



# Transformation

**The Path of Initiation  
into Ever More  
Inclusive States of  
Consciousness**

*Let the thought of transformation be a source of joy.*

*“It is the indwelling spiritual nature within each human being, the soul, which ever works the great transformation.”*

**T**ransformation—the spiritual unfoldment and the consequent change in the nature and life of an individual—has traditionally been the pursuit of those who strove to study and apply the esoteric wisdom. The reason for this is because it is the indwelling spiritual nature within each human being, the Soul, which ever works the great transformation. And, it is this inner spiritual self that is at the heart of all esoteric wisdom. For example, throughout history transformation has been the pursuit of the mystery schools, the Alchemists, the Freemasons and the Rosicrucians, among others.

Research into any of these disciplines or pursuits shows that what is today an increasingly popular and openly discussed interest in transformation was throughout history the focus of a deep and serious spiritual quest. However, in the past, this interest was usually pursued among select groups and often in secret. It was widely accepted that transformation was possible only to the few who were willing to follow the strictest of disciplines and to dedicate their lives to its pursuit, placing it above all other aspirations.

To provide a context for this discussion of transformation, let us consider a few ideas basic to first, the work of alchemy and then to the Ageless Wisdom. However, we could just as easily refer to the available information about the pursuit of transformation in the disciplines of Freemasonry or of the ancient mystery schools. The vocabulary might change, but the process is the same. Within these disciplines, when referring to

an individual's process, transformation always has been, is and will be a process of dramatic alterations in the attitudes, behaviors and mental outlook of the individual or the society. It brings in its wake enlightened insights and abilities. Always it is a process of sacrificing or letting go of the lesser for the more inclusive and exalted whole. Always it is a process wherein the atoms composing the physical, emotional and mental vehicles of the individual are eternally altered. Always it results in a deepened and perfected consciousness creatively and altruistically applied, altering and improving the life of the individual, humanity and the planet. Like the long awaited spring after the dark and barren winter, transformation gives birth to those aspects of the self that have lain dormant and hidden, adding depth, joy, wisdom and understanding to the individual life, altering also the environing surroundings and the etheric web of life.

### **Transformation as an Alchemical Process**

Contrary to popular thinking and as increasing numbers today realize, alchemy was not about creating the metal, gold. Rather, the intent was to transform the raw substance of human nature, the *prima materia* in order to release its full potential and its inner divinity, creating thus the *gold* or the *lapis* of an individual life. The goal was integration leading to unification and sacred wholeness.

Implicit in the alchemical process was the conviction (contrary to the accepted view of the day) that somehow God depends upon human consciousness for

redemption. The individual was considered a noble participant in God's creation—one who could in fact enhance or transform that creation through individual effort, self-honesty, integrity and moral responsibility.

Transformation of an individual's *prima materia* into *gold* or the *lapis* was understood as a sacred or holy task—a task which merited a lifetime's effort. It was a process to which the Alchemist dedicated nothing less than everything, a divine endeavor, inevitably fraught with suffering, necessitating a considerable and unusual degree of integrity, honesty and moral decency; what we know today as the individual shadow nature was confronted and assimilated. Transformation took the individual through succeeding and increasingly difficult labyrinths of confusion, despair and self-exploration. It put pressure on everything within the individual life, and especially on individual weaknesses and imperfections. The accompanying issues of power, inflation and seduction on various levels were seen to be dangerous considerations from which no one was exempt. One finds repeated over and over in alchemical writings the dire and safe-guarding injunction, *Deo concedente*: "according to the will of God", which was meant to urge caution, perspective and an attitude of humble thoughtfulness, lest anyone would fall prey to these vices.

Alchemical transformation affected not only the individual who pursued the experience, but transformation was also believed to have a catalytic effect on one's world. In alchemical terms, "if the alchemist could produce the lapis [the core of self, the

gold\*], the lapis would transform other base substances simply by being what it was." (Green, p. 265). It was believed that the core of self, the *lapis*, acts as a trigger on the psyches of other people.

## Transformation in Current Esoteric Wisdom

Current esoteric\*\* wisdom gives us an equally comprehensive and exacting definition of transformation:

*Transformation [is] the evolutionary process which is carried on upon the Path of Discipleship, in which the disciple transforms his lower threefold 'appearance' or personality and begins to display divine 'quality'. His physical body becomes obedient to the dictates of his mind, which is becoming responsive to the higher mind through the medium of the soul; his emotional nature becomes the receptacle of buddhi or of the intuition. (The Rays and the Initiations, p. 278)*

Additional details about the process of transformation are provided in the book, *The Light of the Soul*. Therein,

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\*"The *prima materia* is the beginning of the opus. At the end of it stands the *lapis*, which is Latin for 'stone'....Sometimes the *lapis* is called gold....The mysterious *lapis*, which the alchemist attempted to release from the confusing matrix of the *prima materia*, is equated with all sorts of extraordinary things. It is sometimes called the Philosophers' Stone... sometimes a rose or a lotus flower, sometimes a diamond. It is equated with Christ, with the unicorn, and with the bizarre image of the crowned hermaphrodite. Through all these diverse portrayals of the *lapis* a single thread runs, of something holy which must be extracted from the base stuff which comprises the beginning of the work." Green, p. 265

\*\* Esoteric—comes from the Greek word "*eisotero*" which simply means "further in".

the role of the mind in relationship to the emotional or desire body is further explained as are the two methods by which transformation can take place:

*One of the basic laws in occult development and in spiritual unfoldment is given in the words 'As a man thinketh, so is he,' and to it one can link the oriental truism, 'Energy follows thought' as an explanation. As a man changes his desires, so he changes himself; as he shifts his consciousness from one objective to another, so he alters himself, and this is true in all realms and states, higher or lower.*

