



THE REVELATION

THE EVOLUTION OF TRANSCENDENT
PERCEPTION BY HUMANITY

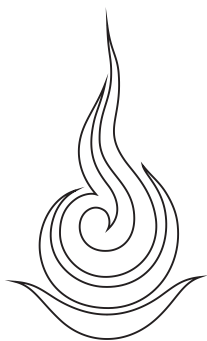
An Esoteric Perspective Exploring the Principles Governing
Humanity's Enlightenment and of Planetary Being

NEW REVISED EDITION

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Front cover artwork by the author: 'The Crucified Christ'.

Front page artwork by the author: 'Orpheus'.

Dedication



Om

Dedicated to the members of the School of Esoteric Sciences, and
to the great Ones who have helped formulate the esoteric doctrine.
A special thanks to Kylie Smith. Also to Robert MacDonald and
Titania de Montaner, who helped to edit this edition

Om

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Preface



Most people have contemplated the purpose of human evolution. How did we come to be? What exactly constitutes humanity's real or fundamental nature? These are questions that few have had the ability to answer rightly. The nature of humanity was always enigmatic and communicated to us through riddles, such as that of the Sphinx or the analysis of the number of the 'beast', which is the 'number of a man'.¹ We were asked to solve the riddles by whatever means we had at our disposal. This necessarily required intense inner inquiry and self-analysis, intricately interwoven with the problem of pain and suffering. These became the impetus for self-discovery.

The resultant information, when related to the forces of the external universe, would enable a person to overcome the hindrances of the physical body and its pain-engendering qualities. They were overcome by means of certain knowledge concerning right meditative or ritualistic practices. One thereby could eventually master the entire life process and so evolve into the ranks of superhuman existence.

Those with advanced spiritual awareness were often worshipped by the devotional ones. They were known by such names as Prophet, Rishi, Guru, Adept, Arhat, Sage and Master (of wisdom). These enlightened ones could hold a covenant with 'God', and/or touch the highest sources of Truth, the 'fount of the Law' (*dharmā*). They thus wielded the most potent spiritual energies. By mastering life, the Sage came to realise

¹ Rev. 13:18.

the interrelatedness of all beings. The law of cause and effect (*karma*) was observed. This law determines how each quality or act, though engendered by an individual, is really an effect of one's interrelation with the whole. The karmic conditionings thus need to be eliminated by the whole before an individual can become entirely freed from their effects.

Such freedom necessitates one's energies to be manifested in the form of compassionate understanding, to eliminate the root of all suffering and strife within and external to oneself. One can thus come to experience the Heart, the central animating Dynamo of all Being, which is the essential numinous essence of humanity itself. The information gleaned from such self-analysis is all that can be truly know. It is fundamental to our evolution as rational beings, as it rests on the edifice of our experiences in the realm of form, and awakens perception of the inner universe.

The question of 'what is human?' must be answered by each of us, with the conviction of our hearts and minds, united in common accord. This question concerns not only the cause and effect of human suffering, but also the survival of our civilisation. It is tied to the fabric of Nature, of which humanity is only a part. Answering this question is effectively a description of the nature of the enlightenment process, which is the concern of my books.

Many know by one means or another that a New Age is dawning. This arrival will increasingly affect all of our lives in both subjective and demonstratively objective ways. It is closely concerned with the imminent reappearance of the great Being (emanation, embodiment or type of energy) that is known as the Christ in the West. The concept of an imminent Messiah (the Bodhisattva Maitreya, the Imam Mahdi, or the Christ) expresses the worldwide expectancy by religious followers for a Saviour and Server to come in this age. His coming is prophesied to bring true lasting peace and prosperity to the earth.

Communitic and Democratic philosophies also aim for lasting peace and prosperity. However, their ideology of the means to obtain such prosperity differs. These concepts can, and must, change in such a way as to adapt to or incorporate a 'golden mean' for the desired goal of peace to be produced. A universal religion or order of being must arise and is arising. It will incorporate the best of all theologies, doctrines, philosophies, cultural activities and scientific research. Most

people have begun to aspire (at least within their feeling-response or wish life) to engender this. We are thus in one of the most opportune and exciting times in world history. In general, what is strongly desired by the human kingdom has a real possibility of being achieved.

An understanding of the implications for the coming era creates a responsibility and opportunity for increasingly enlightened service. It necessitates each of us to perform works that will result in the rectification of some aspect of world suffering. We must loosen some of the chains that bind and limit human freedom, while engendering active peace and harmony in the world.

From a religious viewpoint this necessitates a re-examination of the information contained in the Bible, as the major religious dispensation of the West. My work hopes to explicate an esoteric level of knowledge that is little realised by the orthodox theologian. The philosophy presented here is drawn from many world religious systems as well as scientific discoveries. Religion and science are really facets of a universal embrace that seeks the enlightenment of humanity.

The major key is an understanding of meditation, based on increasingly perceptive awareness to the nature of intense energy reception, assimilation and retransmission. It relates to what for many aeons has been hidden from the eyes and ears of humanity – except for the relative few, who developed the capacity to ‘see’ in a real or deeply perceptive sense. It denotes the revelation of the nature of the Mysteries of Being, which concern an ancient and completely non-secular Wisdom Religion. This Religion has been in existence since time immemorial.

This book provides introductory postulates and lays a conceptual groundwork to succinctly deal with the basic philosophy to comprehend the nature of the Wisdom Religion. This concerns understanding the meaning of symbols used by the authors of the sacred texts and treatises of the past. These symbols veiled from the profane the true import of the profound revelations and multidimensional concept of the enlightened Ones. The profane would only produce mental-emotional distortions of what was incomprehensible to them. Without such explanatory grounding the true implications of such texts cannot be understood by the uninitiated. They are not based on the types of realisations associated with the intellect, although the methods of interpretation necessitate its complete use.

What is expounded is part of a continuum of Revelation that has been developing with increasing momentum in the past few centuries. This specifically concerns the depth of meaning in Gospel symbolism that Christ stated would be revealed to us.² Readers should however formulate their own opinions as to the context of any teaching by utilising their own unprejudiced, intuitive and discriminative faculties.

It matters relatively little whether one believes in this or that system of philosophy or creed, or if one knows the esoteric significance. What is truly of import is the expression of love for humanity. Of specific concern are the capacity for good will and the concept of universality and cooperativeness. Through these traits, our capacity increases to intelligently respond to the many evolving ideas and ideals that are arising in the present age. The ability to demonstrate these traits automatically makes one a student of the divine or the esoteric lore (whether one reads books or not). As one's capacity to actively love increases, the nature of, and purpose for, love must eventually register within our consciousness.

The approach to the divine within and without the human system can only be self-initiated, self-perpetuated and self-realised. Spirituality is not the sacred possession of any one group, or a particular religious presentation. It never has been and never will be, except as arbitrary doctrines arising out of people's minds and desire natures. Seekers must follow their own innate code of ethics.

It is one's own conscience that dictates what is right for a person to do. What is right for one may not necessarily be right for another. The fact that people have a conscience is their hope for future glory, as it provides assurance of the 'Christ within'. Each must learn to listen to this subjective Voice, the voiceless inner Voice', or 'Voice of silence',³ for it denotes the approach to our own salvation and immortality.

Much must be yet discovered and revealed concerning the ancient Mysteries. Much esoteric philosophy has been codified for us and preserved by the sages and wise men of old. This implicates

2 *Matthew 24:14 and John 16:25.*

3 See also Helena P. Blavatsky, *The Voice of the Silence* (Pasadena: Theosophical University Press, [1889] 1992).

a vast expanse of knowledge and Revelation regarding the realms of enlightened perception, to which humanity is only at the portal. It is an immense quest, replete with a superabundance of the myriad qualities and interrelationships of lives contained within the One Life of the universe.

What is to manifest in the future has not been envisioned by present humanity. Most of the past has hardly even begun to be fathomed. We have only dimly started to comprehend all the subtleties concerning the present. Our present (materialistic) science is a rivulet travelling towards an ocean of discovery. That ocean is but a drop in the universe.

Every form in our solar system has the capacity to evolve sentience. Each form is sustained, and thus embodied, by a coherent animating principle or force. Every solar system, therefore, in the universe can be considered an embodied form that has its evolving Life and ordered Purpose. All these embodied forms answer to divine as well as to mundane law. Mundane law is essentially the effect of ritualistic endeavour of a greater Life upon lesser evolved forms within the body of manifestation of that greater Life. It becomes transcended when the forms within the greater Life consciously evolve to embrace the complete expression of that Life, whilst they actively express the results downwards into the realm of form.

Divine Law is the expression of that greater Life (or Divinity) in its own sphere of endeavour. Such statements need not be merely the expressions of articles of faith or belief – they can be ascertained as fact by direct experience or the transcendent awareness of consciousness. As science begins to fully explore the idea of inherent Divinity in all manifest Life, an entirely new era of realisation will manifest. This will produce a civilisation that incorporates the wise utilisation of subjective energies and qualities. Revelation of such qualities transcend all formulations of present empirical thought.

The information presented in the New Testament relates to the prophecy of the ‘second coming’ of the Christ and the revelation, which promises an unfoldment of such understanding. This work will endeavour to explain the details, to analyse and define all the implications of what is expressive of Divinity. Hopefully, readers will be assisted by such elucidation, thereby encouraging them to work with

increasing effectiveness towards common beneficent aims within their own individual spheres and the greater whole. Enlightenment is the continually unfolding process that every unit of Life is undertaking, whether consciously realised or not.

Oṃ maṇi padme hūṃ!



