PRIESTHOOD IN THE NEW AGE



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Preface

PRIESTHOOD AS THE NEW SPIRITUAL PARADIGM

Humanity is emerging from its spiritual adolescence and the dark night of its soul. We stumble about and grope blindly at contact with a blazing Reality as did Plato's philosopher upon finding his way out of the dark cave, stunned by the beauty and brightness of sunlit freedom.

In the Old World we penetrated the outermost limits of Reality, the external husk, the primal chaos and unremitting darkness where angels fear to go. We forgot ourselves and Higher Reality. This was the <u>kathodos</u>, the fall of <u>psyche</u> into matter. Those rare few who found the <u>anodos</u>, the Ascending Path, we either persecuted or deified. They became the great guides of humanity in their several traditions and cultures, revered as saviors and founders of religions. They appeared in male bodies because the earth was ruled by violent men, and only a brotherhood of men could prevail.

They transmitted their blessings through generations of disciplic succession, which crystallized into the institutions of religious Priesthood, and from their discarnate, ascended state the worldwide Brotherhood worked through their ministers and Priests until their lines became deaf and corrupt. Then they worked through their devotees. For the channel of Hierarchy is the Heart, not the human mind. Through these living spirits renewed lines of disciplic succession were established, so that always the universal Teachings had their lights in flesh upon earth and the diligent seeker could find them.

During this period, which spans the latter ancient and medieval eras, true humanity in its lower elements externalized and became fully incarnate in individual personalities At first we were like children, needing what St. Paul called the Schoolmaster of liturgy and few. As we developed over many lives, each individual soul at its own pace, many became ready for higher instruction, both as teacher and student, guru and chela, for indeed both are positions of learning.

In the Old World the great paradigm of advanced soul evolution was that acknowledged by Gotama Buddha and Jesus Christ, that of master and disciple. In this evolution one master chooses advanced disciples who will carry an the Teachings and become masters themselves, and they do likewise. Such has been the pattern in Buddhist, Christian, and other Priesthood, and among the esoteric schools of all religions, such as the Sufi orders. Essential to this pattern is the existence of a living master disciple connected through disciplic succession to the founding Master, as in Christian Apostolic Succession.

This paradigm is now becoming obsolete for the reason that humanity is passing from spiritual adolescence into the beginning of spiritual maturity. Human spiritual Hierarchy, which surrounds the planet in a discarnate community of ascended saints, masters, and progressively higher beings, and which represents the fruit of both male and female incarnation, now stands as a universal, collegial <u>communio sanctorum</u> under the one ashram of the Christ Bodhisattva, which is the Perfected Humanity of all religions and cultures, known by many names, but perhaps most significantly as Christ Maitreya.

Rather than by means of isolated, cultural human masters, Hierarchy (the Higher Self of humanity) now works with incarnate humanity (the lower self) by means of what has been called "externalization," or return to earth. Hierarchy is renouncing its well-earned bliss in order to fulfill the vow of the bodhisattva or world server (Jewish prophetic Suffering Servant) through rebirth into sacred families for specific missions, contact work with advanced souls through astral vehicles, or overshadowing work with incarnate flames and fountains for co-creative manifestation in science, art, spirituality, and in the cultural evolution of New World institutions.

Therefore the great paradigm for spiritual evolution in this new age is that of brotherhood, collegiality, and creativity. The Instrument for this evolution is self-realization, which is not a selfish grasping at personal development, but a self-forgetfulness through playing one's part in the Great Work. Discipleship is no longer with one master or one school, but with the universal ashram. There can be no incarnate Lords, and we are all younger or older brothers and sisters In the great spiritual family, rather than gurus who take upon themselves the karma of chelas.We have such sacrificial guides, but not in flesh, and it is our w(irk to build the <u>antahkarana</u> or psychic bridge that connects us.

Yet indeed in this new era many will burn away the tiers of the Chalice, the Petals of the Lotus will drop away, and they will stand as Perfected Souls in flesh, walking the earth. Such will] no longer have need of the psychic guide, the gardener of the soul, the Solar or Guardian Angel. They will "be as the angels," beyond carnality yet in the world and sanctifying it, the Self-Standing or resurrected ones—the Christs in flesh. What is this new paradigm? We work with matter and energy in flesh, for the sake of the human community. We purify and sanctify the earth. We create and manifest in all fields of endeavor.

We are alchemists, first of our own energies and our own body cells, and then of this physical world. We are magi, working with the subtle worlds to create and manifest from causality to full physical-etheric expression. We are theurgists, ordering and commanding the elementals. We are "sensitives," seers, connected by the Heart with all humanity and all worlds.

We use sacred knowledge and energy to create a New Heaven and a New Earth.

What are we? We are Priests and Priestesses of the Most High. Let us begin to learn the work of Priesthood that we may put it into practice and receive the Seed of Priesthood.

The Sacred Priesthood belongs to all in this New Age!

They shall be Priests of God and of Christ, and shall reign with Him a thousand years. Rev. 20.6b

You also, as living building-stones, stand erected as a spiritual Temple, a sacred Priesthood, to offer up spiritual sacrifices ... you are a chosen generation, a royal Priesthood... I Peter 2.5,9

PART ONE

PRIESTHOOD AND THE OLD HUMANITY

SHAMANISM AND INITIATION

Priesthood, yoga, and all the paradigms of human spiritual evolution are rooted in the experience and institutions of the primitive tribal shaman and shamaness. Pioneering research in the religious psychology of shamanism has been done by scholars like Eliade (Shamanism: Archaic Techniques of Ecstasy), C. G. Jung, whose autobiography itself fulfills many shamanic paradigms, 1. M. Lewis, Carlos Casteneda,. Jerome Rothenberg, and a host of anthropologists, psychologists, sociologists, and historians of religion, readily accessible.

The shaman, holy man, spirit women, or healer of the tribe became the Priest, prophet, seer, metal forger, astronomer, teacher, doctor, and scribe of the ancient patriarchal nations, and the cultural founder of the medieval world religions. He or she became the alchemist, pharmacologist, physician, warrior-hero, scientist, guru, mystic, poet, artist, philosopher, founder of esoteric orders and mystery schools in the medieval era. Today he or she may serve in any capacity that can be done is a sacred way, whether as psychologist or wood carver.

As the number of incarnate souls at a given time has increased along with human knowledge and social complexity, advanced souls have multiplied among humanity to leaven the loaf and make achievement more accessible to all. Thus anonymity has become characteristic of many such <u>mahatmas</u>, who serve silently through work in the subtle worlds, often isolated from the plains and valleys of population centers in order to retain their sensitivity. For the dense vibrations of lower humanity can violate and paralyze those who have made themselves sensitive to the Higher Worlds.

The main work of shamanism might be called self-realization for the sake of the tribe. The shaman must first develop and then master the psychic sensitivity that allows him to communicate with the Subtle Worlds—spirits of ancestors, spirits of stones, plants, and animals, elementals, each soul of the tribe. He or she must master the lower human nature in order to exercise and serve as a clear, pure channel for the Higher Nature in healing, clairvoyant wisdom, psychic defense, creative manifestation, initiatory liturgies that uplift all tribal life, and the perfecting of cultural expression.

What if there were a whole tribe of shamans, from newborns to revered elders? Of course, this did not happen in ancient times. Individual monads come forth in a stream like rays from a central sun. The shaman and his or her circle represented the most evolved souls of the monads incarnate in a given tribe, and their light was to guide and dynamically serve those who were not yet awakened. From these mahatmas came the development of the ancient mystery schools and sacred Priesthoods.

But again I ask, What would it be like to have a whole community of shamans? And what would it be like if the newborns were, in general trend, <u>more</u> awakened than their wise elders? This is the condition that is beginning to manifest at the dawning of the new era. Therefore in order to understand the spiritual evolution and needs of the New Humanity, it is useful to examine shamanic patterns in ancient times. In them we will find the keys to Priesthood.

Vocation

The shaman was "called" to service. In spontaneous vocation, a person experienced dreams, psychic urges, direct voices—often in what was perceived in a negative way, for the shamanic life did not appeal to anyone. It was a life of sacrifice and ascetic separation from the generally recognized joys of life.

St. Paul's conversion on the road to Damascus was the spontaneous part of his call to ministry, even though he had studied for many years under Rabbi Gamaliel. His spontaneous call was in direct conflict with the mental urge to rabbinical studies that he had followed earlier, and which had led him to actively persecute the minim or heretical messianic Jews later called Christians.

Those who follow their hearts into the New Age today in any and all religio-cultural traditions are like the heretical minim of Jerusalem in their day, and those talented souls who convert from the legalistic, doctrinaire religious fundamentalism of the medieval world religious institutions to become new world spiritual servers will be the St. Pauls of this age.

The shamanic service was also handed down from father to son or mother to daughter. The succession required a lifetime of training in many cultures, with vast pharmacological, liturgical, and other <u>paredosis</u>. Training and study became the other means of transmission, and indeed a major "ordeal" for qualification. In these traditions shamanism was a more socially desirable office, and those shamans married and produced or adopted children. This format became that of the mystery schools, where the Teacher was "father" to the soul of the student.

The Master Jesus said, "Call no human being your spiritual father or mother, for you have one Spiritual Parent in Heaven." In the true and historical Teachings of the Master Jesus (not the church teachings!), all the signs of the New Humanity are given to those who can receive them.

In this golden era, every soul will eventually experience both spontaneous vocation and esoteric training in sacred families, for as Hierarchy externalizes in flesh, male and female saints will marry for the purpose of bringing through their brothers and sisters for the sake of the planet and all humanity. These sacred families will awaken the Higher Nature and assist in the full incarnation of the Higher Self, which occurs not at birth but in all but extreme cases after the first seven years on up to about thirty years.

During the pioneer externalizations, conditions are such that most Hierarchs do not become fully present in a personality until the age of about thirty, and cannot fully manifest their work until about age forty five, but as conditions improve, Hierarchs will become fully incarnate during their teens and be fully manifesting by the age of twenty one, as the spine completes physiological development.

Ordeal, Mastery, and Healing

The ancient shaman usually experienced spontaneous vocation in late twenties to mid-thirties. This occurred before, during, and after what has been called "shamanic illness," a period of physical, emotional, psychosomatic, and neurological agony that might involve nightmarish visions, successful attacks by dark forces, periods of great personal loss or illness that doctors could not treat. In the apprentice, training, and disciplic traditions this was ritualized to include self-imposed rigors, ascetic mystical ordeals, and isolation.

The candidate would either master the ordeals, or be mastered by them. In the first case he or she had attained, achieved, and built the keys to successful overcoming of pain, doubt, failure, illness, and all the rest into his or her own field of energy. By this means, then, he or she could offer the psychic patterns of attainment and healing to the tribe through whatever vehicles existed in the given shamanic tradition. In the case of failure, the shaman became either a pawn of dark and chaotic forces to be feared by the tribe as a black magician, or continued as a sick or insane personality awaiting the release of death.

The ultimate fate of the black shaman was the same, but only after he had spread his psychic disharmony abroad.

Thus the shaman was a guide for his tribe because he or she had <u>already traveled the hard road and</u> <u>found the way</u>. The shaman had already experienced the essence of sickness and illness and mastered it, therefore was qualified to lead others out. The shaman had already lost and found his own soul, therefore knew how to help others to find their souls (a basic cause of illness). The shaman had already defeated the Inner Enemy and the powers of darkness, therefore could coach others to victory.

The same is true in contemporary psychological counseling. The best marriage counselors are those who have experienced the failure of marriage and then the creation of good marriage in their own lives. The key is not sympathy, which only drags both down, but empathy through similar or corresponding experience coupled with empowerment through the counselor's having emerged victorious in trial. This is the ancient dynamic of successful heating.

The shaman has a Spirit Guide, often opposite-sexed in his or her perception, Who is the Teacher or Guru. It is the same in this new age, for the Teacher is within, not without.

The Teacher is a midwife, one who presides over the birth of the Higher Self into full incarnation through a flesh personality. When the connection is complete and functional, the Teacher stands aside and the Self acts as both student and teacher through straight-knowledge. In ancient shamanism this final stage rarely occurred, except for the great masters of humanity. But it will occur in this age.

One of the final stages of this evolution (which may take many lifetimes) can be compared to the time when a mother bird expels her young from the nest. At this time they must fly or die. When they have learned to fly, She will teach them how to find their own food and to survive predators, and if they are adept students they, too, will become mature and liberated adults.

The shamanic ordeals include a time of seeming abandonment, when the personality is no longer able to be aware of the Teacher. He or she knows deeply that Hierarchy has departed. The "absence of God" becomes an existential agony until one realizes his own power, tries and tries again, and finally succeeds.

The Wisdom of Jesus Ben Sirach 4.17-18 speaks of the ordeal of the pre-Christian Jewish saint and mystic, whose Teacher was <u>Hochmah</u>, Wisdom, the immanent feminine aspect of Deity known In other traditions as Isis, the Holy Spirit, the Mother of the World:

At first She will walk with him on tortuous paths, She will bring fear and cowardice upon him, And will torment him by Her discipline until She trusts him,* And She will test him with Her ordinances; Then She will come straight back to him and gladden him, And will reveal Her secrets to him.

Or, "until he trusts Her."

The Christian experience of being tried and tested by Satan, so prominent in New Testament epistles, in the sayings of the desert fathers and mothers, and in the whole monastic format, is a development of the shamanic ordeal in this "vale of tears." The Buddhist Eightfold Path, like the Teachings of Jesus, offers a practical guide to the ordeal of life in flesh that will result in ultimate victory or "overcoming." A great focus of the medieval world religions was the shamanic ordeal taken as a series of initiatory experiences.

Just as ritualized in the ancient mystery schools, then realized in the separate lives of myriad incarnate human souls, the evolutions of spiritual progress led through unending degrees of fiery initiation to higher and higher states of ontological stability. At each victory the human soul became more realized, the Higher Self more incarnate in human personality, and the fiery powers of Heaven more manifest in earth—for good or for ill.

Ascent and <u>Anodos</u>

As psychic life unfolded in the physical-etheric or outermost plane of Reality, the Physical-Etheric Universe came into manifestation (the "Big Bang"). From tiniest, sub-atomic lives, the infant universe began an evolutionary ascent that produced all the kingdoms of nature through the transformations of cosmic and stellar lives, finally producing planetary life. This differentiated into what we now call the Mineral Kingdom, from which the ancient biological kingdoms evolved—Monera, Protists, Plantae, Animalia. Out of Animalia developed the Human Kingdom, and from the Human is developing what we call the Divine, but what in truth is an ever-ascending progress of Higher Reality and psychic synthesis that indicates the infinite return to the Central Source from which all psychic life manifests in all other universes—astral, mental, etc.

The Human Kingdom is the outermost nadir of Divine Reality, containing all the human hells and the illusion of separation and void. By the same token is it also the zenith of spiritual attainment when it is mastered and brought into full, incarnate, divine expression. The perfecting of humanity (which is an emanation of one great Oversoul we name as Christ-Melchizedek) is the purpose of this universe and of each human life. Until every human soul has attained Christhood, this planetary chain will exist and Hierarchy will continue to work with, and even to dwell in, flesh.

Every particle of dust is host for billions of lives, and every sprouting plant is a synthesis of these psychic lives, whose rays are roots reaching back to the Eternal Divine Source. Thus every least crystal or plant is the struggling expression of another brother or sister.

It is said in the Teachings that the flower represents the earliest evolution of what might be properly called a "soul," though all manifestation is psychic and is "soul." But the flower, like the

lotus with its heart and petals, manifests the pattern of the human soul in its seed-synthesis, growth, impregnation, and transmutation into a seed-bearing fruit.

All life and manifestation is Perfected Humanity, the Christ Nature, striving for greater incarnation and expression, and the transition from Monera to Plantae, as well as Animal to Human, is made over aeons in a series of progressive stable states of synthesis known esoterically as initiations. At the dawning of this New Age, in the year 1936 according to the Teachings of Master Morya, the window of entrance from the Animal to the Human Kingdom was closed again, and all people born after that year have been human souls at least once before, and many have been human a very many times. Thus in the New Age humanity will be able to become fully human, and many souls will perfect their humanity to become Christed in flesh.

Human initiation occurs in series of seven stages, of which the final stages overlap beginning initiations of higher seven-fold series. They are- The Lesser Grade One or Church Initiations (of. my <u>Initiation: Ancient and Modern)</u>; The Grade Two or Disciplic Initiations (cf. <u>Initiation: Human and Solar</u>, A.A.B.); The Planetary Initiations leading to the Christ-Bodhisattva Body or Community. Beyond this there are Solar and Cosmic Initiations that will be taken by the Guides of Humanity only when the Christ hands over the Office of World Teacher to. and ascends with this psychic aeon for solar and cosmic labor.

The shaman ascended the pole of his yurt for communion with Hierarchy. The Master Jesus climbed a hill and "vigiled" or meditated at night to commune with Hierarchy. The practice of yoga, which means "communion with the Divine," and meditation developed from shamanic spirit-communion. The same must be done in this age through individual and group communion and meditation.

We are embarked upon a conscious spiritual evolution that involves esoteric knowledge and technique, and such knowledge must be communicated. The day is coming when we will all be shamans developing our bridges to the Subtle and Higher Worlds in meditation and world service. We must have access to shamanic training and knowledge.

Where do we find such knowledge? Is there any one human spiritual tradition that can help us?

No, for each disciplic spiritual tradition has been given by Hierarchy specifically for one cultural and often one geographical setting.

Rather, we must make a synthesis of the best, highest, and most relevant portions of all great traditions. We must strive to bring together the enduring puzzle pieces of what Blavatsky called the Secret Doctrine, and Roerich balled The Teaching, which is the universal human spiritual gnosis. It belongs more to the future than to some occult past, and it is the proper object of science, art, and all fields of human knowledge. It will be developed in science, medicine, cosmology, ethics, political science, and all ways.

Each of us will have only a crumb of the loaf, yet our crumb will become a beautiful loaf in itself if we bring together all the best ingredients, mix and blend with great discrimination, and bake in the ovens of a heart made fiery in sacrificial service, meditation, and sincere striving for inner transformation.

As Torkom Saraydarian has said, the way into the future is through synthesis, both of knowledge and of human inter-communion in brotherhood and sisterhood. "By thy God" is Master Morya's motto.

ANCIENT CULTURAL PRIESTHOOD

Priests and Priestesses replaced shamans as amphictionic tribal leagues and alliances developed into ancient agricultural city-states. Priesthood was associated with sacred kingship and other patriarchal institutions, and the Priesthood of woman was driven away from the seats of male power. Female Priesthood survived only in the intuitive, clairvoyant offices such as that of the Greek oracles who, like the Priestess of Delphi, were trained and managed by a male Priesthood.

The Priesthood of women emerged in traditions of Thessalonian witches, poisoners and specialists in pharmacology, in illegal mediumship, and in women's esoteric societies. The image of Lesbos, the legends of the Amazons and the warrior Athena, the black magic of Circean hags, was in stark contrast to the sacrificial virgins sacred to consorts of male deities, in whom lay the most potent moral power but total lack of a means of enforcement.

Female deities and their Priestesses were honored, though without real power, in agricultural societies like that of Egypt and Babylon, but they were eventually discredited and overthrown by patriarchal religious forces. Perhaps the last great prophetess of antiquity was the Neoplatonic Alexandrian philosopher Hypatia, who was murdered by a group of Christian zealots led by Peter the Reader early in the fifth century.

Hebrew

At the time of the Hebrew patriarchs (Egyptian Middle Kingdom), the wandering Aramean tribal leaders like Abraham carried on Priestly function. In the biblical story of Abraham we are told of the patriarch Melchizedek ("King of Righteousness, Righteous King") who was a Priest of El Elyon, God Most High, and shared a sacred communion meat with Abraham. We are also told of Jethro, head of the Midianites and father of Moses' gentile wife, under whose Priesthood Moses experienced a theophany of the Most High God and was empowered to lead Israel. After the exodus from Egypt, Moses established the royal Priesthood with his brother Aaron, who served as his speaker. God spoke to Moses, and Moses was the teacher and psychic force behind Aaron, through whose mouth Moses communicated.

The prince or sheik of a tribe was the original Priest, then later each family group had its Priest from the Tribe of Levi, which was the tribe of Aaron. From the Levites were selected candidates for Priesthood at the royal sanctuaries of Israel, the Northern Kingdom, and its rival Judah, the Southern Kingdom.

David had been Priest, prophet, and king of Israel's first dynasty, but after the rule of his son Solomon, who established an elaborate Temple Priesthood, and the breakup into kingdoms of Israel and Judah, spiritual power passed to the prophets—isolated individuals or communities of devotees to Mosaic tradition. The earliest prophets in biblical history are Nathan and the anonymous prophets who chastise King David for his sin against Uriah the Hittite, but not many generations later we read of the great Elijah, who meditates with his head between his knees atop Mount Carmel, does psychic spying for the King, and re-establishes the Mosaic covenant of Priesthood at the royal court by defeating the Priests of Ba'al brought in by Queen Jezebel. His apostle Elisha carried on the work after Elijah was bodily assumed into Heaven, as were Enoch and Jesus.

After two centuries of tension between prophetic and Priestly institutions, which produced the many schools of the minor prophets, the spirit of prophesy flowed back into Priesthood through the efforts of the High Priest Hilkiah, father of the prophet Jeremiah and probable author of Deuteronomy, a book of Mosaic teachings he is said to have discovered in the Temple archives. He caused the King to return the nation to Mosaic law.

The greatest Priest-prophet was Isaiah, whose mystic vision of the Ancient of Days founded a school that was producing revelation through at least two generations of disciples (Deutero- and Trito-Isaiah), and vastly influenced the mission of the prophet Daniel, descended from a Priestly family taken into Babylonian exile. The School of Daniel also survived for several generations and strongly influenced the work of the Master Yeshouah or Jesus.

First the Northern Kingdom of Israel fell to the Assyrians, as predicted by several prophets. After this, the Kingdom of Judah, with its Temple at Jerusalem, fell to Babylon. The royal family and Priesthood (after the literate and powerful families) were taken in exile to Babylon to insure that Judah could not re-emerge as a state power. However, the Zoroastrian magi deeply respected the Hebrew Priesthood and its God, and the Hebrew Priesthood found itself profoundly influenced by contact with the philosophy and cosmology of the intellectually sophisticated magi, and a great synthesis occurred. The Hebrew Priests took all their royal chronicles and local legends and compiled them into the first five or six books of the Old Testament, the Pentateuch or Hexateuch, creating their own esoteric commentary (the Genesis Creation narrative, etc.), and Judaism became a religion of the Book.

Later the Priests Ezra and Nehemiah were allowed to make a pilgrimage to Jerusalem in order to rebuild the Temple, but they brought colonizers, rebuilt the city walls, and over a few centuries a new Israel again appeared. During this intertestamental time of the Second Temple the synthesis of prophetic and Priestly traditions resulted in the creation of the synagogue or church model, in which each local area had its own temple with the idea of pilgrimage to the Royal Temple at Jerusalem on Passover or at other sacred times.

At the head of each synagogue was a master with readers, teachers to make the male children literate in Scripture, charity workers, and other community officials. In fact, the Jewish community center is perhaps the most ancient model for contemporary social services and public education.

As opposed to the Temple, however, where the descendants of Levi offered animal sacrifice under the reigning high Priesthood, the synagogue relied mainly upon Scripture and proto-rabbinical, levitical traditions of Torah. In many quarters the prophetic distaste for wordy liturgy and the smells and bells of Priestly animal sacrifice developed into esoteric Jewish brotherhoods and even separated, Hasidic ("Pure") communities.

One such was the Zadokite community of Damascus. They felt that the Aaronic Priesthood had become unspiritual and corrupt. They established the Priestly line of Zadok ("Righteous One"),

their Teacher. The lunar calendar used by the Jerusalem Priesthood was an abomination to them, as it admitted of the "feminine" or corruptible influence, so they established their own solar calendar. This "feminine" influence was returning to Judaism through the wisdom schools, Merkabah mysticism, Hellenization, and other "impure" foreign or eclectic spiritual movements, in their view.

Outside of Jerusalem on the Dead Sea one of the several kinds of Essene communities had a more telling influence upon the powerful Jerusalem Priesthood, however. The Priesthood was often in the hands of the Sadducee party—a small minority of wealthy, hellenized and romanized Jewish landowners generally mistrusted by the <u>amme-ha-eretz</u> or non-pious Jewish population. The Pharisee party, of much larger numbers and more popularly accepted as true religious Jews, accepted all the religious writings of the prophets and from other sources, whereas the Sadducees rejected all but the Pentateuch, and championed the ides of resurrection, cult of Jewish saints, and the whole rabbinical canon of interpretation to the dismay of the Sadducees, with whom they shared power in the Sanhedrin or local Jewish religious governing body of Jerusalem.

Thus the Temple Priesthood of Jerusalem was already under attack from the other part of the Jerusalem political establishment, and to that was added attack by Essene and other sectarian groups. The Essenes carried traditions of a Teacher of Righteousness who would lead the Sons of Light in battle against the Sons of Darkness in order to re-establish a righteous Priesthood in Israel. Other schools and sects spoke of the coming of a Messiah Ben David, who would cleanse the Temple Priesthood. This was a time of crystallization and corruption among the High Priests of Israel, and a radical change was expected.

It came in a unexpected way when Jerusalem was besieged by the Romans to starve out messianic revolutionaries in AD 70. The Sadducee Party came to an end along with Roman toleration of Jewish worship at the Temple in Jerusalem, and animal sacrifice ceased in Judaism. After this, the main Priestly function was that of the <u>cohen</u>, who ritually bled slaughtered meat for the kosher laws, or who otherwise inspected and approved by blessing food for the Jewish community.

We can learn several things from the Hebrew Priesthood. The levitical rules of clean and unclean, though they do not affect the deep spiritual nature, have provided models for basic community sanitation that still apply today. Because they followed levitical rules, the Jewish sections of medieval European cities did not fall victim to the Bubonic Plague, for they did not allow garbage to accumulate in their streets. Rats carrying infected insects did not inhabit the Jewish ghettos, and most Jews remained free of the Plague. However, the Christian communities observed this and concluded that the Jews were causing the Plague through black magic, and in many cities the Jews were victims of cruel pogroms.

It is no accident that there are many Jewish doctors—so many that the practice of male circumcision at birth became commonplace among gentiles for "medical reasons" of sanitation that have now been shown to be cultural rather than medical in essence. Levites were the physicians of Israel, and Priesthood includes the element of sacred heating.

Concern for clean and unclean food, and especially for the draining of blood from meats, has great relevance to new age Priesthood. The old humanity became carnivorous, according to legend, in

connected with sin and being cast out of the Garden of Eden. Meat eating enabled humanity to fully explore the inner worlds of sin. Why? Because when the animal is killed, a substance some have called <u>imperil</u> condenses and crystallizes in the nerve channels. It is a psychic product of fear, anger, and auric disharmony. The animal's fear caused by the unnatural termination of its life causes the meat to be saturated with this subtle astral poison which, when ingested by a human, accumulates as imperil in his or her nerve channels. It is through the subtle chemistry of blood that imperil is precipitated into human nerve channels. It can be directly precipitated by the action of irritation—uncontrolled fear, anger, and other disharmonious attitudes and emotional sendings— or accumulated through contact (handshake, telephone), nervous tension in an environment of negative human vibration, or ingestion through blood meats.

