact on human consciousness. We take some of this exquisiteness into our own individual chalice. Let it be full to the brim and may it overflow with clarity, love and power on behalf of humanity.

Let us stay one more minute with the joy and gratefulness of the community of the World Teacher.

Om.

Thank you

## Mystics, Occultists, and Problems of Group Life and Channeling

By Leoni Hodgson, PMAFA, MSE (Psych), Ph.D Esotericism



There are three paths which lead man to enlightenment:

### **Path 1: The Path of Ignorance - the greater way.**

The masses (undeveloped and average man) are learning their life lessons on this path. Ignorance refers to being unaware of the spiritual life in any conscious and intelligent sense. Focus is upon survival and satisfaction of the physical appetites such as food, sex, money, power. On this path the physical nature and brain are brought into a high degree of coordination and development.

### **Path 2: The Mystical Path of Heart and Devotion.**

It follows on from the first path, and is a major step forward in development. In this class, the astral (emotional) nature is brought into full functioning activity and sensitivity.

The great asset of mystics is their loving and inclusive nature. Historically, their focus was self-centred and centered in their own particular religion. But today, in their thousands, people following this path give of their time to help the poor and disadvantaged because of their genuine love for mankind.

Mental development is the next evolutionary stage for mystics. A keen sense of discrimination is required to qualify a mystic for entry onto the third path. The modern mystic should be able to formulate his knowledge intelligently and express his awareness clearly, in order that he may share his spiritual vision with the public which is steadily growing in intelligence.

### **Path 3: The Occult Path of Mind and Will.**

The true white occultists are heart-mind people. They have graduated from the Devotional Way and love is alive in their hearts. Added to this now is mental acuteness and a keen sense of discrimination. With love and intelligence combined, the marks of the true occultist are--equilibrium, a just sense of proportion, a due regard for enviroing conditions, and a sane common sense. 1

A dangerous situation arises when the love stage is missed. A developed mind and ambitious will, without the balancing factor of empathy and compassion, results in occult power being used in a way which violates Spiritual Law. This is the Left Hand Path of black occultists.

## Comparisons between the Mystical and Occult Paths

The mystical path is the way of love and devotion; the occult way is the path of mind and will.

The mystic deals with the evolving life within, God within; the occultist deals with God in outer manifestation.

The mystic finds God through his devotional astral nature. The problem for the mystic is that this contact is unsustainable. The emotional nature is too easily disturbed by conditions from without, this affects the untrained mind that is perceiving, and so the vision is lost.

The occultist finds God through the illumined mind which is trained to hold itself steady while probing the inner planes. And this can be done whenever he chooses.

The mystic works from the centre to the periphery, the occultist reverses the process. Having found God within, the next step for the mystic is to step onto the Occult Path. As the occultist he recognises the kingdom of God in nature. This is because he can trace a direct line from any form, be it subhuman, man or star, back to the one divine Source. And the instrument he uses is his occultly trained mind.

The following quote from Bailey's *The Light of the Soul: A Paraphrase of the Yoga Sutras of Patanjali*, summarises the differences.

“Through the use of the will, discrimination between the self and the not-self is achieved and pure spirit is arrived at. This is the way for the Aryan race whose function it is to develop the fifth principle or mind and thus become true sons of mind... Through following this way the five planes of human and superhuman evolution are dominated and atma (the will of God, the Father aspect) stands revealed through the medium of buddhi (Christ consciousness), having for its vehicle, manas or higher mind.

The other way is the way of pure devotion....This is the way of least resistance for many...it largely ignores the fifth principle.. the four planes are dominated and buddhi (or the Christ) stands revealed.

Students should differentiate clearly between these two ways, remembering that the white occultist blends the two and if in this life he follows the way of Raja Yoga with fervour and love it will be because in other lives he set his foot upon the way of devotion and found the Christ, the Buddhi within. In this life he will recapitulate his experience, plus the intense exercise of the will and control of the mind which will eventually reveal to him his Father in Heaven, the point of pure spirit.” Sutra I-22

## Spiritual Group Life

The majority of spiritual or religious groups are composed of mystics. In comparison there are fewer occult groups in the world, though the numbers will naturally increase as more people step onto the Occult Path.

What makes spiritual group life interesting as well as challenging, is when mystics and occultists are found in the same group. Unless carefully managed, the different ways of approaching the divine could lead to clashes and a shattering of the group form.

In my experience, there are four possible outcomes when such a group is formed.

Mystics are propelled onto the Occult Path. This comes about as a result of their being open and receptive to the higher vibrational energy stimulation of the occultists. This occurs through just being in the auric field of their more dynamic brothers, being bombarded by the higher/broader ideas and ways of perceiving life, and meditating occultly. It is logical to think that such people were completing their final stages in the second class anyway, and the new contact is timely.

But there are mystics who are not at this stage. In such a group they are unable to cope. Still attached to more sensuous ways of living and perceiving, unable to deal with the fact that they may not be as spiritually advanced as they previously thought, that their clairvoyant gifts are seen as a hindrance and not evidence of superiority, they leave to find a group where they feel more welcome, at home and comfortable, perhaps superior again. A mystical group.

Or mystics stay in the group, having their consciousness continually stimulated as long as they are there, but settle back into comfortable mental inertia when they leave.

The group shatters.

### **Spiritual Communications on our Planet**

There has been an explosion of spiritual teachings and communications on the planet over the last one hundred and fifty years--some of it is genuine, from credible sources of Wisdom Teachings. But most are interpretations of the true teachings, filled with distortions and personal biases, or downright nonsense.

Such messages originate from one of the seven planes in our system. The higher four planes are considered spiritual, and are called "the higher worlds"--1. Logoic, 2. Monadic, 3. Atmic, 4. Buddhic. The lower human worlds are - 5. Mental (Manasic), 6. Astral, 7. Physical. However, the higher part of the fifth Mental Plane is considered spiritual, because it is a bridge to the higher realm, and the soul body is located there.