To meet the Christ,
one needs a quiet
all-embracing mind
and an active heart
well versed in the art of
detached one-pointedness
answering the cry of all suffering.

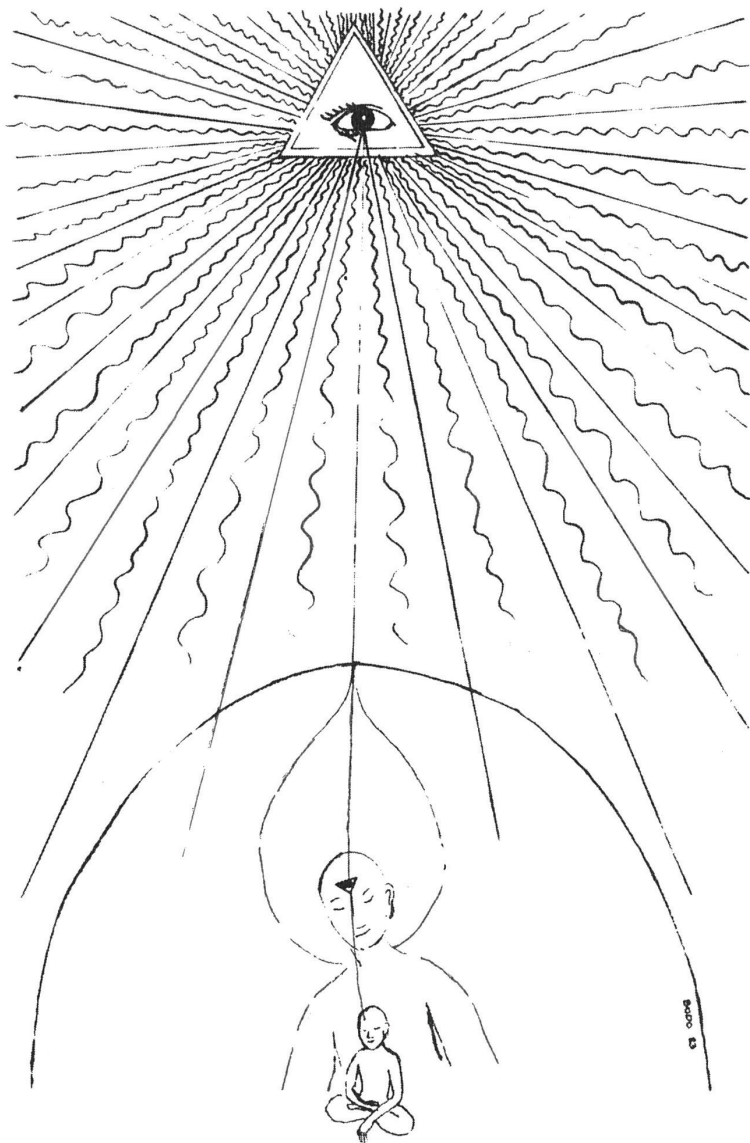
Give your heart to That
which is the world's offering,
and rise
to greet the universal,
most vast and awesome Light
that is (His) Mind.

Grace be to the Guru,
inspiration of aspirational being
ineffable Love-Light Source.

Gift waves come
from That Light to you,
and through you
to all those that are you,
and from them
through you to the Guru.

He is your path to
the One and the other
that are separated
in time and space.





1

The Interpretation of Sacred Scriptures and the Question of ‘God’



There are a bewildering plethora of teachings to confront the sincere seekers of enlightened perception. Many have fallen victim to short-sighted visionaries or to the assertions of those that claim a specific covenant with ‘God’ (or another such Divine personage). These teachings are associated with a myriad of different faiths, sects, and philosophic dispensations. The claims of a particular interpretation of Divine scripture as being the only delineation of truth are legion.

Each dogmatic claim to be ‘correct’ occurs despite conflict between the claims of various religious sects, philosophical groups, and personality cults. Thus, it is difficult for the sincere seeker to find a way to the source of all Love and Light (to enlightenment) and to have a clarified vision of what this implies. Yet somehow one must come triumphantly to that knowledge.

It is easy to see, therefore, that all aspirants on a serious quest for self-realisation of the Divine will be faced with the question of where or how to start. ‘What is the course that will lead to right results?’ The quest need not be as difficult as it appears at first. Positive results are gauged by the intensity of effort and integrity of motive that one

expresses. If one is satisfied with short-sighted answers and quick goals, or an emotional salvation, so be it; a conventional formulation of spiritual teachings will likely suffice.

If, however, Truth and Divine Reality are above all the essence of one's quest, then the path will be more arduous. However, in the long run it bears greater fruit within an aspirant's field of perception, as well as in the results of their service work in the world. This necessitates a clear-headed resourcefulness to vigorously seek out the kernels of truth within each mountain of verbosity. To this, is added one's own storehouse of realisations until a complete picture is obtained.

A person's beliefs are often encouraged by a particular religious tradition, or the philosophic sect one is born into. Dogma is frequently followed by unquestioning faith due to tradition. Individuals have been led to believe that specific dogmatic interpretations must be condoned as the one explicit 'Word of God'.¹

Most often, the rationalisations of the tenets of these doctrinal texts are misconstrued, distorted, or made to be misleading. This suits the objectives of those (either religious or secular) who are in power over masses of people. Such aberrations have gradually accumulated through the course of time. They garner widespread acceptance as 'Truth' when their interpolation first becomes obscured, and then forgotten. This gives the resulting distorted message a seeming agedness and thus a perceived sanctity.

In the past, the followers of distorted tenets from various religious and philosophic sects often warred against one another with unparalleled ferocity. Outright hatred or fear of opposing beliefs garnered no compromise, equanimity, or loving-kindness. Grievous historical examples of this include the Inquisitional period in Europe, however similar occurrences happen in modern times. People still commit mental, emotional and physical atrocities due to the bigoted attitudes and zealous intolerance stemming from biased interpretations of religious or philosophic scriptures. The much-banded war cry of the religious, 'In the name of God', has led to countless millions suffering ruthless exploitation, cruelty and death. The progenitors of these actions ridicule

1 As firmly advocated by the state, a school of thought, or the society in which one lives.

and negate the example of love as advocated by Jesus and many other respected theistic and ethical leaders.

Causes of wars are not necessarily theological, but also materialistic. They are still with humanity. The unprecedented threat of a nuclear holocaust could prevent the very survival of humanity. Therefore, rectifying the underlying causes of war has never been of greater necessity. The consequences are now so potently awful that people everywhere are rising up to challenge this threat, such as by endeavouring to promote international peace and harmonious co-operation. This activity is appearing in all fields, from the scientific to the artistic, educative, and religious. Hopefully, this will lead humanity towards a new era of peace and prosperity – however, the outcome is yet speculative.

Much depends upon the attitudes of the thinkers of the world. The thoughts of the average human being are rarely entirely their own. They are generally coloured by the massed weight of emotions, religious or philosophic beliefs, socio-political indoctrination, biased opinions, and selfishly motivated desire. Conflict results from the pursuit of unquestioning, prescribed, or regimented dogma; yet these conditionings encase the mental resources through which the interpretation of religious works or other presented philosophies must depend. The scope for manipulation of collective opinions by thinkers who feed the innate biases and selfishness of humanity is extensive. However, massed human manipulation is not the theme of this book.

The current opportunity

There is significant opportunity presenting itself at this time. Those qualities expressive of divinity are now able to be evoked by the human family, which is a development worthy of great optimism. The teachings are to be presented which may give seekers the keys leading to full comprehension of the symbolism in sacred scriptures and the Laws of Being. This appertains to large-scale human enlightenment. The presentation of these teachings allows further advancement towards the enlightening of the human family, via groups of self-determined individuals who are striving towards fulfilment in many fields of service. These are the individuals who clearly determine the right or wrong in any teaching or situation confronting them, and act accordingly.

It is obvious that one must clear one's mind of all adverse conditionings and erroneous beliefs to reveal the seeds of truth within any dogma. To obtain an enlightened mind, in essence, one must produce a tranquil state through which understanding may be intuited.² This 'tranquility' is an abstracted, perceptive, and intensely focused consciousness. It facilitates instantaneous analytical deduction and consequent realisation. For the duration of an abstraction, perception is experienced without the distinction of the self as perceiver, or awareness of separateness from the object being perceived.

A period of emotional, mental and ethical training is required to produce a state of mind in which no adverse conditionings exist. This will necessitate deep introspection and inner analysis of one's motivation. The goal is to distinguish the factors that produce illusion, glamour, distortion and muddled thinking, from those that produce clear unbiased results. Control must be instituted over unbridled emotional states and desires that provoke bias and conflict. This training has been advocated to varying degrees by many schools of the contemplative lifestyle. It has also been taught, in a less concise manner, by many scholastic disciplines that provide degrees at universities.

Only through tranquility can Christ-consciousness (enlightenment) speak. Only then, metaphorically, can the heart grow and expand into full compassionate understanding – to embrace the hearts of all sentient beings. Thus, the heart may come to know the secrets of life. One must embrace the tenets of one's findings while keeping the mind open for new information. Revelation may alter or extend one's previous interpretations to allow an enlightened mind to grow and flower.

The ability to live in the 'Heart of God' implies freedom to live in all realms of being – no bondage to ritual, nor subservience to dictates from mind-produced 'God' concepts, as many seem to think. True freedom is to love and be loved, with love that asks for naught from the beloved (whether the lover be human or 'God'). Love desires only the continued growth and prosperity of the beloved and the means to bring this about.

² 'The attributes of consciousness can be refined to the degree that it allows illumination and the intuition to manifest in the form of *bodhicitta* and wisdom.' See my book, *A Treatise on Mind*, Vol. 2, 45.