In the Old Humanity it was enough to merely drain blood meats through ritual slitting of throats and burning of the blood in fire. Human vibration was coarse.

But the New Humanity must learn to take special dietary care—not only for imperil, but for imperil-forming foods. People are now becoming aware of the coarse physical effects of animal fats and other substances through the sciences of nutrition and medicine. But as more make the Priestly ascent, they will have to understand the laws governing imperil and other subtle effects, for their vibrations will become too fine and sensitive for common medical and nutritional knowledge.

The prophetic aspect of Priesthood concerning the guidance of rulers and the course of nations is another province of the coming Priesthood, concerning which more will be said in Part Three.

Another work of Hebrew Priesthood was the gathering, collating, and writing of Holy Scripture. The Hebrew word for prophet, means "a flowing fountain, an inspired teacher, speaker, poet, writer." The ancient Bedouin tribes, when they met for battle, would first send out their prophet-poets. In a contest, they would each eloquently insult the opposing sheik. If it was clear that one prophet was inspired and flowing like a fountain, it would be conceded that Heaven had spoken against the offending sheik and there would be no battle! This, of course, was a rare outcome, and the main result of this contest was probably only to rouse both sides to fever pitch for battle. But it illustrates the basic work of a prophet, which is to flow with the Word of Heaven, and in the New Age prophecy will become an important Priestly ministry.

Hebrew Priests also consulted oracles like the Urim and Thummim, knew the esoteric properties of stones, used astrological knowledge and sacred geometry in the Temple work, and otherwise tried to interpret Divine Will to rulers and people. Again this will become part of the new Priesthood.

Egyptian

Egyptian Priesthood flowed from the sacred kingship of Pharaoh, who represented the people of Egypt. Sacred kingship was not a luxury or a freedom, but an awesome, sacrificial responsibility. Pharaohs were restricted and severely trained from birth. They had to sit in one position sometimes for days.

Part of this tradition comes through the biblical legends of Moses of whom it is said that when he

raised his arm or staff, his army would prevail, but when he became weak and allowed it to drop, his army would be routed. In like fashion Pharaoh acted as what in esoteric language is called a <u>teraph</u>. His vigilance was the vigilance of the empire, and his weakness was the weakness of the empire. By the same token, he had to make himself always available for the healing of the empire, the propitiation of the Nile, and a thousand other esoteric liturgies to keep the seasons flowing. Another survival of this can be seen in

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the public ministries of English monarchs who on certain occasions walked the streets touching the lame and sick, or in the rigors of African kings who had to sit rigidly for days at a stretch dressed in ritual clothing, and who after a certain age were sacrificed by the Priests and replaced. Indeed, the ritual burial of King Tutankhamon has implications of purificatory ritual sacrifice by Egyptian Priests, though for partisan political motives.

The Egyptian Priesthood developed during the Middle Kingdom into an elaborate school training bright Egyptian youngsters in all the arts and sciences given to humanity by Mother Isis through Great Thoth (later Hermes Trismegistos), which included scribal literacy, architecture, arts of war, astrology, medicine, liturgics, rites of death, and a huge variety of other fields of wisdom ("skill").

The Mysteries of Osiris, later of Isis, were higher initiations in Priesthood taken by certain chosen ones (cf. my <u>Initiation: Ancient and Modern</u>). After the eclipse of the Kingdom during the ironage Phoenician invasions (Egypt was still a bronze-age culture with inferior weaponry), and the rise of Israel, Assyria, and the Greek city-states, leading finally to the conquest of Alexander the Great, the ancient Egyptian Priesthood had survived as a secret society mystery school. A glimpse into its sophistication can be had by reading the Timaeus of Plato, which records the cosmological philosophy of the Egyptians held in such high regard by both Greeks and Hindus. Later we find the monuments of the Mysteries of Hermes Trismegistus, one of the greatest and purest esoteric Teachings of antiquity—so revered that the pronouncements of Thrice Greatest Hermes were quoted by many Christian Church Fathers as the Word of God! (Cf. my The <u>Eighth</u> Reveals the Ninth: A New Hermetic Initiation Discourse).

The Hermetic Brotherhood was the final form of Egyptian Priesthood, and it its <u>paredosis</u> included all fields of the arts and sciences, including Alchemy, Theurgy, and Astrology. It was through the Hermetic writings, Platonized in transmission by monastic Christian mystics, that both European and Islamic Sufi mystery schools received their esoteric traditions. It was Trismegistus who stood behind medieval Free Masonry and Rosicrucian orders as well as much esoteric Christian monasticism. Through alchemy many contributions to the later sciences of physics and chemistry were made. Trismegistic pharmacology, architectural science, and philosophy underlay the development of Christian institutions of medicine, cathedral architecture, and the great theological summae

The Egyptian Priest, in his most ancient appellation, is a "Giver of Blessing." As the one connected with Heaven for the nation's sake, it is through his command that the land is fructified, the Nile rises and recedes, the dog-star Sirius rises. Through liturgy he draws down upon earth the blessings of Heaven, prepares each soul for the sacred eternity of death, and serves as the fingers and hands of Heaven in human affairs.

What of a whole society of Priests? What of a "holy nation" of Priests and Priestesses? In the new era all knowledge becomes sacred gnosis. New discoveries will be made in medicine by those who make themselves sensitive to the subtle worlds and causes, who map the energy fields of living organisms and learn to measure and analyze psychic energy. They will discover the effects of sound, color, and morphology on living organisms, and find a new, scientific chemism of light and astrology in living organisms. They will penetrate the veils that separate subtle reality

from our perception, and measure the subtle effects of flowers and essential oils. Such is the relevance of Egyptian Priesthood to what is already appearing upon earth.

Greek

The ancient Cretan-Minoan Priesthood was dominated by women, and the Priestess remained powerful in later Greek tradition. It was the Greeks whose sacred city was dedicated to the warrior-huntress Athena, who also represented clairvoyant wisdom, being born from between the eyebrows of Father Zeus.

Priestesses functioned, like mythical Cassandra, as oracles and seers, the most famous of whom was the Pythian Oracle at Delphi. However, any young virgin could be used for the snake oracle of Apollo, as a Greek poet tells us in his story of a warrior wandering with his army in search of an opponent. He kidnaps a young girl who is tending sheep and forces her at spear-point to descend into a deep cave—a frightful gateway to the Underworld. The terrified child pretends to be overcome by the god and prophesy, but the general knows she is faking because her hair is not yet standing on end. When finally they descend enough that she truly is overtaken with the fiery vibration and prophesies the truth, he leaves her spiritually raped and gasping for breath, not caring whether she lives or dies.

For the training of a Priestess was tong and careful, overseen by male Priests. She must be slowly introduced to the higher chemism and vibration of overshadowing by Hierarchy lest the contact be too violent and she die of a heart attack. Just as the general cared only to extract the prophecy whether the girl lived or died, so the main purpose of the Priests was to train the Delphian Oracle and make her last as long as possible. For the life-span of a Priestess was not usually long, as she took upon herself a fiery contact for which few incarnate personalities were ready.

The lower astral contacts made by mediums of all cultures is also dangerous, and the life-span of a typical Indonesian spirit-woman, for example, is about thirty years. Lower mediumship burns protective psychic veils and webs, opening the medium to obsessive forces and weakening personal will such that one becomes little mare than a puppet, an "inn for liars," as Master Morya has said. English and American mediums, and even the great Rudolph Steiner, became subject to alcoholism and other obsession.

Priesthood is not mediumship. Too many people are "channeling" what they consider to be voices of great light when, in fact, they have merely made an astral connection. A true fiery overshadowing involves tremendously high vibration that can be tolerated by a human instrument only through careful and knowledgeable physical, dietary, emotional, and mental preparation under true Hierarchical guidance. The stresses on a human vehicle are great even when the antahkarana is strong.

Lower astral mediums often live long lives since they are not taking upon themselves a higher vibration. Indeed, it is often a much lower vibration. But often such mediumship ends in moral, psychological, or mental-emotional decline, obsessive habits, and even insanity. The person who allows himself to be used for automatic writing will one night awaken against his will to find his arm moving to write or do some other obsessive task, and he will have lost control of his arm. In the Teachings it is said that a thousand days is required to compensate for a true obsession, and at least eight hours for one mere loss of temper, in the subtle chemism of our energy systems.

Lesbianism was a convoluted form of female Priesthood on the Isle of Lesbos. Female Thessalonian sorcerers were another perversion of feminine power.

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The Maenads, female devotees of Dionysus running wild and naked through the winter solstice snows, snakes woven into their hair, grabbing whatever small animal they could catch and devouring it whole in the sacred Omaphagion—they too evoked only the darker side of Priesthood.

All these, including the Priestess of Delphi, were pale mockeries 0f the great Sibylline, communities of virgin maidens who lived by bubbling springs and led a life sacred to Apollo. In his day Plato knew of only one such pure oracle, and though they are authoresses of the <u>Sibylline</u> <u>Oracles</u>. that became so important during the Roman Empire, their cult and habitat declined just as did that of their male counterpart, the Hebrew prophet. The Sibyls belong to pre-history and the spiritual flowering of a matriarchal lineage that re-emerged only in medieval times through women's religious orders and underground European survivals.

In modern times the only true and historical women's Priesthood I know is that of the Apostolic Succession of Mary Magdalene, secretly preserved by the Hierophants of Sainte-Baume convent in France and in other places. One of three living Hierophants of the Order is now a Bishop in California.

Male Priesthood among the Greeks belonged, as with the Roman Pater Familiae, to heads of families, who later gave authority for sacrificial and slaughter work to royal Priests and their families. Like all ancient Priests they presided over meat sacrifices (meat was eaten only in sacred meals, for the main foods were cereals and grains). They offered a holocaust or whole burnt offering of the fragrant, fatty parts of the animal (the pig was sacred to Zeus), ate the choicest cuts themselves, and gave the rest back to the worshippers!

The Greek Priesthood was the most severely traditional and conservative segment of Greek culture, and it was they who persecuted the philosophers, just as the monarchical Priesthood persecuted the Hebrew prophets.

The most significant and greatest of the Greek family Priesthoods, male and female, was that of the Eumolpidae, who established and maintained the Eleusinian Mysteries for nearly twenty-five hundred years. A study of the Rites of Eleusis and the brilliant, world-serving work of the Eumolpidaean Priesthood (which included both Priests and Priestesses according to the accidents of birth in the family) is absolutely necessary to the Priesthood of the New Age. The secrets of Eleusis were never revealed in over two millennia of initiations, yet they shaped the spiritual life of Greece and made it great. Highest morality and ethics were inculcated in children and adults through the service of this school which, when petitioned by Nero Caesar for admittance to the training and rites of initiation, still retained the moral and political power to say, "No."

We are told of the Hindu sage who journeyed to Eleusis and underwent the years of training for initiation. When he was finally admitted to the telesterion for the final <u>epopteia</u> or Divine Vision in the Light, he jumped into the holy fire and was consumed. The mysterious white flash seen by witnesses across the bay was real. The Eleusinian Mysteries taught a yoga of fire, an ancient <u>aqni yoga</u>.

The Greek Priesthoods have much to teach us about women's Priesthood and about high ethical teaching. The Hierophant was a sender of the Visio Beatifica and a revealer of sacred symbols. From Greek Priesthood came Sacred Drama, Higher Psychism, and healing work in dreams (Priesthood of Asclepius). The

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Greek gods, like the Hindu pantheon, were a microcosm of human psychological elements. Indeed, it was the Greek who first saw the gods in human form, and he process of theophany or divine vision. Most important, it was the Greek who first understood the apotheosis, the ascent by initiation of the human into the divine, and who told of men made gods, and gods who impregnated women.

The Mysteries of Eleusis carried the secret of <u>apotheosis</u>, given to humanity by Mother Demeter as she held the child Demophoon in the fire to make him divine. That is still the great Teaching of the coming Priesthood.

Persian

The Magian Priesthood of Ahura Mazda, the Sacred Fire, existed tong before the reforms of Zoroaster, and after a period of political conflict the Magi assimilated the Teachings of Zoroaster into Persian religion.

The Magi were highly skilled in astroloqy. They had divided the sky into decans and degrees and, using the astrolabe, knew the positions of stars and planets invisible in the day skies. Their strong ethical dualism and concern for "times and seasons" strongly influenced Hebrew and Greek religion during the period leading into Christianity, and the New Testament accounts of the Magi visiting Bethlehem because they had seen the "star" of the Jewish Messiah demonstrates in what high regard their occult knowledge and arts were held by the early Christians. The visit of the Magi lent credence to their claims about Jesus, for the Magi were the only true white magicians known and venerated in the ancient world.

Iranian Priesthood was first of all a cult of the Sacred Flame, and a Magian temple contained above all a Holy Fire that was never allowed to burn out, and from which all other fires were ignited. The Fire is a symbol of intellect and gnosis. Thus the Magi venerated above all things Holy Science or Knowledge. They were the Priesthood of Wisdom and the first Agni Yogis.

Their work was to tend the Sacred Flame and to study, experiment, and accumulate knowledge. Like the Hebrew and Egyptian Priesthoods, they developed the cultural system of literacy and writing, and their students kept records and chronicles—although symbolic writing was probably first used in commerce rather then Priesthood.

The Mandaeans of Iraq preserve books and traditions that hold John the Baptist in high esteem (although the Mandaeans are extremely anti-Jewish and anti-Christian), and there seems to be another link between Iranian religion and Christian origins through the sect of John the Baptist himself. After the beheading of John, who was highly esteemed as a prophet from the "desert" (Persian desert?), some of his disciples followed Jesus, but most of them continued as the Mandaeans. At first there was competition between the disciples of Jesus and those of John, as many <u>logia</u> and pericopes of the New Testament imply, and later the two groups went their separate ways. Manda means <u>gnosis</u>, sacred knowledge, and the basic outlines of a Zoroastrian redemption myth remain. Enos Uthre (victorious Enoch, who was bodily assumed into Heaven?) lived an earth and overcame the powers of darkness, and now can guide all souls to release.

Whether this is a post-Christian-Zoroastrian synthesis like Manichaeism is not clear, but the basic element of the Holy Manda is redemption by following a Christ-like Guide who himself has been victorious in the shamanic Ordeal of life in flesh, and is able to heal all humanity.

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After the collapse of the Persian Sassanid empires under Islam, those faithful to the Magian religion dwindled to a small community of so-called Gabars in Iran or emigrated in the seventh and eighth centuries to India, where they survive as a small but well-educated and wealthy group of Parsees. They have relearned the ancient language and study the Avesta Scriptures, still keeping the Sacred Flame of Gnosis alive.

From the Magian Priesthood we learn the importance of the Fiery Worlds, as taught in Agni Yoga, and the value of Sacred Gnosis. We see the value of Science as it comes forth from the fiery Heart, not the limited lower mind.

There must be a reverence for keeping the Sacred Inner Flame, which we may represent by meditation on Light focused through crystals, as the Temple of the Mother attempts to portray in Auroville, or on lesser scales the crystalline focal center for the meditation temple at Meditation Mount in Ojai, or an Mount Shasta. A pure flame is an excellent focal point for meditation, for sending, and for receiving, but it must work in harmony with the Inner Flame of the Heart. This is the essence of Priesthood.

Hindu and Oriental

The Brahman Priesthood was very similar to the Magian, and the two had close geographical ties. As the literate, scientific, and scholarly caste, the Brahmans were responsible for the most complex, detailed ritual that has ever been known in world religion.

From their ranks the Vedas, Brahmanas, and Upanishads were produced. These were certainly the most profound and detailed myth, philosophy, and metaphysical speculation ever known in human religious tradition. Later, with the advent of the Buddhist Priesthood, the Brahman successions would lose spiritual power and often degenerate into mere magical formulae and local illiterate temple Priesthoods sacrificing chickens to evoke fertility in young mothers.

The word Brahman means the Great Spirit of the Universe. It was to the Brahman Priesthood in what we now call India that Pythagoras went for his education. There is some evidence that the Master Jesus as Saint Issa also studied in India, and perhaps the greatest Greek Pythagorean saint and philosopher, Apollonius of Tyana, received his Teachings from the Brahmans of India after Buddhism and yoga had been introduced and developed to high Brahmanical religious science. St. Thomas traveled to India as an Apostle of the Master Jesus, where he, too, may have studied as a colleague as well as taught.

From the Brahman Priesthood there is a great deal to learn, most easily absorbed by the Westerner through a deep study of Theosophy. Brahmanism provides the most profound basis for a new age metaphysic ever created by Priesthood. Brahmanic philosophy anticipated the "Big Bang Theory," the contemporary super-symmetry cosmology of modern physics, and a host of other physical and psychological discoveries that it has taken the West until now to realize. While the Secret Doctrine as it comes through Vedic and Blavatsky's Cis-Himalayan Brahmanic traditions is undoubtedly only a good starting place for a true, scientific metaphysics, it is the best we have.

The Priesthood of the new age must have a grammar and a language so that the lower mind can have the best tools possible to grasp at that which is ineffable in any human language. Theosophy has made it available.

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The traditional ancient Priesthoods of Chine, Japan, and Southeast Asia, like those of Africa and the Americas, was still emerging from shamanic origins. However, it can be said that before the emergence of Taoism and Confucianism, which are part of the medieval development (Christianity, Buddhism, Jainism, Sikhism, Shinto, Islam and Sufism, Jainism, Aztec, Toltec, Peruvian, etc.), Chinese traditional Priesthood strongly emphasized communion with ancestors and Heavenly guides. Methods of divination like that of the I Ching were in the hands of Priests, and the ancient science of <u>feng-shui</u> gardening and landscaping, developed out of the Chinese concern for harmony with the lesser and greater lives of the universe.

In any planning for building a temple and gardens, <u>feng-shui</u> or an equivalent canon must be used in the new era. Indeed, it is to be hoped that meditation temples will be grown rather than cut and built solely of killed wood. From the ancient Chinese way, which produced the understanding we call Tao, the New Priesthood has much to learn.

The same could be said of Celtic and Druid Priesthood, which included Priestesses and was extremely knowledgeable concerning nature spirits and the potencies of plants and stones. Mistletoe, cut with a golden blade after the autumnal equinox and before the winter solstice, was infused in pure water and let stand in sunlight to prepare a subtle infusion that had power for many healing and psychic uses. The knowledge of using mistletoe belonged to Priesthood, and it was a sacred plant much as sage is to many American Indian shamans.

The New Priesthood must also be learned in the subtle properties of plants, stones, and all substance through taking science and medicine to higher octaves of knowledge for the new and subtle ills that will plague the New Humanity. The coarse methods of twentieth-century medicine are quickly becoming ineffective and dangerous for those undergoing the transformation of their body chemism. This knowledge will be pioneered by Priesthood, not commercial drug companies.

Ancient Priesthood emerged from shamanism. Because it took on a school format, and because it took advantage of the new technology of writing and recording, Priesthood became an enlightened brotherhood and sisterhood that chose to stand behind, serve, and advise a worldly ruler, rather then be too much of the world themselves. In this way Priesthood served its society and culture—indeed created and maintained the flame of culture and beauty.

Because the ancients were close to nature, death, and human realities, undistracted by the numbers, gadgets, entertainments, sights, and sounds of modern civilization, they became experts on the "inner space" that we barely recognize. They learned to "go within," to become responsive to intuitive higher teachings and inner spiritual guidance. Being less incarnate than we, they remained in closer contact with Heaven.

| The Priestesses | of Isis shielded the solar plexus, through which lower psychic |
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| vibrations were | received, by using a golden plate, we are told in the Teachings |
| of Agni Yoga. | The same Teachings tell us to avoid direct sunlight on the solar |
| plexus, and not | to allow sunlight to strike the face during meditation. Perhaps |

there are many subtle realities that we needn't rediscover the hard way. The ancient Priestly Teachings may prove to be of great value in this New Age, as we learn to go within and make ourselves sensitive like the ancients.

MEDIEVAL PRIESTHOOD

Some important lessons can be learned by a brief overview of the forms of Priesthood that arose in the medieval world religions, after the time of the ancient cultural Priesthoods.

A new evolution of religion occurred worldwide about the time of Gotoma Buddha, or midway through the final millennium B.C.E. These were the foundings of the medieval world religions which persist into the current century.

Ancient religion was a cultural synthesis that did not operate outside the context of kingship and national expression. They were concerned with relating the tribal or national needs to nature and deity. Humanity was mostly a corporate being, with no tolerance for individual freedom and development. In Egypt, stories and fables were not written about individual persons. Rather, the Pharaoh was the protagonist in any story. Kings ruled because they were mighty, and it was a great development of consciousness for King David of Israel to submit to the higher authority of Mosaic Law as he did when he allowed the prophet Nathan to condemn his murder of Uriah the Hittite. The Pre-Socratic philosophers began the development of free thought in Greece as bards and singers of heretical songs, and the daimon of Socrates introduced the power of individual conscience to a school of philosophy that would shape Western thought.

The prophet Ezekiel spoke the Word of God to the crystallized Priests of Israel at about this time saying, You have taught that God visits the sins of the fathers upon the sons, and of the sons upon the fathers; but God now says that each person is responsible for his own sins.

The time had come in the evolution of the human soul <u>that each individual person must build his</u> <u>own antahkarana, his own bridge, to the Higher World</u>. The goal would be <u>mastery of the</u> lower self through instant obedience to the Higher Self, and the means would be through what the Master Jesus called the Matkuth or Inner Rulership of Heaven.

The emphasis was upon redemption of the individual soul as a means to redemption of the nation and the world. The Spirit of Perfected Humanity or the Christ Spirit became flesh and walked among many cultures—whether Jesus of Nazareth, <u>Enos Uthre</u>, or the Spirit of Krishna—to be the Psychopomp or Guide of Souls leading them upward and demonstrating the Ascent.

First appeared the Buddha (buddhi, "wisdom"), who showed the Way of the Arhat. This is the way of total concentration upon self-perfectment. Only advanced souls could follow this way properly, for it easily degenerated into self-righteousness and spiritual selfishness rather than self-forgetfulness. It was necessary for the Buddha to appear before the Christ could manifest in earth.

At the time of the descent of the Christ Spirit into flesh in the Master Jesus, the same Spirit began to be evoked in those who practiced the Way of the Arhat, and they called it the Bodhisattva. When the Christ Bodhisattva was evoked in Buddhism, the Great Vehicle or Mahayana began to manifest in its many forms for the redemption of all humanity. Here the victorious Arhat renounced his well-earned release from the Wheel of Karma and Rebirth to take the vow of the Bodhisattva: "I shall remain with humanity until every soul has been perfected." Here, then, is the origin of Planetary Hierarchy and the White Lodge, which in this present time now comes under the Ashram of the Christ, Who is the World Teacher for this age.

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We shall took briefly at the two main types of Priesthood that evolved during the medieval period to carry out this mission under the direction of Hierarchy, otherwise known as the Cult of Saints and Avatars.

Christian

The Christian Priesthood began as the Apostolic commission of the inner Circle of traditionally twelve disciples chosen from a larger circle of seventy by the Master Jesus. There is no record of his laying hands on Peter, John, and the rest, although the Fourth Gospel tells of the Risen Christ breathing authority upon them, but it was customary for a rabbi to lay hands upon disciples who graduated from his teaching and were ready to work independently. Since the chosen disciples did lay hands upon their successors, and they upon theirs, through an unbroken line of Apostolic Succession continuing unto now, it is reasonable to assume the original disciples received the laying an of hands from the Master Jesus.

There are as many original lines of disciplic succession as there were disciples (which seems to be more than the traditional twelve), but the most powerful surviving churches are the Roman Catholic and Eastern Orthodox, which split in an East-West schism during the Middle Ages. They trace their Priestly lines back to a Syrian succession from Peter through Evodius and St. Igantius of Antioch, or a Roman succession from Peter through Linus, Anacletus, and St. Clement of Rome. We have extant letters of both St. Ignatius an his way to martyrdom and St. Clement, Bishop of Rome.

In addition to the Syrian-Antiochene and Roman Catholic successions, there are other Eastern Orthodox succession through the Apostles Thomas, Jude, Bartholomew, and Andrew, the ancient Armenian Jewish Christian lines, the Syro-Chaldeean, Egyptian Coptic, Greek Melchite, Nestorian and Indian, Anglican, Irish, Welch and Non-Juring, Mariavite, and Russian Orthodox, as well as a possible secret female succession through Mary of Magdala (Magdalene), preserved by Priestesses secretly in Europe.

The lines of succession belonged without question to the Roman Catholic Church in Europe. Since they could be passed on only by a Bishop, the only Protestant churches that received them were the Church of England (Anglican, Episcopal, and British Empire offshoots) and the Swedish Lutheran—and the validity of their successions is still disputed by Roman Catholic scholars.

In the Western or Roman Church, the basic rules of Apostolic Succession are Augustinian, that is, according to the conclusions of St. Augustine of Hippo, who wrote the <u>City of God</u> and other influential theological works during the fifth century. The successors of the Apostles are called <u>episcopoi</u>, "shepherds," or Bishops (they were also known as "angels" among the early churches). They are made a Bishop by the laying on of another Bishop's hands. They delegate their spiritual authority to Priests, who work under the jurisdiction of a specific Bishop and can be forbidden to function in the Church by that Bishop, although his Priesthood cannot be renounced, for he is "a Priest forever." Bishops can also make deacons (diakonoi "servants"), who are apprentice Priests but at an earlier time may have remained deacons for their whole clerical career.

Priests may conduct all liturgies except ordination of deacons and Priests or consecration of Bishops, including the Mass. Deacons may not say Mass, but may assist the Priest and conduct certain spoken and sung liturgies. Earlier the Bishop appointed other functionaries like Readers, Doorkeepers, Virgins,

and other minor or lay (non-clerical) orders.

According to Roman Canon Law, a Bishop may be consecrated only by three other Bishops, for the episcopate or apostolate was originally collegial rather than hierarchical and admission of a Priest to the episcopal brotherhood (or sisterhood—there is archaeological evidence of women Bishops during the first two Christian centuries) was by consensus. If such a Bishop were to leave the Roman Church, however, he would remain a Bishop forever and could set his own rules for succession.

Even during the strong social upheavals of the Reformation and Counter-Reformation, however, very few Bishops defected.

The Bishop of Rome eventually became the politically strong head of episcopal synods and was known as the Pope or "Papa." The development of the Papacy is a long and colorful chapter in church history. After the barbarian invaders left a ransacked Rome, Pope Gregory the Great rebuilt the aqueducts and restored the buildings. Although the Byzantine Empire and the Eastern Church with its splendid St. Sophia Cathedral were ascending in power, they were far away, and Rome evangelized Europe. Later the great buildings of the Vatican were erected, and as Europe ascended in power the Church hierarchy became the property of the rich and often unprincipled ruling families descending through Charlemagne and his generals. "Red hats" or Cardinals and ArchBishops were appointed to stand between Papacy and local episcopal diocesan territories, usually for political reward and to increase their share of the tithe. It is fair to say that as the Papacy gained secular power, the clergy became less educated, more crystallized, and more corrupt. Reform in Christianity came mainly through monastic orders like that of St. Francis of Assisi, and then spectacularly with the Protestant Reformation (even though it wag as much political as spiritual revolution).