The substance and energy on the first Logoic plane is of the highest and finest vibration, that of the next plane not so fine, and so on until that on the seventh or physical we find the lowest and densest energy and forms. Evolutionary status is determined by the plane upon which a person or being is conscious. We raise our level successively through the planes as we learn from the experiences presented to us in our various incarnations.

The great Ones reside on the higher planes of our system. Also found here are sources of divine knowledge such as "the raincloud of knowable things," 2 and the Akashic Records 3 which register all experiences on our planet.

Emanating messages or energy transmissions travel down from these high sources, degrading in quality and purity as they pass through each plane, and finally exhaust themselves on the physical plane. So for example, a message originating from Atma can only be received in its pure form by those consciously aware at this level or higher. Everyone below else gets a distorted message, and the lower the consciousness, the more distorted the message!

Through Raja Yoga, the mind can be trained to probe the heights even while in incarnation and receive inspired messages or spiritual knowledge in a purer form. But this demands rigorous and ongoing spiritual training - to make contact with the soul (the higher mental plane), and to develop a trained and disciplined mind instrument. Such people are distinguished by their love for mankind, mental focus, keen sense of discrimination, equilibrium, a just sense of proportion, and a sane common sense. 1

### **The Problem of Channelling**

Without Raja Yoga training, and when consciousness is focused in lower mind or the emotional nature, we have the situation in which people can delude themselves into believing they are receiving divine inspiration when actually the source is often from within. We have a condition of auto-suggestion, giving voice to one's "wish life", listening to one's own negative self-talk, remembering spiritual aspirations from previous lives, contact with beings on the astral plane, picking up thoughts telepathically or from souls returning to reincarnation. 4

Mystical types, especially those in the earlier stages of their class, are the bulk of people who fall victim to the "channelling" phenomenon. But even advanced mystics and occultists must guard against its attractive lure.

A channeller is a person who claims to have received spiritual messages from a higher divine source.

Lacking mental discrimination and earnest in their desire to contact and communicate with their God, Guru or Teacher, mystics readily interpret the visions or impressions they receive as coming from a divine source. The more advanced who are full of ego and pride, could convince themselves they are the recipients of special attention from the Master.

Such people are victims of a particular psychological problem which assails all emotionally focused people, which we call 'glamour.' This is the tendency to distort reality because of emotionally based biases, wishes and prejudices found within the nature. And mystics in their thousands seem to accept the glamorous offerings of channelers without question. 5

Mental types are less prone to succumb. Their minds demand evidence! But mental types who have not yet built the link to soul, suffer from "illusion," a condition in which the mind misinterprets the facts. 5

The point being made is that if a true spiritual inspiration is received by a consciousness which is glamoured or operating from the lower worlds, no matter how beautiful the original message, it will be distorted in some essential and important

way. I believe it is impossible for true spiritual communications - which are of such a high and fine vibration, emanating from the higher spiritual planes, to be received by minds and brains which have not been prepared through the correct evolutionary process. And who wants to take to heart a supposed spiritual message which has been distorted in some way? It would amount to the blind leading the blind.

*So how do we sort out who to believe?*

1. Firstly, in our search for knowledge, we need listen to, and read only those books written or coming from enlightened beings. This will provide us with a correct understanding about the manner in which enlightened beings relate with people on earth. For example, we are told by the Tibetan Master, that Masters only work with those people who are in touch with their souls.

“The days of personality contact, of personality attention and of personal messages are over, and have been over for quite a while, save in the vale of illusion, on the astral plane.... The satisfying of individual aspiration, the meeting of the desire of the probationers and the feeding of spiritual ambition appeal to us not at all. The times are too serious, and the crisis too acute.” 6

“Many well-meaning occultists believe that the Masters take a personal interest in them, that (they) have no better occupation than to tell them personally how to live, how to solve their problems and how, in detail, to guide their undertakings... the individual aspirant is of no personal interest to the Master until he has achieved the point in his evolution where he is so closely in touch with his soul that he becomes a magnetic server in the world. Then, and then only, will it profit the Master to throw him a thought, and to give him a hint. Then, as those hints are followed, he may give him more, but, and this is the point that must be emphasized, only in connection with the work that he has to do in the field of world service.” 7

We need to take this to heart, and refuse to listen to glamorous nonsense. Don't try to fool yourself. If you know you have much work to do to establish a durable connection with your soul, that voice you are hearing is coming either from your own self, or from a dubious source in the lower worlds.

2. We need to apply the sword of discrimination to the channeller, and the information being received. A person operating from the lower mind or astral level, will be the distributor of distorted information. So look at the person and his or her life to determine whether there is evidence of soul contact (wisdom, love, morality, integrity, intelligence, light).

Jesus said “You Will Know Them by Their Fruits. Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them.” 8

Raja Yoga tells us that the level of consciousness of a person can be determined if we study the person - beginning by what we see!

“The consciousness of an object is attained by concentration on its fourfold nature:

The form (the physical plane person who is channelling),

The quality (of his or her life),

The purpose. (What is the person’s motive? Is she practising in her personal life, what she is preaching?)

The soul.” (Can I see the soul’s presence, or do I see evidence of ego - pride, boastfulness, arrogance, making claims to status, trying to control my mind and heart.) 9

So ask yourself the question - “Does this person, does this information, measure up?”

3. We need to work at occult meditation and establish a stronger conscious connection with the soul, because the true dissipator of glamour is the soul itself. There are other things we can do, but these three come immediately to mind.

### In Summary

There are many “false prophets” out there who are peddling their messages, and many of these are very sincere mystics or deluded occultists. Their words are often flowery, loving and help mystics feel good. They make appeal to the emotions and to vanity. With these the true seeker after wisdom should have nothing to do.