Conversely, separateness or segregation offers the limitations of friction, pain, suffering and disharmony. The sense of separateness in people's minds is the greatest 'evil' on earth today. Separateness fosters the blindness of sectarianism and leads to hatred, imprisonment and war. The energy of love cannot manifest if truth is distorted in any way such that ignorance, in its many forms, may be fostered.

Love (magnetic attraction) is a blending together and fusion of all separative units into co-operative unity. It is harmony that produces prosperity, freedom and joy. It leads to an all-embracing open-mindedness, far-reaching inquiry and invites the understanding of all things within its scope. Eventually, love produces identification with the emanating Source of all Being – the ever-present fount of wisdom from which 'all-knowledge' derives.

Separative beliefs are often fostered by a sense of inadequacy, complacency, distrust and fear of change. These states absolve us of the necessity to think and reason to conclusion. This provokes an emergence of the comforts of social convention, through arguing that certain beliefs that are traditionally accepted by the majority because they seem to be supported by scriptural passages should be followed. Of course, this is asserted by specialists who 'know' and are therefore apparently 100% right. It follows that many tenets are promulgated that lead to circumscribed and limiting ideals. Many of these ideals evolve to foster pride, selfishness, spite and vanity. For example, a religious doctrine of fear (in its many forms) condones the God of wrath, who imparts eternal retribution (hellfire) to all except the theologically faithful. Among non-religious doctrines, practices such as unbridled materialism are advocated.

All such concepts must be rectified or modified if the Christ is to reappear amongst humanity, and for that which He embodies to become part of the internal equipment of a seeker. Without an internalised expression, people will not be able to recognise the externalised embodiment.

Scriptures portray Christ as embodied Love. More precisely, He is portrayed as boundless Love, which cannot segregate, condemn, or distort. His presence will bring 'peace on earth' by fostering 'good

will toward men'.³ Such good will can only manifest through a sense of universality and oneness. This is all-embracing receptivity to the needs of others, regardless of another being's philosophy or religious differences. Love, of which good will is an expression, is an energy that necessitates knowledge to be applied as wisdom. Love's ability to rightly give and heal allows the rectification of what is disharmonious, malaised, and separative. Thereby, unity is produced and expressed as joy.

The word Christ is thus used in this text as: 'That which embodies and distributes the energy of Love, in a manner that allows people everywhere to utilise and express it'. The term Christ-consciousness⁴ refers to the common experiences of mystics and sages from all religions who contact and express this energy. Translated into service, Love becomes good will. Good will is an emanatory quality of all those who endeavour to heal the suffering, diseased, and oppressed. It is effectively the right educational work for all who are becoming agents of the Christ; one automatically endeavours to dispel the darkness of ignorance in their particular spheres of activity by means of love.

The times are changing, and humanity has travelled far in the ability to rightly use the mind. The time has now come that people need no longer be spoken to 'in proverbs' subject to the interpretative faculty of the desire-mind. Instead, they can be plainly shown truths pertaining to the kingdom of 'God', and hence to the realm of enlightened Being. This was expressed by the Christ as: 'the time cometh, when I shall no more speak to you in proverbs, but I shall shew you plainly of the Father'.⁵

Following the 'dead letter' of one set of scriptures ('the proverbs') without making any allowance for the testimony from other traditions (or the emanations from the silent recesses of the heart) leads to pride, vanity and blindness. Only non-assertion of the personality and its views, along with attitudes of deep sincerity, humbleness and patience,

3 Luke 2:14. (All quotations from the Bible are from the authorised King James version.)

4 This Christ-consciousness is synonymous with the term *bodhicitta*, which has also been denoted in terms of the energy of *buddhi*. See my book, *Meditation and the Initiation Process*, 203. Compare this concept to Avalokiteśvara, Lord of compassion (the Buddhist equivalent of the personification of the Christ-consciousness. See my book, *The Constitution of Shambhala*, Vol. 7B & C, 458.

5 John 16:25.

can produce a true (intuited) understanding of sacred scriptures. When that happens, all religious friction ceases. The many paths of religious or doctrinal expression will all eventually be seen to lead to the one consummating goal. This realisation is becoming inevitable.

For all of humanity to have equal opportunity for realisation, the expression of universal Compassion and Love cannot possibly be limited to only one vehicle or religion. It must of necessity be clothed in the language of many different religions and national-cultural contexts. Emphasis must be on universally appealing approaches to divinity, such as compassion towards all sentient beings, service to humanity, and devotion to the Law of 'God'⁶ as expressed in beneficent order. When these approaches are earnestly travelled upon, they will lead to similar realisations. The progression is upwards towards the One Divinity, no matter what names are given.

The concept of a Saviour of the world is common to the eschatology of most religious systems. The embodiment of Divine Love and Compassion as the vehicle or means of salvation⁷ will be explained in the last chapter. The names differ, as does the symbology and method of presentation. Nevertheless, there is a central current of expectancy amongst the religious of the world.

The question of 'exactly when He is to appear?' is normally in doubt. It is the recipient of much spurious claim-making, as are many questions concerning the interpretation of prophetic scripture. In fact, an ability to derive Truth or Truths as found in the Bible (or other sacred texts) is entirely related to the methods of interpretation utilised. Results are always subject to the emotional, mental and psycho-spiritual nuances of an interpreter. Many have questioned whether a particular theologian's or sect's interpretations are necessarily correct, even when they have many followers.

To achieve true salvation (or enlightenment), interpretations must be asked and answered to the satisfaction of the Heart's Mind. Generally, the study of comparative religion or philosophy, understanding historical

6 The meaning of the term 'God' will be explained later in this chapter. See *John chapter 17* for Jesus' earnest prayer to his 'Father', which expresses the sentiment of such devotion.

7 From suffering, 'sin', or wrong actions.

developments of dogmatism within one's own sect, and examining one's personal religious-philosophic biases must be pursued for enlightenment to be obtained.

It is necessary to emphasise that only one's own efforts, interpretations, and experiences can produce true revelation of the nature of Deity, Satori, or union with 'God' (for the devotionally inclined). Within the realm of the mind these experiences are integrated and catalogued for further use. We must see that all concepts and interpretations (and effectively all things) exist only in the mind. The heart is, as can be seen from above, the 'mind's eye' – the organ of spiritual vision.

What is the mind?

As one creates an understanding of the deeply subjective workings and subconscious formulations within the realm of the mind, when united with the heart giving direction in space, the nature of oneself is understood. The how, why and whereto of one's being become known. As this is realised, one begins to cognise or identify with the eternal Presence of 'God', for 'man is built in the image of God'.⁸

The start of one's search for truth should therefore begin by endeavouring to understand exactly what the mind is. A basic eclectic framework of mind can be conceptualised by two understandings:

- a. Mind is the cognised result of sense perception, and therefore of isolated units of perceived information. The principle that is termed the intellect can store, classify, and correlate that information.
- b. As stated earlier, intellect is swayed or controlled by the emotional nature and the sense-desires of the body. The personality nearly always distorts and shapes units of perceived information into desired outcomes. Only mental processes that are tranquil, controlled, focussed and non-emotional can reason completely truthfully. When a person does this, enlightened aspects of mind manifest that defy classification. This enlightened 'awakened' Mind is the objective of all serious meditators.⁹

8 *Genesis 1:21.*

9 In my writings I use mind, with lower case 'm' to denote the empirical mind, and Mind to denote its enlightened attribute.

The enlightened Mind is not the result of sense-perceptive cognition; it is archetypal and abstract. It gives a person the ability to formulate deep ideals and expansive vistas of unbroken thought, without even being aware of the formulating process (or of any other mental process whatsoever).¹⁰ It produces those aspects of thought which synthesise all related ideas intuitively known to be true. Mind is pure Reason manifesting as beauty, harmony and ordered purpose, thus it may evoke revelations or touches of genius. It has been called the higher Mind, an attribute of the Spirit-Soul. This is the subjective inner being that provides a purpose for existence, driving one on to the fulfilment of high achievement in the realms of form (*saṃsāra*) or in the domains of liberated existence.

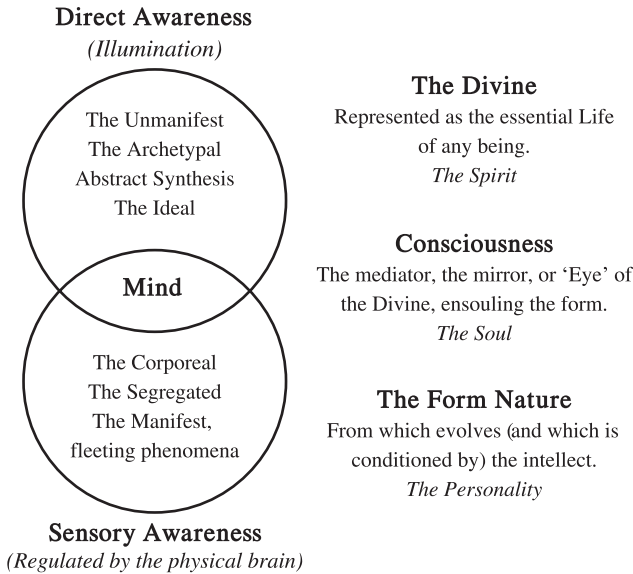


Figure 1: Mind as the mediator¹¹

¹⁰ As stated in my *A Treatise on Mind*, Vol. 3, 179: 'A *yogin* later learns to detach from all conceptual thoughts and *saṃsāric* allurements, causing all bonds to ephemera to be broken by developing the Clear Light of Mind, whereby non-discursive thought manifests'.