*The effect of the transference of our conscious thinking state from a low objective to a high one produces a flow of energy of a vibratory quality equivalent to the higher objective. This produces a change or a mutation in the vestures of the thinking entity, and they become transmuted and brought to a condition where they are adequate to the thought or desire of the man. Carried to their conclusion, a transformation is produced, and the words of St. Paul become therefore clear: 'Be ye therefore transformed by the renewing of your mind.'*

*Change your line of thought and you will change your nature. Desire that which is true and right, pure and holy, and your consciousness of these things will create out of the old a new vehicle or new man, an 'instrument meet for use.'*

*This transfer, transmutation and eventual transformation is due to one of two methods:*

- 1. A slow method, that of repeated lives, experiences*

*and physical incarnation until eventually the driving force of the evolutionary process brings a man, stage by stage, up the great ladder of evolution.*

*2. A more rapid process, wherein through such a system as outlined by Patanjali and as taught by all the custodians of the mysteries of religion, a man definitely takes himself in hand, and through conformity to the rules and the laws laid down, brings himself, by his own effort, to a state of spiritual unfoldment. (pp. 382/3)*

It is, of course, the second method that is the focus of this booklet because it is this second method that is becoming the concern of an increasing number of people who today seek transformed lives and a transformed planet. An example of this is the adoption in 2015 of the United Nations General Assembly adoption of the Sustainable Development Goals, entitled, *“Transforming Our World: the 2030 Agenda for Sustainable Development.”*

As in the alchemical understanding of the transformation process, the esoteric wisdom also indicates that whatever changes occur in the individual also occur in the subtle planes; that is, in the etheric environment. In that the etheric environment sustains all life, a true act of transformation on the part of one individual impacts the life of all.

Not only is the process of transformation all-encompassing, it is also scientific and proceeds according to specific principles and techniques. This is especially noticeable when we consider the role of the

seven major chakras or energy centers. As we know, or at least can imagine, the emotional nature cannot become the receptacle of the lighted mind or of the intuition if it is constantly agitated and churning in response to, for example, violent or materialistic desires. Until the emotional nature can reflect qualities that are characteristic of the energy centers above the diaphragm, transformation is not possible. For example, a shift from the solar plexus centre to the heart centre results in the activation of spiritual energy, which results in the expression of such qualities as altruism, cooperation and sharing.

It is as a result of shifts in the quality of energy moving through the centers or, said another way, in the graded appropriations of the various energy centers by the indwelling spiritual being, the Soul, that transformation of the individual vehicle and the individual's life eventually occurs.

When emotional reactions are superseded by aspiration and altruism, when selfish individual love is transformed into love of the whole and when the indwelling spiritual principle takes precedence in one's life, then transformation has occurred. The impulse for the major life expression is no longer motivated by the solar plexus center (me, myself and I), but, rather, by the heart center (Thou and the Common Good).

One Master of the Wisdom juxtaposes the behaviors of a life that is not transformed against one that is: "[On the one hand, there is] self-love, greediness, suspicion, demeaning self-pity...treason in deed and thought [and on the other hand, there is]...giving, compassion

for others, daring, fearlessness, devotion, firmness, vigilance...righteousness of understanding, [and] exaltation of the good." (*Leaves of Morya's Garden, Vol. II*, pp. 105-106)

### **Dictionary Definition of Transformation**

Finally, in terms of working definitions and existing descriptions which will help contextualize the discussion of transformation for purposes of this booklet, let us turn to *Webster's Encyclopedic Unabridged Dictionary of the English Language*. Herein, we can find the following definitions of transformation: "change in form, appearance, nature, or character". The verb, "transform" is given a similar definition with the addition of the following descriptors: "to change in form, appearance or structure; metamorphose" and, "to change into another substance." Interestingly enough, under the fourth usage of the verb, "transform," having to do with its usage in the field of electricity, the definition is given as "to increase or decrease (the voltage and current characteristics of an alternating current circuit) as by means of a transformer; and finally, in the field of physics, the following definitions are provided: "to change into another form of energy...to undergo a change in form, appearance, or character; become transformed." These definitions in a most interesting and elucidating manner support the usage and expectation of the process of transformation in the esoteric traditions just outlined.

### **Transformation As Defined By Current Practice**

Today, transformation is a very commonly used term

and concept. It is popularly used not only in psychology and self-help or success-oriented disciplines, but also in such fields as politics, health and art—among others. Although this popular use of the term is not accurate in terms of the above dictionary definition or in terms of the more traditional and esoteric definitions thus far presented, it could be inferred, however, that this popular usage is a telling indicator of the wide-spread awareness that the human experience is not all that it could be. Either consciously or unconsciously, people are becoming increasingly aware of the vast potential lying just beneath the surface of their daily lives, a potential that could they just access it, would dramatically change and improve (transform) their lives. This widespread and often inchoate yearning is also reflective of a growing, though often unconscious responsiveness, to “God Immanent,” the inner spiritual essence, the Soul—that causative and pulsating spiritual center at the heart of each human being.

Additionally, this phenomenon can also be interpreted as a validation of the belief held by many that at this point in the long evolution of humanity, just as we are entering a new planetary and cosmic cycle, large numbers of humanity have the opportunity to make a large leap in spiritual consciousness. This expansion of consciousness resulting in heightened sensitivities and awareness is referred to in the esoteric wisdom as “initiation” and it is therein posited that many large numbers of people today are ready to take the first and second initiations. Either experience would result in significant changes in one’s individual life and consequently, in planetary life.

The current popular interest in transformation is also an indication that we are embarking upon a major civilizational change. Just as the Renaissance gave us a new understanding of the gloriously creative potential of the human being and by so doing marked the transition from the medieval to the modern world, so today we are at a historic juncture which could see us moving to a more enlightened and spiritual world as we move out of the two thousand five hundred -year-old Piscean era into this evolving Era of Aquarius – the era of “true brotherhood”, known in the East as the Satya Yuga.