The term "Priest" (hieros) was not used in Christian ministry until many centuries had passed, and the smells and bells of the Mass, which is patterned on the animal sacrifice of the Temple that Jesus preached against rather than upon the chaburah or religious brotherhood or Passover meal, had evolved into a complicated liturgy lasting most of the day in the Eastern churches by this time.

It is small wonder that the spiritual power in Christianity left the Priesthood after Constantine took the persecuted sect under protection and made it into state religion through ecumenical councils, an imposed canon of Scripture, and persecution of rival cults. The Spirit drove serious seekers into the deserts of Egypt to follow the Way of St. Anthony. Today we have the Sayings of the Desert Fathers and Mothers, the first Christian hermits (eremite, "desert dweller") and brotherhoods that would produce the monastic movements. It would be through the monasteries, not Priesthood, that the spiritual potency of Christianity would emerge in Western culture, for the monks were the keepers of the Flame. It would also be through heretical religious family communities that the spiritual power of Protestantism would emerge in Europe

In Christianity, Priesthood became an imitation of ancient cultural Priesthood. Its ministry was the cure of souls through all the spiritual transitions of life-birth and baptism, confirmation and first communion, marriage and the nuptial Mass, sickness and Unction, death and the funeral Mass. There was much psychological power in liturgy, icons, symbolic paintings, festival processions, and sacred drama. But Priesthood also exercised extreme psychological tyranny over

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soul in its "cure" or care through abuse of the Confessional and a thousand other manipulations of human guilt.

It became part of the unfeeling medieval power structure that resisted the Voice of Spirit in order to maintain monarchy against democracy, subordination of women over women's education and rights, and the supremacy of a static theology over the new insights of science. Priesthood never became a light for the future, but always remained a dead hand of the past, as the Master Jesus said, "You have taken away the key of knowledge to those who try to enter the Gate, and you have not entered yourselves!"

So we learn most of all about the failure of Priesthood in the medieval Christian Western Churrh. But what of the Eastern? There the picture is more positive. For one thing, the power of a centralized Metropolitan was considerably less than that of the Papacy. The Orthodox churches were more localized and acted as collegial confederates rather than bureaucrats under a vertical hierarchy centered at Rome.

Young boys who showed evidence of psychic and spiritual ability were chosen for Priesthood training, just as among the Brahmans, Magi, Egyptian, and other ancient brotherhoods, including the Essene, who adopted and raised spiritually gifted children. The prehistoric shamanic criteria still applied to vocation among the Eastern Priesthood, such that their brotherhood could be better compared with Western monasticism than to the Roman Priesthood.

Married Priests were common in the East, but marriage was forbidden among the Roman clergy after about the sixth century (many of the original Apostles and Bishops were married as well as their successors for many centuries). Continence of a sort is possible and was practiced among married Priests of the East, and their discoveries about psychic energy and sexuality are extremely important to the Priesthood of the New Age.

Whi)L the Eastern Priests were no more a force for social transformation and new world democracy than the Western, they did maintain true Christian mystery Bchool8 that taught the equality of male and female Bouts, and of all souls, such that Eastern immigrants to the new world were able to work more easily in the framework of democracy than their European and Itaffan neighbors who, having broken into American society, immediately turned against their Eastern European counterparts as "communist subversives" when they asked for social fairness and equal opportunity. Thousands of Eastern European immigrants were being dlported from the United States as "subversives" under Irish Catholic police eyes while their families were being slaughtered in Armenia and Greece.

Rules of Apostolic Succession in the Orthodox churches do not allow for unworthy Bishops, for a consecration can be considered invalid even when done canonically and in good order if the one consecrated can be proven unworthy in thought, word, or deed. Following the views of St. Cyprian, they hold that consecration is valid only if the candidate is worthy, to put it succinctly. Unfortunately, the Orthodox concept of worthiness is ultimately theological, so that there is no possibility for a Bishop to be consecrated who holds unorthodox views, but the more basic element—and the one I want to stress—is that while the Orthodox rules of succession stifled the

only path that could bring their clergy into the New Age (the test of static doctrinal orthodoxy), they did perpetuate a mechanism that guaranteed the relative <u>quality</u> of their Priesthood over more than a millenium by defining Priesthood and episcopacy ontologicically—a Bishop is as he does,

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and when he no longer acts likes a Bishop, his powers are considered to no longer exist.

This, again, is a great lesson for the future. Priesthood is not conferred by the laying on of hands. It exists after a certain stage of initiation, and all we can do is empower it with recognition. Ordination and consecration, then, are merely outward public recognitions of an inward and private degree of initiation that has been demonstrated to the higher initiates of the spiritual community.

Buddhist

Today we speak of Buddhist Priesthoods, but except for Tibetan Buddhism, all ministry has been by monastic brotherhoods and teachers. The Mahayana entered into Chinese, Japanese, and all other cultures by means of teachers and brothers, not generally by political fiat or the establishment of Priestly <u>cultus</u>.

Actually, Buddhism has been far mare successful at world evangelism using peaceful brotherhood than European Christianity using spears and guns. Buddhism has spread by means of spiritual rather than political power. In fact, Christianity has gained secular power most decisively in the wake of its saints like Anthony of the Desert, Francis of Assisi, and the Spanish mystics like Teresa, for in fact it is spiritual, not secular, power that establishes religion among the people.

Some of Rome's most sophisticated Jesuit Priests were sent to evangelize the court of the Chinese Emperor during the seventeenth century. When nothing was heard from them, others were sent out. They reported to the Pope that the Jesuit Priests had become Buddhist astrologers at the court of the Emperor. That is an example of spiritual power.

Buddhism became important not only in India, where it originated and nearly disappeared in eleventh and twelfth centuries, but in China, Japan, Ceylon, Burma, Thailand, Slam, and all of Southeastern Asia. It has spread to Europe and the Americas, mounting an attempt at worldwide evangelism second only to the efforts of Christianity.

Gotama (Gottama, Gautama) Buddha worked against the Brahman (Brahmin) Priesthood, which claimed redemption through Scripture rather than practice, not unlike today's religious fundamentalists, and he opposed the caste system. He had no more intention than Jesus of establishing a new Priesthood. It is only through the degeneration of disciplic, monastic, school tradition that a Buddhist Priesthood was established, co-existing with Taoist and other Priesthoods that should not have existed according to the intentions of founding teachers. This came in with the popular developments of Pure Land and other non-ascetic village forms of Buddhism.

Buddhism developed a true esoteric Priesthood only in Tibet from the roots of the esoteric Tantra of eighth-century Indian Buddhism. Tantra is work with psychic energy or <u>shakti</u>, which must be awakened like a coiled snake from the base of the spine. Mate or female monks engaged in controlled, shamanic sexual meditations for the purpose of overcoming attachment and desire. Knowledge of sounds, syllables, colors, and mantras was developed along with detailed psychic knowledge concerning death, the bardos, and rebirth. The Priesthood discovered that the human

soul was a microcosm of the Universal Soul and developed astral travelling, healing, the <u>mandala</u>, <u>puja</u> or rituals of divine communion, and <u>mudras</u> or liturgical hand positions for divine communion. They fought dark forces

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and defended the villagers from birth through death, and they were greatly revered as <u>lamas</u>, "those who are superior." For a thousand years they lived in walled monastic fortresses, and the kings of Tibet, after giving over great secular power to the monks, disappeared. When the Mongot empire fell in China, the powerful monk Tsong-Kha-pa organized the community of the yellow hats and established the political office of the Dalai Lama. He introduced celibacy, which ended hereditary succession. Instead, it was decided that succession of the great lamas (Dalai Lama, later at Lhasa, the Panchen or Tashi Lama at Tashilumpo, and others), belonged to the sacrificial reincarnations of Avilokita and Amitabha, great Buddhist saints and founders, whose soul inhabited the body of the ruling <u>lama</u>.

When the Dalai Lama died, his soul was reincarnated immediately in the flesh of a worthy Tibetan child born after the death. An elaborate search for the right child was conducted seeking esoteric signs and markings cause by psychic means. A lake oracle was consulted, divination was used, and symbols of the deceased <u>lama</u> were psychically scried using the walls of the child's home.

The Tibetan Books of the Dead and all the other knowledge of Tibetan Buddhism are very relevant to a Priesthood for the New Humanity. The importance of the Priestly structure lies not in the political and spiritual heads of the lamasaries, although there is a necessity for order even in a collegial synod of Priests, but rather in the richness of psyche-spiritual technology that must be the sum and substance of Priest-craft. Ultimately, the Priest of the New Age must become expert in the right use of psychic energy and techniques of spiritual evolution. He or she must be a flame, fountain, servant, healer, and protector of those who are less awakened. Like the Tibetan Priests, he or she must make the mysteries accessible to the general community through sacred music, drama, chanting, art, processions, and sacred festivals and celebrations.

Other Local Priesthoods

There are many other Priesthoods of the medieval period. I refer to them as geographically localized because they have not become truly worldwide religions and are much more bound to specific cultures than are Christianity and Buddhism.

Jainism arose at about the same time as Hinayana Buddhism under the great founder Mahavira. As opposed to the Middle Way or moderation of Gotama, however, Mahavira's ascetic zeal was the fire that ignited two and one-half thousand years of disciplic Priesthood. The theme of Jainism is <u>purity</u>, and perhaps the simplest distillation of Jainist practice can be found in the Dashavaikalika Sutra of Arya Shayambhava, "Self-Purification." Although many things enjoined upon the disciple would not seem right to a modern disciple, the bulk of the teachings are useful to a Westerner.

Sufism and Sikhism each syncretize the best of Islam and Vedic Hinduism, but the Sufi orders are more ancient than the reform of Nanak. Sufism is a proliferation of mystic brotherhoods presided over by the <u>murshid</u>, who choses his successor from the order. Each order specializes in certain esoteric knowledge transmitted to earth by a saint like Rumi. Sikhism was founded by a great

saint who, like the Master Jesus, intended reform, not a new religious institution.

Priesthood is transmitted through disciplic succession, from head teacher to successor. Each head teacher makes his own original spiritual contributions.

Priestly leadership in traditional medieval Islam, Judaism, Shinto, Hinduism, Confucianism, Mandaism, Parseeism, and other geographically localized religions is disciplic. The community is served through its religious-cultural forms around the basic themes of weekly worship, life transitions (birth, marriage, illness, death), politics, warfare, arts, morality, and scripture. Priests serve as village judges, magistrates, lawyers, healers, preachers, and teachers. Since these are secular communities rather than monastic traditions, they often lack higher teachings and initiations. The Priesthood is often illiterate and operating through superstition rather than profound metaphysical or esoteric knowledge.

Their significance for us lies in the fact that they serve real communities of families rather than ascetic monks, for in the New Age marriage and the family will replace isolation and sexual chastity as the environment for spiritual evolution. It is important to understand the pitfalls and dangers of professional pastoral ministry, for in the New Age Priesthood must become a religious vocation as it is now in Sufism-- not a paid profession.

THE PRIESTHOOD OF MELCHIZEDEK

During the period soon after the resurrection of the Master Jesus, many of the Jewish Temple Priests converted to the messianic faith. One of these Priests is probably the author of the Epistle to the Hebrews, which is filled with levitical and liturgical interpretations of the Christ as sacrificial victim and the Lord's Supper as a Temple sacrifice.

He defines the spiritual authority of Jesus not in prophetic but Priestly terms and traces the High Priesthood of Jesus Christ (being both Priest and victim) to the mysterious Melchizedek of the Book of Genesis. This is not considered to be Jewish, but a universal human Priesthood. Even Father Abraham bowed to the Priesthood of Melchizedek, who served El Elyon, God Most High--the God of Israel in His aspect as the God of all peoples of the world.

Metaphorically, then, the Priesthood of Melchizedek is the Universal Human Priesthood. It is a way of describing the origin of all Priesthood—whether ancient Egyptian or modern Eastern Orthodox—in one great planetary High Priesthood. The validity of this Priesthood depends not upon human successions, but upon ontological evidence of validity. This is not to say it cannot be transmitted by succession, but rather that its transmission depends upon the true initiatory status of the one who transmits and the one to whom the authority is transmitted.

True Priesthood lies dormant or partially awakened in the Chalice of every soul awaiting full development and empowerment. As a root race, humanity is destined to become a full generation of holy Priests and Priestesses exercising subtle knowledge, cooperating with Hierarchy in creating the New World, and filling out the full measure of the Christed humanity that burns like a dim flame within each of us.

Ancient and Medieval Mystery Schools of Initiation

As we have seen, Priesthood begins with a founding teaching, practice, and <u>para</u>dosis or fund of valid esoteric knowledge. Let us take for our foundation the highest and most beautiful synthesis of human spiritual teaching, practice, and the whole deposit of esoteric <u>gnosis</u> from every source. Let the synthesis of teachings be called The Teachings. Let the whole spectrum of practice be called The Yoga. Let the world's esoteric knowledge be called The Wisdom.

Priesthood must have a vehicle that survives throughout time for the training of new generations, and this is the Mystery School. But unlike past schools that taught only their specific tradition, let ours be capable of adding, expanding, and channeling new Scripture and new revelation. Let it be an ever-growing library c)f accumulated wisdom, knowing that <u>change</u> and <u>transformation</u> are essential for spiritual evolution. Let its leadership be collegial and by consensus, not monarchical and by fiat. Let it be a network of diverse centers, each relevant to its local and cultural setting.

The New Mystery School owes much and has much to learn from the ancient and medieval schools. From Eleusis, whose teachings made the spiritual life of ancient Greece one of the great lights of human history. From the Yellow Hats of Tibet, who still stand with all the other great Tibetan schools as flames of the East. From the Free Masons, through whom the life of the European Enlightenment and the soul of democracy came into the world.

In order to endure throughout the age, there are several elements necessary in the structure of a mystery school. First, there must be absolute purity and worthiness among the leadership of every generation. This was accomplished at Eleusis through a special kind of inherited vocation in which the best and most spiritually talented youth of what must have been a large extended family were chosen by elders of high psychic discrimination—perhaps also through dreams. They were trained for the Priesthood from youth.

We are told that each year a young boy was chosen from the surrounding areas to play the part of the child Demophoon in the sacred drama of initiation, and he led the choric dancing in the sacred grove of the Temple precincts. It is likely that such a child had been chosen out of a family of initiates for observation and possible Priestly training as well as family children of the Eumolpidae.

We are told that the Essenes, who were sexually continent, chose and adopted young children for training. The fact that their history is relatively short, along with other ascetic gnostical sects of late antiquity, indicates that a practice like that of the Yellow Hats of Tibet in choosing a child for training must be done only in the context of other means of succession.

That is to say, <u>spontaneous vocation</u> must be the ultimate determinant for succession to insure that only the most gifted who are most concerned for the common good assume leadership.

Many wise gurus have not named successors, trusting to Spirit. In the case of Mohammud, this led to a split and long-term political problems. Clearly there must be proper provision for succession of leadership, but it must not rely upon mere familial inheritance or bureaucratic advancement, as it has in many mediocre successions that have lost the flame, like the Jewish, Christian, and other church traditions.

The Master Jesus laid careful orders for succession by first accepting a major group of disciples from those of his hearers who sought discipleship, and then sending them out as apostles to try their wings. When they returned from what has been called the "first missionary journey to Israel," probably according to how well the seventy apostles had done in this test, the Master chose an inner group of twelve or fifteen to whom he gave special training. It is clear from early Christian tradition that Jesus did not appoint one as head over all. In the traditions of the disciples of the Master Peter, he is called the founder of the church. But in the Johannine traditions the "beloved disciple" is John, and Thomas is presented in a bad light. The disciples of the ascetic disciple Thomas called him the "Twin" of Jesus and the greatest disciple. However, in all traditions one historical fact remains: leadership passed to James the Righteous after the ascent of Jesus. In Petrine, Johannine, and Thomas traditions, James clearly leads the Jerusalem church until his murder at the hands of the Temple establishment.

James is called the "brother" of the Lord, which may indicate a physical brother (although this is unlikely because earliest Marcan tradition tells us that the family of Jesus, including his mother, considered him to be insane during much of his ministry). More likely, 3ames was part of the Gatilean prophetic brotherhood out of which Jesus came, who sat together in the chaburah or brotherhood meat (later the Lord's Supper) and took the Nazirite's vow—for both had long, unshorn locks and were unmarried. Jesus and James were members of the same esoteric brotherhood or gild, and it was understood that James would be reverenced as Mar or master rabbi after the sacrifice of Jesus.

In any case, succession has always been a careful and detailed concern in Christianity, and even though the Apostolic Succession has been degraded at times in the West, it remains a holy order for transmission of what in semitic mysticism is termed the berakoth (Sufi baraka), "blessings," or direct spiritual powers of the Christed Master Jesus. Of course, these powers have only rarely found worthy vessels among Christian Priests, that they could be discovered, activated and used in the world. Proper vessels for true Priesthood must be persons who are both pure in heart and highly developed as souls.

The harp music of Heaven cannot be played on an untuned banjo, or even an untuned harp. It requires an instrument of highest quality and carefully tuned strings of highest quality. So it is with the berakoth of Apostolic Succession.

Clearly, then, the problem of succession must be worked out as perfectly as possible using the best techniques of the most enduring mystery schools.

Universal Human Initiation: THE TEACHINGS

A mystery school must teach, nurture, and have a mode of recognizing human initiation.

We speak not of degenerate forms of public liturgy, or even secret dramatic liturqies for which candidates memorize long catechisms and doctrines, as is now was done in the English-speaking Masonic Orders. We speak not of a self-proclaimed master laying hands upon grovelling disciples to present the illusion of giving or transmitting esoteric powers from his own soul to those of the students. This is all sham and vanity.

Rather, we speak of <u>recognition</u> of status attained. We speak of demonstrated achievement and spiritual discernment. We speak of standards for degrees of initiation that correspond as accurately as possible to the steady-state levels of psychic evolution defined in Buddhist stages of tantric achievement, yogic stages of siddhis, the opening of allegorical petals of the Lotus, building of tiers of the Chalice, the stages allegorized in the Christ life, and other symbols of higher attainment. We speak of the accumulation of evidence in healing, exorcism, inner hearing, inner sight, co-creative manifestation, expanded spheres of world service, success in seed-making, spiritual control of elemental forces, and creative work that endures in the world for the sake of all beings.

From a synthesis of all that human spirituality knows of soul evolution and initiation, which is an interior dynamic, not an exterior ritual, we must try to perfect a metaphysical understanding of true initiation. We must come to know upon which step of the ladder we each stand, so that we can better and more consciously cooperate with Hierarchy in achieving inner evolution.

I make these observations. First, the highest and best apprehension we can make of psychic evolution will determine the way we develop. In defining the full height, breadth, and measure of the Christ, the Perfected Human Soul, we create a template, an image, a canon by which we measure progress. It must be the highest and best we can synthesize. All previous images are obsolete to some degree, and that realization tells us that in our image there must never be an end, a degree that we call teleios, "perfect, complete." Yet we must ever aim for perfection. Therefore we tread the path to infinity, and whatever our representation of initiation, it must mark out a path to infinity!

"As a man thinketh, so he is." We must leave flexibility and a mechanism for higher revelation, expansion, and greater perfection of the initiatory model, lest we crystallize. We must have the humility to add, clarify, and constantly improve our model of initiation. We must have the discernment to choose between a higher vision and illusion.

Second, we must recognize that Hierarchy is externalizing. We ourselves will return again and again in flesh for the Great Work in earth. This means that as <u>the generations progress</u>, <u>higher and more enlightened souls will come into flesh</u>. Now we can understand what is meant by the occult sayings about little children leading us, the old man sitting st the feet of a tiny child, and the last being first and foremost.

It will always be true in this New Age that <u>the coming generation will have greater vision</u>, greater <u>understanding</u>, and greater enlightenment to offer than the parent generation. That is why we cannot do as the rabbis of Jamnia did in the first century and say, The age of prophecy ended before our time, and all that comes in the future must be a faithful commentary on past Scripture.

In truth, new Scripture, new prophecy, new vision, new revelation—all these await us in the future! We must be prepared not only to accept them, but to seek them out and support them. We must <u>not</u> crystallize into an inflexible monolithic institution that condemns a Galilean for heresy or excommunicates a Martin Luther.

Finally, we must follow the Hierarchical precept, "By thy God." We must each accept all other ways and teachings—not uncritically, but more than simply ecumenically. We must be true members of all great teachings and reverence all of Hierarchy. We must take our turns with all great schools, learn all great spiritual terminology, worship at all great shrines.

Why? Because only in this way can we eventually synthesize a common, universal language of Spirit comprised of the best, most relevant, and most meaningful concepts from the grand library of all human religious experience.

When humanity has done this, it will be possible to begin grasping at the true Teachings. We will be able to speak a common language, use common terminology, and finally to share a common vision. We will no longer be like children, each playing with one or two pieces of the Great Puzzle. We will be spiritually mature souls able to fit the pieces together and start interpreting the Great Picture, which is the Visio Beatifica for all humanity.

The Paradigm of Master and Disciple

The Secret Doctrine tells us that our universe is built upon sevens—seven colors, seven tones in an octave, seven main harmonics from a generating tone. These and many mare correspond to seven chakras of the human etheric form, and psychic initiation proceeds by series of sevens—even though all of these can be regarded by fives or threes.

We can observe that just as the higher harmonics of a generating tone come progressively closer together, so the incarnations and initiations of an evolving soul come closer together in time. Where it may have taken a young human soul many lifetimes to achieve one degree of a lower initiation, it seems to be true that when it comes to the higher initiations—and indeed to this very time st the close of the old age, when the current of time brings as much in a decade as it once did in centuries—it is possible to experience more than <u>one degree within one incarnation</u>. This seems to me to be what is happening. Many of us are living more than one incarnation at a time, so to speak.

In the lower initiations it seems to have been necessary at a certain point to find a living, incarnate spiritual teacher for good progress to occur—a Priest, guru, rabbi, murshid, or whatever.

In this new era, however, it is different. Where in the past it was necessary to attach oneself to one master and one school ("you cannot serve two masters; cannot ride two horses"), in this new epoch it is imperative that we go forth and meet the spiritual brotherhood and sisterhood of all humanity. We can no longer be mere Christians or Jains; we must become world citizens, and planetary disciples of universal human spiritual Hierarchy.

Our Guides are not in flesh, but teach us telepathically, by means of dreams, by means of ideals and visions freely offered but not compelled. We commune with them in meditation, prayer, sleep, and world service.

Each of us is nurtured by a Solar, Yetziric Angel or guiding Teacher, but Its goal is for us to mature as souls and to become Its peer. In truth, our real Teacher is the Briatic Higher Self we each are, and our goal is to achieve the bridging of this lower self-conscious soul to its true Spirit-Soul, the Self.

Therefore every spiritual teacher, every self-realizing Priest in flesh, can be at best only a kind of "teacher's aid." That is the function of Priesthood—to cooperate with one's own Higher Self and Teacher in the work of bridging, and to help facilitate this for others.

The Priest or Priestess, then, is a secondary worker of planetary Hierarchy, externalized and positioned for grounded service in flesh, who must strive to play his or her part under a higher Inner Guidance in the cure of souls.

Therefore Priests will not take disciples. They will not assume the karma of other students—for Priests are merely advanced or graduate students whose work is to assist the undergraduates so that they, too, might attain the degree known as Priesthood.

The same applies to Bishops, who (to extend the metaphor) might be compared to the assistant professors of the university who help supervise and advise the work of Priests, the graduate students. But no one is a full professor.

The paradigm now shifts from masters and disciples to that of younger and elder brothers and sisters in one Great Family. It is as written in the nineteenth chapter of the Revelations to St. John, when the Messenger of Hierarchy appeared to him:

And I fell at his feet to worship him, but he said unto me,

See thou do it not! I am thy fellow servant, and of thy brethren!

Jesus said, "He who would be great among you, let him be the servant of all." He also said, "Call no man 'master' or 'spiritual father,' for you all have one Spiritual Father in Heaven." Priesthood must not rule or "guru" over those it has come to serve!

PART TWO

THE NEW HUMANITY

THE CLOSING OF THE AGE

We knew something was happening. After all, there was revolution everywhere. The ancient institutions of monarchy and male supremacy were suddenly toppling to democracy and women's suffrage. Ancient theology had no choice but to begin assimilating the discoveries of the fledgling sciences. Suddenly we found ourselves blessed as never before with the fruits of knowledge, nature opening her secrets for our use in medicine, machinery, foods, and all of daily life.

But we also found ourselves carrying the awesome burden of responsibility no longer for just ourselves, but for the mineral, plant, and animal kingdoms—for the environment, and for the very survival of the planet. Our great blessings brought with them profound responsibilities that, if unrecognized or not assumed, carried the curse of ultimate extinction.

The institutions of medieval religion lost their relevance and began to crumble, giving way either to zealous, crystallized fundamentalism or the existential void of meaningless materialism tempered by heroic efforts to create a brave humanistic ethic—but an ethic based on the old humanity and an unenlightened and most limited materialism.

In fact, all Reality is material, and materialism can be a philosophy that carries the human spirit into infinity. But we just don't understand enough about "matter" to properly conceive such a philosophy.

The old age began to crack apart like the husk of a living seed, bringing forth its treasure into full manifestation.

Ancient mysteries Revealed

Jesus said, "What you have heard in secret, you must shout from the housetops! Every secret will be known, and every mystery will be revealed."

The prophecy has been fulfilled. Every occult and metaphysical book store is full of information, much of it quite reliable, about the ancient mysteries. The great scriptures and secret texts of great mystery schools and brotherhoods worldwide are available for a few dollars for all who wish to learn. The secrets of the East have come to the West, and vice-versa.

The sands of Egypt, Palestine, and many other places have yielded up their ancient secret libraries, and the work of archaeologists has given us more knowledge about the practices and teachings of the great ancient schools than even some of the brothers of these schools had!

With the development of modern physical, cosmological, and psychological sciences we have discovered a language to described the Reality that ancient mystery schools perceived with better eyes than our own, and we have gained a new respect for the knowledge of the ancients.

Anthropologists left their armchairs and began to see for themselves the phenomena of tribal shamanism and Asian yoga. Other scientists have begun to search after and measure subtle things that were once unrecognized—fossils visible only to the electron microscope, energy patterns of living organisms, morphogenic behavior, physical evidence of invisible dimensions, the chemism of light and sound, the subtle chemism of blood.

The raw materials for synthesizing science and spirituality already exist for those who seek, and the continuity of ancient and modern science is becoming evident to more researchers who search for the herbs of folk remedies in order to find new medicines, who study the theories of acupuncture to enlarge the Western understanding of the nervous system, or who accumulate teachings of the Buddhist sects, or Greek and Hindu mythology, in order to correlate them with modern psychological theory.

When the physical scientist learns enough about our many-dimensioned universe he, too, will see the psychokinetic and "miraculous" occult phenomena of antiquity and the yogic brotherhoods in a new light, and he will find new directions for experimentation. When he begins to understand the tremendous psychic powers that underlie the human expression like the huge, invisible roots of 13n iceberg, he will begin to explore epiphenomena like spontaneous human combustion, P.K., poltergeists, table rappings, telepathy, and all the rest.

At the end of the age, all the treasures of that age are revealed, just as at the end of a life of interior spiritual achievement, one often comes forth and begins to teach. Two stanzas of a poem, "From the Heart of a Rose," channeled by my teacher, Mother Jennie, come to mind:

Then as day declineth, and thy mission is fulfilled, Thou droopest 'gain they stately head, and as thy life is stilled, Thy petals flutter downward, and to the earth return, Giving life new to all that is born, unmindful of the leaf and thorn, Still breathing forth the fragrance sweet, as thou doth to dust return, Each petal of the Queen of Flowers, the sweetest of them all.