¹¹ See my *A Treatise on Mind*, Vol. 2, 6, for a similar figure adapted from a Buddhist perspective.

From Figure 1,¹² it is seen that mind/Mind incorporates:

- a. *Direct Awareness* (the Divine, the Real). This is the source of all lasting values, into which one is ultimately resolved after the attainment of enlightenment.
- b. *Sensory awareness* (the phenomenal, the unreal). This is impermanent and seen as the appearance of things. The Sanskrit term used throughout this book is *saṃsāra*, meaning ‘that which goes on’, or continues ‘to come to be’. It signifies existence as conditioned being in the material cosmos. When phrased in terms of the continual cycles of death and rebirth of the phenomenal appearance of any form, it is then termed *māyā*, meaning illusion.

The Mind is the embodiment or what en-Souls the essential Life in such a way as to allow its experience of the material world. It is also the Causal Form, or Soul of a person,¹³ in that it is the Eye of the Divine. In the form of mind/Mind it is the mediator or mirror between the abstract and the phenomenal. It embodies the essence of the past and is the seed of future divinity. This aspect of divinity relates to the evolving entity and incorporates it into an ideal form, as a continuum in time and space. This occurs throughout the births and deaths of successive generations of such entities. It is an embodied flux of Conscious receptivity, incorporated into a form that can relate the transcendental to the corporeal.

The Soul is a true cellular unit within the Ocean of Being. Within the Soul, the Ocean of Being and the unit of consciousness (that is the incarnate person) can interrelate without destruction of the latter, or abnegation of the purposes of existence emanating from above. In essence, the Soul is a radiant Sun that resides in the heart of manifest being.

12 This diagram is similar to one shown on p. 74 of *Foundations of Tibetan Mysticism* (E. P. Dutton & Co., New York, 1960) by Lama Anagarika Govinda, to which it can be related.

13 A technical term I often use for the Soul in my writings is the Sambhogakāya Flower.

Trikāya - the three sheathes of a Buddha

The Buddhist teachings of the three bodies of a Buddha (*trikāya*) find their application here. These are the three vestures or bodies of a Buddha (or liberated being). They are the *nirmāṇakāya*, *sambhogakāya* and *dharmakāya*. When perfectly expressed and embodied by an enlightened Being, the corporeal form becomes a *nirmāṇakāya* or the 'Divine Incarnation body'. It is the physical plane emanation, the outer or phenomenal appearance, the tangible something that can be contacted on the realms of illusion. (Such as occurred, for instance, in the physical form incarnation of the last Buddha, Gautama.) A Bodhisattva manifests in the guise of a *nirmāṇakāya* that can communicate with humans by means of writings and speech. The *nirmāṇakāya* acts as the focal point of the will (bliss) of the *dharmakāya* and the conscious Love of the Sambhogakāya Flower. It integrates the personality via coordinating the activities of the *chakras* and directs the impressions.

The *sambhogakāya* (or 'Divine Body of Perfect Endowment') is the subtle body of a Buddha or an enlightened being. It is the form that such a Being takes in the higher realms. It is effectively the form of the Soul of a human unit, but for high Initiates it is a Mind-construct that allows interrelation with the world of form. In the form of the Sambhogakāya Flower it is the Buddha nature inherent within everyone, which is our destined fulfilment.¹⁴

What I have termed 'the Divine' compares well with the *dharmakāya*,¹⁵ which W.Y. Evans-Wentz calls the 'Divine Body of Truth'. *Dharma*, means Truth, the fount of the law governing all Being. Concerning the *trikāya* W.Y. Evans-Wentz states:

There is no place throughout the Universe where the Essentiality of a Buddha is not present....

¹⁴ For a complete explanation of the Sambhogakāya Flower refer to volume 3 of my *A Treatise on Mind* series.

¹⁵ The highest of the three bodies (*trikāya*) that empowers the Buddha, or any Initiate of the fourth degree or greater. It is the body of Bliss, identified with the Monad. *Dharma* is the fount of the universal Law of Being, and *kāya* is its vehicle. It has been defined as the primordial, eternally self-existing, essentiality of *bodhi* (transcendental insight, enlightenment.)

This Universal Essence manifests itself in three aspects, or modes, symbolised as the Three Divine Bodies (Skt. *Tri-Kāya*). The first aspect: the *Dharma-Kāya*, or Essential (or True) Body, is the Primordial, Unmodified, Formless, Eternally Self-Existing Essentiality of *Bodhi*, or Divine Beingness. The second is the *Sambhoga-Kāya*, or Reflected *Bodhi*, wherein, in heaven-worlds, dwell the Buddhas of Meditation (Skt. *Dhyānī-Buddhas*) and other Enlightened Ones while embodied in superhuman form. The third aspect is the *Nirmāṇa-Kāya*, or Body of Incarnation, or, from the standpoint of men, Practical *Bodhi*, in which exist Buddhas when on Earth.

In the Chinese interpretation of the *Tri-Kāya*, the *Dharma-Kāya* is the immutable Buddha Essence, the Noumenal Source of the Cosmic whole. The *Sambhoga-Kāya* is, as phenomenal appearances, the first reflex of the *Dharma-Kāya* on the heavenly planes. In the *Nirmāṇa-Kāya* the Buddha Essence is associated with activity on the Earth plane; it incarnates among men, as suggested by the Gnostic Proem to the Gospel of St. John, which refers to the coming into the flesh of the 'Word', or 'Mind'...

In its totality, the Universal Essence is the One Mind, manifest through the multitudinous myriads of minds throughout all states of *sangsāric* existence. It is called 'The Essence of the Buddhas', 'The Great Symbol', 'The Sole Seed', 'The Potentiality of Truth', 'The All-Foundation'. As our text teaches, it is the Source of all bliss of *Nirvāṇa* and all sorrow of the *Sangsāra*'.¹⁶

The Mind is the bridge between the involutory (subhuman) and evolutionary (para-human) states of consciousness and is therefore a product, or combination, of characteristics mentioned below:

1. *Instinct* - Inherent in matter itself.
2. *Feeling* - Evolved in the plant kingdom.
3. *Desire* - Inherent within the animal kingdom.
4. *Imagination* - A combination of intellect and desire.
5. *Intellect* - An expression of the human kingdom.
6. *Pure Reason (Intuition)* - Implying the power to Vision.¹⁷ Signifies the ability to visualise what is contained within the Mind of 'God',

16 W.Y. Evans-Wentz, *The Tibetan Book of the Great Liberation*, (Oxford University Press, London, 1968), 3-4.

17 This is not to be confused with the imagination.

for everything may be considered an aspect of 'His' Thought process. The key to the Revelation of the nature of the evolutionary process and the origination of the universe is found here.¹⁸

7. *Ineffable or Universal Mind* - the Divine.

A Seer (an enlightened being) is a vehicle through which the exalted consciousness of the Soul can manifest. This is due to the Seer's ability to broadcast the energy of Love, which is expressed through a purified, receptive, coordinated, and consecrated personality. Through intuition, the Seer receives the voiceless Voice that inspires all people of destiny who change aspects of civilisation in some beneficent way. The Seer's visions must be translated by means of the intellect into words or picture-images for people to understand. However, egotistic individuals interpret words according to what they imagine them to mean, as governed by their mental-emotional conditionings and reactions. Even when idealistic or inspirational, their imagination still emanates from the personality and related conditionings. The vision of the Seer is not thus conditioned. This is because the Seer's personality has been completely purified, therefore no emotion or desire are involved. The genuine true visions of the Seer thus always manifest to benefit the whole: a group or mass of beings or society in general. Only incidentally will personality considerations be involved.

Creation from Thought Substance

'God', it can be said, 'Created' the Universe out of His Thought-Substance. This was in order to express a yet unexpressed possibility, which is the objective of 'His Desire'.¹⁹ The nature of Deity will always

18 This fleeting and phenomenal 'appearance of things', the entire physical world that we live in can be likened to images produced by 'His Imagination'. The 'cells' in the Brain of that Being can be visioned as great Angelic Beings that fashion the 'images' out of the substance of their Bodies. The lesser units of Mind (the hierarchy of *devas* within the bodies of the greater Angels) embody the various diversified aspects of the material world. See my *A Treatise on Mind*, Vol. 2, 64-7 for further detail concerning the above listing.

19 Predicated upon the possibility to relate such a quality as 'Desire' to an entity that is as inexplicably advanced to the present human mind, as humanity's developed consciousness would be to that of an amoeba.

remain inexplicable, unless one remembers that ‘man is built in the image of God’. One can then fully utilise the concept of analogy as a tool towards understanding. ‘As above so below, that which is within is also without’ an ancient adage from the Emerald Tablets of Hermes Trismegistus reads, and indeed it is so. Although analogy is an invaluable aid for interpretation, we must take great care to not derive too literal of a meaning in our deductions, and when thinking of such concepts as ‘God’ we must conceptualise in terms of transmuted correspondences.

An object of human endeavour is to know all things. This knowledge must eventually give way to an understanding of ‘God’ – ‘His’ Nature and Qualities. This will make us ‘sons of God....and joint-heirs with Christ’.²⁰ The basis for how this must come about is a necessary theme of this book, however it is only possible to give general, broad analogies (the thought-forms, or seeds, from which direct awareness may develop).