Unfortunately, the name is legion of those who would exploit this yearning for a changed and better quality of life. Advertisements abound which promise transformative experiences through such superficial means as the purchase of a new car, a special vacation and even through cosmetic purchases. Adding to the confusion regarding the true meaning and process of transformation are also those who often claim that a particular class or a particular week-end experience can bring about a "transformative experience." “Transformative” in these instances refers to anything from exposure to new information to a conscious confrontation with an earlier repressed feeling. Yes, these latter activities can aid in the rigorous process of transformation; however, given the previously presented definitions and description which refers to the all-absorbing commitment required by those who seek the true experience of transformation, these claims are not accurate and they are misleading.

Of course, today, as at all times throughout history, there are also those who are aware of the true and technical definition of transformation and are genuinely and conscientiously involved in its pursuit. Through these people as well as through historical figures who publicly underwent transformative experiences, we have tangible proof that when pursued diligently, seriously and wholeheartedly, transformation can occur in the individual life, bringing in its wake epochal changes with deep and far-reaching consequences. A few examples of three globally renowned and contemporary individuals whose lives became transformed before “our very eyes” are Gandhi, Martin Luther King and Mother Teresa.

### **Experimenting with the Transformation Process**

As earlier indicated, transformation most accurately refers to a purification or healing of the emotional body. In the esoteric wisdom, the end result of the “cleansing” or purification of the emotional body is the second initiation. In India this initiation is referred to as that of “entering the stream.” Here in the West it is referred to as “the Baptism” or cleansing by water – water being the symbol of the emotional body. It is interesting to note that the word “purity” comes from the Sanskrit word, *pur*, which means freedom from alloy, from limitation and from the imprisoning of the spirit in the chains of matter. In other words, there is no way for us to undergo transformation, (i.e., manifest our inner divinity, the Soul) without passing through the “waters that cleanse.”

It should here be noted that the emotional nature is recognized as the “great connector” and therefore when considering the need to purify the emotional nature, it is important to understand that transformation does not require the elimination of desire from one’s life; quite the contrary. Instead of dominating the life with its selfish and limiting desires, the emotional body eventually needs to come under the control of the purposes of the Soul. It is only as the Soul controls the emotional body that one’s intuition, one’s buddhic nature, otherwise known as pure reason and “straight knowledge,” is able to manifest in one’s life. The role of desires, as a product of the purified emotional nature, is well described in the following paragraph from the book, *Agni Yoga*:

*Desires are like sparks of motion. Then what does it mean that a yogi is freed of desires? Let us take the precise meaning of the words: a yogi is freed, not from the possibility of desires but from their burden. He feels himself free because he is not a slave to desire. On the path of goal-fitness, a yogi discriminately abandons desires in the name of the most essential. This facility for change creates the liberation of the yogi. Nothing hinders his progress. (par. 259)*

As can be surmised, the process of transformation is a long journey. As previously stated, this process affects not only the individual life, but also the lives of those within the immediate and larger world community. The time duration and success of this journey depends on the on-going choices we each make on both a conscious and unconscious level—choices made on a second-by-second basis, choices seemingly of minute

importance as well as choices having greater and more obvious consequences. These choices either quicken and advance our journey, resulting in movement towards spiritual growth, or they delay the spiritual journey, which can result in feelings of despair and depression, of “spinning one’s wheels,” stagnation, meaninglessness and/or emptiness.

The importance of all choices made cannot be overestimated.

Collectively these choices can either bring the individual to the portal of the door of initiation, or they can waylay a person’s evolutionary journey. That is, once a specified intention reaches certain potency amongst the many other contradictory and conflicting intentions, ideas, and desires that are an inherent part of the human experience, then, the aspirational will causes that intention to become an actual behavior, having “transformed” or assimilated all that which may have conflicted with or contradicted the spiritual (pure) intention.

This transformation occurs “one choice at a time,” with each choice lending weight to and therefore causing to “wax larger” either the divine aspect of the human being or his/her materialistic/separative nature. It is in this manner that the Soul absorbs and eventually transforms the emotional body, allowing it to vibrate synchronously with the radiant energies of the Soul.

The fluid nature of the emotions, the fluctuations between the polar opposites, the constant shifting

between the peaks and valleys of sentient pleasure and pain, the dark and thunderous storms which can arise in the world of feeling, the hilarity of excitement and the consequent depression, the turmoil of nagging and obsessive desires – these are well known experiences to most of us. These are the result of an uncontrolled and “alloyed” emotional nature – an emotional nature that has not been purified and cannot therefore, reflect the qualities of the Soul. We know this condition only too well from our personal experience. And, we witness the violent consequences of this condition not only in the personal lives of those around us, but also on the world stage of global affairs.

The anguished appeals for peace in the individual life and mightily echoed on the world stage in the planetary life, have spawned untold numbers of organizations, departments of study at colleges and universities and self-help techniques and practices. It is only the healing of the emotional nature, the quickening of the reasoned mind and the consequent awakening of the heart center that will allow the invoked peace and calm – the serenity of the Soul, to descend upon the individual and eventually on the planet.

The entrapments of the emotional body are well known to all of us. The limitations and impediments of an unchecked emotional nature can bring ruin and devastation to the individual life and to goals and objectives of spiritual aspiration.

It is an understanding of the emotional nature and its consequent healing that will result in the desired state

of Transformation.

When too many people are grasping to obtain the most they can for themselves and those within their own immediate family or group without thought to or concern over the plight of others; when people are tormented by an emotional nature that shuts out the light of the spiritual world; when individuals are feeling inadequate to the task of solving their own problems, let alone those of the planet; world peace or planetary healing is not possible.

The purifying and healing of the emotional nature, that is, transformation, will result in a society in which justice and goodwill towards all predominates and "the good, the true and the beautiful" are actively sought.

The technical esoteric definition of transformation points to an actual change in the atoms of the matter making up the physical nature. Transformation indicates a certain ratio of what are referred to as "light" atoms compared to those which are more gross or denser atoms. Transformation is the result of an actual refinement of the matter that makes up the personal vehicle, the personality.