Enlightened teachers communicate the fire of occult truth. They appeal to the mind. This usually makes us feel uncomfortable, because it strips away our pretensions, it exposes us. But it is this essential stripping away which enables us to move closer to Spirit. We should find the true wisdom, find those disciples teaching it, and close our ears to all else.

1. Initiation Human and Solar, Alice Bailey, p.197
2. Glamour, a World Problem, Alice Bailey, p.135
3. Externalisation of the Hierarchy, Alice Bailey, p. 12.
4. Esoteric Psychology, Vol. I, Alice Bailey, pp. 489-90
5. Glamour: a World Problem, Alice Bailey.
6. Esoteric Psychology, Vol. I, Alice Bailey, pp. 112-13
7. Labours of Hercules, Alice Bailey p. 71-72.
8. Bible. St Mathew 5-15
9. The Light of the Soul, Alice Bailey. Book 1-17.

## Discrimination and Liberation

by Kathy Newburn



The Buddha encouraged each one of us to “be a lamp unto our own feet.” In other words, he asked us, as far as possible, to think for ourselves and to follow truth, not personalities. Discrimination is an essential quality to be cultivated in this process as it enables us to look beneath the surface of outer events, to become self-reliant and, therefore, to learn to see life more clearly.

Sometimes, however, in the effort to avoid the dangers of criticism, seekers fail to develop and exercise their discriminative powers, erroneously believing that to be truly spiritual demands a general openness and fluidity in regard to people and events. After all, the great teachers asked us to turn the other cheek and to be “meek.” But perhaps we suffer under the weight of faulty translations and the misinterpretation of ancient injunctions that lead, in turn, to an unduly passive and “negative” approach to life and its events. We forget that the greatest expression of love that ever walked on Earth demonstrated many instances of will and strong action in his life of service. He did, however, maintain an inclusive love for all humanity that remained the underlying quality behind all that he did. In this regard it would seem that a deeper understanding of the Tibetan’s injunction to practice “positive” harmlessness is needed. He wrote, “The harmlessness to which I refer in connection with you is not negative, or sweet or kindly activity, as so many believe; it is a state of mind and one which in no way negates firm or even drastic action; it concerns motive and involves the determination that the motive behind all activity is goodwill. That motive might lead to positive and sometimes disagreeable action or speech, but as harmlessness and goodwill condition the mental approach, nothing can eventuate but good.” 1

Seekers who fail to develop their discriminative powers could find themselves entering into situations that would be best avoided. Caution is necessary in spiritual work. Our world is not always benevolent and the spiritual marketplace is plagued with the same general corruption and self-seeking that afflicts so many other areas of life at this time. In fact, the spiritual field is perhaps more dangerous in certain respects because of the propensity for delusional thinking and glamour that colors many spiritual seekers, a condition that develops quite often through the practice of unwise and/or faulty spiritual practices.

Christ told us that before his second coming the world would be awash with false prophets and so it is today. It is a good idea, therefore, to be cautious and investigate any teaching or teacher with a discriminating eye before becoming involved, otherwise we might find ourselves walking down a slippery slope. In this day it is easy to be taken in by the slick and seemingly noble rhetoric put forward by many individuals and groups. It is best, therefore, to read widely and observe closely. Many spurious teachers and groups make claims that can dupe naïve and indiscriminate seekers, distorting the spiritual truths that are struggling to come to the light of day. These

claims demonstrate the very real dangers of the astral plane with its propensity to delude.

Many seemingly sincere people have impressions that appear quite real and which they claim emanate from high spiritual sources. Unfortunately, quite often these contacts are with “astral shells”—forms or images of the great teachers that exist quite vividly upon the astral plane of awareness, but which have no basis in reality. We have to beware of the power, the psychically induced pseudo-spiritual power and magnetism that teachers who are in touch with these astral shells wield—either consciously or unconsciously. If we are not careful we might find ourselves unwittingly pulled into a web from which it is difficult to escape, and which could lead to that tragic condition of possession. At the very least we might find ourselves side-tracked and at this time when all hands are needed, this is something we can ill afford.

Sometimes, because of the grandiosity of their distorted contacts and claims, such individuals are able to attract a cult-like following in which people willingly give over their rights and reason to the cause, feeling themselves as part of an elite group. Such groups usually place the focus of attention upon the contacts of the group leader and his/her special mission in the world. Generally it is extremely difficult, often impossible, to convince such individuals (both the leaders and the group members) of the illusory nature of the contacts. Only through time and the sincere facing of themselves will they be able to be brought back into alignment with the sustaining power of the group soul and, in turn, the Plan. Many teachers and paths are, therefore, dangerous to our health. Such unfortunate situations are some of the sorriest legacies of the spiritual movement, causing loss of much time and energy.

Whatever our status on the path, we all have limitations that hold us back from a deeper penetration into the light. In its earlier stages we see through a glass darkly and are subject to many limitations under the spell of glamour and illusion. One of the tasks of all teachers, be it our soul or a more advanced individual who has us in their charge, is to help reveal to us the nature of these glammers or “blind spots,” qualities that we usually refuse to recognize and consequently project onto others. One of the difficulties of human nature is our seeming inability to face and give attention to these unredeemed aspects of ourselves. Until we have achieved the great release that takes place at the “first great initiation,” we remain subject to a painful blindness in certain areas of our lives, to faults, limitations, inertia, and darkness. But hopefully we are moving into greater awareness and away from the tendency to “deify [our] glammers and regard [our] illusions as [our] prized and hard won possessions.”<sup>2</sup>

What the teachers who stand before us ask is that we look at life and situations from the angle of truth, rather than from the limited perspective conferred by our hoodwinked personalities. We’re asked to be ready for unexpected discoveries about ourselves in the unfolding process of revelation that is the path of return. As the Tibetan wrote, “One of the first lessons which a disciple needs to learn is that where he thinks he is strongest and where he finds the most satisfaction is very frequently the point of greatest danger and of weakness. Astral conditions are oft seen reversed; hence the glamour which often overcomes a disciple.”<sup>3</sup>

The condition of glamour on our planet is particularly powerful at this time due to the distortions and crystallization that occurs when a conditioning ray energy cycles out of

manifestation, as is now the case with the sixth ray of devotion. As rays cycle out of activity their beneficent qualities become distorted and individuals colored by that energy cling to the dying structures of the past. Consequently, they do all they can to thwart change and forward movement. At the present time these lower aspects of the sixth ray energy are working out in the growth of a rabid fundamentalism that is taking hold in many areas of life.