The process of Creation can be likened to that of meditation. The universe was not created out of nothing (unless that ‘nothing’ is energy that is ever-present and omnipotent). Energy, from another angle of expression, is substance. (For energy and matter are interchangeable.) From this, the energetic conception of a thought takes place, which then becomes a definite form as the meditator imbues it with the vitality of Fiery lives (atoms) that constitute all aspects of Being. All meditating entities are limited by the quality of the substance that they must work with, which relates to the quality and properties of their mental constitution. Therefore, it can also be inferred, that ‘God’ was similarly limited on ‘His’ exalted level of perception, for cause ever precedes effect. All substance (angelic or atomic) can in fact be considered tainted by the residue of past actions. If so, then the energy or substance that ‘God’ had to use must also have been imperfect.

The future is the effect of the past as it unfolds through the present. Since all of the entities on our earth system are evolving, they are also imperfect. The past is imperfect, whilst the present imperfection is evolving to a future perfection (or so it seems). For the concept of man being built in the image of ‘God’ to have any validity, ‘God’ may be

20 ‘For as many as are led by the Spirit of God, they are the sons of God The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ.’ *Romans 8:14-17*.

said to be evolving towards That, which to 'Him' would represent a point of perfection.

Paul also hints at this in Corinthians by stating that when all things have been subjected to the Son, 'then shall the Son also himself be subject unto him that put all things under him, that God may be all in all'.²¹ The phrase 'that God may be all in all' refers to the fact that He is not yet fully manifest 'in all'. This distinctly implies an objective of evolution, by means of the evolved Christ-principle. This is to allow Deity to fully embody the lowest as well as the highest realms of perception (or types of substance). The objective is to actually 'lift' or transmute substance, by infusing it with the highest spiritual energies.

In summary, it can be said that 'God, in deep meditation', formulated a sphere, or the 'limit' of possible attainment for His present Life Purpose. Within that 'limit' plays out the roles of the energetic interplay – the entire effect of action-reaction – that composes our lives and all other lives in the (local) universe. All proceeds towards the perfected fulfilment that already exists in 'His Mind'. This is concurrent with His Meditation process, as yet not fully manifested in form. The 'three times': of past, present and future are really an expression of present timelessness, visualised as one on an abstracted level. This is encompassed within the duration of the existence that is the Mind of Deity. (As will be explained in chapter four.) An implied objective of the practice of meditation is to provide one with necessary qualities and training that will eventually produce the ability to become a Creative Deity, concerned with the evolution of an immense number of entities. These entities are the higher correspondences of a person's corporeality: the body nature and thought-engendering equipment.

Even astronomers have likened our expanding universe to the effects of an enormous thought process. There are many differing conceptions concerning the question of 'God'.²² Some have risen because of theological assertions, many of which are self-contradictory. Other philosophies such as Buddhism seem to negate such a concept. In other systems such as Hinduism, there may seem to be a confusing plethora

21 *I Corinthians 15:28.*

22 Because the question of 'God' is open to interpretation, I always apostrophise the word.

of Gods. We also have witnessed the rise of widespread scientific materialism and the assertions of thinkers from these schools. Due to the uncertainty of choosing between such widely differing conceptions, a large number of people react in a negative way when the subject of 'God' is mentioned.

Many have refused to even begin to rationally tackle the problem, saying categorically that it is impossible. This question of 'God' however is not an incommunicable enigma; it can be answered by the enlightened Mind. All enlightened beings will testify to this. By means of the Initiation process²³ this knowledge will eventually become within the common heritage of humanity.

Buddhist negation of the concept of 'God' arises partially from an erroneous assumption that the Buddha stated that a 'God' did not exist. In actuality, He simply refused to discuss the subject at all. Later, Buddhist metaphysical rhetoric focussed upon the concept of the (non) existence of an Ego or Soul *ātman* (or Spirit-Self), as the expression of divinity within our system. Edward Conze aptly summarised Buddhist and Hindu ideas concerning this:

[W]e cannot be quite sure what notions of an *ātma* were envisaged by the early Buddhists when they so emphatically denied it. I personally believe that these notions were of two kinds, i.e. (1) the ideas implied in the use of 'I' and 'mine' by ordinary people, and (2) the philosophic opinion, held by the Samkhya and Vaisesika, that a continuing substratum acts as an agent which outlasts the different actions of a person, abides for one or more existences, and acts as a 'support' to the activities of the individual....What in general is suggested by Soul, Self, Ego, or to use the Sanskrit expression *ātman*, is that in man there is a permanent, everlasting and absolute entity which is the unchanging substance behind the changing phenomenal world...The Buddha never taught that the self 'is not', but only that 'it cannot be apprehended'.²⁴

W.Y. Evans-Wentz presents a similar viewpoint in his book *The Tibetan Book of the Great Liberation*:

23 The Initiations are explained in chapters five and six of my book *Meditation and the Initiation Process*.

24 Edward Conze, *Buddhist Thought in India*, (Ann Arbor Paperbacks, University of Michigan Press, 1967), 38-9.

Expositions of the Buddhist doctrine of non-self, or non-soul, frequently exhibit looseness of thinking and misleading argumentation, sometimes by Buddhists themselves. The Buddha did not teach that there is no self, or soul; He taught that there is no self, or soul, that is real, non-transitory, or possessed of unique and eternally separate existence. In Buddhism, salvation is not of a self, or soul; it is entirely dependent upon what the Buddha declared to be the deliverance of the mind from *sangsāric* bondage imposed by Ignorance (Skt. Avidyā), from the erroneous belief that appearances are real and that there are individualised immortal selves, or souls.

When there is no longer a clinging to selfhood, when all the external play of *sangsāric* energies is allowed to subside, because there is no longer attachment to any of them, then there is that state of absolute quiescence of mental activities which our text refers to as the natural state of the mind...The illusory microscopic mind dissolves; there is only the One Mind; there is Final Emancipation, Perfect Buddhahood.²⁵

Regarding the term 'God', H.V. Guenther states that:

It may be used in the deistic sense, deism being the doctrine that "there is a certain part of the Universe which is not existentially dependent upon anything else, that all the rest of the Universe is existentially dependent upon this part of it". Another use is to apply the term 'God' to the whole Universe as having certain characteristics from which all others necessarily follow. This is a kind of pantheism. Lastly the word 'God' is used to denote those features of the Universe which actually belong to it and are not mere distortions or illusory appearances. On this view the Universe is in reality purely mental matter, space and motion are distorted appearances of this mind. There is nothing to show that Buddhism falls in with any of these three views. It eschews a First Cause as well as the mentalistic premise that the Universe in its totality is a mind or society of minds. And it also rejects the thesis that the Universe in all its aspects is 'God'.²⁶

25 W.Y. Evans-Wentz, *The Tibetan Book of the Great Liberation*, (Oxford University Press, London, 1968), 76-7.

26 H.V. Guenther, *Treasures on the Tibetan Middle Way*, (Shambhala Publications Inc., California, 1969), 24-5.

These quotations have been presented to lay a foundation to understand what is meant when the terms ‘God’ or Deity are found in this work. The first and foremost thing to realise is that the question of ‘God’ must be related to an understanding of the nature of energy, of relativity, and of meditation. Everything is in a state of flux, which can be seen as quanta of energy in dynamic motion and interrelation. In this, nothing is permanent or remains unchanged in time and space. Such a conception is exemplified in Buddhism by the doctrine that no matter how the idea of ‘God’ is presented it suggests permanency, thus something that is static or lifeless. Therefore, in his consideration of the Buddhist ‘pantheon’, H.V. Guenther states:

Another objection that is likely to be raised is that all these gods are doing temporal acts. If it is really true, as theologians claim, that the Divine is non-temporal, how can we ascribe temporal processes and qualities to that which is non-temporal without becoming involved in endless contradictions? This difficulty does not exist for a Buddhist, as he does not think in terms of ‘things’ and their ‘qualities’, but in terms of dynamic processes which, by virtue of their dynamics and variability, are vivid and therefore “. The gods are functions and their formulations in concrete forms are symbols for the inner experiences that attend man’s spiritual growth.²⁷

The concept of looking at Being in terms of ‘dynamic processes’ is a valid viewpoint as we focus our attention upon the substance behind the form. These are energy fields that cause the appearance and fleeting existence of all manifest things in the phenomenal universe. Such a perspective dispenses with the notion of ‘God’ in that such an idea is itself superfluous – a ‘thing’ which, in terms of its essential nature and interrelatedness, is non-existent. Nevertheless, such ‘things’ do still exist even if only illusively and temporarily so, for they are what is presented to our cognitive faculties in the world around us. ‘Things’ also exist as ideas limited to the numinous level. We thus have a concept of Deity as an ineffable ‘Personality’ with virtually omnipresent, transcendent, and ‘ever-lasting’ qualities relative to the phenomenal world. At the same time, this Deity is also illusory, because of the ‘dynamic variability’ on Its own level of expression.

²⁷ Ibid., 32.

When our vision is limited to humanity’s tiny scale, we see that the human Soul (or Ego²⁸) has a real permanence compared to the human lives that it causes to incarnate into *samsāra*. In its simplest connotation the Soul can be defined as the mediator between the undefinable, the archetypal or unmanifest aspect, and the phenomenal form. It is a self-contained sphere of the activity of Mind ensconced upon the higher mental plane. The Soul is effectively the *sambhogakāya* aspect of each human unit, whose full potential is still in the process of unfolding. The human personality that the Soul embodies is its thought-form (the phenomenal appearance) made manifest for a set purpose. The personality is the blurred mirror of the Real, unfolding its qualities (and thus evolving) by means of successive reincarnations, embodiments of the thought-stream of the Soul. Nevertheless, as with all forms, the Soul must also at some time reach the bounds of its possible attainment, and thus will ‘die’ (at the attainment of the fourth Initiation).