Commensurate with such changes, the individual experiences a changed attitude, intention and world-view. Regardless of the outward behavior which may or may not be obvious to an objective observer, the all-important distinction which qualifies a transformed life is the intention which motivates and informs one's life choices.

For the individual in dedicated pursuit of transformation, the fate of all human beings and the fate of the whole planet becomes a major focus of concern. In fact, the characteristic of a transformed life is that it is lived for the benefit of others. One's potential, one's skills, talents and finer moral and ethical sensibilities are cultivated for the sake of the greater good. Acting for one's own gain is no longer a satisfactory or even a viable possibility.

In terms of the seven major energy centers or chakras recognized by most spiritual seekers, as mentioned earlier, transformation is characterized by an energy shift from a focus on the solar plexus center to the heart center. It is only through the awakening of the heart center that one becomes aware of his/her relationship to the Soul and his/her relationship to the whole. There follows therefore a shift in the life from selfishness to sharing; from aggression to compassion; from the need to compete, to the need to cooperate; and, from a need to egotistically “shine” or stand out, to selfless altruism. The need to serve the common good becomes an all-encompassing goal and the transformed individual is then capable of great acts of personal sacrifice on behalf of that common good.

It is here important to recognize that the intention to apply oneself to the process of transformation usually elicits much discord, friction and conflict within the individual life. The process requires single-minded dedication as well as a single-minded commitment and willingness to strive and struggle, in spite of the conflicts. The selfish nature of the personality which

out of ages-old habit, cultivated over many eons and many incarnations, has been grasping that which it has needed and desired for itself. It is then loathe to let go of its intent to pursue its own desires. The loving wisdom of the indwelling divinity would seek a greater, more inclusive and cooperative goal.

In current events we see this pattern reflected in a conflict, for example, between those who practice goodwill and who seek to help others in need, sacrificing their own gain, if necessary, and those who subscribe to the philosophy of the “survival of the fittest” with a focus on what will result in the greatest profit margin.

Thus, a sincere and authentic pursuit of the process of transformation results in the aspiration and longing to be of service to one’s local and global community, to love and to promote universal brotherhood. These goals and objectives outweigh those forces which would insist on selfish and self-oriented goals.

### **Some Introductory Thoughts about Initiation**

*Initiation is a process of developing inclusiveness.<sup>1</sup>*

*Initiation is daring to approach the Image of Light and not fearing to look at It. Uniting with Light requires courage and a high degree of self-denial; ...The Teacher imparts many wise truths, but finally He will say, "Now walk alone, without fear."<sup>2</sup>*

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<sup>1</sup>*Esoteric Astrology*, Alice A. Bailey, © Renewed 1979, Lucis Trust, p. 503.

<sup>2</sup>*Supermundane I*, par. 232, Agni Yoga Society, New York.

As heretofore stated, transformation is another name for the second initiation. The process of initiation is a product of three activities—all of which demand the need to overcome inertia: penetration, polarization and precipitation. What is required is a penetration into areas of higher consciousness, which are not within the normal field of consciousness. This initiatory activity is achieved by the aspirant/disciple through reflective meditation, the development of an interpretive spiritual understanding and the use of the trained discriminating mind. This will lead eventually to the stabilization of the aspirant's/disciple's consciousness in the new field of awareness, so that s/he becomes polarized there and can work intelligently from the newly attained point of awareness.

Once the aspirant/disciple—the spiritually awakened person can do this and at the same time becomes aware of the new energies with which s/he may now work, s/he can then precipitate these energies into the three worlds of human service and thus employ them for the furthering of the Common Good.

These three stages of conscious activity are recognized stages in every initiation with the exception of the first initiation. "The disciple (as the Scriptures put it) 'takes the Kingdom of Heaven by violence' and thus penetrates into the arena of activity of the Initiator; within that area of spiritual and dynamic influence s/he becomes polarized, with results, which are conditioned by the particular initiation being undergone. From this point s/he carries forward the task of precipitating the contacted energies and learns how to make them available in his/her work for

humanity."<sup>3</sup>

The moment then that an aspirant/disciple enters upon the Path of Initiation (from the second to the ninth initiation), s/he is to be found functioning at one of these three stages. The Initiate then learns to work with energies in order to bring about the transformation of the environing every-day life.

Initiation is a victory for the Soul, who has succeeded in mastering Its vehicle—the personal lower self. Many lives of struggle, service and progress are required to attain this victory; much hard work, constant effort and strenuous mental and spiritual living, but in the end the reward of revelation is adequate compensation for all that must be endured as the Initiate discards the limitations of the personal self and becomes liberated from all which has previously blinded, hindered and oppressed. As a result, with great understanding, the Initiate can then cooperatively take part in the work of the Ages: transforming the individual life, thus contributing to the transformation of Planet Earth.

### **Helpful Practices in the Transformation Process**

Three practices are especially important in the pursuit of transformation. Very simply stated, these are the following:

1. Meditation/Focused, Deep Thinking: The practice of becoming aware of and obeying as best one can,

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<sup>3</sup>*Discipleship in the New Age, Vol. II, Alice A. Bailey, © 1983 Renewed, Lucis Trust, p. 431.*

the voice of one's own inner Soul or higher consciousness;

2. Study: the study of:
  - a) the spiritual life as taught and described in the sacred texts of the world, in order to gain understanding and inspiration and,
  - b) other disciplines of interest, including current events, in order to better understand the expression (or lack thereof) of the spiritual life in the world and to better strengthen the mind;
3. Service: Experimentation regarding the methods of purification and service. The following section will describe briefly what these practices entail.

Let us explore these practices a little further.

1. Meditation/Focused Deep Thinking: Obeying the voice of the conscience (the voice of the inner indwelling Soul) and following the glimmer of light which can be known. Practicing obedience to the highest one knows – in small things as well as in great.