And so from you a lesson's learned, a duty great and grand, To lift again the fallen and transmute into men the sinner and the outcast, the lame, the halt and blind, The fettered and the lonely ones, All, Heaven on earth shall find, Through Christ, Eternal Spirit, Eternal Life and Love, And sons of men shall see the Light, and 'gain be Sons of God.

As the old age comes to its end, it lovingly reveals its Heart unto all with eyes to see.

The Human Ordeal and Coming of Age

The German Lutheran theologian Deitrich Bonhoeffer saw his culture poisoned by Hitler's Nazism. There was no answer to prayer. God was absent. He had left mankind on its own, for humanity was corning of age. It had to leave the nest and fly with its own wings if it were to progress. There was no turning back. We had to become our own and our brother's keeper, steward of peace and law, gardener of the planet.

We had to become co-workers with Hierarchy and co-creators with God.

Bonhoeffer understood more than anyone else the meaning of the many parables told by the Master Jesus about the Absence of the Master, in which the Lord of an estate travels to a far country, leaving the administration of all things in the hands of his stewards and servants.

Jesus said that the existential nature of life in flesh is like this. Humanity is on its own, and its success depends upon how sensitive it makes itself to the inner, telepathic spiritual guidance of

Heaven that comes only through the channel of an open, humble, compassionate heart. "Know ye not that ye are all gods?" he asked. We are all gods in the making, and we must prove ourselves line upon line, precept upon precept, step by step, degree by degree.

Deitrich Bonhoeffer followed his best lights and helped organize the plot to assassinate Hitler. The bomb exploded as planned, but as fate would have it, the loaded briefcase was moved further away from Hitler under the table and behind a strong wooden support. The bomb exploded killing others but only wounding Hitler.

Bonhoeffer and the others were caught and tortured to death with piano wires while being hanged by cattle hooks.

What were Bonhoeffer's last thoughts in this life? Did he realize that he had done his best, and in that lay the significance of his work—not in the fruit of his plans? Mother Jennie used to say, When you plant the reeds, do that only. Do not plant in hope of reaping—but when you are planting, plant well. And do ail labor as though unto God. If there is to be a reaping, you may not be the reaper.

Did Bonhoeffer wonder how or why the bomb had been moved, seemingly by mere happenstance? Did he understand that his group was one lone, tiny band working sacrificially against the mighty evil of a subtle dark brotherhood who can utilize black magic, that is, hypnotic puppeteering of the wills of those who may unknowingly but dynamically forge a subjective link with their selfish and cruel guidance?

Had Bonhoeffer known that he was not alone, that the White Lodge of world masters and Hierarchs was anxious to work through his group, and had this group known how to hear and utilize Inner Guidance, there would have been no failure. This is truth.

Part of the Coming of Age spoken of almost cynically at times by Bonhoeffer is not on)y courage to stand against evil, but the self-mastery to make the mind still like the mirror of an undisturbed pond—receptive to higher intuitive guidance and the overshadowing of higher consciousness. <u>Only when we channel the higher into the lower can we be effective co-creators</u>. "As above, so below; as within, se without; as in Heaven, 80 in earth; as in Spirit, so in flesh."

More than anything, the image of humanity standing firm against the evil it has created in this world, standing with the heart and mind in the Heavens, but fingers and hands in earth—unmoved, flame-hearted, making the inner and the outer into a single unity—is the image of overcoming and victory in the ordeal of life in flesh. For the goal is as the Master Jesus said, "Thy Will be done in earth, as it is in Heaven."

The work is not merely individual liberation from the fetters of flesh-consciousness as an Arhat, but conscious co-creative and redemptive work in flesh for the sake of all flesh, to bring into existence new Heavens and a new earth. This is the shamanic Ordeal, the Test, and the Great Work of the Age.

In the crucible of this furnace we transmute the raw ore of the lower self into the pure gold of Spirit.

The Seed of Priesthood

There lies dormant or only partially awakened within each of us a sacred Priesthood of Melchizedek. The work of the new Priesthood is to help awaken, nourish, and bring this Tree of Life to full fruition. The goal is that all become Priests and Priestesses of the Universal Temple.

"You are the Temple of the Living God."

We have many channels of aid and guidance, but most especially helpful are those lines of disciplic succession grounded into the earth by the great teachers of all religious cultures—the greater the teacher, the more potent the berakoth.

The Priesthood of the Master Jesus remained the exclusive property of the medieval churches until the time of the closing of the age, when it broke out of the churches through both secret and celebrated public consecrations. There have been several books about the <u>episcopi</u> <u>vagantes</u>, the "wandering Bishops" of the nineteenth and twentieth centuries. Their history ranges from the sublime to the shameful. Perhaps one of the highest expressions of esoteric Christianity came out of the Liberal Catholic Church, founded by Theosophist Bishop Leadbeater, but which has now crystallized into a dead-letter, powerless, bureaucratic parody of the medieval churches.

The reader is referred to books like my own <u>Wandering Bishops: Apostles of a New Spirituality</u>, W. J. Whalen's Faiths for <u>the Few</u>, H. R. T. Brandreth's <u>Episcopi Vagantes and the Anglican</u> <u>Church</u>, P. F. Anson's <u>Bishops at Large</u>, and the many other books listed in their bibliographies for details and disputes.

The importance of the <u>episcopus vagans</u> was not the tiny, temporary church he may have incorporated or his individual theological opinions, which differed from that of his fellow <u>vagans</u> as much as the dogma of any one church differs from another. His importance was not in his character—for the best of saints and worst of villains have been among them. His importance was not in the high and low quality clergy he selected for ordination and consecration, for indeed many of them were recapitulating <u>karma</u> from previous clerical lives, and as a group they were no worse or better than their medieval counterparts, many of whom were among the most corrupting forces of the holy apostolate!

Rather, their importance lay in three areas: first, they took what I call the Seed of Priesthood out of the decaying medieval Anglican, Catholic, and Orthodox traditions so that it could be transferred to New Age Christian traditions; second, they ordained and consecrated women, which hadn't been done perhaps since earliest church history; and finally, through the Order of Corporate Reunion they brought together and re-synthesized <u>all extant lines of Apostolic Suc</u>cession that had hitherto been scattered willy-nilly among the various cultural Christian churches. In other words, they re-created a symbol for the Seamless Garment of the Christ, the emblem of ecumenical, apostolic unity.

The two great cultural Priesthoods that have become worldwide and planetary are those of the Buddha and the Christ. In esoteric teaching, the Buddha has ascended as the Arhat of Arhats unto initiations beyond the planetary Hierarchy, and the Christ as the Bodhisattva has chosen to remain as World Teacher for this New Age.

Given this spiritual reality, it is clear that the Seed of Christian Priesthood must now merge with that of Buddhism and all other valid successions to bring forth the Great Seed of the Priesthood of Melchizedek, so that part of the work of Priesthood in the New Age will be synthesis of all disciplic successions over the centuries through inter-religious ecumenical synods.

THE ANNUNCIATION

If the old religions are becoming obsolete and Heaven seems silent, and if humanity is coming of age to pass through the shamanic Ordeal of self-mastery, then we can look forward to the rewards of spiritual adulthood as well as the burdens of responsibility. What are the rewards?

In the Teachings of Jesus we are called "inheritors" of a kingdom. When we were children we were like servants, but when we come of age we are initiated into the knowledge and joyous tabor of the King.

Let us briefly examine what the prophets of this new, or spiritually adult, kind of humanity have envisioned. In this chapter we will look at the first glimmerings of those engrossed in what has been called the Kali Yuga, keeping in mind that the oldest recorded visions of the Golden Age are from a more ancient time-the prophesies of li3aiah, Daniel, Jesus, St. John the Revelator in Judeo-Christian tradition, for example.

Nostradamus and the Catholic Mystics

Nostradamus foresaw great war and calamity for the twentieth century leading into the time prophesied by Daniel when the dead would leave their tombs, a sign of the Reappearance of the Christ:

The year seven [20071 of the great number (20001 being passed, It will manifest at the time of the Games of Spirit Sacrifice [Hecatomb; Not far from the great age of the millenium [2000], That the dead shall come out of their tombs. CENTURIES X.75

The Hecatomb was a huge mass slaughter and sacrifice of bulls, rams, and other male breeders to Zeus and Hera, allegorically probably a great war or natural calamity. At this time when many men have been killed in warfare, people will be able to feel, see, and communicate with their loved ones whose lives have been cut short and therefore must be lived out in astral bodies. That is to say, for the first time humanity will experience mass psychic perception through what the Teachings call the "densification" of the astral body.

From the aquatic triplicity he will be born, One who will make Thursday his Holy Day; His fame, praise, rule, and power will grow, On land and sea a tempest to the East.

CENTURIES 1.50

The land and air will freeze with much water, When they will)) come to worship on Thursday; That which will come to be, never was so beautiful, And from the four parts, they will come to honor it.

CENTURIES X.71

A new world spirituality will be established through the work of a great prophet. The day of gathering for worship will be Thursday. This will begin while the East is in turmoil, and during a major climatic change—perhaps a new ice age. This form of spirituality will be the last and most beautiful form of religion, and it will be planetary, ecumenical, and inter-communing with all traditions.

It is instructive to note that X.71 has in the past been mistranslated as a verse concerning the Antichrist. <u>Ce qui sera jamais ne feut si beau</u> can mean only what I have translated, yet others have said such strange things as, "He who will come will never be as fair as the few partners who come to honor him," distorting the French and meter of the following line. Clearly, however, these quatrains point not to an Antichrist, but to a prophet.

Nostradamus also sees "people of a new leaven (IX.72)" in the future, and makes it clear that "the long awaited One will never appear," for the so-called Second Coming of the Christ is not the advent of the Master Jesus galloping through the clouds with legions of angels, but rather is the "reappearance" or evocation of the Christ Spirit within the flesh of humanity, person by person, until finally the Master Jesus himself will appear as a brother and walk among us. However, a great one will appear "issued of the lineage of the great Hermes, and will grow great over i3ii power in the East (X.75)."

As for Christianity and the Mass (Nostradamus was a devout Catholic), "The Body [the Eucharistic element of Communion] without Soul [the Protestant desacralizing of the Host] will no longer be admitted in sacrifice, or the Day of Death [Easter] placed on the true Nativity [Jesus was born in spring, not in December] (11.13)." The true Paschal moon according to astronomical reckoning occurs independent of solstices and equinoxes, and is the Full Moon of Pisces,* which today occurs one month after the traditional Western Easter. It is called the Wesak Moon, and is the great Festival of Christ and Buddha. In the future, when the sun is in the true constellation of Aries and the moon is full in the opposite constellation of Libra, that is the true cosmic paschal the time of the greatest yearly communion with Hierarchy, the planetary Easter.

*Sun in astronomical sign of Aries.

Within a little while the temples of the colors, White and black will intermix; Red and yellow will put away their color, Blood, earth, pestilence, famine, fire, water will destroy them. CENTURIES VI.10

The same is meant in the quatrain the follows (VI.11), "The seven branches will be reduced to three." As the old humanity ceases to exist, the races will mingle to create a new root race. The seven branches of the fifth root race will be reduced to three, and eventually at the end of this round, "The empire will be changed over to the dark-skinned nations," and France will lose her power among nations.

Indeed, already we are witnessing the cultural assimilation and ascent of the Third World nations, which are destined to come into their own. Native American (American Indian) and Oriental races will lose themselves by racial intermarriage (blood), emigration (earth), geographical natural and man-made catastrophes (pestilence, famine, fire, water). All these will be reborn in the better circumstances and more psychic, higher-vibration bodies of the New Humanity.

Gioacchino da Fiore, a Cistercian monk of the twelfth century, foresaw what he called a Third Era:

Peter [the Roman See] will disappear in front of John [the Apostle of Divine Love]. In the First World there were slaves, in the Second free men, but in the Third <u>communities of friends</u> [my emphasis]. In the First, Law dominated, in the Second Grace, but in the Third, Grace upon Grace!

The Catholic mystic Marie de Vallees wrote of three floods: water, to purify the earth; the coming of the Son of God to purify humanity; and "that of the Holy Spirit, it will be a Flood of Fire.11 The third is yet to come, she said.

Mama Rosa of San Damiano di Piacenza in Italy, a venerated Catholic fountain, channeled the Master Mary,who said, "There will be one hundred years or more before I shall be on this earth to awaken the hearts of my sons ..."

The Prophecy of Fatima contains portions predicting the end of the Papacy that have been suppressed and kept secret.

More an all this can be found in my Prophecies Concerning the New Church.

The Protestant Visionaries and Swedenborg

The Christian Revelation has been important to Protestantism from its earliest emergence, which is strange, since the book was not accepted as part of the canon until the fourth or fifth century. But it contains things that can be given a strong anti-Catholic interpretation and has been much overused and over-emphasized by preachers of world destruction, the Antichrist, and the Second Coming. Contemporary religious fundamentalism has elaborated doctrines of the "Rapture" and correlating specific geopolitical misinterpretations that thoroughly confuse the laity, or dazzle them with inflated glamours.

Some of the most beautiful visions came from the quietist Protestant mystic communities, as opposed to the Southern post-civil-war fundamentalists. They include Quaker and Shaker

founders, some of whom were women. They began the work of realizing Gioacchino da Fiore's "communities of friends," though probably quite unconscious of the old Catholic seer's prophecy.

But clearly the most important protestant prophet of the New Humanity was Emanuel Swedenborg, one of the most brilliant scientists of the eighteenth century who later in life began sensing psychically and speaking with "angels." He devoted the latter part of his life to the spiritual reform of Christianity, leaving a huge library of writings that have been translated frc)m the original Latin into English.

He understood Christ as the "Divine Humanity," was taken on astral flights to subtle worlds, described the myriad planets of the universe as "nurseries for the angels" or planetary Hierarchy, made detailed psychobiological correspondences between individual bodies and celestial bodies as microcosm-macrocosm, explored the mechanism of spiritual overshadowing and higher communion, and visualized what he called the New Church, which was to restore the ancient Melchizedek Priesthood. He told of redemption or liberation that it is:

"...a subjugation of the hells, a restoration of order in the Heavens, and by means of these a preparation for a new spiritual church.11 <u>The True Christian Religion</u>, 11, Note 115

Swedenborg coined the term "New Church." His ideas were strong leaven in the diverse spiritual ferment of early U.S. history. John Chapman ("Johnny Appleseed") was a Swedenborgian saint who distributed Swedenborgian tracts all over the Old West, and the vision of Emanuel Swedenborg did much to prepare the American religious consciousness for the spiritualist, transcendentalist, and new thought movements of the nineteenth century, with their expectation of apocalypse and a new era.

Freemasonry and European Mysteries

The advanced soul who had outgrown Catholicism and Protestantism found himself with likeminded companions among the initiated free-thinkers of the Masonic Orders. They were considered to be subversive to monarchy, and most of the great philosophers, scientists, artists, and activists of the seventeenth to nine-

teenth centuries in Europe were initiates—even Mozart.

Most of the founders of the United States were Masons like Jefferson and Franklin. That is why Masonic imagery appears an U.S. currency and in federal building architecture. Some lodges carried on the occult traditions of Hermes Trismegistus. Manly Hall has published many of the Masonic alchemical manuscripts in his collections.

Other secret societies included the Order of the Rosy Cross about which little is known, the Schools of St. Germaine and of Countess and Count Cagliostro, spiritual brotherhoods like that of Sir Francis Bacon, the secret mystery schools, Armenian Eastern European Christianity, various non-Christian and even Sufi related schools, Gnostic traditions like those of the persecuted Albigensians and the Kabbalistic Jews, as well as mystical monastic orders including Bishop Rosa Miller's Order of Mary Magdelene, unknown until very recently.

The practice of spiritual alchemy, theurgy, and Kabbala existed in occult societies, and indeed

most of the medical and scientific schools operated from the same roots and under similar constraints. The Inquisition stood ready to condemn those found guilty of heresy, and all of the above qualified.

These were the settings in which ideas like democracy, women's equality, the validity of non-Christian religion, the value of scientific method, the heliocentric universe, and other ideas were discussed and developed. Most of the postulates of the French Enlightenment, which were written into the Declaration of Independence and the U.S. Constitution by flames like Jefferson, were ideas that had developed in Free Masonry. It is true that every American President until John F. Kennedy (a Catholic) was a thirty-third degree Mason, I have been told.

The vision of the New World (America) lived in the imagination of everyone who left Europe for the colonies—whether Protestant, Catholic, or what. When the French presented the Statue of Liberty to the United States government (which promptly refused to pay for erecting it on Ellis Island), the vision of the torch-light of the New World was even more alive. When the immigrants of the nineteenth century flocked to America, the New World, they all had stars In their eyes. The streets were paved with gold, for this was the New Jerusalem.

Of course, the reality did not live up to the vision. But is was a place where the vision could be realized, and that became the goal—and must remain the goal, for the United States is the melting pot of the nations, and its destiny is to realize and improve upon the vision of its founding.

The spiritual ideals of both Free Masonry and the European mystery schools was closer to that of the Arhat, the self-realized being, rather than that of the Bodhisattva. It was only in the nineteenth century with the mysticism of the Russian Tolstoi, the Shakers, and other enlightened communities, that the greater ideal began to take hold—the service of humanity.

But by the end of the nineteenth century a grand liberal vision had been evoked everywhere, even among the unlettered—a vision of a Christianized world without war where machines and medicine would make the earth into a paradise. This was crushed by the advent of the First World War, and the great humanism that seemed ready to lead mankind into a new and better world suffered its Dark Night of the Soul, for it met the Dweller on the Threshold face to face.

Transcendentalist, New Thought, and Spiritualist Voices

When the poet Walt Whitman wrote he sung of the Higher Self. It is no accident that he nearly perfectly replicates the mysticism of the Master Thomas when he says, "Cleave the wood, and I am there," a saying which would appear many years later when the first fragments of the yet undiscovered <u>Gospel</u> of Thomas would surface amongst the papyri.

The mysticism of the Romantic Poets of the nineteenth century provided new lyrics for Christian hymns and the framework for an optimistic, humanistic sort of secular spirituality that replaced the dead-letter church religion of the time among the educated. The Holy Spirit worked outside the confines I)f ecclesiastical definition. Rudolph Otto called for the return of the numen to stark Protestantism, and humanity began to hear for the first time the sweet persuasiveness of social conscience in the works of Dickens, Stowe, Hugo, Tolstoi, and the voices speaking out for racial and sexual equality.

Emerson and Thoreau spoke to us of self-reliance and the nobility of being human. The novel, with its concern for the individual biography, as well as opera, art, photography, and the newspapers (which were little more than gossip sheets) focused us almost narcissistically on ourselves. Hegelian philosophers in the wake of Russeau and Nietzsche glorified mankind (purified of blacks and Jews) and envisioned a brave new world (dominated by men).

The spiritual force of woman began to manifest in many ways—in India through Sari Devi, wife of Ramakrishna; through the Papal recognition of the Immaculate Conception of the Virgin Mary; through the free love and women's suffrage movements; through the emergence of female medical doctors and other professionals.

"I do not allow a women to speak in church," proclaimed the early Christian writer of the pastoral Pseudo-Pauline epistle, but the nineteenth century saw the emergence of the female religious minister as a channel of revelation or psychic vision. Ever since the Fox sisters heard those first table rappings at the beginning of the century—the start of the spiritualist movement, which gained its greatest following after the disastrous American Civil War, when masses of people experienced psychic communication in various forms with their dying or dead loved ones—women had come into their own as "Sensitives" and spiritualist communicators.

Mary Baker Eddy popularized not only the value of "mind" in healing, but based her teachings on esoteric understandings of <u>maya</u> and the reality of consciousness quite similar to sophisticated Vedic philosophical tenets. It was called Christian Science, using the "faith" sayings of Jesus. This view of the individual as in reality an entity of consciousness rather than illusory matter, and of pain as lower consciousness of chaos and unreality, introduced a sophisticated New Age perspective to the American general public.

Out of this "new thought" came many developments in the twentieth century that lead directly to the New Humanity, but there were some basic flaws in the oversimplifications of new thought and spiritualism.

Spiritualists believed that everything they contacted in "Summerland" was good, spoke truth, and was of value. Seances, automatic writing, physical mediumship in wooden cabinets—in all the excitement few observed the fate of those who spent their Jives as puppets for the subtle worlds. Few cared to pander on all the untruth that came through. The main issue was "life after death."

British and American spiritists, spiritualists, and occultists (like the Order of the Golden Dawn) played with forces they couldn't understand, and they got burned. We are told in the Teachings that Hierarchy used many of the spiritualists for higher work, but mediumship became a trap for the unwary, and eventually more harm than good came out of the experiments at higher communication.

New thought, as well, was a kindergartener's attempt to comprehend college-level stuff. New thought crystallized into wrong assumptions and illusory postulates that often resulted more in "new dogma" then higher consciousness.

Nevertheless all this was brought forth and evoked from many souls of a humanity at the awkward age when great transition is about to occur. We saw as through a glass, darkly, but our souls cried out for more.

THE BIRTH

Conception requires the male and the female, but birth is a matter for the Mother and the Child. The Mothers of the New Humanity, and there were many magnificent women flames, fountains, and lights, began their appearance in flesh with Madame Helena Petrovna Blavatsky.

Blavatsky, Theosophy, and universal Planetary Hierarchy

H.P.B., with The Mother (successor of Sri Aurobindo), studied with Rabbi Theon Of Jerusalem one of the only "universal" rabbis who, like the Master Jesus, accepted female (even non-Jewish) disciples. These women learned the mysteries of Kabbala.

Blavatsky went on to initiation into other male mysteries—Sufism, Hinduism, and what she called the "Cis-Himalayan" teachings of Tibetan Buddhism. She was the chela and associate of the masters Kutumi (Koot Humi, K.H.) and Morya (M.M.), and worked sacrificially with them to introduce the highest of the ancient teachings which she called the Secret Doctrine to Europe and the West.

Blavatsky was not the kind of Saint the West had known. She was temperamental, antiestablishment, and swore like a trooper. Only those who could discern beyond mere outward appearances were able to appreciate the beauty of her great soul.

Her legacy was Theosophy, the synthesis of world spiritual knowledge—a process that has only just began, despite the crystallized views of many dead-letter theosophists for whom the canon of revelation was closed with Blavatsky!

Holy Theosophy is the sacred 'science of the New Age, and it is not the property of any of the old theosophical societies or lodges. The American and Indian societies have undergone a history that includes its own heresies, excommunications, and conflicts of the inner group with other members, but they have done much good. The Indian society helped turn India, including people like Ghandi, back to the glories of Indian culture, and has preserved ancient Hindu sacred dance, which is more beautiful and complex than European ballet. The American society based at Wheaton, Illinois, has published many volumes of important books. The Lodge in Santa Barbara is associated with the Concord Grove Press, which translates and comments upon a fine selection of world scriptures from all great traditions as well as other areas.

Blavatsky made the West aware of the Masters of Hierarchy—the universal planetary brotherhood (at the ascended level there is no difference of sex) that guides those who make themselves disciples in all traditions.

Sri Yukteswar and Satya Yoga

Vivekananda, a disciple of the great Hindu mystic Ramakrishna, was the first true missionary of the Vedic Teachings to the West, but perhaps the best known was Yogananda, who came later and whose <u>Autobiography of a Yogi</u> became an English classic. One of Yogananda's teachers was

the venerable Sri Yukteswar, a sage who, with the encouragement of Hierarchy, wrote <u>The Sacred</u> <u>Science</u>.

Up to his time, the traditional teaching of the cycles of ages or <u>yugas</u> stated that humanity was in Kali Yuga, the darkest and farthest removed from the Divine Reality, and would remain so for myriad more centuries. Sri Yukteswar, a learned scholar, researched the records in detail and found that, indeed, true to the delusions t)f the Kali Yuga, the ancient scholars had miscalculated because they lacked knowledge of the precession of the equinoxes—earth's slow twenty-five-thousand year rotation about its own polar axis. When he had made the corrections, he found that humanity was now leaving Kali Yuga and entering the wonderful Satya Yuga, the era of the Coming One, the Maitreya prophesied by Gotama Buddha. Maitreya corresponds to the Christian "Second Presence" of the Christ.

As the end of the millennium approached, and the end of the Age of Pisces (which was equated with the Church), and the new Age of Aquarius was foreseen by British and American astrologers and mystics, everyone from fundamentalist Christians and Jehovah's Witnesses ("Christ returned in 191711) to esoteric theosophical Christians began to foresee the Reappearance of the Christ. Christian Spiritualists received tens of thousands of "channeled" messages from all kinds of august figures like Jesus, Mary, and Napoleon concerning the coming age! The psychic lawyer Padgett laid the literary foundations for the Church of the New Birth in his years of messages received in automatic writing. Visions and other communications from the subtle worlds multiplied during the golden age of spiritualism in the U.S. and England, and messages were also received in Latin American and Mediterranean countries.

The expectation of the New Age was upon us.

Rabbi Theon

It is important to speak of Rabbi Theon because Judaism carries in its heart i3 great spiritual tradition—the Kabbala. We find evidence of this tradition in the stories of the Yiddish author Singer and in much Jewish folklore, for at one time Kabbala was a community tradition. It includes the doctrine of reincarnation, as did many of the early Jewish and Christian Gnostic sects when the two streams parted. It also includes a deposit of high teachings difficult to unscramble but preserving the symbols of what Blavatsky would call the Secret Doctrine—The Teaching.

I have been told that his writings were translated into English by a disciple, and that the son or nephew of this disciple is now an old man who runs a small bookstore in Jerusalem. He still has copies of the books, and I have written to him concerning them but never received a reply.

[Update, 2005: Several years later I finally received the Teachings in English and now make them available to my students.]

The writings of Rabbi Theon should be found and preserved for the sake of Priesthood in the New Age, for he was the last great Kabbalistic master.

The Roerichs and Agni Yoga

It is difficult for me to write objectively about the teachings that have affected me more deeply than any I've studied other than those of the Master Jesus, but it is fair to say that the writings of Agni Yoga are among the highest and most beautiful works that have appeared. They are basic to the New Priesthood, for they deal primarily with practice, higher psychism, and right use of subtle energy. They must be read more than once, and three readings is recommended. They were given by Master Morya, a chela of Master Jesus, through Madame Helena Roerich, Mother of Agni Yoga and wife of the Russian painter and Father of Agni Yoga, Nikolas Roerich.

The Teachings speak constantly in terms of the New World, the transformation of humanity and society in community and through the yoga of fire, which is the yoga of Spirit and the synthesis of raja, bhakti, and all other yogas.

The Roerich Museum and Agni Yoga Society in New York City are custodiansof the books written by Madame Roerich overshadowed by Master Morya, writings of Nikolas Roerich, many of the paintings of the Master Roerich, and other documents and artifacts. The Museum makes available prints of many Roerich paintings and a post card series of the prints, all of which are inexpensive.

The Teachings are not organized in the fashion of a summa <u>metaphysics</u>, like Blavatsky's <u>Isis</u> <u>Unveiled or The Secret Doctrine</u>, but come in a numbered series of succinct transmissions which are undoubtedly some of the purest and least distorted Hierarchical "receivings" ever put into print.