The fundamentalist mentality is not specific to any ideology but rather to a type of mindset that is intent upon the imposition of ideas and the limiting of the expression of others' free will. This totalitarianism is found in all forms of government, education, and religious institutions. It is found in the community, the office, and the home. This imposition of the authority of an individual, group, religion, or institution upon another is crippling in its effect. It fosters fear, leads to stagnation, and to the imprisonment of the human spirit. And while these tactics can bring about a measure of control and order in the short run, in the long run they are doomed to failure, for they are contrary to the law of spiritual evolution and to the energies of Aquarius.

The real error, the real death, is death as it exists in the form of a crystallized consciousness. All true seekers and men and women of goodwill take a stand against "the death of liberty, the death of free speech, the death of freedom in human action, and the death of truth."<sup>4</sup> These vital freedoms and their erosion in our world today is what should concern us at this time; these are the fundamental principles that are now being systematically threatened and, if they continue to be negated, will prevent our entry into the new age. The first step is to recognize what is happening, and this comes through the use of our discriminative powers. Men and women everywhere must work to defend freedom of expression and the liberation of humanity from ignorance and darkness and the imposition of the lower will. The time is relatively short in which to achieve the goals that are set before us and that is why we need to cultivate the spiritual will for it is this will that can propel us past the inertia and clarify our priorities - moving us out of the ivory tower where we are all too often content to dwell and into the arena of constructive action.

In the midst of the present planetary crises we are stretched both vertically and horizontally, making it difficult to sense the new day that is so close at hand. But we work for the future. We may not live to experience the coming liberation in this one brief lifetime, but that doesn't matter for we work for the larger whole, for the collective of those who come after us, which also includes the reincarnated aspects of ourselves.

1. Alice Bailey, *Esoteric Healing*, p. 670
2. Alice Bailey, *Glamour: A World Problem*, p. 45
3. Alice Bailey, *Discipleship in the New Age*, Vol. I, p. 77
4. Alice Bailey, *The Externalisation of the Hierarchy*, p. 232

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## Mental Color Therapy: Part I

By Lily Cornford



This is a transcript of an informal workshop, which included a question and answer period. The questions were inaudible but the responses, we felt, stand on their own and so we have included them.

Before I start I would like to say the Gayatri. In London we always start all of our talks and conferences with the Gayatri. It is almost now, part of our very being. And so, if you know it, please say it with me.

*O Thou Who givest sustenance to the universe.*

*From Whom all things proceed*

*To Whom all things return*

*Unveil to us the face of the true spiritual sun*

*Hidden by a disk of golden light.*

*That we may know the truth and do our whole duty.*

*As we journey to Thy sacred feet.*

When it comes to a consideration of healing, particularly color healing, the important thing to keep in mind is the underlying motive is pure; then healing can take place. I studied color healing with a group during the last war. But like the rest of you I was in the business world and I had to earn a living. It wasn't until I reached the age of 65, and had a small pension, that I was free to start full time healing. I have never looked back. Life has expanded so fully that I can honestly say I've never been dull—there isn't enough time to be dull and the work is wonderful.

I first started out with a colleague. We had joined a group some years previously and I was asked to go to a weekend seminar on healing to give lectures on the subtle bodies which, being an esotericist, I knew a little about. And I was so horrified at the lack of substance that was given at that weekend on healing, when I met my colleague next time I said, "Look, I think we have sufficient substance between the two of us to start a school of healing." He was very interested in color and I had the esoteric side and so together we meditated and we came up with a thirteen week course, once a week. And that went through the physical, the etheric, the astral, the mental, color, absent healing, cleansing and sealing, protection (because in this world we have to have protection against the dark forces) and death. We had a whole thirteen week curriculum that we had worked out in about two hours.

We didn't know what we should call ourselves but we meditated and the name Maitreya came through, so we are called the Maitreya School of Healing. So many people asked us the meaning of Maitreya and eventually we came across a beautiful understanding of it and I would like to read it to you. "It is understood that Maitreya is the name of the future enlightened one. Maitreya, he whose name is kindness. He is said to have been predicted by the Buddha. A few of his characteristics will be great knowledge, wisdom, and friendliness. The Maitreyan life is necessarily intense, variegated, its balance can only be a dynamic balance through continual flexibility in its maintenance. The range of its attachment requires completion by the non-possessiveness inherent in detachment. Such a life finds its appropriate expression in the cardinal Maitreyan virtue—Maitreyan friendliness. For to be a friend requires restraint, sympathy and severity, frankness and flexibility, challenge and consideration, giving and withholding. The Maitreyan life is as difficult, as complex, and as vital as the finest friendships." These are the concepts that we try to uphold in our clinic in London.

We are very practical, so the first thing our students are taught is a basic understanding of the physical body. Because when anybody comes to you with a pain in their stomach, or in their spleen, or in their liver, or their pancreas--and you don't know where that is—you're at a loss and so is the patient. And so we do insist that students have an understanding of the physical body.