This practice of meditation and focused, deep thinking may be the most significant and often the most difficult to accomplish. This practice is vitally important because the voice of the Higher Self, the spiritual, divine essence of the Soul is often referred to as “the voice of the silence.” However, it is only the energy of this indwelling Self which can absorb, or “sweeten” the “coarser” vibrations within oneself and within one's environment. As many great Thinkers have pointed out, a problem can never be solved on the same level at

which it was created or in which it exists. Always a higher principle must be called forth. This truth, for example, was promulgated by the Buddha when he taught that “Hatred does not cease by hatred at any time, but hatred ceases by love.” “This”, he stated, “is an eternal truth.”

It is difficult to obey the inner spiritual voice because more often than not, it is in direct conflict with the voices in the familiar environment. Also, because the voice of the Soul is of a rarefied quality – often referred to as “the voice of the silence” – it is often difficult to discern it amidst the hustle and bustle and noise of the personality life. But, such is the work of evolution and try one must, if not today, then, tomorrow.

This practice of listening to one’s inner voice was also advocated by Abraham Maslow (among other psychologists) when he wrote about the importance of ascertaining and following the ideal image in the heart. As he so well understood, the image in the heart relates to one’s Soul purpose. And, it is the process of attempting to realize that vision that eventually (in some one life, if not the current one) that we can overcome the obstacles that stand in the way of our vision and the fulfillment or realization of that vision.

#### 1. a. The Use of Meditation and Focused, Deep Thinking

A number of activities are vital and indispensable to the above practice. These include first and foremost the activity of meditation, of which there are many forms. The one encouraged here is that of “meditation

with seed,” otherwise known as “raja yoga.” This form of meditation engages and strengthens the mind. It is a method of positively aligning with the spiritual energies ever present, but not recognized, until they are actively sought. Thus, this form of meditation brings awareness of one’s own spiritual center, consequently benefiting the greater good. This type of meditation helps the person become more compassionate and caring, aware of him or herself as an intrinsic part of the greater whole.

Meditation of this type is also indispensable because it transforms desire, elevates and refines values, clarifies the mind and reorients the physical life. It produces an integrative alignment, first within the individual, then with the whole of humanity as well as with the other kingdoms in nature (above and below the human) that make up our planetary life. In other words, this type of meditation eventually leads to identification—the experience of being at-one with all there is.

#### 1. b. The Use of Mantras and Words of Affirmation

Another related activity that is helpful in attaining awareness of the Self is the use of mantras at specific times of the day such as the use of a “noon time recollection”<sup>\*</sup> and a five o’clock mantram for the New Group of World Servers<sup>\*</sup> as well as the evening review in which the day is examined from the imagined point of view of the “Observer” (the Soul). Favorite mantras can also be used throughout the day, to heighten one’s consciousness as can the use of favorite quotes or words of affirmation placed in strategic places,

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<sup>\*</sup> See Appendix.

intended to invoke the qualities that one is striving to incorporate into the daily life. Such practices help lift the mind and the emotions into a higher and therefore more inclusive state of consciousness.

2. Undertake serious study about (a.) the spiritual life to gain inspiration and, (b.) other disciplines of interest, including current events, to better understand the expression (or lack thereof) of the spiritual life in the world and to exercise the mind.

This type of in-depth study strengthens one's vertical relationships (providing inspiration and spiritual understanding) and one's horizontal relationships (releasing the gained spiritual energies into one's world). It further helps to develop the habit of always seeking the inner essence throbbing at the heart of all life. Thus, one becomes more sensitive to and aware of the subtle, spiritual energies—as these manifest in the personal and the planetary life. The mind then becomes the instrument of wisdom.

However, this cannot happen if the mind is captive to, or hampered and disturbed by violent emotions. That is why the next practice of service and experimentation is also of vital importance. Study of the world scriptures to recognize the underlying unity to be found in all of them.

3. Experimentation regarding methods of purification (healing) and methods of altruistic service.

When the emotions are calm and controlled, they allow us to think more clearly and to use our common sense,

allowing us eventually to develop the higher aspects of the mind such as intuition or “straight knowledge.”

The wise use of music, outings into nature, fasting, the practice of inner silence, the guarding of one’s thoughts, one’s speech, the wise understanding and use of conflict and adversity, the role of sacrifice and the use of discipline are here all-important.

These don’t need much explanation. In a variety of ways many among us are involved in some form of purification—through our diets, our health practices and in the way we use our minds, our hearts and our behavior. A Master of the Wisdom highlights the importance of such activities by stating succinctly: “Self-perfectment is Light. Self-indulgence is darkness.” (*Fiery World, I*, par. 308)

There is today in the field of psychology a great awareness of the healing and purifying properties of pain. And, Roberto Assagioli through the discipline of Psychosynthesis helped us better understand the properties of and the role of joy. Both pain and joy, albeit in different ways, help cleanse the lens of the personality through which the Soul looks out unto its world. Although their vibrations differ, they both burn the dross, the gross matter covering up the flame, the inner essence, the Soul. They both serve to remove the veil or encasement imprisoning the Soul. It is of course obvious that joy is not always possible or available as an alternative.

It is widely understood that as one experiences one’s own pain, one is sensitized to others’ pain and thereby

develops the qualities of empathy and compassion. Joy is a quality of the transcendent Soul. As the vibration is repeated, it allows the Soul to wax larger in the life, thus radiating light and love and refining (and therefore making more translucent) the gross matter in which the Soul exists. When experienced fully, the spark of joy can be contagious. Also, it elevates one to a higher state of being which adds healing energies to the etheric environment.

Applying the results of the above practices to one's life naturally results in some form of service activity. The type of service rendered is ever dependent upon and a reflection of one's imperfections or limitations, inherited and learned skills, and qualities, as well as a reflection of the individual's psychological make-up.

It would here be helpful to consider the application to one's daily life of the Buddha's "Eightfold Path," the "Rules of the Road" and the "Rules of Harmlessness." \*

To reiterate, the process of transformation does not follow the line of least resistance. It needs to be a self-initiated and self-imposed *conscious* endeavor. It is based on the aspirational intent to hasten the opening of the flower of the soul so that its perfume may add healing emanations to the personal and planetary environment thus strengthening the quality of love in our world.