They contain a detailed blueprint for the higher psychic and spiritual evolution that I call Priesthood in the New Age, and should be studied for the duration of one's lifetime.

Mount Shasta and Other Temples

In the nineteenth century pioneer mystics were discovering the spiritual power of Mount Shasta in Northern California. Sightings of the legendary Bigfoot were common, as well as what were called "angels" and other Heavenly beings.

A young man from Kansas named Guy Ballard came face to face with the Master Saint-Germaine in the year 1930 while he was hiking on Mount Shasta, and was initiated into Hierarchical mysteries that resulted in the home-grown American "I Am" movement. This school presented in a simple, clear, and practical way many of the great Teachings hitherto known mainly in the East, but in such a way as to engage the Western consciousness. Godfre Ray King (as he was later known) with his wife Lotus and son Donald devoted their lives to the Teachings, and the movement flourished greatly before World War II. The school still operates both an Mount Shasta for the annual outdoor sacred drama, presented every August as a pageant mystically interpreting the life of Jesus, and in San Francisco, and publishes many useful "channeled" books.

A wonderful living saint produced by this school is the elderly Pearl Doriss, who now lives in Yreka. Her students have taken down her "channelings" and made them into three useful books.

The Teachings are being brought to the West, for it is through the United States and other democratic nations (who are under the guidance of great masters in the scientific, political, and

musical-artistic fields) that the transforming cultural institutions of the New World will emerge. Mount Shasta has accumulated clouds and layers of lower astral vibration over this century due to the activities of proto-new-age imagination, but in the year 1985 the vibrations cleared, and it now stands as a Holy Temple of Hierarchy for the New World.

Unlike the inaccessible Himalayas, Mount Shasta can be trodden by anyone with two legs, and the very peaks are no challenge to climb. It. is the broadest mountain in the world, as well as one of the most beautiful. For a perimeter of many miles the higher elevations are protected from commercial development as national forest, and the little town of Mount Shasta City is the gateway to the higher slopes, custodian of the main source of the Sacramento River, which wells up in a giant spring whose water is so pure that it can be used for most purposes that require distilled water. Sacramento means "Sacrament."

The Mountain is a doorway to the Higher Worlds, and many have been taken in dreams or in an ecstasy "inside," where they have received instruction by Guides. Phenomena associated with flying saucers and space people are known there as well. The Mountain also contains incredibly beautiful waterfalls, streams, lakes, caverns, meadows, snowy slopes, and other beauties that attract artists and artisans.

Hierarchy is externalizing and making itself accessible to humanity in this New Age. Rather than isolated arhats on snowy peeks, those who commune with Hierarchy are becoming those who work in the world—who are both the mental-astral ground for the work of Hierarchy (as they always were) and the physical-etheric fingers and hands for the Great Work. Like the Mountain, which is broad rather than high, humanity's interface with Hierarchy now comes through saints and masters-in-the-making who are learning to live and act <u>fully incarnate and</u> fully present in the world, following the example of the Master Jesus.

These great ones in flesh can be recognized only by the Heart, for they are not self-proclaiming, nor do they present themselves as enlightened gurus.

They are often anonymous, perhaps living next door.

Some can be discerned by the fruit of their labor, if the sphere of outer service is evident. But often their work—and the work of all Priesthood—is interior, within the astral worlds at night, or in the Subtle Worlds by day. Only the Heart knows and recognizes, and only when we make ourselves sensitive to the Inner do we develop sight to see. Then we might find ourselves attracted to one of these great ones by the magnet of the Heart, and he or she will share the higher knowledge—but only a bit at a time, step by step, with no new lesson being offered until the given one has been successfully put into practice.

Mount Fujiyama is another Temple of Hierarchy, as are certain others in the Andes, Rockies, Alps, in Africa and other locations. Mount Whitney in California is a great powerhouse of the highest fiery spirituality, but few people can receive what the Masters send forth from that sentinel.

On the West Coast of the United States, Mount Shasta may become as great as the ancient Temple at Jerusalem for the New Humanity.

Sri Aurobindo and The Mother

Sri Aurobindo received higher spiritual initiation while isolated in a British jail for terrorism. He founded an ashram at Pondicheri and took as his closest <u>chela</u> a French women who later became his successor. She was known as The Mother (like Blavatsky, a student of Rabbi Theon).

Sri Aurobindo's book, <u>The Future Evolution of Man</u>, and the living experiences of The Mother as she underwent the actual chemism of spiritual transformation-what has been called by one of her disciples the "transformation of the cells"-are vital guideposts for the New Humanity.

Mother Jennie used to tell me, "The very cells of the body are sanctified and transformed" in the Great Work by infusion of Divine Love in meditation and self-realizing, self-forgetful service to other souls in the world.

It is a fact that the bodies of great saints do not decay quickly like those of ordinary people, but they remain in a state of wholeness, and decades after Western saints were buried or entombed, if their remains were disturbed or removed, people smelled a fragrance of exquisite beauty emanating from what was expected to be the stench of decay. This was called in the cult of Catholic saints the Odor of Sanctity.

The Teachings of Aurobindo and other exemplars of the New Humanity make it clear that <u>spiritual</u> reality is a higher, subtler, more refined extension of what we know already as physical reality, Materialism, if it were done as a thoroughgoing enlightened philosophy, would build the Rainbow Bridge up to the Higher Worlds and provide the ladder for human science to discover what unifies Reality.

Hazrat Inayat Khan and the New Sufism

In all the world religions there have now been not only prophets of the New Humanity, but living exemplars who serve as links to the new root race. We find them in Hinduism, Buddhism, Christianity, and even that most patriarchal of all human religion, Islam.

Many of the Sufi orders serve as potent links to the New World, and the synthesis of East and West evidenced in teachers like Gurdjieff has propelled humanity into the future.

But the great founder of what I call New Age Sufism was a philosopher and musician known as Hazrat Inayat Khan, head and murshid of a new universal Order synthesized from Rafai, Chisti, and other ancient orders. He combined personal genius and versatility (he was expert in several separate areas—Master Morya says the successful disciple must master at least three fields of creative expression) with planetary human consciousness. He was a traveler and eternal seeker as well as a brilliant teacher.

Elisabeth de Jong-Keesing has written his biography, readily available. Barrie and Rockcliff of London publish his Teachings, available through the International Headquarters of the Sufi Movement in Geneva.

Like Roerich, whose international Peace Pact of the League of Nations preserved artifacts of world culture during World War II and would have won him the Nobel Peace Prize had not war intervened, Hazrat Inayat Khan carried on an international, planetary ministry. This is headed by his son, Pir Vilayat.

Another brilliant spirit, a Jewish man named Samuel Lewis, was initiated by Inayat Khan. Murshid Samuel Lewis (later known as "Sufi Sam" by the hippies of San Francisco) wrote prophetic verses predicting the events of World War 11 and the spiritual evolution of humanity, He found himself without students until the sixties, when the hippie movement in San Francisco adopted him as a folk hero. Out of this came his New Age Sufi dances and non-segregated malefemale ziker or communion meal, as well as the Dances of Universal Peace, one of the first New Age liturgies. His movement officially split from Pir Vilayat over issues raised by Vilayat's insistence upon non-use of drugs, and is now the Sufi Islamic Ruhaniat Society headed by Wali Ali and other disciples of Murshid Lewis.

One of the great documents of Inayat Khan's Sufi Movement was a list of ten <u>Sufi Thoughts</u>. They form a kind of New Age Credo that can probably be accepted by every other good-willed New Age group.

Esoteric Christianity, Gnosticism, and the LCC

The name of Alice A. Bailey (A.A.B.) and the master who overshadowed her, D.K., are important to those of Theosophy and Esoteric Christianity who have not crystallized with their traditions and are moving into the New Age.

Alice Bailey was a member of the Krotona School of Theosophy in Hollywood (now in Ojai) who began transmitting Teachings from a master previously unknown to Theosophy. The heads of the Krotona School treated Bailey as a heretic and apostate, lacking the discrimination to recognize the higher nature of the Teachings, and she was forced out and condemned.

A.A.B. was a channel for a library of books now published by the Lucis Foundation in New York. The Arcane School also produces publications. All of these are of high spiritual quality.

Like all channeled and overshadowed writing, the Alice Bailey books are not one-hundred percent undistorted or free of glamour and personality. Neither are the gospels and other scriptures of the Holy Bible, or of the Mahabharata! If we could see the best of human spiritual teachings through the patient eyes of Hierarchy, they would probably look like the attempts of kindergartners to translate Greek! They are the best we have, but we must not become like the crystallized bibliolaters of Christianity either in expectation (our scripture is the infallible and literal Word of God) or in attitude (other scriptures are inferior). In very truth, human language cannot contain or do anything more than <u>merely approximate</u> in a childish way the thought and language of the Higher Worlds. That is why Master Morya exhorts to always strive for unusualness, creativity, brevity, and simplicity of expression. Too many words do not clarify, but densify, mentalize, and confuse higher impression into lower vibration. It is Heart, not human mind, that connects us with the Teachings, yet human mind and mental doctrine still reign in the schools of "metaphysics" and Theosophy.

Through the selfless service of A.A.B. and her group of "world servers," prototypes of all New Age liturgies were brought into expression: the Wesak and other full moon meditations, the triangle groups, the Great Invocation. Also detailed but metaphorical descriptions of spiritual initiation from the Hierarchical perspective (not the human), as well as guidance on discipleship with Hierarchy in the New Age and a host of other vital information, was brought into written and

comprehensive teachings available to all who seek.

Meditation Mount in Ojai is maintained by disciples of the movement.

Also early in the century <u>episcopi vagantes</u> James Ingall Wedgewood and C. W. Leadbeater (a close associate of Annie Besant) brought the, Liberal Catholic Church into manifestation. With this they founded the first attempt at true Priesthood in Esoteric Christianity. Leadbeater's book entitled The <u>Science of the Sacraments</u> is a first attempt at grasping the astral, psychical, and subtle actions of Christian liturgy for the New Age. It is a basic text for the Priesthood of the New Church, but again it must be taken for what it is—a scratching of the surface, rather than a literal and infallible textbook.

Wedgewood did not approve of women in the clergy, and this incredible antifeminism bolstered by detailed esoteric mumbo-jumbo has kept women out of Holy Orders in the LCC with almost the same tenacity of resistance as found in Roman Catholicism, while even mainline Protestant churches as well as Anglican and Episcopal now have Priestesses (who prefer to be called "Priests").

This and many other examples of crystallization exist in the LCC, and as of this writing there is doubt whether this worldwide New Age church will be able to attract and empower the kind of leadership necessary to make it relevant and serviceable for the New Humanity.

Gnostic Christianity has been championed by Bishop Stephan Hoeller, whose <u>Ecclesia Gnostica</u> teaches out of Manly Hall's Philosophical Research Library in Los Angeles. Bishop Rosa Miller, Hierophant of the Order of Mary Magdalene and head of the <u>Eccelesia Gnostica Mysteriorum</u> in Palo Alto, California, is one of several women who have received Apostolic Succession in the last decade, including a woman in Canada from ArchBishop Wolsey, my own teacher Mother Jennie from Bishop Adrian Spruit, as well as many women Priests—none of whom are members of the LCC, but other tiny independent congregations.

With the discovery of the Nag Hammadi Coptic Gnostic Library at Chenoboskion, Egypt, and the international investment of the psychologist Carl G. Jung and the United Nations UNESCO project in regathering and studying the find, much interest is still being generated by the reappearance of ancient gnosticism, which is at the root of many esoteric mystery schools and preserves historical traditions of the Teachings of the Master Jesus (such as those of the <u>Gospel of</u> Thomas) that are of even greater value. than those of the canonical gospels of the New Testament in recovering Teachings of Jesus from distortions in ecclesiastical tradition and dogma.

(Cf. <u>The Authentic Jesus: A Guide to Aramaic Idioms, Recent Research, and the Original</u> <u>Message of Jesus Christ</u>, Dr. Lewis Keizer, and other writings.)

All The Rest

The Baha'i faith, the Rosicrucian orders, Rudolph Steiner and Anthroposophy, the schools of Vedanta in East and West, the many mystic schools that had developed in Japan, the worldwide Gurdjieff and Sufic groups other than those from Inayat Khan, the Builders of the Adytum, Astera, Subud, and the great Sai Baba of India—this is an inadequate list of important New Age precursors and groups.

<u>The Urantia Book, The Starseed Transmissions</u>, the writings of the brilliant fountain Ann Ree Colton, the writings of the Rev. Barbara Marx Hubbard, the host of "channeled" and "overshadowed" or "overlighted" psychic and spiritual writings of all levels of accuracy and distortion, all degrees of light and ascent—they flow down from Subtle and Higher Worlds through mediums, fountains, and prophets almost daily now. How does one discriminate? Only with the Heart.

The Lucis Foundation, the Summit Lighthouse, Quest Books and the Theosophical Publishing House in Wheaten, Illinois, the Concord Grove Press in Santa Barbara-these and a host of others make available what were once the world's hidden Teachings and mysteries. Bollingen Foundation should also be mentioned, along with Oxford, Weiser, Kessinger, and many other publishers.

Torkam Saraydarian of the Aquarian Educational Group in Agoura Hills, California, and Sedona, Arizona (recently deceased); Omraam Mikael Aivanhov of France; the master musician Miha Pagacnik of international ADRIART in New Hampshire—numerous Fountains, Flames, and Lights are appearing in the world to guide the nurture of the New Humanity. We have already come forth through the mid-wifery of the great Mothers of the New Age—Blavatsky, Roerich, Bailey, Ann Ree Colton, Mother Jennie, Pearl Doriss, Annie Besant, and many others.

We are born, and we are the link.

Let us all become One Flame!

PART THREE

PRIESTHOOD IN THE NEW AGE

THE BUDDHA AND THE CHRIST

Just as the Buddha preceded the Christ in historical manifestation, so the Buddha has reigned as World Teacher for the advanced Arhats of humanity unto the end of the old age. Most of these have lived in, or been associated with, the East. The Himalayan Mountains of Nepal and Tibet have been their abode.

The Buddha, like other Great Lives of planetary Hierarchy on the interface of Solar Hierarchy, synthesizes the individual souls of monads who no longer descend into flesh. It could be said that the Buddha is the Community of Buddhahood, or the Greater Spiritual Life of all Ascended Arhats.

The work of the Buddha is to advance into higher and more universal initiations as the sacred link of our planetary life to the Greater Lives. Thus Buddhahood is an adventure into infinity by means of "disincarnation."

The Christ synthesizes the individual souls of saints whose Hearts lead them unto the work of the Bodhisattva, which is an adventure into infinity by means of full incarnation and the sanctification and perfectment of humanity, nature, the planet, and all worlds.

The Christ-Bodhisattva is the <u>Communio Sanctorum</u>, the White Brotherhood (at this level there is no male or female) of incarnate and discarnate world servers, the Solar Angels and Guides of Humanity. Thus it is the Greater Spiritual Life of all Bodhisattvas in and out of flesh. Their intercommunion is a vital subjective network that is now becoming objective, as it was with the Master Jesus who communed and counseled with his spiritual brothers Moses and Elijah an the Mount of Transfiguration in the gospel stories.

Thus the unity and communion of the Christ Body through the Malkuth or Rulership ("Kingdom") of Heaven must always be the first priority in any creative work under this ashram. Originally ancient Bishops formed the collegial <u>synodos</u> or synod (Greek "walking the Path together") and made the love of the community of saints and unity of the Body of Christ their primary focus. It was not unorthodox theology that ultimately caused the rejection of early gnostical sects, but their own prideful "heresy" or "schizmatic tearing" of people away from the main Body into divided sects (Greek <u>hairein</u>, 'to call apart, divide').

According to the Teachings of the Master D.K., in this century the Buddha departs the planet as World Teacher, having completed the work of magnetic gathering and synthesis of the world's Arhats (who might be characterized as spiritual astronauts and humanity's emissaries to the far-off worlds), and has given over the spiritual labor of the planet to the Bodhisattva, the Christ, Who now remains as the World Teacher.

This Christ is not only the Master Jesus, although he heads the ashram of all Hierarchy (in contradiction to what many New Age channels have said), but is the Community of Saints generated by the victorious lives of Mahayana Buddhists, Christians, and all other sacrificial, world-serving disciples over the old age and extending into the new. Thus we learn that the Master Morya is a <u>chela</u> of the Master Jesus as head of a lesser ashram under that of Jesus, which is that of the Christ. All human spiritual striving in this Golden Age belongs to the Great Work of the World Bodhisattva—the Christ.

The Externalization of Hierarchy: The Bodhisattva

In this Golden Epoch humanity will work <u>evocationally</u> to fulfill the Prayer of the Master Jesus, "Let Thy Will be done, as in Heaven, so in earth; As Above, so below; as Within, so without; as in Spirit, so in flesh.

The Higher Humanity, which is the collective Higher Self of all souls, strives to be brought fully into incarnation on earth. The outer husk of Reality is the final frontier for the monads who went forth from the Central One as rays into the darkness of the Great Unmanifest, and each human being is a vehicle seeded into the partially sanctified chaos of Creation.

We do not have souls; our souls have us, if we will let them, and they <u>are us</u>. The history of manifestation and life on earth is the unfolding drams of externalization, and now the time has come for Christed humanity to reign on earth for the redemption of all that has been seeded and generated.

The work is self-sacrificial, not in the degenerated sense of "martyrdom," but in the sense of subjugating the lower fields of the ego (physical, astral-emotional, lower mental) to the higher nature, which is part of a Greater Life, a living synthesis. Sacrificial service involves the creation and maintenance of rhythm and harmony with co-workers for the sake of the Great Work-doing "works of love for Love's sake," as it says in the New Gospel. It. is living by the Hierarchical exhortation, "By thy god," which means that we must learn to walk in each other's moccasins and worship the higher realities of other religions and cultures. We must allow the Petals of Knowledge to open, that we may make ourselves sensitive to the inner feelings of others without violating each other's minds and privacy, connected like the lights of a Christmas tree to each other and sensing each need, each current. We must allow the Petals of Love to open, that we may become worthy to use the power of Shamballa, which is Divine Will, as co-creators and manifestors with God. We must give, give, and give-for only the empty Chalice can receive and become useful in Heaven's eternal labor of giving. We must rejoice in eternal, joyful, harmonious, creative labor, seeking not respite but attunement for better rhythm, harmony, and sympathetic vibration. This is the meaning of "self-sacrificial" tabor, for it is self-forgetful in being everfocused on the Work of Creation.

What is the work of the Bodhisattva? Is it not to bring other fiery spirits into flesh? Then the work of this New Age is not that of the Arhat, who retreats from the world and cleanses himself with monastic peace, stores psychic power with forced sexual continence, and avoids the filth and imperil-forming conditions of the plains and the valleys of human suffering. True, every worker must have time for retreat, as did the Master Jesus (whose incarnate Life is the model for the New Age). But the tabor of the Bodhisattva involves the entire sphere of human creative activity, from wiping the bottoms of babies to piloting space craft. They have been called the New World Servers.

Each generation will advance the race to perfectment, and each new generation will lead the older, as the young Jesus led the great prophet John the Baptist. Jesus said there had never been a greater prophet than John, but that whoever is least in the Malkuth of Heaven would be greater than he.

Only by the humble realization that one's <u>qeneration of students are in Reality one's colleagues</u> and teachers, and (as John the Baptist said) we are unworthy to be their disciples ("to latch the shoes"), is it possible for one sacrificial generation to properly raise and teach another—not in groveling child-worship, for indeed discipline is especially necessary for the children of the New Age during the crucial first years when the lesser vehicle is becoming attuned as an instrument for the Greater. But children must be addressed as equal souls, guided into self-motivating fields of development that require self-discipline (dance, musical instruments, gymnastics, etc.), exposed to true paradigms of heroic and self-sacrificing lives, saved from polluted environments (physical, emotional, intellectual), nourished with pure, living, non-blood foods, and above all they should be educated to their highest potential in New Age curriculums.

The parent-teacher generation is custodian of a Flame that is more sacred than that of the Magi the Flame of the Coming Ones, which Torkom Saraydarian has called the Flame of Beauty, Culture, Love, and Joy. The Imitation of Divine Parenthood and Stewardship of All Manifestation is the paradigm of the bodhisattva, for the <u>Imitatio Christi is</u> ultimately the Imitation of God.

The Master Jesus was once asked, "What is the reward of service?" He replied, "More service."

WESAK and the Universal Full Moon Meditation

The spiritual Omphalos or Navel of our planet is a channel that aligns at the full moon of the astronomical Aries sun, the ancient Paschal Moon or Easter of the Christian Church which now, by precession of the equinox, occurs a month after the churches celebrate Easter. In the East it is the Buddhist Festival of Wesak (pronounced "Vysik")--on the so-called Taurus (Aries) Moon.

When the earth is aligned on an axis between moon and sun, this is the monthly cycle of meditation in which Hierarchy performs a special attunement with their Higher Guides, Who are associated with far-off worlds like the star Sirius and the Pleides. Stars and galaxies are Great Lives that we perceive only on the most external, physical level, like the tiny tip of a great iceberg of Reality, and they are positioned in the Body of Cosmos in relative location to earth even as the physical organs and psychic centers of a human body are positioned with respect to each other, articulating and communing with each other for the unfoldment, maturation, and development of the Whole Great Organism. In like fashion, our planetary Hierarchy communes with its Solar and Cosmic Guides in meditation as we commune with our personal and planetary Guides, and the axis of the full moon provides the best currents for certain kinds of communion, as does the axis of the new moon—sun and moon conjunct. Obviously the most potent full moons would be those of a lunar eclipse, and the most potent new moons those of a solar eclipse when, we are told in the Teachings, great initiations take place.

The Christian and Jewish celebrations of the astronomical Pisces Moon are also a channel of much power, but it reaches back into the past. The so-called Gemini (astronomical Taurus) Moon is the Festival of the bodhisattva, called "Christ and Humanity," and it reaches into the future, for by precession of the equinox it will one day become the true Omphalos or astronomical Aries Moon.

Western astrology must learn from classical Hindu astrology or Jyotish, and both must learn from astronomy, statistics, and interdisciplinary sciences. In the New Age it will be most correct to say

that a person born under the astrological sign of Aries is an "Aries flavored Pisces," for, he is actually born while the sun is in astronomical Reality qualifying the chemism and rays of that portion of the ecliptic known to us under the symbols of Pisces, yet through the astral hues of Aries created by the accumulations of human thought. But as we ascend to higher levels of consciousness these hues become less important—something like a decaying echo—and in the New Age, Astronomical Chemism will replace medieval astrology as not a form of divination, but as an exact science.

In that context the Wesak Meditation will be recognized as our annual focal point, the generating tone or striking point for the rhythm that resounds during the year, and it will be kept with the solemnity and reverence that today surrounds the consecration of a great cathedral.*

The Buddhi-Christian Priesthood of Melchizedek

As the Light of the New Era is evoked in the living parts of all extent Priesthood and discipleship, there will be synthesis of linear successions, beginning most probably with Christian and Buddhist Priesthood. Already, however, there are Sufi and Buddhist Bishops among the <u>episcopi vagantes</u>.

Those successions that survive intact into the New Age will either synthesize or grow stale and die.

The Christian Priesthood of the New Church, which already transmits Apostolic Succession that has reunited and fully synthesized all extant apostolic lines from the Master Jesus, will actively seek intercommunion and brotherhood with all other traditions. It will also seek to learn and use the best and most relevant of all human religious liturgy, practice, and metaphysical terminology. The same is already being done in many places, using the concepts of science and psychology as well.

Indeed, the same is already being done in Buddhism, Hinduism, and other traditions that long ago accepted the Teaching of the Master Jesus.

The eventual result of this planetary intercommunion will be a universal human spirituality under highly developed stewards in all traditions—what has been called the "coming world religion" in the writings of A.A.B. It will not eradicate the individuality of culture. Rather, it will unify humanity. Buddhists and Christians will meditate and celebrate the Liturgy of the Chalice together. The bases of intolerance that are the subtle cause of inter-cultural warfare (Islamic-Christian, Hindi-Islamic, etc.) will crumble as world culture evolves.

Finally a world-synthesis will occur under the leadership of a great spiritual prophet. Thursday will become the time of sacred communion, and the power, joy, and beauty of this final great human religious expression will unify all people.

After this final religious expression fulfills its time, we will have no need of religion and spirituality, for they will be to us even as eating and breathing are now.

The link to the coming world religion will be through the Priesthood of Melchizedek, which will synthesize those from Jesus Christ and those from Gotama Buddha.

^{*}Just as Wesak today marks the Aries Moon or Cosmic Omphalos originally celebrated as Easter-Passover, so in the next age the Festival of Christ and Humanity or the Bodhisattva will mark the astronomical Aries Moon. For this age three great festivals will be celebrated: Easter-Passover; Wesak; Christ and Humanity (astronomical Pisces, Aries, Taurus). Wesak will be the planetery-coamic date.

THE NEW HUMANITY

Priesthood is divine service. In the New Age the divine service is ministry to need.

Need or necessity is the dynamo that brings forth the manifestations of spiritual evolution. It is because of humanity's conscious and unconscious invocation of Heaven that spiritual guidance is offered. It. is because of human need—which includes not only what we call human, but what we call animal, vegetable, and mineral, down to the tiniest lives of our world—that the Christ Bodhisattva works toward full externalization and incarnation in this netherworld.

The evolution of life on earth has a hidden history that the fossil record only dimly sketches. The understanding of a biologist or paleontologist is premised on assumptions—that some things are living and others non-living, which is untrue. Everything that manifests in form is living and has subtle, psychic roots or "soul," although the precursors of the human soul do not appear in evolution until the stage of flowering plants is reached—which is why the growth of seeds and of the Lotus provides metaphorical analogy to the evolution of a human soul.

Psychic life expands upward against the downward tendencies of the outer husk we call physical (but not fully perfected) psychic holons to its sphere of manifestation. matter, adding resonant In biological evolution, each stage of advancement presents a more complex and often larger body organism. What is more, each more complex stage incorporates lower organism structure into cooperating tissues, organs, and systems of a higher organizational level. For example, the structures that compose human blood contain analogies or biological "rememberences" of amoebae in the leukocytes and macrophages, and recapitulations of primal ocean waters in the plasma. Human intestines recapitulate the structures of simple forms like the sponges and worms. In fact, the development of the human foots recapitulates ancient evolutionary memory. Freud observed that even in psychological terms, ontogeny (the development of individuals) recapitulates phylogeny (the development of the species). To that we must add that as the individual human soul develops in each incarnation, it recapitulates essential karmic memories of previous incarnations in historical sequence, and that much can be learned about previous lives through an intelligent study of trends in the personal biography. In addition, young children often act out recent incarnational memories or even recall them, but not in order, as adults do later in life through dreams that relate internal memory to the need of given situations of life engagement-again without regard to historical order.