Buddhism	Equivalent Concepts	Theistic Concept
Dharmakāya The Real	The Divine/Monad Spirit	The Abstracted Deity (The Father)
<i>Expression = Will or Power</i>		
Sambhogakāya Subtle body of a great One	Consciousness Soul	The Meditating Deity The Christ (The Son)
<i>Expression = Love-Wisdom</i>		
Nirmāṇakāya The appearance	Phenomenal Appearance Personality	The Divine Mother The world of forms
<i>Expression = Activity</i>		

Table 1: The triune principles²⁹

²⁸ A term for the Soul sometimes used by D.K. in the writings penned by Alice Bailey, as in *A Treatise on Cosmic Fire* (New York: Lucis Trust, 1951), 36.

²⁹ This table is taken from page 111 of my book *Esoteric Cosmology and Modern Physics*.

The *Spirit* (the fundamental Buddha nature, or ‘God’, within) can be considered Real (unchanging, unformed, unbounded, eternal in duration), relative to the Soul. This is because Spirit’s existence is gauged on a cosmic time scale,³⁰ in contradistinction to that associated with the lives on our planet. However, Spirit can also be considered a ‘Thing’ that must evolve, for it certainly exists and thus has a purpose for that Existence. When expressed in terms of words it becomes virtually meaningless except as abstract clichés (as are the attributes of Spirit). The direct experience of its energies would produce the annihilation of the mind nature that would try to contain it. (As it is the antithesis of form and manifest being. Even upon the domain of the abstract Mind wherein the Soul resides, its form cannot bear more than a portion of this energy.) This is illustrated in Table 1.

It is possible to postulate, therefore, that the essential Form of ‘God’ or Deity and what incorporates the totality of Being are also in a state of dynamic unfoldment. However, this is upon a scale or a state of perception that is far beyond anything that can be cognised by the intelligent person. Basically, ‘God’ or Deity can be defined as a great liberated Enlightened Being. That Being has Creatively built a Body of Activity that incorporates the collective consciousness existing in all kingdoms of Nature (including the human and angelic kingdoms). This provides a purpose for existence, and coherent unity.³¹

‘God’ is thus the originating Cause, the embodying Thought, That which is indicative of the future of all Being. This ‘God’ is however, a Cause that is Causeless in the sense that there is no true beginning and no ending. There is only a continuously spiralling upward progression of the All to vast empyrean states of Being far beyond human comprehension. Deity can be considered a liberated Buddha that long ago surpassed the need for corporeal evolution. Yet this Being sustains a world-sphere or universe, and the related evolving entities, for a specific Divine Purpose. This Purpose originates in That Entity’s Compassionate Understanding (or Meditative Awareness of Need), on cosmic, inter-Solar, or inter-planetary scales.

30 Part of the expression of aeonic universal cyclic Durations.

31 These are kingdoms that must yet evolve to the God state. For this purpose, they have been appropriated into (or as) the Body of Expression of Deity.

It should be understood, therefore, that the terms 'Deity' and 'God' in this text refer specifically to That One who governs humanity and all other kingdoms of Nature, and their evolution in this world sphere (unless otherwise stated). All are part of 'His' Body of Manifestation. The term generally employed therefore is a planetary Logos, the embodiment of the Word, or mantric Sound, via which all things emanated.³²

A world-sphere manifests by the projection of Divine Will. It is sustained by the expression of Love in terms of Wisdom and incorporates what is fundamentally Activity, in all its dynamic interrelatedness. These are the three aspects of Deity, anthropomorphised as the *Father, Son and Mother*, the Trinity as One, symbolised thus: ⊙.

The corporeal, the personality nature of each of us, is a sum of all the qualities and evolutionary purposes of the lesser kingdoms of Nature (such as the atomic lives) which compose our forms. In turn, the God, or Logos (the Word made corporeal), of our planetary sphere embodies the sum of the qualities of both human and angelic evolutions. This Word is explained in the opening passage of St. John's Gospel: 'In the beginning was the Word, and the Word was with God, and the Word was God'. The kingdoms of Nature represent Bodily functions or aspects to such an Entity. They demonstrate the summation of His manifest Personality. The Corporeality of this great Personality then is all that can be known by humanity, by use of analogy and the reasoning concurred by means of the mind. Later when Mind is developed then the true nature of the Logos can be directly experienced.

There is an attribute of Deity that corresponds to the archetypal Mind – the unmanifest, the Soul of a person. This cannot be known or understood by those involved as personalities, as parts of the constitution of the Divine Personality. Therefore, ancient Hindu philosophers gave the names SAT, TAT, THAT – the Immutable, the Unknown, and yet also refused to explain 'THAT' because of the impossibility of the finite mind to comprehend.

The Buddhist philosophy effectively engages in analysis of the qualities relating to, or which will be productive of, THAT. Thus, they

32 The World-Sphere of a Buddha, as described symbolically in such texts as *The Saddharma-Puṇḍarīka*, 'The Lotus of the True Law', presents a similar concept phrased in Buddhistic terminology.

emphasise the essential non-Reality of Deity. Theistic religions, on the other hand, do not concern themselves with the qualities of *THAT per se*, but rather to what Deity incorporates as a means of expression (which has been termed ‘God’, or the Powers of the Gods). When thinking of the abstracted concept of THAT as ‘God’ they simply put this ‘God’ as beyond everything conceivable, beyond ‘all Creation’. Otherwise, they often personalise the concept in anthropomorphic terms. A theme within all of my writings is to rightly interpret and analyse the teachings from the Bible and elsewhere, wherein the idea of a ‘personal God’ appears to be emphasised. For the attributes of ‘God’ can be known and explicated, once the terminology based upon the right concepts are formulated.

In considering human beings we must view them in terms of a fusion of three aspects (Spirit-Soul-personality), which together can be considered a ‘cell’ in the Body of Deity. Furthermore, the fusion of a number of ‘cells’ (Souls) expressing a commonly embodied quality constitutes an organ in the Body of Deity. Many diverse organs (Soul groupings) constitute the summation of the internal equipment and emanatory characteristics of the Divine Personality, as far as the consciousness of ‘His’ corporeal Body is concerned. Just as the individual human’s personality is a composite of the dense physical body, emotional body and mental body (the intellect),³³ so too does the Personality Nature of Deity have a similar composition. From the Soul all manifest Life proceeds.

What is corporeal to us is effectively below the threshold of Logoic Awareness, the constitution of the cosmic dense physical domain³⁴ upon which such a One literally ‘Stands’. However, the domain wherein exists the essential Divinity (the ‘Spirit’) within us would be cognised by Deity as His proper Body of expression. Yet to humanity, the characteristics of ‘the Spirit’ are unknowable and unimaginable until people begin to consciously evolve transcendental perceptions that are characteristics of Deity Itself.

Following is a table depicting the aspects of humanity in relation to the *triune aspects of Deity*:

33 All of these are emanations of the Soul or Mind.

34 Our mental, astral and physical planes.

Aspect of Humanity		Aspect of Deity
1	<i>The Spirit/Monad</i> The Transcendent	An aspect of the Brain structure or Mind of Deity
↑ <i>This is above the threshold of human consciousness</i>		
2	<i>The Soul</i> The abstract Mind ³⁵	Cellular structure of Deity Sense-perception
↓ <i>This is below the threshold of awareness of Deity</i>		
3	<i>The Personality</i> ³⁶ The empirical mind	Dense physical substance ³⁷

Table 2: The triune aspects of Deity³⁸

We see here that Mind becomes the common denominator that allows interrelation between Deity and humanity. All energies and factors of the Body Nature of Deity are in a constant state of mutable activity. This is an effect of the expression of His Mind, in a similar sense that the qualities of the human personality are governed by the nature of one’s thought processes.

When we speak in terms of manifest Life, our concern is with That which is the result or expression of the Mind of ‘God’, to which the kingdom of Souls automatically responds. This kingdom then projects (as Divine Law) the results into the corporeal realms. These are the energies that condition all manifest Being.

The nature of Mind

In a passage previously quoted by H.V. Guenther, he stated that Buddhism ‘eschews... the mentalistic premise that the universe in its totality is a mind or a society of minds’. This view is not consistent

35 Can also be described as archetypal Mind or the Causal form.

36 Our corporeal form, which is constituted of a mental, an emotional and a dense physical body.

37 An aspect of the substance upon which He walks. The corporeal universe is an effect of Divine Causality.

38 Adapted from my book, *Esoteric Cosmology and Modern Physics*, 115.

with the basic tenets of most Mahāyāna Buddhist schools, except as far as it relates to the idea of a ‘God’. For instance, we saw earlier that W.Y. Evans-Wentz equated ‘perfect Buddhahood’ with the ‘One Mind’ that is the expression of the dissolving of the ‘microcosmic mind’. The concept that ‘Mind is all there is’ is exemplified by the Yogācāra, a major school of Buddhist philosophy. The Yogācārins also stress the importance of meditation as means to liberation. Mind is considered in terms of transcendent Thought and empirical thought. Regarding the concept of ‘transcendent Thought’, most schools of Buddhism would likely agree with the following statement by Alexandra David-Neel:

[T]he original Void (*ji ka dag*) is the inconceivable form of the Mind existing before an autogenous energy (*tsal len dup*) caused the *saṃskāras*³⁹ (mental composition) to arise in it, creators of the images which constitute our world. It is in this void of the mind, comparable to the special void, that are born, act and disappear all the phenomena perceived by the senses, phenomena which we wrongly imagine to be scenes unfolding outside of us, whereas they only exist in us.⁴⁰

Mind, in its universal aspect is the *ālayavijñāna* (the universal storehouse of consciousness), which is said to be the cause of all things. Alexandra David-Neel further states that:

“The mind is comparable with space; like space it has neither interior nor exterior; in its depths one finds nothing but the Void.