### **The Role of Spiritual/Esoteric Psychology**

Today, the majority of people are afflicted by an

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\* For an outline of these, please see the Appendix.

unstable or wounded emotional body. The Ageless Wisdom indicates, in fact, that for the majority of humanity today, the emotional body is the major determining factor in the life. It is the outstanding cause of ill health and it has a “potent and predisposing effect upon the vital and etheric body.”<sup>4</sup> It is also the body in which the majority of humanity are today centering their consciousness. Although the emotional body reached its height of development in the late Atlantean days, its potency today is still great.

In the book, *Esoteric Healing*, Alice A. Bailey singles out two difficulties of the emotional body – worry and irritation. She explains why they are especially “perilous” and serious:

1. *They lower the vitality of the man to such a point that he becomes susceptible to disease....*
2. *They are so highly infectious from the astral point of view that they lower in a peculiar manner the astral atmosphere, and thus make it hard for people--in the astral sense--to breathe freely.*
3. *Because the astral conditions of fear, worry and irritation are so widespread today that they might be regarded as epidemic, in a planetary sense.*
4. *Because irritation (I speak not here of worry) is inflammatory in its effects--and inflammation is hard to bear--and leads to much difficulty....*

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<sup>4</sup> *Esoteric Healing*, Alice A. Bailey, © Renewed 1981 by Lucis Trust, p. 34

*5. Because worry and irritation prevent true vision. They shut out the view. The man who is the victim of these conditions sees nothing but the cause of his complaints and is so submerged through self-pity, self-consideration, or in a focussed negative condition, that his vision is narrowed and his group hindered. Remember that there is a group selfishness as well as individual selfishness.<sup>5</sup>*

It seems therefore that it would be of benefit to have increased numbers of spiritually oriented psychologists who have an understanding of the spiritual dimensions of the human being and who are involved in the pursuit of transformation as defined within this paper.

As we increasingly realize, all psychological problems within the individual can only be fully solved when the spiritual dimension is recognized and integrated into the daily life. Psychological issues are symptoms of separation from our true nature. And, individual problems are reflected in the planetary environment.

With the help of innovative esoteric psychologists, we are becoming increasingly aware of the need to integrate our physical, emotional, mental and spiritual natures. We are becoming aware of the disconnection between our Soul, in particular, and our daily life.

Unfortunately, this disconnect which causes much anxiety and heartache is rarely addressed in any concerted or holistic manner in our social institutions – be it in the home, the school, the place of work, or in places of worship.

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<sup>5</sup>Ibid., pp. 70-71.

We know that it is imperative for the esoteric psychologist to be as clear as possible and to continually observe and better understand him or herself. The Delphic injunction to “Know Thyself” is of far-reaching significance. Given the above discussion, the need for the psychologist to free him or herself from the fears, anxieties, and despair to which we are all susceptible as human beings is most obvious.

It needs to be noted that the outer is ever a reflection of the inner. Therefore, many of the prevalent fears, anxieties, and forms of depression are caused by the inhumane social and economic systems that prevail in today's world. Our world social, economic and political structures have been created and managed by a humanity that has not, for the most part, been focused in the heart center. Their interests therefore are usually self-oriented, selfish and materialistic. As a rule, the Common Good is not sought, goodwill is not engendered and altruistic values are not acknowledged, appraised or esteemed.

As each individual becomes personally committed to “transform” his or her own consciousness, to become an integrated, whole individual, so the individual life changes and so eventually, the world changes—one person at a time.

Individual transformation leads to planetary transformation.

## **Conclusion**

World peace – the purification of the emotional body of

great numbers of us—is not only possible, but it is progressively being accomplished as each one of us looks deeply within, listens to and obeys the still small voice of our own indwelling spiritual essence.

Concern over planetary conditions, the existence of world-wide intercommunication systems, the expressed need for goodwill, attempts at interfaith dialogue and interfaith understanding and communion—although these are not the concern of the majority—they *are* the realities of our day and the life work of increasing numbers of us.

The transcendent values of creative intelligence, love/wisdom and the will-to-good that every human being has secretly, mysteriously and often humbly concealed in the heart's depth—all these are increasingly valued. The inner world of hopes, ideals and dreams can and must be externalized. The field of spiritual psychology—a psychology that strives to integrate all aspects of the human being—the physical, emotional, mental and spiritual, can be an active catalyst in this process.

Looking at humanity as a single, living organism, the Ageless Wisdom tells us that today, after its long evolutionary journey, humanity is beginning to open its “*love petal.*” In other words, humanity, which has spent many long years in the necessary process of individualization, is now preparing to express the energies of the heart center. These are reflected in such qualities as love, brotherhood, cooperation, altruistic service, self-sacrifice for the good of the whole and inclusiveness. This can only happen as we each inspire

each other to become involved—to whatever degree possible—in the process of transformation. As one individual succeeds, so it becomes easier for the next person to achieve, and so on and so on until we shall have the fulfillment of the angels' song at Bethlehem, two thousand years ago: *On earth, peace and good will toward all.*

*The transfer of the consciousness from a lower vehicle into a higher is part of the great creative and evolutionary process.*<sup>6</sup>

*Not sorcery but knowledge will show the way to transformation. This path is an urgent one. Thus was humanity exhorted in the days before the end of Atlantis....Each hour can bring transformation for the advent of the New World.*<sup>7</sup>

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<sup>6</sup> *The Light of the Soul; the Yoga Sutras of Patanjali*, Alice A. Bailey © Renewed 1955 by Lucis Trust, p. 381.

<sup>7</sup> *Agni Yoga*, par. 357, Agni Yoga Society, NYC.

## Appendix

Use of and meditation on the below mantras\*, the attempt to daily practice the Buddha's Eightfold Path; the use of the Evening Review and the keeping of a Spiritual Journal—over time, these spiritual habits can aid in the process of transformation—allowing the individual to transfer his and her experience from a lower state of consciousness to a higher, more inclusive one.