The next need is to have an understanding of the etheric body. Now, many of you who have read Esoteric Healing, or any of D.K.'s books, will have an esoteric understanding of the etheric body but not necessarily a physical understanding. The etheric body is the foundation or, if you like, the scaffolding upon which the physical body is built. When a person has an amputation of a leg, or an arm, or an organ, the etheric counterpart still remains. Our etheric body stays with us until the day we pass over. The medical profession states that when they have amputated something--a leg or arm--a patient has phantom pains. They do not understand that those pains are real because within the etheric body is a replica of the nervous system, known as the nadis. Without our nervous system, we would not feel pain. This is why the dentist will dull the nerves of your mouth when he is going to extract or do anything with your teeth. So the nadis still being there in that etheric arm that has been amputated, the pain is still there.

Many years ago I was rushed into hospital. And I don't want you to just believe this story but I would like you to experiment with it yourself. And I did hear that one of the students had done just that because she had had a nose operation and she found that what I said was true. I had an appendectomy, I was in and out of hospital in ten days. It was simple, it was straight, and there was no trouble whatsoever. A month after, I began having a pain in that area, a physical pain. But no power on this earth was going to get me to a doctor or a hospital. I had had enough. So I went round to the then known complementary medicines and nobody did anything for me.

I had that pain for literally twelve months and some of you may know the books of David Tansley. Well, I knew David Tansley very well. Whenever we met we were always talking about esoteric things. His wife must have got fed up with it. And this time I went to dinner with him and we were talking about the old Chinese doctors.

Before they operated, they would put their patients into a semi-trance. Then they would speak to the etheric body and tell that etheric body exactly what they were going to do. If it was going to be a stomach operation, they would say to the stomach, "we are going to operate and so will you now divert your energies away from the stomach." And this would happen and their rate of success in operations would be 100%. Well, we chatted about this for some time and I went home and got into bed. On my bedside table was the very book that we were looking at (and you know how books have the habit of opening at the right page), and there it all was. So I thought, "I'll try an experiment. I'm here alone and if I'm a fool, what does it matter?" So, with my thoughts, and only with my thoughts, I picked up a scaffold, went down my scar, opened it up, and went right to where the etheric appendix had been, nipped it, blessed it, apologized to it for the trouble I'd given it, folded it all over. Blessed it, turned over and went to sleep. I went to sleep, woke up the next morning, and no pain.

I told this to the class last week and this girl was having a nose operation and she did the same thing and her operation was 100% successful. Now I'm not telling you to believe me, but I am asking you to experiment. When you know of anyone who is going into hospital for an operation, try it out. You've only got to use your thought and there's nothing greater in this world than the power of thought, nothing greater. But we only use it for negative things, not positive. So just try this out.

So you see, the etheric part of our bodies is a vital part of our healing. I'll tell you, I'm always learning, something new is always coming up. About six weeks ago we had come to the clinic a man who is an alcoholic, and an alcoholic of many years. And he came for healing, and one of my colleagues and I gave him healing. And afterwards, he made a strange remark. He said, "It seems as though I've had a withdrawal." The next time we gave him healing the same thing happened. And then after that, two or three times, it was just ordinary. He was persuaded to go to Alcoholics Anonymous. He has been going now for about six weeks. He has had no withdrawal symptoms whatsoever and I think that is astounding. I'm longing to get another alcoholic to see if we can really prove it. I wondered if it would work with smoking.

We work by using our hands but we only treat the etheric part of the body--the etheric stomach, the etheric liver, etc. At first we didn't realize this, we didn't realize what was happening. This is the experimental nature of our work, you do something and suddenly you hit a jack pot. So you see, the etheric body is as integral part of the whole of our existence and those of you that wish to do any healing, please study the importance of the etheric body. The Tibetan tells us how important this study is but sometimes we're so stupid, we don't take notice. So that is our first lesson.

Now we come to color. I'll go through the bits and pieces but I want to give you what I think would be the most interesting to you. Color is part of our very existence. If you look at the organs of your body, they are color. And so we felt that here was something that we could use ourselves. We have many groups in London that are using color but they use slides. They are successful on their particular vibration but we train ourselves to be our own instrument, which means that we have to be as purified as we possibly can. We're not holier than thou, at all. We have a lovely sense of humor and we work very much down to the ground. But we do, as far as is humanly possible, prepare ourselves for the work that we are going to do. And the colors that we use are

the colors of the flowers--the alive, vibrating colors of flowers. We say, whereas the medical profession changes the chemicalization of the body through drugs, we change it through color. And it is as simple as that and it is magic.

Color healing is an ancient technique that has come down to us from the beginning of time. In the ancient temples of Egypt, Greece, and in Atlantis they had temples that contained a healing block made of marble. The patient would lie down on it and over the roof would be all the colors of the rainbow. As the hours went by and the sun changed so would the colors change that came down onto the patient. And so, what we are doing is only reviving what took place hundreds and thousands of years ago.

Now I'll discuss the colors that we use in our healing center. The first color is a soft rose pink--not a light pink. It is applied to the heart chakra when there is need of love. It is the color that we always use for love or if we want to awaken the qualities of love. The quality of the rose is love and love is what the world is crying out for at the moment--unconditional love. And the rose color is what we use.

Then we come to the colors orange, gold and yellow. These are the sunlight colors and their healing function is akin to that of sunlight--stimulating, life giving, growth promoting. Now we'll take each color, and the first is orange. We'll take the marigold, that beautiful gold color that is like the marigold petals in sunlight. It is stronger than gold or yellow and it is always applied to the spleen to give life and vitality when this is low. It is given as a general tonic and a boost. It is also given when a patient has severe rheumatism or arthritis. It is applied to the spleen to help break up deposits; it also has an effect on the bony structures of the body.