“Ideas of continuity or discontinuity cannot be applied to the mind; it escapes them, just as in the case of space one cannot conceive it either as limited or as infinite.

“It is impossible to discover a place where the mind is born, a place where it dwells afterwards, a place where it ceases to exist. Like space, the mind is void in the three times: past, present and future.”⁴¹

39 *Saṃskāras* are predispositions, innate tendencies, impressions from actions (of emotions, etc.) done in former incarnations and which are carried through to this one, thereby becoming the basis for one’s present *karma*. The action (*kr*) that will improve, refine or make an impression in consciousness. Once base *saṃskāras* have been transformed, enlightened principles replace them.

40 Alexandra David-Neel and Lama Yongden, *The Secret Oral Teachings in Tibetan Buddhist Sects*, (City Lights Book, California, 1972), 127.

41 Ibid.

Note the remarkable similarity of the prior words to those words of the Christian mystic Jacob Boehme (1575- 1674), who states:

‘Within the groundlessness (that by which some writers is called the ‘Non-Being’ – a term without any meaning) there is nothing but eternal tranquility, an eternal rest without beginning and without end. It is true that even there God has a will, but this can be no object for our investigation, as to attempt to investigate it would merely produce a confusion in our mind. We conceive of this will as constituting the foundation of the Godhead. It has no origin, but conceives itself within itself.’ (Menschwerdung, xxi, 1.) (p. 60)

‘Divine Intelligence is a free will. It never originated from or by the power of anything. It is in itself, and resides only and solely within itself, unaffected by anything, because there is nothing outside or previous to it.’ (Mysterium, xxi. I.)⁴²

Whether one wishes to equate Mind with ‘Perfect Buddhahood’, ‘God’, or abstracted in terms of ‘Space’ is a matter of personal predilection. These are only symbols of the inexplicable, for Mind is all these things. The conception of ‘God’ used here thus also refers to the statement ‘God is Mind’, for it has validity in relation to the knowable Universe. Mind is the only facet of Deity that can be comprehended by our Minds, as we are reflections of That MIND moulded according to the patterning of the Divine Mentation.

The planetary Logos

As a person becomes ‘liberated’ to inevitably become a Buddha, such a One will have the faculty to identify with That which is the expression of the Buddha-Mind. The Logoic Buddha-Mind gained release aeons ago from identification with even the most subtle types of substance constituting the dimensions of perception associated with human evolution. Such a Logoic Mind incorporates this substance in a similar way to the Soul incorporating the personality for each succeeding incarnation, and yet is not bound by it in any way.

⁴² Franz Hartmann MD., *Jacob Boehme: Life and Doctrines*, (Steinerbooks, Bleuvelt N.Y., 1977), 60.

The ‘God’ spoken of in this book and my other writings is therefore a planetary Logos (unless otherwise stated), Who was a liberated Buddha from another planetary Scheme aeons ago, and Who has gained further education in cosmos before coming to planet earth. Such a Logos incorporates the Lives of a planetary Scheme and the related kingdoms as His Body of Manifestation. He is inclusive of these kingdoms, for He has completely evolved through and transcended the stages of evolution that must yet unfold for the various entities constituting those kingdoms. An entire world sphere is thus ‘His’ *Nirmāṇakāya*. My book *Esoteric Cosmology and Modern Physics* explains the method of the formation of a form such as a planetary or solar sphere.

In a similar sense that humanity comprises an integral aspect of a planetary Logos, the planetary Logos is also an integral aspect of the constitution of a solar Logos. Furthermore, by the utilisation of analogy, a solar Logos constitutes a ‘Cell’ in the Body of an ineffable cosmic Deity. This Entity, about ‘Whom Naught can be Said’,⁴³ has a Constitution of Mind or Purpose of such a lofty nature that even the most exalted enlightened Minds on earth could not adequately explain it in human terms. All within the local cosmos, the Logoi constituting the stellar spheres and constellations in our galaxy that broadly speaking can be seen in the night sky by the unaided eye, are part of the Mind-structure of such a grand Incorporating Logos. For sake of any better term I also call this Entity THAT Logos.

A planetary Logos has projected and embodies the Word (further explained in chapter nine) for a planetary System. His Compassionate Identification is so complete that He has befitted Himself with the

43 This Logos is depicted in Alice Bailey’s *A Treatise on Cosmic Fire* (Lucis Publishing Co., New York, 1967) as the ‘One about Whom Naught may be Said’. The emphasis here is upon the term Naught, which does not mean ‘nothing’, though in the minds of the great majority this is indeed what exists in relation to comprehension of such a One. Rather, it means what is veiled by *śūnyatā*, manifesting as a sphere, a ‘nought’, the cypher zero (0), the circumscribed sphere of attainment via which a Logos builds His/Her Body of Manifestation. Such a One is a member of a cosmic Humanity consisting of similar Ones whose Bodies are constituted of *Chakras* that are stars and constellations of stars. As we all live within the Body of such a One, the true characteristics of what lies beyond such a Body can only be surmised rather than directly known, even by the highest Dhyān Chohan (liberated being) on our planet. From this perspective naught can be directly said about this Domain.

qualities needed for planetary Salvation. He is thus 'God' to that system, utilising the substance and Lives of the constituent kingdoms as the sheaths that He incarnates into.

It is possible, therefore, for an enlightened being, who possesses a similar degree of attainment to the Christ, to attain specific communication, or a 'covenant', with a planetary Logos – in a seeming personal manner. In earlier times, there are many recorded statements of those who could hold a direct covenant with Deity. As the modern era unfolded, however, such seers became scarce. Many conflicting theological arguments have consequently developed as to the nature of Deity.

During the Buddha's time, it was virtually impossible to explain the true nature of deity, which would require understanding the characteristics of the expression of energy. His contemporaries knew very little of this, and there was little sound scientific or physiological knowledge to relate it to. Many conflicting arguments concerning the nature of deity were extant in the Buddha's time. The premise given here is that, as an expression of his wisdom, the Buddha kept silent on this subject. His philosophy was presented as the 'middle way' between all opposing views, which avoided the rhetoric of religious speculation. The Buddha concentrated on the issue of most immediate practical concern. This meant the attainment of the enlightenment that enables a person to Know. The Buddha knew that a time would come when humanity would evolve the necessary experiences and terminology to understand and describe the nature of deity; only then should specific teachings be given.

Authors of Buddhist texts, in accordance with the religious presentation of the Buddha, focussed their teaching framework in a most pragmatic manner. They focused on teaching what was directly related to a person's liberation from the form and their consequent enlightenment. The focus was hence a thorough investigation as to the nature of the manifestation of consciousness (mind) and (as previously stated) upon the THAT aspect, denoted as being–non-being, or *śūnyatā*, (Emptiness) which predisposed the entire framework of their doctrines.

Theistic religions, on the other hand, were not so concerned with the Buddhist idea of liberation. Rather, they sought a conscious mergence into (or union with) That which they saw as the Cause of all Being.

This thereby produced a holistic ontology whose efficacy concerned a transcendent and imminent relationship to the Divine Personality of God (or Gods), which thus became embodied and real.

Both of these methods of realisation eventually produce similar experiences. As the goal of either approach is reached, the method that was not previously fully expressed becomes their Path. (For there is no end to evolutionary attainment.) The Buddhist type, through internal meditative capabilities and abstract reasoning, merges into the Spaciousness that is the Heart of the Divine. Correspondingly, the theistic type is absorbed into the Personified vicissitudes of the Space that is Mind, by means of an outward going contemplation and mystical Reasoning.

The seven keys of interpretation for understanding a sacred text

There are no hard clear-cut rules or solutions regarding how to interpret sacred texts. Many different methods are utilised such as direct inspiration, philology, structural analysis, historical reference, through underlying analogy with revealed scriptures, and so forth. All methods are valid and obviously have their uses, and therefore should not be discounted.

I wish, in this exegesis, to present the philosophy methods of interpretation that will be found to be exceedingly illuminating. A text that is truly sacred⁴⁴ will contain a condensation of the wisdom of the ages, which then may be utilised as a means towards enlightenment or salvation.

1. The literal key

This is based on a belief that the context of the scripture is true. It then relates information obtained by the methods mentioned above to conditions associated with the everyday world. By this method, an interpretation is regulated or influenced by prejudices, whims, wishes, and the subconscious desires of the interpreter. It is filtered by the sum-total of knowledge and mental-emotional equipment the person is

⁴⁴ The word sacred means 'consecrated, made holy'.

equipped with. Results of the interpretation are therefore often dubious, sectarian, and open to much debate.

The principal value of this method lies in obtaining information concerning historical facts and geographic details; social, political, religious customs, cultural affairs, morphology, semantics and the like. Books intended to teach the Divine Mysteries to humanity were written differently in ancient times than they are now. Modern writers strive to edify readers while explicating the entire knowledge of a subject in book format. In ancient times, however, a sage gave out only succinct passages and statements. These contained the essence of the information to be imparted. The underlying reason was to provide greater value for acolytes than simply to be given answers. It was intended that readers or acolytes would utilise all their resources to decipher the meaning. The objective was to make acolytes teach themselves. By working hard for solutions, they could thereby progressively attain their own enlightenment.