The unit or element of psychic life we call the <u>monad</u>, which is the <u>individual divine ray</u>, seed, or <u>impulse</u> that projects outward from what has been called the Central Spiritual Sun of Reality (God Most High) in a stream creating time and expanding outward as the substance of Reality and existence until they have reached the nadir of their orbits. Angelic monads haven't the power to penetrate the veils into the nether-chaos of the physical or outermost plane. Thus it is that the Psalmist says, "Thou hast been created a little lower than the angels," when speaking of the human monad. But the human impulse is actually the greatest and most powerful of all the rays, for it alone is able to ultimately illuminate and sanctify even the outermost chaos of this estrangement from God. Therefore the Master Paul says, "Know ye not that ye will judge the angels?" Thus the human monad is the modality of Divine Creation, as the hands and fingers of Heaven, and we are at the nadir, the mid-point, of the sacred drama of this Creation, where the

human monad <u>recognizes itself and, like the Prodigal Son, begins the return to the</u> Father. That is the meaning of Liberation (Hebrew-Aramaic *Yeshua*, "Jesus"), and Redemption. The former is the modality of the Higher Self, and the latter the modality of the lower, personal self, for the little self recognizes itself as a child of the Higher and strives to make itself obedient the Higher Guidance, which allows the Greater Self to more fully externalize in flesh (or incarnate). This brings Heaven more fully into the earth plane and creates a stronger channel and grounding for divine, evolutionary, and transforming energies to complete the work of Creation in earth and what we call the "universe."

Everything that manifests in form—not only plants and animals, but crystals and stones, liquids, gases, plasmas—has life. But at the lower manifestations the monad does not manifest individually, but in morphogenic structures that link causality with manifestation and underlie form. This is the psychic substrate of what we fail to differentiate and classify simply as "matter." But the ancients and the alchemists differentiated the sacred lives of matter by enumerating spirits, nature sprites, elementals, and many other categories of psychic life.

Thus the entire <u>universe is alive</u>, and in sum is one Great Organism. What is more (as the ancients knew), <u>humanity is cosmo-morphic</u>, and Cosmos is Theomorphic, thus humanity stands in the <u>Divine Image and Likeness</u>,

Other planets are not "dead." Their lives are merely invisible to us. Planetary, stellar, galactic, quasaric, and other Great Lives are holons of holons of <u>psyche</u>, and they stand in relation to the Body of Cosmos as our individual body cells and tissues stand in relation to one another—articulating, inter-communicating, and interdependent. Great mystics travel to other worlds, but we will never do so in crude physical rockets or space ships. Astral travel is no more possible in a physical body than it is possible for a physical body to exist on the sun.

The planet earth is a Great Mother from whose womb all manifestation is born, and each manifestation is woven into higher forms of psychic evolution culminating in planetary Hierarchy. As Swedenborg said, "The planets are nurseries for the angels," by which he referred to the perfected discarnate fruit of all human spiritual striving and consciousness that surrounds, guides, protects, and connects our world to Solar and Cosmic Lives.

The Great Life that guides the planet is called the Mother of the World, Isis. She came forth from the Pleides, and has been worshipped as the Kore Kosmou (World Virgin-Mother), as the Virgin-Mother Mary, and under other divine names worldwide. Human spiritual consciousness of the Mother existed before the time of the ancient historical patriarchies, and the ancient memory of Her has now been awakened as the Kali Yuga fades. It is this consciousness that stands behind the emergence of education, rights, and equality for women in contemporary societies. Nothing can stop the advance of this divine consciousness in the New Age, and whatever opposes it will decay.

We came forth as Rays of Divine Creative Reality, as Fingers and Hands of the Most High. Our first externalizations were simple and primitive manifestations projected as plasmas, gases, elementals. Over aeons we gained control of chemical and mineral vehicles and created organic biological forms able to move and engage each other through eating, expanding, extending,

synthesizing.

Synthesis became the paradigm of evolution—synthesis in eating, respiration, photosynthesis, metabolic transformation. The mode of evolutionary advance was realized in <u>form-building</u>, and we experimented with many kinds of synthesis—at first we were asexual, then bisexual, and finally the sexes were divided. At first we lived in soft, jelly-like bodies, then hard exoskeletons or shells, and finally we developed the vertebra as we worked over the ages for greater mastery of the increasingly complex vehicles we cast downward into flesh.

The Secret Doctrine abd *Stanza of Dyyan* (which seem to be Kalachakra Tantra cosmological teachings) remembers these stages as great civilizations—Lemuria, Atlantis, and so on. But archaeologists will not find external evidence for such civilizations in the fossil records any mare than they will find bones of the Greek Titans or the Hebrew Nephilim, for all these mythic lives existed in the Subtle Worlds with only metaphorical expression in the physical,

When the personal or lower, limited consciousness of the lesser, incarnate self is able to externalize and contain enough of Higher Mind and Divine Memory, the New Humanity will begin to remember their Lemurian and Atlantean lives, for <u>spiritual consciousness looks from the inside</u> outward, from the inner to <u>the outer—not from the external</u> toward the interns. The scientist who searches the fossil record or the ocean floors for signs of Atlantis or Lemuria will not be able to recognize them, for he will be looking from the outside toward the inside.

It. is no more possible for the humanity of the old age to see the signs of Lemuria then it is for them to see each other's astral, mental, and spiritual bodies.

But the New Humanity will remember, and Divine Memory will replace mere gathering the husks and garbage of past externalizations in science and education. The great scientists will be those who follow the Higher Guidance, make themselves sensitive to the intuitive whispers of Divine Memory, and provide links to the Subtle and Higher Worlds.

And a Little Child Shall Lead Them

Priesthood is ministry to all need, for all need is spiritual, all matter Is sacred, and all humanity is an externalization of Deity. The Great Paradigm of service is Divine Parenthood. The Priesthood of the New Age will not be celibate, except in certain cases, but will provide sacred families for other more advanced souls to chose as an environment for incarnation.

Many advanced souls have tried to incarnate during this most difficult of all centuries, but because they are far more sensitive, because they are far more brilliant, because they are far more talented, because they are far more creative, because they are far more original than ordinary humanity, they have agonized, withered, and died or suffered psychological illness and paralysis of will. They became ineffective because the lower human vibration was so overpowering that they were stifled with irritation (imperil).

Yet their sacrifice was conscious, and they grounded the higher vibration necessary for transition into the New Epoch, and some of them were able to accomplish much. Even the strongest of these, like Blavatsky, were usually disempowered by subtle imbalances and initiatory karmic illnesses potentiated by the relative disharmony and grossness of the spiritual darkness in which they chose to shine forth their service. The tension of such service led, in the case of Blavatsky, to constant irritation relieved only by nicotine and an hormonal imbalance that caused her physical body to suffer a bloated condition caused by her sacrificial physical mediumship—a necessity at that time in history. She was misunderstood and characterized as anything but the brilliant saint she was!

In the New Age, Priesthood will maintain and teach the sacred Hearth of home and family. The Mother of the World will stand behind motherhood and Priestess. The Sacred Flame of the Coming Generation will be understood as humanity's divine covenant with the future, with evolution, with the Higher Humanity.

Psycho-Spiritual Education

In the past a student was seen as an empty vessel or <u>tabula raza</u> to be filled with knowledge of data, facts, theories, and skills. By the turning of the twentieth century the old British school system was being overturned by more enlightened ones who reacted against the system and created modalities based on the soul's evolution: the student as a growing plant must be nourished and allowed to unfold.

Neither of these approaches has been successful. The first produced uncreative conformists or zealous rebels focused within their lower minds, full of prejudice, presupposition, and fluent only on the merely verbal level—not the creative, intuitive level.

The reaction to the old way produced undisciplined, non-academic educational environments that all too often produced strong and even eccentric personality development and self-will, but generated few scientists, artists, scholars, or others able to make significant contributions to human culture. The new way talked a good show, but it didn't produce.

The New Age child will already have high mental development because it has been earned and created in past lives. In other words, he or she will be of high creativity and intelligence—"mentally gifted," although the categories of "giftedness" include not only academic, but artistic, dramatic, poetic, psychological, social-political, and all other categories of creative cultural endeavor.

This precocious child requires intensive human engagement and interaction from the time of conception, and pre-conception communion to strengthen the psychic links that already exist. The child requires parental wisdom and attentiveness, with a family vibration of peace, joy, compassion. The eating of food opens the Brahmarandhra or Crown channel and, whether at the breast or at table, must be in the environment of beauty, harmony, and culture. The child requires cleanliness and refinement of manner, and purity of food, water, and cultural exposure—as opposed to coarse foods, blood moats, chemically polluted water, and mindless kid video.

The child must learn self-discipline and obedience to the Higher Nature. At first this pattern is established through gentle but absolutely firm insistence upon obedience to parental will. Too many precocious children rule the roost, and it creates conditions within the child that make the acquisition of self-discipline extremely difficult in later stages. Rather, children should be given

tasks and responsibilities early on. Just as the farm children of earlier generations were expected to feed the chickens every morning, so these children should be expected to do their homework regularly and with care, for example. For these children have more history, science, and all the other aspects of human and world culture to "remember" than any children ever before, and they cannot become effective, intelligent synthesizers and creators of culture without the best possible education, and without learning to strive for this education.

Rather than the vessel to be filled with facts or the plant that needs nourishment, then, each metaphor really being necessary to the other—for we cannot exclude the nuts and bolts of data, facts, theories, and skills in education any more than we can forget about the inner psychic growth and unfoldment that is nourished not by books, but in human interaction and accumulations of experience.

Instead of either metaphor, that for education in the New Age will be the student <u>as a sacred flame</u> that grows and unfolds by being fed, accumulating, and transforming the data and substance of education. Teachers must be bright flames whose fire ignites and empowers that of the student. The product of education must be Light and the warmth of Divine Love—not cold, selfish intellect, but flaming desire to bring forth, manifest, and create.

The new definition of intelligence must be the <u>divine</u>, <u>monadic</u>, <u>creative</u>, <u>transforming impulse</u> <u>that synthesizes and creates culture</u>. An intelligent person is one who comprehends, synthesizes, and then contributes creatively to human culture. The education of children involves mainly synthesis but also opportunities for more then scissors-and-paste creativity—i.e., in the arts, drama, music, and other vertical, skill-building areas like dance and playing violin which require self-discipline and a commitment to practice for the sake of gradually accumulated excellence, rather than simple quick-fix creative gratification.

Children must learn advancement step by step, precept upon precept, degree by degree, for this is the universal grammar of initiation and evolution. They must learn self-forgetfulness in works of love for love's sake. They must be offered models and legends of true human heroism and virtue. They must be allowed to err and fail on their own free wilt, then be gently turned unto attunement without anger or guilt, but with whatever loving discipline is needed.

From earliest times they must be taught concerning the soul, incarnation, and the goal of continuity of consciousness in dreams and between lives. They must be helped to recapitulate the opening of the petals by being trained in compassion and the yoga of sensitivity, inner sight, imagination.

All this is part of the pastoral concern of Priesthood and sacred family, which is the womb, hearth, and home of the Flame of Culture and of future human evolution.

As one who has served extensively in this area, I intend to write a book concerning New Age education and the sacred family. Enough has been said here, however, to demonstrate the importance of familial Priesthood; for the father is the Priest and the mother the Priestess, and the children are saints who must be developed and awakened to their parts of the Great Work. The home hearth is the Temple and the school an academy of disciples. Parents, teachers, and heroes are templates for the Higher Nature of each child, and the work of teaching is to work with the

Higher Self of each child to prepare the lower vessel to be filled more and more with the Higher Nature.

Co-Creators with God

The New Humanity is given not only dominion over all nature, but creative <u>stewardship</u>. The New Humanity will work with Higher Nature to externalize Paradise on earth—not by following greed for profit at the expense of the common good in the name of urban or land development, or by deforestation, pollution of water, depletion of the earth's treasury. Not by manufacturing sterile artificial environments devoid of animal and vegetable life.

Stewardship of the planet is part of the Sacred Flame, for without the ineffable beauties of nature to inspire us and help us to remember the Divine Life of Cosmoa, we will decay. Wrong stewardship has been practiced in both East and West. In the East the filth and pollution of generations was allowed to fester in the streets, and the Holy Ganges was made into filth. In the West, we raped woodland and meadow, paved them over with concrete, and raised our children in cultural wastelands and chemical slums. We leveled mountains and dynamited lakes.

But we also built wonderful cathedrals and created lush gardens, and in this we did well, for the Divine Stewardship does not merely maintain the raw material of what exists. That is what we did aeons ago when we were tribal children living in an Eden of natural plenty.

No, indeed. The heroes of stewardship already exist in our culture. They are the caring researchers who have saved the whale, preserved national parks, gone to the aid of endangered species, stood firm against those who would cause ecological disaster for temporary economic gain. They are those who create and build responsibly for the common good—those who create inspiring beauty in art and architecture, those who protect the earth, seek to purify what has become grossly polluted.

They are those who explore the far reaches of the human sphere, and who will travel to the limits of our Solar Life as astronauts, colonists, researchers—for this much will be open to the physical expansion of our outer-plane sphere as humanity earns the broader realms of expansion by conquering warfare and showing itself ready to apprentice the Divine Work of Creation. For humanity will one day be custodians of the entire solar system on this plane, and stewards of the Body of the Solar Life.

Cleansing the Earth

Another aspect of Priesthood in the New Age will be that of cleansing and purifying the earth, for this is part of the Mystery of Redemption. Just as we must become saviors of the lower selves, so the Bodhisattva vows to redeem <u>all</u> souls, and that includes trees, animals, and the elementals like the undines of water, who choke in chemicals and pesticides—the garbage of human manifestation.

The earth must be cleansed of chemical, bacterial, and radioactive wastes that are killing the lakes and oceans through dumps, leaks, acid rain, and a host of other human causes. Not only this, but humanity must learn to cleanse the astral environment of hatred, back-biting, negative thoughtsending, and all the invisible black magic humanity has felt was its private, invisible privilege to emanate from earliest times. But it is <u>not a private matter!</u> <u>Humanity must learn that there is no</u> <u>such thing as privacy</u>- Every motive and thought we allow to exist in us is a created thing that is sent forth or emanated Outward.

One of the greatest sacrificial works of Hierarchy is that of removing and transforming the dirty brown layer of astral emanation that humanity has surrounded the planet with over the aeons. The same work is done On a smaller scale by Priesthood in and out of flesh. Without this unknown and thankless effort, the planet would have died long ago, for humanity exhales a noxious poison by impurity of thought, word, and deed. Priesthood will teach purity and the control and proper, sacred use of psychic energy.

Cleansing both the material and subtle human pollution of the planet is one of the great Teachings of Priesthood. In its coming of age, on a mare cosmic scale, it is as though humanity were to begin learning to clean up after itself, to wipe its own bottom and flush the toilet!

The Teachings on Purity include pure foods, pure water, pure environment (meaning natural and beautiful), pure relationships, pure thinking, and a host of others. The habit of lying, for example, cause the neurology of the physical brain to build in bypass connections that blunt the physical senses and interfere with accurate use of sense organs. The habitual tier who is in a hurry to get somewhere and doesn't went to see a truck coming at a deserted intersection late at night won't see it coming because his lower mind and brain are "wired" to distort reality to conform to personal will. He will look right at the approaching truck and not register it in his mind, and he'll make a big mess of himself all over the road.

Impure thought is conducive to small-scale, personal, self-interested, biased, and distorted thought. We must strive to create a clear, pure channel through which Spirit may flow from the Higher into the incarnate world.

The work of cleansing the physical, astral-emotional, and lower mental planes of the earth is the Priestly science of akarma taught by the Master Jesus and known in Christian thought only under the category, "forgiveness"—a potent enough teaching, but really only the tip of the iceberg. The trick is to clean up what you can, cease any further polluting, and leave the rest to Heaven. The work gets done on all three levels, and it is part of the Priestly work of redemption.

New Wineskins, New Heavens, New Earth

The New Humanity will create a culture like no other that has ever existed, for the universal language will be beauty, nature, art, and the physical and interior psychical sciences. The universal grammar of this language will be <u>esthetic</u>, and will include reverence for purity, health, empowerment, creativity, and the fiery divinity of humanity.

Higher consciousness with broader human compassion and sensitivity will be necessary developments because humanity is becoming more subtle, more refined, and more attuned to psychic realities. Out of this awakening will come not merely the reform of old institutions, but

the creation of entirely new cultural institutions, such as the New Church in Christianity (cf. <u>Prophecies Concerning the New Church</u>, Keizer).

Political institutions will become fully collegial, and the paradigm for social organization with be the Community of Friends, rather than the neighborhood of strangers. Education will work both in classrooms and in life laboratories, internships, and apprenticeships. Food production will go back into the hands of families rather than giant corporations, with emphasis upon multi-culture using anti-pest properties of herbal co-crops (organic food), fish farming, hybridization of fruits and vegetables, development of new grains, and much smaller meat ranching activities using means of killing and treating meats to negate imperil-forming chemism (i.e., smoked meats without nitrites).

Inter-species communication (including communication with plant life as a focus in meditation) will develop, and the occult properties of animal, vegetable, and mineral substances ("Spirits") will be explored and applied in daily life.

We will learn to grow our own homes, to live in friendship with them, and to sanctify them. We will improve and use natural Temples for community meditation and worship.

We will return to the sacred geometry of architecture, music, and all creative manifestation, learning how to create form from the causal planes and manifest it out through the subtle planes into physical expression, and we will learn how to create seeds of manifestation and use sacred time, cosmic currents, and pilot our way along the unseen rivers that flow throughout Cosmos.

All of this is the realm of Priesthood in the New Age, for it is 8 sacred time and a sacred place. The institutions of the New Age will lead and tend toward these higher expressions as humanity produces the fruit of the times.

The New Humanity will resonate to Higher Guidance and the Higher Nature. It will be less gross, more psychic and sensitive, more fiery. Its hallmarks will be ecumenical, planetary friendship and intercommunion, creativity, science, art, and all forms of beauty. The keynote in all endeavors will be <u>synthesis</u>.

THE SPIRITUAL EVOLUTIONS OF THE NEW HUMANITY

Priesthood is divine service. One part of this service is spiritual awareness, which is the foundation for higher spiritual teaching. The Priest or Priestess is not a guru, but more a teacher's aid, for he or she works with Hierarchy and the Solar Angel to help the personal self make and strengthen its finks with the Higher Nature. These links form what has been called the antahkarana or Rainbow Bridge.

Linkage builds living strands upward from the physical-etheric nerve ganglia and psychic centers through astral-emotional and lower mental organs of sense perception into the Higher Triad—higher <u>manas</u> or intuitive mind, buddhic subplanes into causal ethers, reaching finally to the atmic-monadic Self. Development comes through self-forgetfut service, which is synthesis with the Greater Life of Humanity, through interior work in contemplation, meditation, and inner purity of Heart, and with vigilance through the channels of the senses, which must not be made murky with psychedelic drugs and other psychic distorters.

As in biological evolution, the Higher appears as a synthesis of the lower, and the One is a synthesis of the many, yet more than the mere sum of its parts. The fully realized and individualized human soul graduates into a Higher Self that is a Community of other realized souls. That is why the Prayer of the Master Jesus speaks always in the first person plural—"we, our, us."

Human psychic evolution leads to Community, and ultimately to the Perfected Soul of all Humanity, which is the Christ. For the Christ is not one person, but the Greater Life, the goal of all psychic striving in the New Age.

Does this mean that individuality becomes absorbed into some divine bureaucracy devoid of individual expression, something like the portrayals in the Urantia <u>Book?</u> No, indeed; for as the soul attains its higher initiations it becomes more <u>individual</u>, more liberated, more free to be, to create, to express the interior nature. Members of the Greater Life can be compared to musicians who qualify <u>by audition</u> for the world's finest orchestra. They are each masters of their own vehicle. They each speak forth in their own unique voice—oboe, trumpet, tympana. Yet they cooperate in harmony and rhythm for the sake of the Great Music. But in the case of higher initiation the Conductor is within each Heart, and it)g the same Conductor; and the Music is in each Heart, and it is the same Music. It. has no need of pen and paper, for the Great Music is played <u>by improvisation</u> each musician operating with "straight-knowledge" to play his part, to be silent, to act in harmony, to act as soloist, to breathe and phrase together. Each member of the Great Orchestra is a virtuoso soloist, chamber player, or ensemble player—whatever the need, for need is the key to evolution and initiation.

Spiritual evolution means interior psychic initiation, which is the progress and achievement of each soul step by step, precept upon precept, degree by degree. It is the work of Priesthood in the New Age to live in the higher centers, to have achieved the higher initiations, to aid other souls in attainment, to know the steps of initiation, and to discern the stages of attainment and recognize or confirm them in formal, liturgical mysteries.

Let us examine the outlines of initiation as given in the Teachings, for they comprise the starting point for the New Priesthood. Better knowledge will come later in the Golden Age as the generations progress.

The Paradigm of Priesthood

Priesthood is a stage of initiation that all souls strive to attain, whether it is marked with outer recognition or not. A Priest or Priestess is an incarnate soul who has made himself into a fiery Flame of Spirit, a Fountain of Hierarchy, a Lamp and Light for other souls.

A Priest is one whose spiritual parameters have gone beyond his personal need and extended in a sphere of service to include sensitivity and help for others. There is an Order of Healing in Priesthood, an Order of Teaching, an Order of Science, an Order of Purity, and many others. The Priest is one who manifests knowledge and right use of psychic energy, who understands and practices the interior life as well as mere exteriority, who "makes the male and female, inner and outer, into a single One." A Priest is one who rules emotion, pain, suffering in his or her own life, rather than being mastered by them. A Priest is one who carries the patterns of divine, interior

healing, mastery, and achievement within the currents of his or her aura to serve as templates and keys for others who strive, for Priesthood includes an Order of Keys.

The modern professions, sciences, and fields of knowledge all developed from the departments of the medieval European universities, which began as Canons of the Cathedral. The original field was called Theology, then came Law (originally Church or Canon Law), then Medicine, then Philosophy, Mathematics, Classics, Architecture, and finally in the nineteenth century the evolution of modern sciences and social sciences (Psychology, Anthropology, Geology, etc.).

All fields of human knowledge and culture developed from sacred roots, and they are all sacred Orders of Priesthood.

The medical doctor can be a mere businessman, maximizing the number of patients he can see each day by withdrawing himself from any but brief physical contact with each, or he can be of the Order of Heating—a saint and server of human need. If he makes himself sensitive and strives to serve, he transforms the very cells of his flesh and builds the <u>antahkarana.</u>, through which he strengthens contact with the Higher Mind. <u>Through this channel he will be intuitively guided to</u> <u>make the discoveries that will advance medicine in both prevention and treatment of disease, and</u> <u>he will make lasting contributions to medicine that will endure far into the</u> future. The same is true in all the sciences, the arts, and all fields of knowledge and service. The one who works in a sacred way will become one of the Lights of his generation.

Priesthood is the way of self-realization for the sake of all humanity, in the knowledge that humanity can be elevated only soul by soul, flame by flame.

The Master James often said that the origin of war and fighting was the interior warfare that goes on within ourselves: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"

This great Master who succeeded Jesus also made it clear that all human testing, suffering, and trial do not come from Heaven, but are self-caused:

"Let no man say when he is tested, I am tested by God—for God cannot be tested with evil, neither does He tempt any person; but every soul is tested when it is drawn away of his own unbridled willfulness."

Thus it is clear that only through Priesthood will nation cease to make war against nation, and will the lamb lie down with the lion in universal peace.

Until the blessed time when the Mother of the World will have been restored to her Rulership and interior harmony and balance be restored to the sexes, to education, and to culture, we must rely upon fear and law to protect us from the warfare and criminality that is the outer product of interior disharmony.

It is the Great Work of Priesthood to heal the Soul of the World.

The Chalice of the Heart

The human soul is compared to the development of a flower. It begins 136 a bud, and finally the

bud matures. As the sepals open outward, the petals are revealed. The petals begin to open, outermost first—the Knowledge Petals, the first of which involves the recognition that we are more than this flesh, and that there is a Divine Nature from which we came and toward which we strive; the second of which symbolizes the stage of compassion, of being able to feel and hurt and rejoice with other souls, the stage of psychic sensitivity that begins to connect us in harmonic vibration with other souls to feel what they feel (astral-emotional); the third of which symbolizes the stage of being able to mentally see and recognize, from the inside looking out, the other person's point of view, "By thy God" (lower mental). After these the Petals of Love and other more interior petals open outward, until finally the Heart of the flower is revealed, crowned with golden pollen. The Heart is the Monad, the Ray pushing upward through aeons of life experience to accumulate soul and sanctify chaos by building it into Reality. When the Heart appears, it is fertilized, and the work of the Petals is done. They fall away, fluttering to the earth, and the Heart—which is a womb—becomes the Holy Temple of what we call the Fruit. That Fruit bearing seed is the full perfectment of human initiation, the Christed Self that contains within it past, present, and future brought unto perfection for this round of expression.

The Heart is the innermost channel that connects directly with Hierarchy and Divine Will. Lower or self-conscious mind must serve the Good Will of the Heart if it is to produce anything enduring.

Manifestations of the Heart are Conscience, Purity of Thought and Motive, Love of the Neighbor (not mere abstract intellectual "love of humanity," but proof in living activity and engagement of those near at hand), Creativity, Joy, Spontaneity, Sensitivity, Refinement.

Through the Heart we know when a near one is suffering or dying. We know and feel great disasters that occur thousands of miles away. We know when someone is lying to us. We know when we have met a soul-brother or sister. We respond to the higher vibration in art, poetry, music, teaching.

The Heart is the channel of inspiration and of communion with the Higher Nature. It. is the Temple of meditation. It is the accumulator and treasury of racial and monadic memory. It is the dynamo of psychic energy, and can be used to heal, to transmit thought, to bless, to channel teaching, and to receive straight knowledge from the Higher Self.

The Heart is also represented by the Chalice, the Holy Grail, the accumulator of the alchemists in which the Philosopher's Stone (the Monad) is formed. For the Heart is, at this stage of human psychic unfoldment, a womb that must catch the fructifying higher nectars, fragrances, and essences of Divine Communion, just as the heart of a flower catches the pollen that will create the fruit of the womb.

All Priesthood tends a Sacred Flame, a Holy Scripture (which is written in the Heart of Humanity), and offers a Holy Chalice in the ancient, shamanic Sacred Meal. For in these rounds, eating opens the Brahmarhandra or Crown Center for Communion with Hierarchy. Sacred meals have existed from antiquity.

Priesthood in the New Age offers the Liturgy of the Chalice, Liturgy of the Flame, and Liturgy of the Ward. It is from the Chalice that all initiation is liturgized and formalized, from Baptism to the

Consecration of the Apostolate.

The Mysteries of the Chalice belong to the oral transmissions and interior guidance of the degrees leading to Priestly initiation and are not discussed here.

Synthesis: Planetary Unity in Diversity

Every flame burns with diverse coloring, shape, and intensity. But all Flame lives best and burns hottest and brightest when it is fed the purest, most combustible fuel. In this truth lies the synthesis of human spirituality.

The disciplic, Apostolic successions of Priesthood extant in all traditions have the subtle chemism, when applied to the true flames of spiritual culture, that can <u>empower</u> them in order to magnetize what B.M.H. calls a "critical mass" to bring about the transformation of consciousness that can realize the New Age of the Human Soul.

When the historic vessels of the ancient Priesthoods pour their oils upon the new Flames of this age, and when the Fountains and Lamps of the New Age take upon them the ancient vestments of historic human Priesthood, then the World Paradigm will shift to that of the New Age.

The Christ is the World Teacher, and the Holy Apostolic Priesthood of Jesus Christ—no longer the exclusive property of medieval Christian institutions-belongs to the Lights of this age, for it will empower their part in the Great Work, strengthen their link with Hierarchy and the Will of Shamballa, and create a psychic channel for revelation of all the ancient mysteries needed in this era, and to be made accessible to all who seek.