Orange has a warming and invigorating effect. It is more a stimulant to the emotions than to the physical body. It can be used in cases of paralysis due to emotional reactions. It should be avoided by the extremely emotional type whose balance can be obtained through its complementary color blue. Orange can be applied to the crown center in cases of epilepsy. Its quality is that of strong sunlight.

Then we come to gold. And here we depict daffodils; particularly, do you have the King Alfred daffodils here, those beautiful large ones? Do you have Buttercups? This color can be applied to the brow center or the crown center. It is used to arouse an embittered or depressed patient. It improves the mental condition of most patients. It can also be applied to the spleen. Gold has a reaction similar to that of orange, in giving vitality to the system and also has a beneficial effect on the bony structure of the body again, helping to break up deposits that cause rheumatism and arthritis. Gold is used very much down the spine to give vitality. In fact, the color of gold is that of vitality.

Then we come to the yellow. The quality of yellow is stimulation. Now in England we have gorse and broom. Do you have them here? They are bushes. You must have their equivalent. It is not so bright as the other two colors but it does have a wonderful effect. Now this color is applied in healing to the brow center in the head. It stimulates the nerves in the brain and the body and it clears stagnation. You will recall that the Buddha clothed his priests in yellow, the color that has stood throughout the ages for wisdom.

Now we have had quite a lot of patients who take dope. And this is a great tragedy because it afflicts the younger ones. They start out experimenting and then they get to a state where they can no longer do without it. What we do is we massage their brain (their brain gets dull) with our hands, thinking of this color and believe me we have had wonderful effects. One girl came to us without any space left for a fix on either arm. She has been with us now three or four years and she has passed through a drama college and she is out teaching drama. She has had other help but it has been primarily the healing and most of all the massage of the brain that brought back her vitality. These are the things that you can do with people and it is hard work—but it is wonderful work.

Next we come to green. It is said that epilepsy is the personality slipping out of the body. The weight and intensity of the personality is so great that the individuals have to escape for a while and so they flip out of their bodies. And by using this color green and by gently calling them back. They know that they have slipped out of their bodies and we just tap them on the shoulder and tell them to come back. We say, “come on, back in your body, we can’t work with you until you come back,” and they do.

Schizophrenics are out of their body and if you can get them back inside their body and secure them there, they are as normal as what we are. We have certain ritual that we do to secure them. If the doctors could only join in the experiments we are doing for suffering humanity, there would be a lot less suffering.

We sometimes send color to the etheric body and sometimes to the organs, the physical organs. We have been very successful with what we call MS. We call that, purely, the starvation of the life force of the body. And as the life force comes in through the five centers, if you view the spine and go down the spine with the colors, you have particular colors for that. And our success rate (and I say this very humbly), is phenomenal. We had a young boy that came to us who had spent three years in bed. He was 15 when he came to us and he couldn’t learn. He had a private tutor. His brain wouldn’t take anything and eventually he gravitated to us. Within nine months the whole family went on a holiday, which they hadn’t done for three years. He was back one day at school. And for Christmas this year I had the great joy of saying, “Off you go, I don’t need to see you anymore.” And this happened again and again with just the colors and the energies and the work that goes into it.

If you look out at nature there are hundreds of different shades of colors of green. But we work specifically with spring green. That beautiful green that is coming through now, with a touch of yellow with the purity and beauty, after a long winter when everything has been dead and dark and suddenly, those little green shoots come out. That’s spring green. We use spring green always first for cleansing, to cleanse the aura and next we cleanse all the organs. My colleague and I we say if we were only permitted two colors we would use spring green and sapphire blue, but the others do add. Spring green is very, very useful and necessary.

There are also many different varieties of blue. We have sapphire blue, bluebells, and all the shades of delphiniums. Sapphire blue is used in cases of great pain. It can be applied to the chakra controlling the cause of the pain and also to the pain itself. We have a contact where we take a handkerchief or tissue, if someone has acute back

pain and you really want to concentrate right deep upon it, you take a tissue and you place it over a pain. Then you purse your lips and you breath out the color blue. And many times we are asked, what instrument we are using, because people are usually lying on their backs and they can't see and they ask us what we are using. And we say we are using nothing but our breath and color and that has a wonderful effect. And, of course, we use a lot of blue to the solar plexus. The solar plexus is the most overworked nervous system of our bodies. It is where every emotion—good, bad or indifferent—impinges first. People having a shock say, I've got a pain, and they immediately hold their solar plexus. So the solar plexus needs a tremendous amount of healing.

We teach our students in our school never to work from their solar plexus. I think nearly all the healers in London work from their solar plexus, hence they get ill. My colleague and I have been working for 40 years in this field and never once have we taken somebody else's illness. Of course we have had our own illnesses because we've made our own mistakes, but we've never taken anybody else's illnesses because we never work from the solar plexus. Your patient has come to you in great distress. Their solar plexus is working overtime and so you dare not work with yours. You cannot have two blind people crossing your motorway. So you can't have two people working on their solar plexus. Our healers are taught that the energy for healing comes by working from the heart, the throat and the pineal gland. If you use those energies via the power of thought (energy follows thought) you have a powerful way of working.

Another rule we have that is never neglected is to wash our hands after every patient. That takes away all the vibrations of the one that you've been working with and sometimes you are working with some pretty grim, dirty vibrations, I can assure you. It is very lovely to work from the heart center but you have to be careful, that is why we work through the three centers. You have to be careful, you can overdo the energies that come from the heart center. But if you work with the triangle of energies, you are safe, and you have to be safe, as well as making your patient safe.

The next color is indigo blue. This is the color at night when there is no moon and when you can stand and look up at the sky, with all the millions of stars. That is the color we use for the solar plexus and the thyroid gland, particularly the cranial nerves and the nervous system—which I believe to be the most important part of our bodies. Indigo blue is the color of dignity and this is one of the qualities that we should bring to our healing—the quality of dignity. Because in the last analysis, what we want to do, is to heal the soul. The greatest healing is soul to soul, and believe me, when you can touch that, there isn't anything greater you can experience. It is a wonderful experience.