### Noon Time Recollection:

*"I know, oh Lord of Life and Love, about the need.  
Touch my heart anew with love  
That I, too, may love and give."*

### 5 O'clock Mantram of the New Group of World Servers:

*"May the power of the one Life pour through the group of all  
true servers.  
May the love of the one Soul characterise the lives of all who  
seek to aid the great Ones.  
May I fulfill my part in the one work through self-  
forgetfulness, harmlessness and right speech."*

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\*The Mantras here presented can be found in the books of Alice A. Bailey, written in cooperation with the Tibetan Master, Djwhal Khul from 1919-1949. These books present the Intermediate Ageless Wisdom Teachings—a body of esoteric teaching handed down from ancient times in a form suitable to our times, following the Preparatory Teachings given out from 1875-1890 by Helena Petrovna Blavatsky.

## **The Mantram of Unification**

*The sons of men are one and I am one with them.  
I seek to love, not hate;  
I seek to serve and not exact due service;  
I seek to heal, not hurt.*

*Let pain bring due reward of light and love.  
Let the soul control the outer form, and life and all events,  
And bring to light the love that underlies the happenings of  
the time.*

*Let vision come and insight.  
Let the future stand revealed.  
Let inner union demonstrate and outer cleavages be gone.  
Let love prevail.  
Let all men love.*

## **The Gayatri**

*O Thou Who givest sustenance to the universe,  
From Whom all things proceed,  
To Whom all things return,  
Unveil to me the face of the true Spiritual Sun  
Hidden by a disc of golden Light  
That I may know the Truth  
And do my whole duty  
As I journey to Thy sacred feet.*

## **The Eightfold Noble Path Taught by the Buddha:**

The Eightfold Path along with what the Buddha referred to as the “Middle Way” is a way of life which he said would lead the person who followed it to

“emancipation of body, to enlightenment of mind, to tranquillity of spirit, to highest Samadhi.” It is a system of mind-control leading to highest perfect cognition. Significantly interconnected with the Eightfold Path are the “Twelve Nirdanas and the Four Noble Truths upon which the Eightfold Noble Path is based. For an understanding of the Eightfold Path as well as the Twelve Nirdanas and the Four Noble Truths, the reader is referred to the reference, *A Buddhist Bible* by Dwight Goddard.

1. Right Ideas.
2. Right Resolution.
3. Right Speech.
4. Right Behavior.
5. Right Vocation.
6. Right Effort.
7. Right Mindfulness.
8. Right Dhyana. Dhyana is a Sanskrit term that is difficult to translate into English. There are two aspects to it: the first is its active aspect of concentration, the second is a passive aspect of realization, or rapture.

## **Rhythmic Living and the Evening Review**

The value of rhythmic exercises such as a morning meditation, a noonday and five o'clock recollection, concluding with an evening review provides a cyclic response to Soul impulse and helps the individual identify with the nature of Soul Consciousness.

Taking the time to make these frequent, but brief contacts with the higher aspects throughout the day and at regular intervals aids in raising the consciousness and imposing a new and higher rhythm of living.

Reviewing and examining one's thoughts and behavior over the course of the day is akin to regularly and cyclically tending a garden. One becomes aware of the imperfections ("weeds") that need to be eliminated and that which needs to be cultivated, strengthened and added.

Each evening it is helpful to subject oneself to a brief and exact analysis: keep in mind the idea of the divine Perceiver, the Compassionate Observer as you review and reflect on your day's experience, striving to see yourself from the point of view of your own spiritual perception – your own spiritual goals and objectives.

The attitude with which this exercise is approached is most important. When the day is examined, do so as much as possible from the point of view of the detached, objective observer, calmly and clearly registering each phase of what happened throughout the day. The aim is a calm registering in consciousness of the meaning and patterns of the day, rather than a reliving of your day.

Working at the task of self-perfecting is an on-going, ceaseless necessity. No one can attain the goal of transformation without this ceaseless and vigilant care. Holding the attitude of loving self-forgetfulness will prove immensely helpful.

### **Keeping a Spiritual Journal**

Scientific Evidence supports that journaling provides many unexpected benefits. In your spiritual journal, you will want to include insights that may come to you as a result of your meditation, other spiritual practices and spiritual reading. Anchoring these insights by writing them down is a helpful practice that allows you to integrate these insights into your daily awareness. The goal is to develop the powers of observation, which are those of the higher consciousness, of the Soul—this through the cultivation of the power to register, through the medium of the concrete mind, the recognitions and thoughts of the Compassionate Observer, the divine Perceiver.

## The Six Rules of the Path (Rules of the Road)

I. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught can then be hidden, and at each turn, a man must face himself.

II. Upon the Road the hidden stands revealed. Each sees and knows the villainy of each. (I can find no other word, my brother, to translate the ancient word which designates the unrevealed stupidity, the vileness and crass ignorance, and the self-interest which are distinguishing characteristics of the average aspirant.) And yet there is, with that great revelation, no turning back, no spurning of each other, and no shakiness upon the Road. The Road goes forward into day.

III. Upon that Road one wanders not alone. There is no rush, no hurry. And yet there is no time to lose. Each Pilgrim, knowing this, presses his footsteps forward, and finds himself surrounded by his fellowmen. Some move ahead; he follows after. Some move behind; he sets the pace. He travels *not* alone.

IV. Three things the Pilgrim must avoid. The wearing of a hood, the veil which hides his face from others; the carrying of a water pot which only holds enough for his own wants; the shouldering of a staff without a crook to hold.

V. Each Pilgrim on the Road must carry with him what he needs: a pot of fire, to warm his fellowmen; a lamp, to cast its rays upon his heart and shew his fellowmen

the nature of his hidden life; a purse of gold, which he scatters not upon the Road but shares with others; a sealed vase, wherein he carries all his aspiration to cast before the feet of Him Who waits to greet him at the gate—a sealed vase.