The great Priesthoods of the Buddha and the Christ already synthesize planetary Hierarchy, and must now synthesize East and West on earth and in flesh. To this synthesis must come all other viable and living Priestly traditions.

One asks, Why Priesthood? We are all self-realizing children of the Most High, so why should we have Priesthood?

One might as well ask the flame, Why do you need pure fuel? Why can't you burn whatever is at hand? Certainly the fire burns whatever reasonable fuel it is given, but a Holy Fire needs pure, smokeless, odorless oil of the highest grade (Greek <u>christos</u>, "anointed with purest oil").

Just as a living teacher in flesh is preferable to books, so the living potencies of sacred Priesthood are preferable to the faltering groping of a solitary seeker. For Priesthood is a Community of Synthesis, a Brotherhood Lodge, a key to hidden treasuries of wisdom never written in books. It. is the root of the ancients, a bubbling spring of crystal water, a subtle Communion of Saints and, indeed, with <u>one's own past</u> lives—for all who are Flames in this age have been initiates of Priesthood in past ages. Priesthood is re-admittance to <u>communion with the synthesis of sacred consciousness of planetary humanity</u>.

Just as the Egyptian Priesthood contained orders of all cultural specialization, so the Priesthood of the New Age will contain all cultural diversity, all manner of approach to Hierarchy, all great ashrams—large and small--, and the highest evolutions of all cultural religion. From Christianity there will be the mystery schools and quietist community meditation centers. From Islam the new

Sufi orders. From Jewish culture Kabbalistic and all manner of secular-synthetical expression. From Hinduism, Buddhism, and all the rest new schools and new ways. From tribal and other roots whole new institutions.

All these will find common ground through the intercommunion of those who stand at the apex of their new traditions, for they will travel, intermix, communicate, and make pilgrimage, each to the other's shrines and temples.

"By thy God!"

Science, Art, Spirituality: The New World Culture

The New World will stand on three foundations: Enlightened Science that learns to penetrate the Subtle Worlds; Art and Esthetics; and Common Human Spirituality.

Science will weigh the human body and find an effect when the astral body wanders—a measurable physical loss of weight. Science will no more analyze the physical anatomy of cadavers, but measure and chart the etheric energy parameters of living bodies. Science will extend materialism into the higher ethers, the subtle vibrations of sublime matter that cannot be seen with gross eyes of flesh.

Art and artisanship will become great values of culture, forsaking the mass-produced and the lowquality merchandise of contemporary society for beauty, skill, quality. Human labor will again be applied to quality and service, with originality, creativity, and workmanship. This will be true in every field, and less then highest quality will not be acceptable. For there will be no alienated labor.

The psychic awakening of humanity, which Nostradamus associates with the year A.D. 2007, will forever transform human spirituality, causing all traditions to look within unto the subtle realities and to look upward to the Higher Worlds. Realization of Hierarchy and human mastery will become apparent, for masters will appear to demonstrate the striving for perfectment.

Today when the student of a great violin maestro tells his fellow students of the wonders and beauties he has seen and heard the master perform, he is not believed. They scoff and say, It cannot be done. The limits of the instrument are such and so. We cannot do it, so it cannot be done!

But in the New Age they will see and hear the master play, and they will know that it can be done with practice and devotion, and they will strive for mastery of their instruments, and they will attain it—each in his own style.

In all these things Priesthood will be present, guiding and blessing, teaching and gathering them unto initiation—in all fields, in a thousand ways, in synthesis and community.

THE WORK OF PRIESTHOOD

These chapters on Priesthood are a mere overview. I am like the student violinist who has seen, heard, and been able to perform in modest ways, but knows that by perseverance he, too, can attain.

I quote from the Mother of Agni Yoga:

"The now Subtle World may seem inconceivable to those who have not paid attention to so-called phenomena, verified by photography, x-rays, and testimonies of witnesses. Let us recall—someone reacted to cosmic manifestations; someone heard far-off voices; someone, envisioning it, participated in the Subtle World; someone became luminous; someone levitated; someone walked upon the water; someone walked through fire; someone swallowed poison without harm; someone had no need of sleep; someone had no need of food; someone could see through solid bodies; someone could write with both hands; someone could attract animals; someone could understand a language without knowing it; someone could read thoughts; someone could read with closed eyes a closed book; someone did not feel pain; someone in the snow generated the heat of the heart; someone did not feel fatigue; someone could help by healing; someone could manifest knowledge of the future. Thus, one can enumerate all manifested phenomena and a multitude of instructive examples from life.

"But for an instant <u>gather all these qualities into one body and you will have the new human</u> transmutation <u>indicated in many Teachings</u>. The principal thing in this transmutation is that all its parts are already manifested, even in the midst of an imperfect existence. This means that with definite <u>striving humanity can be strongly impelled to the transmutation of all life</u>." HEART, 99

Priesthood is, above all, the stronghold of spiritual striving and achievement. It. must demonstrate and exemplify what it teaches or it becomes nothing but a profane parody. When, in the old age, Priests engaged in corruption they destroyed human possibilities. In the New Age, there will be no chance for corruption because Priesthood will be a spiritual vocation, not a paid profession, and only those <u>already manifesting</u> the signs of spiritual perfectment will be accepted for initiation. True Priesthood cannot be bought or sold. It cannot be learned in someone's \$150 workshops for the Teachings are neither bought nor sold. Rather, Priesthood will come to each one from those who recognize or teach them, and only when they are ready.

In each tradition there will be founding Priests or Priestesses whose works will stand beyond reproach. These will purify their traditions and initiate lines of succession protected by appropriate institutional citadels whose walls protect from profane influence. These will be Initiating Orders who guard the sanctity of ordination and consecration.

These institutions will be non-economic, self-perpetuating orders accessible to all who seek admittance, but in tiers or degrees of penetration. All who apply may commune, meditate, and study for initiation through minor orders under the supervision of higher initiates, but advancement through the orders depends upon development and discernment by higher initiates. All standards for degrees and successions will be strictly maintained and, over the generations, raised according to the quality of seekers and initiates. The synthesized communal knowledge of the order will be made accessible to initiates of other orders, who will intercommunicate, study, and synthesize all knowledge of the orders. Newsletters and journals will make the members of each center accessible to the other in travel and common service.

The work of Priesthood does not require churches and temples, for the homes of initiates are sacred places to meet, and nature provides the greatest of all temples for special gatherings. It. does not require collections of money. Rather, the Priests themselves support the work of the Order avocationally, although the Order may be incorporated as a tax-exempt, non-profit guild or fraternalsororal organization.

Orders will not collect for the poor or carry out specialized social services, for this is the work of Priesthood, and each Priest or Priestess is already serving in his or her own field. Each does the Great Work according to his or her own part in it. Each is an accomplished, creative, contributing member of society.

Every Priest must be creative and accomplished in at least <u>three</u> fields, and synthesized in world knowledge and culture. A medical doctor will also be an accomplished pianist and lecturer in metaphysics, for example. This is not to spread one life thin, but to stretch it to full creative tension, for Priesthood belongs to pioneers and prodigies, not two-dimensional imitators. To be accepted for initiation in Holy Priesthood will be an honor equivalent to the Masonic high degree initiate, or the Sufi Murshid.

Priesthood will be the common root from which these co-creators extend service unto the world and send forth the shoots and fruits of inspired labor.

Psychic Sensitivity: Interfacing with Hierarchy

The pathway to the higher initiations leading to Priesthood starts with sensitivity. This is interior work, the "going within," the seeking of Inner Guidance. This is done through the senses: tactile, olfactory, auditory, and visual. Careful vigilance of <u>impressions received</u> makes one sensitive to the unseen sendings and the pleroma of psychic space. One learns to pay attention to very small, neglected impressions and to discipline the senses by sharpening and training memory and speech, using silence, listening. One works at developing continuity of consciousness during the one-third of incarnation we spend in steep.

He or she becomes a lucid <u>dreamer</u>, one who is "awake" while in the astral world and able to direct himself through dream scenarios, defeating dark forces, rescripting the plots of psychologically damaging dream-dramas, and opening the veil to the Subtle Worlds in a controlled fashion.

The student learns proper meditation and contemplation technique to establish regular Communion with the Light of Hierarchy. He or she gains power to control the inner beasts of fear, intimidation, doubt, depression during the daily engagement of life's ongoing tests and trials. Mastery of the lower self is the goal.

The student finds that he is not only an individual, but a corporate being with all humanity. Like one bulb on a strand of Christmas lights, he is plugged into the currents that are carried and qualified for good or for ill by those around him. He can enter into the feelings of another person, and (if invited) into the mind of another, looking from the inside outward. The student finds that he or she becomes attuned to greater spheres of the human network, registering events in far-off countries. He or she learns to correlate nuances of feeling with local and world events, thereby finding his karmic and psychic familial groups. The student learns not only the science of <u>akarma</u>, but the ways of "sweetening" <u>karma</u> by selecting antidotes to the poisons of the past. He or she grows sensitive to events in the Subtle Worlds as the antahkarana is built from ether to ether, and by leading a life of <u>applied spirituality</u>, which is done in meditation and service to humanity—works of love for love's sake—the Heart begins to expand. The mind expands, and the feelings expand. Vision and hearing expand, and "sensitives" begin to see further into the past and the future then normal people do. The Heart contracts with compassion, sending psychic energy and heating to the one in need, and thereby expands to an even greater sphere of sensitivity and service.

Priesthood is applied higher psychism. It. is correct use of psychic energy, which is proven in one's fields of creativity and service. That is why those who are weak, vacillating, unsuccessful, paralyzed cannot be accepted into the higher initiations until they have <u>learned and successfully</u> <u>applied</u> the lessons of the lower degrees. Only those "sensitives" who have already proven their worthiness in the arenas of life can be considered for recognition in the higher initiations leading to Priesthood, for only these have built the unseen links with the Higher Nature and stand useful an the interface of humanity and Hierarchy.

Flame Work: Igniting, Nurturing, Empowering Universal Priesthood

When one has attained the higher initiations and been accepted into a Priesthood with its specific cultural traditions, he or she will function primarily as a Flame-one aflame who helps to ignite, nurture, and empower the spark within others on the Path.

Thus a major function of Priesthood is spiritual teaching and guidance—not as guru, but as "Teacher's aid," for the Teacher is within each soul. This can be done by means of words, but it can also be transmitted by a thousand other means—by posture in dance, by presence in acting, by style in music and painting, by bedside manner in medicine, by Fiery Presence in any field.

For Flame Work is done with thought and energy, and the means of transmission are conditional upon modality.

Some of the great modalities of Priestly transmission include- liturgy, meditation, reading aloud of Scripture, story-telling of saints and heroes, performance on a musical instrument, and others.

A Flame of Liturgy is a Priest who synthesizes all of these, for public liturgy properly done is the work of a true <u>magus</u>. It. is not the form of a liturgy, or the words of a liturgy, that make it into a flaming vehicle for Communion with Hierarchy. Rather, it is the spiritual development, the Bridge with the Higher Nature, coupled with skill in projection of psychic energy through the Throat Center, that makes a great liturgist.

A liturgist must have control of sound, the OM and the AUM, and of hand motion (which projects auric currents), and of beauty and intonation in the voice, and of dramatic timing, and of the choreography of body movement, and of occult knowledge of color vibration, and of personal Presence, and of effective projection of Scripture reading (seed-sowing), and of sensitive interaction with community, and of spontaneity and humor to create and break psychic tension (characteristics of a good speaker), and of brevity—to name a few—if one is to magnetize liturgy

for Higher Communion. Contrary to Roman Catholic doctrine, which teaches that the Priest, regardless of his state of grace, merely stands between worshipper and sacrament, and that it is the sacrament that validates the Mass through legal, binding incantations authorized by the Church, liturgy in the New Age will either be effective or ineffective, depending upon the Priest. This is not to say there won't be people co-celebrating the liturgy with the Priest who don't receive a thing, or who harm themselves through wrong attitudes—for this will occur. Those who are insensitive will feel nothing, like a deaf audience unable to hear the music of a master musician. But even with an entire congregation of the deaf and blind, the power of a flaming Priest's liturgy will be present.

Since all are Priests-in-the-making, all who attend a liturgy must participate not passively as an audience, but actively as concelebrants. Unlike a mainstream Protestant church congregation, whose muted, whispering voices are rarely raised in real song, those who work with a flaming liturgist share responsibility for psychic energy as well as the subtle ecstasies of Communion, for they cannot be mere spectators. They must project from their Throats all that is their part to chant or intone and work, work in liturgy. For that is the ancient meaning of <u>leitourgos</u>, "the people's work," which in ancient Greece also meant their democratic share of service to the community.

In the New Age, the Priest will be a leader and empowerer of spiritual Communion in cooperation with Community.

Another flaming work of Priesthood is in focusing group meditation, for he or she serves to magnetize and impregnate the meditation environment such that those who are beginners are able to hold focus and attention far better than by themselves. It. is like an experienced swimmer who holds up the child just learning to operate in water.

Use of the Throat Center is both verbal and non-verbal, and in addition to storytelling, reading aloud, and lecturing (through which thought and great Higher Vision can be transmitted using the vehicle of sound), use can be made of the OM, the AUM, chanting, musical instruments, and many other modalities to transmit spiritual Reality. Indeed, the non-verbal or synthetical multi-media presentation can be as effective <u>as powerful liturgy</u> when properly organized and presented <u>by those who hold the Sacred</u> Vision. They lose their power in the hands of others, just as books, tapes, and movies lose power without the personal Presence of a Flame. This is also why a teacher in flesh is far more valuable than a whole library of books.

Flame Work can be done in a thousand formats, silent or aloud, once the subtle principals are understood. A Flame can preach to a crowd in a foreign language, and the vision still be transmitted.

Flame Work comes through the channel of the Heart, and includes that greatest of all sacred signs, Healing.

Fountain Work and Straight-Knowledge Teaching

Mother Jennie used to say, "You cannot teach what you do not know."

This means two things: the blind cannot lead the blind; and, if someone is teaching others and his teaching is correct and effective, then this is a sign that he or she is a knower. The evidence of a teacher is found in the students, for, "A good tree cannot bear evil fruit."

Teaching is first of all a transfer <u>of psychic energy</u>, The Chalice of the teacher is filled and so he pours it forth unselfishly, knowing that it will be filled again. Teaching is not a transfer of mere data or metaphysical speculation. Such information may provide the framework for spiritual teaching, but it is merely the <u>vehicle</u>.

In order to teach, one must know for himself. One must have mastered in order to counsel. One must have scaled the heights in order to transmit the Visio Beatifice.

This condition is called "straight-knowledge." It comes directly to the teacher through high interior sources that are above mere lower human mentality.

It may also be called higher psychic knowledge, the inspiration of the Muse or Divine Spirit, the Overshadowing of Hierarchy, the Voice of the Christ or the Eternal Word, or even the Prophetic Word of God. It is the "Inspiration" of all Scripture, the Vision of Nostradamus, the Guidance of the Augoeides or Oversoul.

A person whose Bridge with the Higher Nature is strong enough to transmit straight-knowledge is called a Fountain. Such a person is able to fill the Chalice of the Heart and pour it forth continuously for an extended period of time, working under high spiritual tension and vibration that can be dangerous to himself or others under certain conditions. For example, those in his or her family may be drained of energy or under the tension of excessive vibration while the Fountain Work is being done. The Fountain him- or herself may overtax the physical vehicle. One who tries to attack or discredit Fountain Work in process may receive a severe psychic blow from his own negative psychic sendings being not only reflected but highly energized in return from such a powerful magnetism, just as a projectile in space is energized and shot off in another direction after entering the gravitational field of a massive planet.

Not all Fountain Work is of the same quality and accuracy, for just as in lower and higher astral connections made by spirit mediums, so there are lower and higher levels of intuitive guidance, and greater or lesser levels of mental "static" in reception.

That is why different Scriptures and spiritual writings have varying valence and validity, and each must be weighed and discerned according to one's best interior guidance as to what to accept, what to hold in reserve, and what to ignore.

Fountain Work is also called Pneumatics, and the ability to work in this way is usually considered to be one of the final signs of a Sufi murshid, who must be able to creatively interpret Sacred Scripture spontaneously and write inspired commentary. The same standard should apply for all Priesthood, but once the initiation has been attained, the work of perfecting the antahkarana and the quality of straight-knowledge transmission never ceases—in or out of the body, and in or out of flesh. For Hierarchy itself does Flame and Fountain Work for the planet and all of the ashrams, connecting with the Greater Solar and Cosmic Lives in meditation and Heart service.

The work of Priesthood on earth is an apprenticeship of the Work of Hierarchy, for Priesthood produces the fruit of human spirituality, both filling and swelling the ever-ascending ranks of planetary Hierarchy.

OM: Peacemaking, Healing, Forgiveness

The work of Priesthood is geopolitical. Even now there are many in flesh who cooperate with Hierarchy in surrounding world leaders with Light and Vision for world peace, dispelling the brown dust of lower willful and black-magical thought-sendings that battle for admittance to the subconscious strata of a world leader's mind and Heart. Advanced initiates are able to gain an astral audience with certain world leaders (depending upon cosmic currents and the auric conditions of the leader). Using the same means of persuasion that physical visitors invited for an audience would have (logic, appeal to better nature), they often succeed in circumventing the danger of a bad national policy, ill-motivated response to crisis, or finalizing of a decision that could lead to war.

The efforts of the Black Lodge, which is an astral federation of humanity's self-created cruel, selfish, and demonic forces of a)) kinds (evil <u>teraphim</u>, black masters of lower forces, legions of densified dark lives that have no root in Higher Reality but slowly decay out of existence like a sound wave, astral shells of criminal lives seeking fulfillment of base, pre-programmed desires without regard for human conscience before they dissolve back into their lesser harmonies) use the implantation of subtle, hypnotic and subliminal suggestion to gain control over the little wills of men, and especially over world leaders. Often the only way such leaders can be enlightened not by compulsion, but through appeal to the Higher Self and straightforward presentation of facts—is by means of incarnated world servers who Fire "grounded" into the physical-etheric plane and can channel higher forces more effectively than the spatial sendings of Hierarchy. For Hierarchy works through non-compulsory suggestion and Higher Vision, not by black magical control of human will. Free will is the only matrix for psychic evolution—it must be free, unfettered, self-motivated. That is why Hierarchy inspired new institutions like democracy, human rights, political and religious freedom, public and women's education.

Priesthood, then, must serve as Hierarchy's "ground" for the sendings to benefit humanity—for new invention, new discovery, as well as geopolitical guidance. In the time of the ancient Hebrew prophets, sages close to Heaven were often sent to rulers with advice and warnings. In this age they are usually asked to accept an astral mission during sleep, since their physical-etheric vibration grounds them more closely to the psychic vibration of the world leader or scientist or other person through whom Hierarchy wishes to act by consent of their souls.

Peacemaking, healing, and the "earthing" into this plane of Hierarchical energies is done through the channel of Priesthood, recognized or unrecognized, and in the New Age it will be done consciously by higher initiates. The simplest grounding of Hierarchical energies like Peace, Love, Enlightenment, and Vision is done through the Priestly Blessing (literally, "Missing," which meant a smearing of an attar with the sacred blood of sacrifice). Recall that the basic work of the ancient Egyptian Priesthood, from which the very name for "Priest" came, was the work of "Sending the Blessing." He channeled the energy of Heaven into projects and people for benefit. So the New Age Priest will channel a potent Blessing to those who are sensitive enough to receive it.

Understand this: the potencies of Heaven rule the universe, but the eyes of flesh are blind to this power, which is Divine Will, Love, and Light. We can reject them, kick against their currents, but ultimately we cannot resist them, for who can resist death? What stone cannot be worn away by the seas? The Priest or Priestess is one who understands time and the potency of unseen forces through the instrument of time.

Also realize this: if one is a coarse, unrefined soul he can stand before the paintings of the masters or in the presence of the world's greatest music or in company with the world's greatest saints and do nothing but yawn. He can be served the finest fresh and ripened fruit and vegetables and turn away asking for his beer and breadsticks.

It. is the same with us all. We must make ourselves sensitive, refined, sighted, sharp of hearing, if we are to perceive the great currents of Reality that substand all physical manifestation.

Healing can be transmitted through the hands, but they need be placed only on the forehead (right hand) and back of the cranium (left hand), opening the Brahmarandhra and temporarily strengthening the antahkarana through magnetization to increase the communication with the Higher Nature for whatever healing it deems proper. It is never right to lay hands upon the Crown Center except in ordination. After healing the hands must be washed with water up to the elbows and with special attention to the wrists and armfold, where the blood lies closer to the skin, to avoid psychic symptoms and possible infection of the aura. Healing is done by the Higher Self of the patient, according to what is needed—which may not be healing. But the Priest never refuses any who ask for healing.

In the case of non-karmic disease the Priest may use the same method or (even better) bring healing from a distance by sendings from the Heart, left hand over the Heart Center and right hand extended with pointer finger extended and other curled (the ring finger of a Priest or Bishop). Psychic energy from the Chalice is sent to the one in need for the purpose of restoring the etheric template or patterns of damaged organs, and the patient regrows the tissue. The regrowth of tissue can be greatly enhanced in this way as well. If the Heart contracts in deep compassion, the healing will be spectacular.

The attunement of the Heart with Hierarchy for meditation and heating is done with the OM sounded upon the fourth harmonic.

AUM: Creative Manifestation

In certain cases of healing the AUM is sounded over first through seventh harmonics as well as the higher harmonics. This attunes and stimulates this circulation and coordination of all Centers so that the Priest can be used to potently ground and direct Hierarchical energies. The secrets of OM and AUM are part of the initiated knowledge of Priesthood and cannot be described except to say that the OM establishes shalom or creative, active, harmonious peace, while the AUM brings

into manifestation. The OM reaches upward, while the AUM brings downward from causation into astral form, and from thence into the physical ether we call matter.

AMEN: Awakening and Strengthening

The Priest does the work of the Paraclete, the "Strengthener" spoken of by the Risen Christ in the Fourth Gospel. The Parakletos is the prophetic Messenger of the Higher Nature that brings comfort, empowerment, and practical, applicable spiritual wisdom to the faltering disciple.

The Master Jesus stressed the importance of amen, "faithfulness, perseverance," unfortunately translated into the Greek gentile Christian Scripture with the word "trust," rapidly becoming the credo, "I believe" of the Roman Church. This is the word translated as "faith" and understood as credal "belief," but which in the historical Teachings meant nothing to do with believing anything! The concept "faith" in the Master's Teaching means "faithfulness, fidelity, perseverence." That is why the Master James said, "Faith without works is dead." Faith consists in works; as St. Paul said, we must "work out (ergadzomal) our own salvation." Salvation does not come by merely tacitly mouthing a church creed or accepting so-called biblical teaching (much of which contradicts the Teaching of the Master Jesus). Faith consists not in saying we "love the Lard," but in doing works of love unto all for love's sake. There is true faith, which is keeping faith with the Higher Nature. The biblical "faith in Jesus" really translates "keeping faith with Jesus," doing his works and keeping his Word by realizing it in practice.

Mother Jennie used to quote, "The mind is the deluder and destroyer of the Real." Humanity has fooled itself into thinking what it sees with the eyes is the only reality, and that what it thinks and concludes with the so-called logical mind is truth. Not by a long shot! But science is teaching us humility, for it affirms that human perception is only one pinpoint vantage on Reality, and that the human mind and images of flesh are grossly inadequate to envision even the tiny slice of Reality we are now able to recognize. Surely the history of science and its ever-changing theoria or view of the universe is enough to make us humble, or do we think we've now come to the end of learning and discovery?

The religious leaders of Kali Yuga trusted to the mind just as the old-age scientists and scoffers against religion, and what did it get them? Creeds, confessions, doctrines, dogmas, theology, and metaphysics. But not one shred of psychic or spiritual power or initiation!

We must return to what all great Teachings tell us, including that of the Master Jesus. Religious faith means <u>practice</u>, <u>perseverance</u>, <u>practical application</u>. It has very little to do with belief systems, metaphysics, or anything mental!

The Priest must awaken the Hearts of humanity to this truth. The New Priesthood must emphasize <u>practice</u> and rather than secret knowledge, metaphysics, or other lower mental traps. The Awakening comes not through logical systems of theological presentation, but through the sacred energies sensed by the Heart.

Thus Priesthood will offer not great theological summae or formal sermons, but practical spiritual advice that can be applied in life. In order to do this, Priests must be wise in the ways of life, seen

and unseen. They must be innocent and pure as doves, but as wise in the ways of the world as the old serpent mind can ever be. That requires countless lifetimes c)f experience and the success of applied wisdom.

Priests must be Paracletes of Faith.

PRIESTHOOD AS SPIRITUAL VOCATION

Priesthood has been a profession from the ancient times of shamanism. The shaman provided healing and other services for the tribe as needed, and in exchange he or she was given food and other things without having to participate in hunting, gathering, weaving, or other secular work.

Ancient Priesthood was supported by royal courts, wealthy aristocrats, and other patrons who often used religion as a means of maintaining social control. The greatest Priesthood was self-sufficient, however, like that of Eleusis or of Brahman schools and monasteries. But the Hindu Priesthood degenerated in many places to beggar Priests.

Priesthood oversaw animal sacrifice, idolatry, and cereal or other offerings and oblations, as well as ritual lustration, seasonal celebrations, and sacred liturgy. Animal sacrifice marked the rare occasions that most ancient people ate meat, and it was approached as a community celebration in which Priests oversaw the cooking, burnt certain parts of the animal to convert them into smoky fragrance as a thank offering before the nostrils of the god, and often kept the most succulent parts for themselves as deference to Priesthood.

St. Paul, when asked if the Christian ministry should be professional, quoted the proverb that says, "Thou shalt not muzzle the ox who treadeth out the corn," meaning that if the animal is expected to work all day crushing wheat for flour, it is proper for him to also be allowed to eat of it. This was the allegorical rationale for allowing wandering Christian apostles and prophets to be housed and fed for their ministry in each location. However, by the time of the Didache or <u>Teaching of the Apostles</u> (early second century) there were many <u>pseudo</u>-prophetes or "false prophets" at large skimming a living from Christian communities by pretending to be wandering holy men, judging from warnings given about how to discern true from false prophets.

The Christian Apostolate was at first self-supporting. Paul was a tentmaker, Peter a fisherman, and so on. In their travels they received hospitality and food, as we do today for visiting lecturers of the New Age. But later Holy 0rders developed into professional vocation when the Emperor Constantine made the persecuted sect of Christianity the official state religion in the fourth century. After that, Christian ministry developed quickly into royal state Priesthood, and episcopal orders were filled with people of the wealthy classes. It was not a case of the Church becoming the state, as some have said. Rather, the state became the Church, leaving truer traditions to survive only in secret or monastic societies later persecuted by the Church as gnostical and heretical.

It is clear from history that the purest lines of succession in all traditions have come down not as professional Priesthood, but as monastic, secret-society, and other non-professional disciplic successions. The Sufi Orders are usually headed by highly developed spiritual murshids who were chosen for succession by discerning elders on the basic of evidential vocation and spiritual talent.