Then we come to violet and amethyst. Do you have in America that lovely, tiny violet, with the beautiful perfume? That is the color violet that we use. We have so many African violets these days, but they do not have the same purity and the same exquisite perfume as that tiny, little violet. And amethyst, is also a color that the majority of students don't know. And so in our center we have the amethyst stone and we show that to our students. Now, violet is the stronger color. These colors have to be used with care but they are powerful builders and strengtheners. They can be used in cases of heart disease, low blood pressure, and we use a lot of violet in cancer. The colors we use principally for cancer are spring green, amethyst and violet.

We have a lot of cancer cases--some of them we help, some of them we cure, and in some we help the people to go over gently and easily, without pain. We had one patient who came to us with cancer of the lungs. He had been opened up and when the doctors saw the state of the lungs they closed him up again, but they never told him anything about his condition. He thought he'd had the lung removed but he hadn't. We took care of him and his life was prolonged reasonably comfortably for six months. Then he went into hospital and died a painless death; he went over beautifully. The medical establishment was so intrigued, they couldn't understand it and so they had to open him up to see whether the cancer was still there--and it was. But the healing had worked with the pain and the suffering so much that he went over easily and gently. We can't always cure--karma comes into it, but we can help when we are needed. And so those colors, violet and amethyst, give spiritual strength and also can be used for cleansing the nerves.

Then we have pearl, the quality of pearl is cleansing. It is somewhat akin to spring green but we use it primarily for the etheric. When we are healing someone with cancer, and we are healing their throat, we use pearl because we are working with the etheric body. One color we hardly ever use is red. Red causes stimulation and if you have somebody with a lot of inflammation, you don't want to add to the condition. Red is the color of children. You ask a child which is their favorite color and they will say red. Simply because they have to be stimulated because they are growing but we never use it in healing. Then, of course, there is white. And white contains all colors. So if you are not sure of what color to use, you can always use white because it contains all the colors. Now they are all the colors that we use.

*Lily Cornford* was the founder and director of the Maitreya School of Healing in London, England. Lily once said that by the age of 17 she knew that this lifetime was to be dedicated to a life of service. She worked as an accountant until her retirement at the age of 65, when she embarked upon a full-time healing career and she never looked back. She had tremendous energy and well into her eighties (until her death), she worked long hours in her healing work. Lily has investigated many different aspects of healing but her primary area of interest was in direct, color healing—using her mind and her heart and her own hands directly with people. This talk was given at the Seven Ray Institute/University of the Seven Rays Conference in 1989, in Mesa, Arizona.

## Deeper than the Da Vinci Code

By Donna Mitchell-Moniak



Forget Dan Brown. Forget the fictional story woven out of speculations that have surfaced and resurfaced many times since Christ's life and death. But let us not forget hidden meanings, deeply hidden ones. Something more lies behind the stories of Mary Magdalene and her life with the incarnated Christ. But what is it? I would suggest something far deeper and more meaningful than what most are asking or repulsing: an understanding of the true union which has nothing to do with intercourse, progeny, or bloodlines.

Over and over again in all religions, divine union has been expressed. Because we are human, that divine union has usually been portrayed allegorically through the imagery of lovers. And whether or not there was physical intercourse between these allegorical lovers is immaterial. It is understood that the allegory is just that, bringing to the onlooker a mystery play meant to convey in simple terms that which is beyond the mind's capacity to grasp but might be somewhat understood by the opening heart.

Rumi was madly in love with Shams of Tabriz. Yet they were not lovers. Instead, Shams transmitted to Rumi the meditative keys to divine union with All. In Rumi's heart and now opened mind, Shams merely became a physical manifestation of Allness, as Love in expression. And Rumi in his eternal delight of the splendor that was opened up within and all around him, praised his guru, using words of a lover. Yes, he loved Shams of Tabriz. But at this point Rumi had drunk the wine of divine love.

In the Gospels of Thomas, of Mary Magdalene, and of Phillip it is stated that the Teacher (Christ) kissed Mary on the lips. This is a most blatant veil. In all the traditions of transmission (Eastern and aboriginal) to be kissed on the mouth or lips is to have received transmission. It is the KA (Egyptian for our spirit essence) of the guru being breathed into us. This is the deeper teaching behind the Genesis story of God breathing the life breath into Adam. With that breath, not only was Adam given life, but he and all his descendents were given the transmission of the teachings of Life, of presence, and of our innate divine nature. As that interpretation or level of meaning of this well known story was lost, we lost the understanding that our very breath decrees our essential divine nature. The fact of the rhythm of our breathing is to remind us (again and again) that we are not the dust of these bones or the flesh that covers them, but instead we are One with God breathing.

Therefore, whether or not Mary was kissed by the Teacher is immaterial and sophomoric to wonder. Instead, we are to ask, 'what was the teaching that He transmitted to her?' And why has it not been passed down, but instead made impotent almost as soon as it was placed in her, squelched by her fellow apostles immediately? What is so important about the teaching the Teacher gave to Mary Magdalene?

Only she saw him the morning of the resurrection. She saw him in his full glory. Again, throughout religious stories, the divine consort of embodied divinity is the only one capable and prepared adequately to see the Divine revealed. Arjuna saw Krishna. Yeshe Tsogyal saw Padmasabhava. Naropa saw Tilopa. And as Rumi saw Shams of Tabriz, he saw ALL. Mary Magdalene was trained in the higher tantras by the Teacher so that she could bring some of the fruit of those teachings to the West. The higher tantras never have to do with physical sexual union but instead with the divine necessity of open-ness/voidness/the Feminine and the specific emanation of Divine attribute and wisdom represented by the masculine. Feminine is ever universal. Masculine is ever specific and singular. Feminine is ever receptive. Masculine always penetrates. And so St. Francis was penetrated through his guru yoga on the image of Christ, and embodied it as he received the stigmata. St. Teresa was penetrated by the fiery passion of Christ to be with all humanity in their pain and joy. Each had become the divine feminine consort of their God. Mary Magdalene had become this as well.