Sages often codified information, imparted by use of analogy, for those who interpreted rightly to gain enlightened inspiration. From one set of instructions, therefore, disciples could obtain realisations according to the degree of their capacity. An earnest seeker would find information concerning the practical development of multidimensional states of consciousness. Conversely, those desirous of psychic power for egotistical or selfish motives (such as an ambition to dominate those around them) would find it difficult. In most cases, the intellect alone would not suffice to gain the necessary information. From the angle of the writer codification of esoteric truths was virtually a necessity. Even nowadays people find it difficult to use words and sentences to accurately express the true nature of their thoughts and subjective emotional states. How much more difficult would it be for the sage or seer to precisely communicate regarding Revelations, Visions and glimpses of the future, memories of the far distant past, or the wisdom associated with the kingdom of 'God' and realms of enlightened Being?

In the interpretation of relations between 'God' and man, or those pertaining to the Divine, the literal interpretation method or 'key' proves far from adequate. How could it be possible for an interpreter who is aware of only physical plane phenomena to understand the meaning of inspired writings? Therefore, right interpretation necessitates the use of other methods.

The remaining six keys are concerned with deciphering the codification process. By using them, the meaning of all sacred texts can be made known. This is possible because although the outward form of the sacred teachings differs, the realisations of all enlightened beings must be similar in context (though not necessarily in scope).

Differences arise because of language, sociocultural framework, era, and religious structures that the seer or sage was born into and had to use to inspire the various groups that were being taught. All seers, however, give basically simple teachings on morals and a code of ethics, which the average being can follow. These include the necessity for compassion towards all beings, loving-kindness, and service to humanity or to 'God'. Also interwoven within these teachings was a symbology (universal in its application) that 'the elect',⁴⁵ or aspirants to the 'mysteries of the kingdom of God'⁴⁶ could use to further their spiritual progress. These veiled meanings would provide the elect with further insight into the nature of 'God' or of the enlightenment-consciousness. This was a notable aspect of the Wisdom Religions as taught by ancient schools of the Mysteries (such as at Eleusis in Greece). True esoteric teachings were also veiled due to the inherent danger of prematurely giving them to average emotionally unthinking persons, to prevent their abuse by those desirous of psychic power.

In these teachings, there are basically five levels of interpretation of which the interpreter must be conscious. The five levels of interpretation for sacred scriptures must be understood for any of these keys to be rightly applied towards hidden revelations:

- a. That relating to the exoteric, or dense physical life.
- b. That relating to the physical world and to all the phenomena associated with it: to a person's subtle (psychic) constitution, the astral world of glamour, the heaven and hell realms of the various religions.
- c. That relating to the kingdom of Souls, esoterically the 'kingdom of Heaven'.

⁴⁵ See *Mark 13:22, Matt. 24:31, Rom. 8:33, Col. 3:12*, etc.

⁴⁶ *Luke 8:10* – 'And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.'

- d. That relating to the realm of enlightenment. This level relates specifically to the Hierarchy of Enlightened Being. This Hierarchy was equated with the 'kingdom of Heaven'⁴⁷ at the time of the Christ, because their domain was upon the level of the Soul at that time. It is composed of the Initiates that are completely liberated from the type of sentence or consciousness associated with the realms of form, and who are united as One by the embrace of the Christ-principle. Though they possess different methods of application they are 'messengers of the Lord of Hosts',⁴⁸ for they convey the energies and impressions from the 'kingdom of God' to the corporeal world. The explication of this level of interpretation to the reader is a major objective of this series of writings.
- e. That related to the 'kingdom of God', of which an increasing amount of information shall now be revealed.

2. The numerical and geometric keys

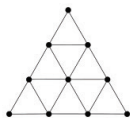
All the letters in Hebrew, Greek, and Sanskrit alphabets have numerical correspondences, and most other sacred books were also written to a numerical code. Picture symbols, letters and numerals all convey different aspects of the forces that emanate and sustain the universe. These forces also constitute the Divine in humanity by describing the ordering of their subtle constitution. The entire story of Creation and of evolution can be read in the ten numerals, from the number 1: the Will of Deity (the first act of Creation, that is, the 'thinking of the Divine Thought'), to the number 10, the number of 'God' (crowning perfection). Even to the orthodox theologian, such numbers as 1, 3, 7 and 10 have a spiritual meaning.

The Pythagorean School in ancient Greece was well known for their concept that all manifestation is governed by numbers. In fact, they based their entire system of metaphysics on this concept. Pythagoras is said to have framed his understanding of the universe by such phrases as 'the harmony of the spheres,' and 'God geometris'. Pythagoras also presented a cosmological theory based on numbers. This was

⁴⁷ *Matt. 13:11.*

⁴⁸ *Malachi 2:7.*

exemplified in his idea of the sacred Tetraktys (meaning ‘fourness’). This is a form of the number ten arranged as a perfect triangle, therefore:



As with all truly esoteric schools, the Pythagoreans demanded that members follow strict loyalty to the edicts of the Master and maintain secrecy as to the true implications of the philosophy. The theory of rebirth, attainment of moral purity, silence, receptivity to the harmonics of music as a means for illumination, and the development of mind (which found its application in mathematics, science, and astrology) all played their part.

The use of sacred geometry by the ancients as a basis for temples has been revealed to us through the work of many authors, especially in relation to Stonehenge, Glastonbury, Druidic and Pagan temples, the Mayan and Aztec monuments, and above all, the Great Pyramid of Giza. Modern Masonic philosophy also echoes the esotericism within the ancient and sacred science of sacred geometry.

3. The astrological key

In addition to numerical correspondences, each of the ancient letter names had an astrological reference. For instance, to each of the 22 Hebrew letters could be assigned one of the ten astrological planets or one of the twelve signs of the zodiac, as elaborated in the Jewish text *The Sepher Yetzirah*,⁴⁹ and various books written on the Tarot and the Kabbalah. Also, many words and sentences have a direct astrological reference or inference. For example, the symbolism associated with each of the twelve tribes of Israel,⁵⁰ or for each of the twelve apostles, can be assigned different astrological signs. The Bible abounds in astrological data.

49 In Hebrew, the Book of Formation or Book of Creation.

50 *Genesis*, chapter 49.

4. The allegorical key

Esoterically considered, much can be related to the ancient history of humanity – to the method of evolution by all the kingdoms of Nature and of their interrelationships – if one were trained to be aware of that history. This implies the ability to vision the subjective happenings of the world and to intuit the Real. Much of the world's mythology is specifically a codification of this history.

5. The symbolical key

Each symbol such as the hand, blood, bird and fire, has hidden meaning. This is because the physical world and all the types of life thereon reflect (and thus symbolise) the qualities or the effects of the interplay of subjective energies associated with the various dimensions of perception. They are the effects of what emanates from the 'kingdom of God' and the Beings associated with it. These energies (which the symbols veil) can also be viewed as the expression of the subtle bodies of a person or 'God'. Of these, for instance, the alchemical Elements (Earth, Water, Fire, Air and Aether) are the effective representatives.

6. The physiological key

'Man', as previously stated, is built in the 'image of God', and therefore embodies the reflected aspects of God. The words of the Delphic Oracle in ancient Greece, 'as above, so below', and also the words, 'man, know thyself', have similar implications.

The doctrine of analogy has, in one form or another, been the workhorse of most metaphysical and Hermetic schools of thought. Examples are the Pythagoreans, Neo-Platonists, Gnostics, Rosicrucians, Freemasons, Kabbalists, Alchemists, and modern occult schools. Manly Palmer Hall, for instance, is of the opinion that:

It was from the Hermetic premise set forth by the immortal Trismegistus upon the Smaragdine Tablet—'the inferior agrees with the superior and the superior with the inferior'—that the initiates of the old Mysteries established the science of correspondences.⁵¹

51 Manly P. Hall, *Man: The Grand Symbol of the Mysteries* (Los Angeles: Philosopher Press, 1937), 42.

‘The notion of analogy’, as Evelyn Underhill states, ‘ultimately determines the religious concepts of every race, and resembles the verities of faith in the breadth of its application’.⁵² This key is even echoed by St. Paul, who states in *Corinthians*: ‘as we have borne the image of the earthy, we shall also bear the image of the heavenly’.⁵³ This key can now be fully utilised due to the marvellous physiological and anatomical knowledge that medical science has bequeathed to us. Our subtle or psychic constitution must also be well known here and related to the dense physical form into which we have incarnated.

7. The spiritual key

Interpretation as seen by one who is enlightened (that is, one is living in the ‘fullness of God’⁵⁴) is to live consciously within the embrace of the awakened Mind, which is inclusive of the consciousness states of all beings. Obviously, a type of vision incomprehensible to the average person must influence such a one. Many people have reached the stage where the Christ is newly born in the ‘cave of the heart’, with a touch of overwhelming love that fills their lives, thus giving them a new purpose, warmth and devotion (to a noble cause). This is the first definite fruit of the mystical approach. However, only a few as of yet have every cell in their bodies filled with living light so that the Light of ‘God’, as it permeates all things, is contacted and consciously identified with.

This implies the fully developed ‘Hermetic sense’, thus an ability to think in the realm of meaning and of causes, and not in the world of effects. It is to be at-oned with the collective Mind of the entire Hierarchy of Enlightened Being. This necessitates a meditative awakening, leading one into an increasing awareness of that developed by all who are striving towards or have attained a similar goal. This awakening thus implies the ability to consciously contact the source or Fount of all Knowledge, Love and Light. It also implies the ability to channel this Fount so that the hearts and minds of all beings can become receptive to and be nourished by it.

52 Evelyn Underhill, *MYSTICISM: A study in the nature and development of Man's spiritual consciousness*, (Meridian Books Inc., 1960), 59.

53 *I Corinthians*, 15:49.

54 *Eph.* 3:19.