VI. The Pilgrim, as he walks upon the Road, must have the open ear, the giving hand, the silent tongue, the chastened heart, the golden voice, the rapid foot, and the open eye which sees the light. He knows he travels not alone.<sup>8</sup>

*Why so many tests, if the heart can create spiritual transformation? The answer is simple—the heart has been neglected and not applied to life. Thus many people must improve their consciousness in trial.*<sup>9</sup>

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<sup>8</sup> *Glamour: A World Problem*, pp. 50-51.

<sup>9</sup> *Fiery World II*, par. 142, Agni Yoga Society, NYC.

## **The Rules of Harmlessness:**

“A close study of one’s emotional reactions brings one to the consideration of that basic characteristic which cannot be over-emphasized in view of the world’s present condition. Harmlessness. I tell you that the achieving of harmlessness in the positive sense (not in the negative) means the attainment of that step which leads definitely to the Portal of Initiation. When first mentioned, it sounds of small moment, and to bring the whole subject of initiation into such small account that it becomes unimportant. But let him who so thinks practice that positive harmlessness which works out in right thought (because based on intelligent love), right speech (because governed by self-control), and right action (because founded on an understanding of the Law), and he will find that the attempt will call forth all the resources of his being and take much time to achieve. It is not the harmlessness that comes from weakness and sentimental loving disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent discomfort. It is not the harmlessness of the little evolved negative impotent man or woman, who has not the power to hurt because possessing so little equipment wherewith damage can be done.

“It is the harmlessness that springs from true understanding and control of the personality by the Soul that leads inevitably to spiritual expression in every-day life. It emanates from a capacity to enter into the consciousness and to penetrate into the realisation of one’s brother, and when this has been

accomplished – all is forgiven and all is lost sight of in the desire to aid and to help.

“It is the harmlessness that springs from true understanding and control of the personality by the soul that leads inevitably to spiritual expression in every-day life. It emanates from a capacity to enter into the consciousness and to penetrate into the realisation of one's brother, and when this has been accomplished – all is forgiven and all is lost sight of in the desire to aid and to help.

“...The practice of harmlessness is the best and easiest way for the aspirant to work. There is then nothing in him which is inimical to any life in any form, and he therefore attracts to himself only that which is beneficent. He uses the beneficent forces thus attracted for the helping of other beings. This has to be the first step, and the discipline it entails and the constant supervision of all the activities on the three planes of human evolution and of all reactions bring the emotional body under the dominance of the illumined mind. They also bring about the understanding of one's fellow men.

“There is secondly, a later stage wherein the disciple learns to absorb and transmute the wrong vibrations and the energies which are destructive. He has neither shells nor barriers. He does not insulate himself nor isolate himself from his brothers. Through harmlessness he has to learn to neutralise all evil emanations. Now he acts with a positiveness of a new kind. Definitely and with full awareness of what he is doing, he gathers into himself all the evil emanations

(destructive energies and wrong forces) and he breaks them up into their component parts and returns them whence they came, neutralised, impotent and harmless, yet intact in nature You say that this is a hard teaching and conveys but little to the average aspirant? Such is ever the way in esoteric teaching, but those who know will understand and for them I speak.

“The right direction of astral energy can be summed up in its three aspects from the ancient Book of Rules, given to chelas of the entering degrees. All true esoteric schools begin with the control of the astral body, and the chela had to memorise and practice these three rules after he had made some real growth in the manifestation of harmlessness.

*“Rule I. Enter thy brother’s heart and see his woe. Then speak. Let the words spoken convey to him the potent force he needs to loose his chains. Yet loose them not thyself. Thine is the work to speak with understanding. The force received by him will aid him in his work.*

*“Rule II. Enter thy brother’s mind and read his thoughts, but only when thy thoughts are pure. Then think. Let the thoughts thus created enter thy brother’s mind and blend with his. Yet keep detached thyself, for none have the right to sway a brother’s mind. The only right there is, will make him say: “He loves. He standeth by. He knows. He thinks with me and I am strong to do the right.” Learn thus to speak. Learn thus to think.*

*“Rule III. Blend with thy brother’s soul and know him as he is. Only upon the plane of Soul can this be done. Elsewhere the blending feeds the fuel of his lower life. Then focus on the plan. Thus will he see the part that he and you and all men play. Thus will he enter into life and know the work accomplished.*

“A note, appended to these three rules says:

‘These three energies—of speech, of thought, and of purpose—when wielded with understanding by the chela and blended with the awakening forces of his brother whom he seeks to aid, are the three energies with which all adepts work.’

“It is almost impossible to translate these ancient formulas into adequate terms, but the above rough paraphrase will convey the idea to the illumined; these rules sum up the few thoughts which the average aspirant needs to grasp about the right direction of energy and for which he is ready.” (*A Treatise on White Magic*, pp. 317-322)

*It is great joy to realize that the Path to Freedom which all the Buddhas have trodden is ever-existent, ever unchanged, and ever open to those who are ready to enter upon it.*

The Tenth Great Joyful Realization,  
*A Buddhist Bible*, p. 622

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*The coming of a spiritual age must be preceded by the appearance of an increasing number of individuals who are no longer satisfied with the normal intellectual, vital and physical existence of man, but perceive that a greater evolution is the real goal of humanity and attempt to effect it in themselves, to lead others to it and to make it the recognized goal of the race. In proportion as they succeed and to the degree to which they carry this evolution, the yet unrealized potentiality which they represent will become an actual possibility of the future."*

Sri Aurobindo in *The Essential Aurobindo*

## Notes

Is it not better to serve the manifestation of the great eternal re-working and transformation from the lower to the higher than to be slave to stagnation?<sup>10</sup>

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<sup>10</sup> *Infinity I, par. 28, Agni Yoga Society, NYC.*



## ***Aquarian Age Community,***

2910 Devore Court; Lorain, OH 44052

E-mail: [commune@aquaac.org](mailto:commune@aquaac.org)