Mary Magdalene and the Teacher/Christ were probably the first true presentation of the teaching of the higher tantras within the Western worlds. The higher tantras all teach the same revelations:

- ② immortality or the secrets of life/death, which is then the true wisdom of impermanence and deep white magic
- ② emptiness/sunyata, so little can be said. Spontaneous arising (masculine) out of the womb of all possibilities (feminine) within the seemingness of time/space is only a beginner's level of this experiential teaching
- ② transmission, which is not just a teaching being received by a student or consort but instead points us in the direction of LIFE, that LIFE is ever in flow, in mutable transmission from one state to another, from one mind to another, from one life form to another. And all for one purpose: to expose the Sameness of ALL.
- ② the revelation of the Incarnation. The higher tantras bring us to the brink of our concepts of existence, and then shatter them. All concepts are only that: concepts. LIFE, BREATH, BLOOD, BREATHING, and HEART are beyond the scope of any mental concept or construct. The Teacher brought Mary Magdalene to the brink of her concepts such that only she could see His FACE - the one Original FACE spoken of in Zen. It is the face of all origins, of all species, of ALL LIFE. We are all the revelation of the Incarnation. Mary Magdalene, like all consorts, was brought to the threshold of this realization and on Easter morning she walked through its door.

The idea of a bloodline speaks to lineage, but understood in the largest context possible. Not only are we all of the same blood, as Shylock reminds us in the Merchant of Venice; but we are all born of the same parentage: divine in nature. Truly everyone is created equal; that is to say, created equally from the same source and equally divine because we are born of the same parentage. Therefore our birthright is beauty and harmony; our heritage is peace; our attributes are wisdom and compassion; and our lives are nothing less than the divine incarnation of Deity. Christ said, "Greater things than I shall you do." and He reminded us that "You are the light of the world."

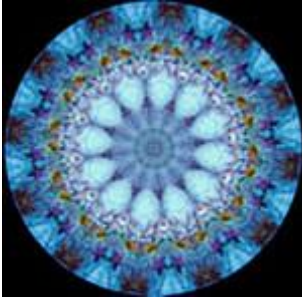
Each person, as well as each tree, dog, blade of grass, and grain of sand is 'flesh of my flesh'. We are all born of the only sperm and egg in existence! Deity.

So let us open our minds to these things. The Da Vinci Code has sparked much conversation, but in my opinion, mostly about confusions and errors, speculations and untruths. Let us open our minds to the transmission of the Teacher, so profound that no one of that time but Mary Magdalene could receive it. And so profound that she was silenced from transmitting it to us.

Let us, with her, enter the womb which is the burial tomb of the concept of our existence, and be revealed. Even be resurrected.

**Donna Mitchell-Moniak** is founder of *Spirit Fire Meditative Retreat Center*, a meditative and educational organization focused in deep realization and conscious living. CDs of lectures and teachings on a variety of esoteric subjects are available at this website: [www.SpiritFire.com](http://www.SpiritFire.com)

## Thoughts from the Tibetan



This ashramic sharing is one of the great compensations of discipleship. By means of it added light can be “...endured.” I would like to have you ponder on that phrase. Great united strength can be brought to the service of the Plan, and the...significance of the words: “My strength is as the strength of ten, because my heart is pure” can be grasped. The perfected strength of the Ashram (symbolised by the number 10) becomes available to the disciple whose purity of heart has enabled him to penetrate into the Ashram; his knowledge becomes more rapidly transmuted into wisdom as his mind is subjected to the play of the higher understanding of Those with Whom he is associated; gradually he begins to contribute his own quota of light and of understanding to those just entering and to those who are his equals.

Alice Bailey, *Discipleship in the New Age*, Vol. II, p. 330

## Poems



by Andrew Nellist

### *Primavera*

Under the spiralling  
Laws of the sun,  
Life springs forward  
With the purpose  
Of the impelling constellation;  
Primavera pushing  
From darkness into light,  
Within the breathing rhythm  
And atomic pulse  
Of space and time.

Individual buds  
In realisation of the real,  
Affirm immortality,  
Outgrowing old forms,  
Freed by the unchanging,  
The knowing secret,  
Holding to the power  
And unfolding wisdom  
Of evolution.

Seeking relationship  
With planetary purpose,  
Calling upon the greater light,  
Disciples are reborn  
Within the unfolding heart,  
The manifesting Christ.

### *Lotus*

Each act of service  
And enacted prayer,  
Reveals another petal  
Of the unfolding lotus;

Seeds released  
From the fertile earth,  
Sown in the furrow  
Of the spiralling sun.

*Affirmation*

There is movement,  
Disturbance  
And resettlement,  
Rhythm of dark and light,  
Under the cycles  
Of the sun.

The impelling  
Affirmation,  
Healing restoration,  
Spiral of rebirth  
Unfolding in the world,  
Draws on.

The spirit grows,  
Lightening the mind  
With deeper will,  
A universal purpose  
Informing all,  
Which finds a place  
Within the whole  
To fill a while,  
And then moves on  
To fill.

## Featured Artist

### Amena Divine



Amena Divine is an artist of wide-ranging talent, encompassing digital art, water-color, pen and ink, photography and music. Spirituality is a mainstay in her life and work. Amena has worked behind-the-scenes and has not sought commercial avenues for the display of her work, instead she has offered it primarily via the internet. She has contributed generously of her art work to the Seven Ray Institute website.

[Online Photo Exhibit](#)