The head of the Jerrahiyya Order in Istanbul today, for example, is an Islamic saint who often preaches at the world-famous St. Sophia. But he supports himself as a shop-owner. He runs a bookstore. His likely successor is another refined and educated Sufi teacher who is a professor of Persian art and poetry at a New York university. The Order is run by <u>spiritual vocation</u>, not by professional clergy. Although it is not a New Age order, it is highly successful, has many centers in the West, and preserves the purity of the Teachings.

This is the best model for Priesthood in the New Age, except that there will be many diverse centers and orders, and the leadership of all orders will be united as intercommunicating collegial synods worldwide.

The Impossibility of Professional Priesthood

There are three basic reasons why professional Priesthood and ministry cannot exist in the New Age.

The first is historical. Professional Priesthood has to be supported, which makes it beholden to secular power, whether it be centered in monarchy and aristocracy or the wealthy classes. This results in an ultra-conservative religious establishment that has been the bastion of resistance to the creative work of Spirit in both Eastern and Western culture. The Brahman Priesthood fought tooth and nail to preserve the caste and familial privilege system in India, while the non-professional Buddhist Priests (unpaid monks) worked to end caste consciousness. The prophets of Israel again and again pitted the inspired Word of God against the crystallized yea-men of the royal Priesthoods in Samaria and Jerusalem. The Roman Catholic and Anglican Priesthoods generally opposed science, democracy, education and rights of women, and every other progression of the human spirit. Today the professional clergy of Christian, Zionist Jewish, and Islamic fundamentalism have to be dragged kicking and screaming into the present, let alone the future, still justifying male supremacy, thinly disguised racial chauvinism and outright racism, thundering against science and humanism. Worst of all, the professional Priesthood has historically provided a religious rationale for holy warfare in all cultures in support of state-initiated aggression and terrorism.

History teaches that professional Priesthood degenerates quickly into the worst, most separative and crystallized forms. We can no longer try the great experiment of yoking God with Mammon, as the wealthy church establishments have always done.

The Master Jesus said, "You cannot serve both God and Mammon."

The second argument against professional Priesthood has to do with the spirit of the New Age, which more than ever before cannot tolerate duplicity and insincerity. For the outer and the inner must be a single unity, and there cannot be ulterior <u>motives</u>, <u>double entendre</u>, saying one thing while intending another. People will develop higher psychic perception as a characteristic of the New Humanity, and the concept of a "privacy" in which we can hide our hypocrisy and lies will disappear. Inner thoughts will be written in one's face. It will be the Age of Honesty.

Professional Priesthood includes a basic conflict of interest that cannot be sustained under the corning conditions, and already we see renegade Priests and ministers who can no longer maintain

the shams expected by religious institutions that, by definition, must remain static and supportive of the <u>status quo</u>. Already there are Maryknoll Brothers providing arms to Central and South American guerrillas in their sympathy for social justice <u>in direct contradiction to papal commands</u>. We will see much more of this—Roman Priests defying Papal decisions about political, medical, birth-control, women, and so on. It. is this Spirit of the New Age that will bring down the Papacy of the Roman Church and radically alter the Teachings of the Orthodox Communion.

Priesthood must bite the hand that provides its economic support if it is to remain true to the Higher Nature and the Higher Guidance. This was true during the American Civil Rights and Antiwar eras, and it will become more and more true. Clergy who follow and authentic spontaneous vocation and truly hear and love the Teachings of the Master Jesus will find no way but to tread the path of prophetic self-sacrifice, alienating their congregations and allowing them to come under the bureaucratic leadership of crystallized stewards of the status quo.

Leadership of all church and religious establishments is falling to the most conservative, old-age, anti-humanistic fundamentalists of all traditions as the Spirit of the New Age either enlivens those who are to pass through, or congeals those who are to remain for another round.

It is true that Seventh Ray institutions are the most rooted, established, and crystallized of any culture. These are the institutions of religious Priesthood and money. They will be the last to become supple and flow under the fiery vibration of the New Era. That is why the New Age begins in poverty, without secular resources, and fully dependent upon the creation and organization of a new Seventh Ray impulse.

When the New Age is established the Priestly orders will preside over the building of great temples, the restoration and new creation of beauty and an esthetic in society, but <u>not from the standpoint of a religious profession</u>. They will work through non-profit and tax-exempt organizations, but they themselves will remain unpaid for spiritual service.

There is a terrifically wrong impulse among those who hold themselves out as teachers, trainers, and workshop presenters of New Age gnosis. They are charging fees for their service, like any shop-keeper or circus act.

The Teachings cannot be bought or sold!!! Those who advertise themselves do <u>not</u> know; those who do know must be sought out and approached. This is as true now as it was a thousand years ago.

Pay money for books. Pay money for health services. Pay money for lectures and high quality education. These are professional goods and services.

But do not pay money to one who holds himself out as a teacher of spiritual truth or even a guru. Do not pay money to one who claims the gift of heating. Indeed, anyone who sells psychic gifts or pretended gifts is at best an ignorant child, at worst a worker for the Black Lodge. Such people may be supported by purchase of their books, paintings, or other merchandise, but not for psychic readings. Indeed, those who support such perverse merchandising of sacred Priesthood earn the same karma as those who pervert gifts for financial gain.

Finally, in the old age Priesthood was one of many social specializations, and the Priests formed a special, privileged class or caste. Not so in the New Age, <u>for all must become Priests and Priestesses</u>. Priesthood is one name for the self-realizing soul who stands in flesh accumulating mastery over all ethers of the fully incarnate vehicle, over the powers of nature, over the forces of darkness and chaos, expanding the Heart in Hierarchical service to all humanity in the Great Work of planetary evolution. Thus <u>Priesthood must belong to everyone</u>.

Holy Priesthood <u>substands</u> all professions, all specializations of culture, for it is their root and origin. But it cannot any more be a separate profession. It can no longer be joined with Mammon. It must be pure, free, and of infinite variety.

The Vision of Universal Human Priesthood

The "Priesthood of the laity" is a teaching basic to Protestant Christianity. It means, as revealed in the prophetic writings of the Old and New Testaments, that a time in human evolution comes when every day is a Sabbath Day and every citizen is a Holy Priest.

There were no conduits through which valid episcopal succession could come into Protestantism at the time of Martin Luther, who was a Priest. He himself came under the jurisdiction of an unsympathetic Bishop who would excommunicate him and all his followers. They would no longer be of the community of salvation, but be turned over to the forces of illusion and darkness.

Yet the Protestant flames knew they had a personal, inner "pipeline" to God. There was no doubt of this in their minds, and they had no need of Priest or pope to intermediate and intercede for them with Heaven. They carefully studied the Book of Acts and other places in the New Testament that illustrated how Christian ministry had come into manifestation and concluded that the candidates for Apostolic Succession were those chosen and approved by their own congregations. From that it was an easy step to conclude that ministry is valid only if it is elected by a congregation—thus the "congregational" approach of Protestant ministry.

St. Paul was their ace in the hole. After all, he had not received Apostolic Succession, but came into the work by spontaneous vocation and a vision of the Risen Christ, "as one born out of due season." If Paul's ministry was valid, then the ministry of any person elected, appointed, and ordained by a congregation was valid. Priesthood originated from within the Body of all the Faithful, as St. Peter said, "Ye are a Holy Priesthood.' Thus the doctrine of the "Priesthood of the laity or people" became the rationale for Protestant ministry. Among the Protestant churches only the Swedish Lutheran and Anglican, Communion were ever able to received the Apostolic Succession.

There is a problem with both the Catholic view, which holds that anyone appointed by the successors of the Lord is a valid Priest for eternity regardless of the condition of his soul, and the Protestant view, which sees all power of election for ministry vested in the congregation. The Catholic view is upheld by the first serious conflict about Succession that occurred in the Roman Church under Bishop Clement in the late first century, at which time it was decided that those appointed by the Apostles rather than those popular with the congregation were to remain in charge. But what about those appointed by Paul in Asia Minor? The Catholics solved that by accepting Paul as a true Apostle without necessity for the laying on of hands.

But it was also clear from history that the celibate, professional Priesthood of the Catholic Church had wandered far from the original New Testament, non-professional ministry. Even though one of the epistles warned of a time when congregations would choose their own ministers, listening "with itching ears" to perversions of spiritual truth, the Protestant reformers found many justifications in Scripture and church history for their "return to New Testament principles," and basic to their confidence in doing so was the Vision of Universal Priesthood, the "Priesthood of all believers."

New Age Priesthood affirms both the traditions of ancient Christianity as carried down through history in the Successions of the Catholic and Orthodox churches, and the vision of medieval Protestant and quietist reforms. But New Age Priesthood carries the vision beyond mere Christian believers unto all humanity, the Vision of Universal Human Priesthood.

The Multiform Priesthood

Just as ancient Egyptian Priesthood encompassed all fields of knowledge—those of artisans, scientists, healers, builders, mystics, etc.—so Universal Human Priesthood encompasses all human knowledge and culture, from that of the woodcarver to that of the astronaut.

Priesthood no longer has geographical or national jurisdictions, for its sphere is determined by the expanding Heart of each Priest or Priestess. There can be no High Priests of Medicine or other professions, as there were (in effect) during the reign of the medieval guilds, for the sphere of Priesthood is that of each person and his or her labor. The Priesthood of a medical doctor might intersect more creatively with that of a concert pianist than that of another M.D., for example.

But Universal Human Priesthood does organize itself by orders and communities of people—not necessarily geographical. For the orders and communities of souls are magnetized by soul groups, soul families, soul generations. They are less and less finding themselves together in the same genealogical families or geographical areas. That is why in the same neighborhood we find souls whose most recent affinities are with different races and cultures than that in which they now appear, and one Caucasian who) practices her own form of Buddhism while an Asian next door is a member of a fundamentalist Christian church!

Orders of Priesthood will form according to the subtle magnetic affinities of soul groups and subjective workers in the same portions of the Great Work. Some orders will concentrate upon education in the New Age, others on business or the arts. Many will be members of several orders or churches. They may meet only once a year, once in a lifetime, or every week, depending upon the nature and structure of the order.

Most important, however, Priesthood will function in the <u>homes</u>, <u>families</u>, <u>daily labor</u>, <u>and</u> <u>individual lives of each</u>. That is where the substance of Priesthood can be found—for it is the Flame of the Hearth that is kept ever awakened.

THE SACRIFICIAL NATURE OF PRIESTHOOD

"Sacrifice" means to make something sacred. Sacramental energy moves from the individual to the greater synthesis and the common good. Thus the purest form of sacrifice is self-forgetful service for the Higher Good.

Ancient sacrifice celebrated success in the hunt and the sharing of precious, life-saving meat among the whole tribe, with thanksgivings proffered to Heaven by the Priests. The venison or quail cooking on the fire-altar was called the "sacrifice," and it was held sacred by those waiting to eat. True interior thanksgiving was felt for this special food that could bring a starving child back to health, and it was distributed and shared with great singing and joy.

When mankind learned how to domesticate animals, the rites of sacrifice were still carried on. Human sacrifice was not a norm, but a perversion of sacrificial institutions as among the Aztecs, and the story of the test of Abraham by being asked to sacrifice his son does not remember some earlier period of Hebrew human sacrifice, as speculated by those who have a distorted and negative view of ancient humanity, but depends upon the hearer's sense of horror and outrage against human sacrifice to make its point about the faith of Abraham. It is an allegory of higher sacrifice, like that of the Crucifixion.

in nomadic and finally agricultural societies Priestly sacrifices became magical means of propitiating ancestral and other astral ghosts. The prophets of the Old Testament spoke against the cult of animal sacrifice, which was done in imitation of other Near Eastern royal courts. The Divine Word came through the Fountain Amos in the eighth century B.C.E. saying,

I hate, I despise your feast days, and I will not smell* in your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fatted beasts. Take thou away from me the noise of thy songs: for I will not hear the melody of thy viols. But <u>let judgment flow down as waters, and righteousness as a mighty stream!</u> Amos 5.21-24

*The god was supposed to inhale the fragrance of the cooking meat—this was how he ate (clearly in indication of astral or ghost propitiation).

The Divine Word wanted not the exterior liturgy of temple sacrifice, but the interior sacrifice of justice, righteousness, and a pure heart, for the royal court had become corrupt in the time of Amos. The poor were left without help, and the rich taxed them and lived immorally.

The theme of Higher Sacrifice appears constantly throughout the history of the Hebrew prophets, as it does in the heretical teachings of the Greek philosophers. God does not desire the flesh of animals, but the sacrifice of a pure heart and human service.

At the time of St. Paul the Essene and other prophetic communities agreed with John the Baptist, Jesus, and others accused of "preaching against the Temple" that the true Priestly sacrifices were the <u>logike thysia</u>, the "rational sacrifices" from the lips of divine psalmody, prayer, and praise. The same "sacrifices" were offered in the Mysteries of Hermes Trismegistus, where evidence of

having achieved the highest initiation was in being able to "hymn the Odgoad." The transition to silent, interior prayer occured at this time in world culture.

But the Master Jesus taught an even higher sacrifice—that of the love of the neighbor, the service of the common good. That, he said, is true Priesthood, and the first-mentioned and most hallowed office in the New Testament churches, the office of martyrs like Stephen, was that of <u>diakonos</u>, deacon, "servant."

The Heart of Humanity

In the New Age, the most sacred manifestation will be self-sacrifice. What does this mean? Is it some kind of distorted, self-conscious egoism? Is it a form of self-righteousness, or of sadomasochistic psychological drama?

When we understand the nature of the personal self and its relationship to the Higher Self, we have a way of understanding what is meant by self-sacrifice. The personal self is merely one incarnate vehicle. The Greater Self extends it across the chasm of the ethers and into flesh as a sacrificial tabor, for the Great Work is to bring Heaven upon earth and to sanctify this half-real outer darkness we call our world. The necessity is for the little self to awaken and strengthen its antahkarana to the Higher Nature so that it can learn to cooperate in the Great Work, and eventually to so raise the vibration of its subtle nature as to provide a dwelling for the Higher Nature in earth, in flesh. This is called the Externalization of Hierarchy and the Reappearance of the Christ.

From our consciousness of the little or personal self looking up (or within) to the Higher Nature, our only means of fulfilling any greater purpose or mission is the sacrifice ("making sacred") of separative, egoistic consciousness, unwillingness to cooperate with justice and truth, the dust of crystallized habits, lethargy, despondency that prevent us from being creative and taking action. In other words, the only means we have to ascend the ladder of initiation for the sake of elevating all humanity is <u>working to transform and sanctify the personal self</u>. All we have to work with, ultimately, is ourselves—by which we mean our personal selves—and we can't <u>transform ourselves</u> alone. If we stand estranged from the guidance of the Higher or Christ Nature, we become self-willed, alienated, separative. We float out to sea like a sail-less boat without an anchor. Only by cooperating with the Inner Guidance can we fill the Chalice of the Heart with the Divine Nectars, Fragrances, and Essences that transform us in meditation and service.

The Master Jesus brought <u>"power</u> to become the Children of God (John 1.12)." The Berakoth or Blessings of Heaven are the nutrients of the soul. They can be received in Divine Communion, bu how are they metabolized and put to use?

Through the Heart. The Heart is the channel of Hierarchy and the Divine <u>Omphalos</u> that connects the personal self with Heaven, Divine Will, straight-knowledge, the gifts of higher psychism, as well as with all humanity, in and out of the flesh.

The Higher Self has created many externalizations or incarnations. Each personality has been formed by the images and influences of its limited earth culture and environment. Any two personalities of the one Higher Self would probably fight like cats and dogs, because each

succeeding incarnation serves to correct the karma and imbalances of the last, and this is the esoteric root of inner warfare and disharmony. Until the soul becomes fully harmonious, it is in danger of necessary regression and the loss of certain elements that must be rebuilt through the accumulations of life experience.

Then self-sacrifice also involves the work of non-attachment to the unreal, both within and without ourselves. Can we let our unreasonable possessiveness and jealousies be burnt away in the flame of endurance as we refuse to give power to them in our lives? Can we make holocaust or whole burnt offerings of our fear and cowardice by standing firm when the lower animal nature wants to turn tail and run? Can we eradicate incipient racism, bad habits, self-generated suicidal impulses? All this is the work of self-sacrifice.

Can we respond to need even when we are dog-tired because it is a sacred duty? Can we stand for truth when everyone else is against us, because it is a sacred trust? Can we do every task as unto God? Can we labor unceasingly because our strength is from above? That is the nature of the highest sacrifice, which is the sanctification of the lower, personal self.

This is the work of self-mastery by the Higher Nature, and the key to the work of sanctification is obedience to the Higher Guidance.

Mother Jennie used to say, "Make instant obedience the goal." This is illustrated in one of the stories of the Desert Fathers in which a monk was visiting a monastic community and speaking to the teacher. He asked to meet his best disciple. The master called to a young man in a hut who was copying Scripture and said, "Johannes, please fetch me some sticks for the fire," and the young man complied. While Johannes was gone, the master took the visitor into his hut and showed him the manuscript he was copying. The obedience of the monk was so great that he had not <u>finished closing the circle of the Greek omicron that he was copying!</u>

Make your obedience to the guidance of Spirit instantaneous, and work to sharpen it. For guidance always comes in the first flash or impulse before the mind has a chance to react, but error creeps in when we heed the shrill voices of the lower mind, with its fears, reservations, and unceasing, worrisome analysis.'

When the human Heart exists in the Condition of fiery awareness created by striving for instant obedience and sacrifice of that which is unworthy of the Higher Nature—no matter what the seeming cost or pain to the personal self-then the Chalice of the Heart is pure for both sendings and receivings, and here it merges with the Heart of all Humanity, the great Heart of the Christ-Bodhisattva which is worshipped as the Sacred Heart of the Mother of the World.

Priesthood shares this common Heart and is therefore clairvoyant, being telepathically connected each to the other and the whole. For clairvoyance is the initiation given by the touch of the Mother of the World to the Solar Plexus, which is an initiation from the <u>Omphalos</u> (Navel) or Heart. All higher psychism works through the Heart Chakra.

Ultimately Higher Guidance is telepathic (tele- "long distance," path- "feeling"), and we make ourselves sensitive through our higher feelings and sensibilities (as opposed to the coarse emotionality of romanticism and religious fundamentalism). The Heart expands through compassion, which offers practical help, rather than gross sympathy (which only lowers the vibration of the one to the level of the other). The Heart expands through the psychic tension of illuminated and guided service, not mere charity for the sake of guilt, conformity, or self-righteousness. The Heart begins to merge with the Great Heart when you feel it contract and know that a tragedy has occurred to another person, or is about to occur. The Heart begins to merge with the Great Heart when you see the face of your Master.

Night Work: Unceasing Labor for the Common Good

The Peace (Shalom) that passeth all understanding is not rest. When the little self dies, the soul does not rest. Shalom means interior harmony, integrity, health, completion—but it does not mean cessation of labor. When the Master Jesus told his disciples that they must become <u>shalem</u>, "perfect," the word really meant "whole, complete, harmonious, not lacking, but able to be always the Giver," like the Heavenly Father.

Priesthood is an initiation into unceasing labor, for the soul has no need of rest. The strength of the soul is ever-present and never-ending in supply. Therefore Priests learn to work all day, then to work all night while the physical body metabolizes and replenishes its finite, limited resources, and then to awaken from sleep refreshed for the morning meditation and the work of the day.

Night Work is done in the astral body. First one learns how to be awake while sleeping. This is called "lucid dreaming" by psychologists, but in fact it is merely a development of the Higher Nature in flesh called <u>continuity of consciousness</u>. When the body of a Priest dies, he does not tall unconscious but is fully awake to cooperate in the transition and ascend the ladder of Spirit through the <u>antahkarana above the astral and mental ethers</u> for the work of synthesis in the higher ethers, according to development. That is why the Priest can teach people the art of dying, as well as the art of conception, for dis-incarnation is like conception and birth.

At first one is taken by more developed brothers into certain kinds of astral work during the sleep of the body. Most of this cannot be recalled by the lower mind upon awakening, but as continuity of consciousness develops, more is taken into the personal memory.

Later one is entrusted with Messenger Work, which extends the reach of Hierarchical telepathic sendings into this world. Priests amplify and "ground" higher thought and vision into the lower mental and astral consciousness of those who are being guided to make discoveries and advances in science, medicine, the arts, education, and all creative fields, or who are boing guided to more enlightened political or social decisions. They assist in the cure of souls, the astral transitions of physical death, and many other things.

Finally Priests wear the armor of Hierarchy to cleanse and purify earth's astral and mental ethers of dark forces. They become Warriors of Light and learn the work of exorcism and heating. What they learn in sleep is finally made conscious during the work of the day, and a whole series of steps and degrees of higher psychism, clairaudience, clairvoyance, mental (as opposed to emotional) telepathy, psychokinesis, occult knowledge, prophetic vision, higher Fountain Work, higher Flame Work, etc., is gradually taken and brought over into application during normal so-called "waking" consciousness.

In Priesthood one finds that the fatigue of the body requires only brief but intensive times of infusion during demanding crises of need. Physical illness burns quickly away. Healing is accelerated.

By the same token, Priesthood does not require anything of the physical body except as a ground to keep the personal or even astral self present in this plane. Thus there are many mahatmas who are infirm, incapacitated, paralyzed, and even in full physical coma who are among the most active laborers for the common good. Their labor is, for the most part, invisible to eyes of flesh.

Forces of Chaos and Darkness

In the past, when the blood was not drained from the body, it was possible for criminal souls to remain connected with the flesh after death and, from that grounding, obsess and drain the living of etheric energy—even to the point of death. This gave rise to the legends of vampires. The graves of such twilight dwellers had to be found, and they could be identified by the blood that engorged their stomachs, for physical metabolism was carried on microscopically and the slight motions caused blood to leak through intestinal walls and collect in the stomach. The offending astral criminal was severed from his physical body by driving a stake through the heart. Such people were often themselves victims of live burial with no real comprehension of what they were doing, for there was no continuity of consciousness and their astral bodies were often manipulated by dark forces, or to them it was all a shadowy, ghoulish dream.

Black Priests violate the basic Law of Free Will, using hypnotic, subliminal suggestion, obsession through the base of the skull or possession through the Solar Plexus, and a thousand other dirty tricks to temporarily force others to carry out their will. They often travel in the astral and take over the minds of animals. This is the origin of were-wolfism (were is Anglo-Saxon "man"), were-lionism, were-tigerism, and a host of other animal possessions by the Black Lodge.

Priesthood participates in the struggle of Hierarchy to cleanse the astral and mental oceans that humanity has populated with some of the most beastly and terrifying denizens that perverse imagination can conceive—for all it takes to create is thought and imagination, and as Mother Jennie often reiterated, "thoughts are things." Depending upon the psychic energy behind them, they may last for very tong times, and if they are common group and cultural creations born out of prejudice and fear, they stay virulent and revitalized for destructive effect over the centuries. Satan and all religious symbols of evil are creations of the collective human emotional-mental imagination, and the work of Priesthood is to dispel them, both through enlightened teaching to those conscious only in flesh, and by means of the Battles of Light and Darkness.

There is no cosmic evil in the universe. There is no devil for the animals of earth (except for mankind, who is the Satan of the animal world). Only humanity, of all life, has a Satan and a Dweller on the Threshhold, for it is his own creation and his final major trial. As the Master Jesus said, we must overcome the World (which is this lower plane of personal human consciousness), the Flesh (which is the separative, selfish abuse of free will), and the Devil (which is the evil of our own lower, unformed, yet-chaotic and disharmonious personal nature).

Initiation and Illness

Just as ancient shamans underwent initiatory ordeals and nervous-system illness verging on madness on the path to mastery (later ritualized into the terrors and ordeals of initiation into mystery schools and even college fraternities), so Priesthood has its ordeals.

These ordeals occur when a person makes the commitment of discipleship with Hierarchy because at precisely that point he or she is <u>weakest</u>, and the Vow of Discipleship incenses the dark watchers to furious attack.

It is important to understand that <u>neither Deity nor Hierarchy bring tests and ordeals upon</u> <u>aspirants</u>. They are to be expected as a natural part of development, even as the falls and accidents of a child just learning to walk are part of his great adventure into the world of <u>homo erectus</u>.

Spiritual striving is unnatural, for the natural tendency of this plane is toward decay, finding a lowest level, achieving the lowest stable energy state. That is the nature of chaos, and it wars against the upward-tending aspiration of the monad. There is an Arc of Devolution, which is natural to outer darkness and unformed chaos, that is, unreality. But there is also an Arc of Evolution, and its motion towards unity, higher attainment, initiation, and synthesis to greater Reality conflicts with the Devolutionary Arc. It is in the tension of this striving that obstacle, fatigue, testing, and trial appear.

To whatever extent we Fire imperfect, unfinished works of Creation, to <u>that</u> extent we can expect test, obstacle, and trial. Remember the Teaching of the Master James: "We test ourselves with our own lusts, or unmastered chaotic impulses."

The first thing we do when we begin to strive is find all our weaknesses, and the dark forces of chaos bring them quite speedily to our attention, thank you! If we try to progress beyond our pace, it is like pouring aviation fuel into a Model-T Ford, and we'll shake the whole vehical to pieces. Or it is like a man who set out in an unseaworthy vessel and then a storm came up (as the elements are wont) and the boat broke apart.

We have to pace ourselves because every weakness will be found out by the fingers of the "executioners," as they were known to the Hermetic sages. So we come into the apprenticeship for Priesthood with our eyes wide open, knowing that every habit and every cell must be transformed.

"Do not think it strange that these trials have come upon you," says the wise Peter in the epistles transmitting his Teaching.

Mother Jennie used to say, "Dangerous? Yes. Hard, even agonizing? Yes. But my dear son, it is worth it a hundred times over!"

Do not be shaken by whatever comes, and remember that Heaven very matter-of-factly daily turns disaster into joy. Expect danger, failure, and loss, but never forget that they are your "friends," for they teach you patience, endurance, and perseverence. As Torkom Saraydarian once said to me, "Love your enemies, for they are your greatest teachers."

Hierarchy often stands back and watches how we do in our worst struggles and our worst moments before coming to our rescue if necessary. But Hierarchy does not create our obstacles, though it may foreknow them, and certainly does not rejoice in testing us, like sadistic teachers in an English boys school. But the path of discipleship opens first of all into the Valley of the Shadow of Darkness, and we suffer many humiliating defeats before we even get a <u>footing</u> in the Battle of Self.

As we progress strange illnesses often manifest that doctors classify as hypochondria or unknown causes. We find that we are beyond the expertise of the medical profession, and often these are nervous illnesses, tachicardia and heart-related or breath-related symptoms, as well as others. These will manifest while the development of our subtle centers is still incomplete (before age thirty). During this time we overcome fear of the physical body and its death, and this brings us into an important degree of higher initiation.

Often we start collecting at a much faster rate than is normal on our karma. It may put us into bed for the rest of our lives, or even into prison. That is because the work of akarma causes the Heart to become fiery and the Flame draws karma like moths to be quickly consumed.

Even though it feels very bad, it is in fact very good. It's like taking strong medicine, because quickly-consumed karma is a tonic that strengthens the will for good and makes the soul mare resistant to disharmonious accumulations.

These ordeals are steps to initiation and the higher degrees, and we must master each step before we can progress further. Each trial must be mastered or it keeps reappearing in new form, and each lesson of guidance from Hierarchy must be learned by being put successfully and permanently into practice before another lesson will be given. It is quite possible to crystallize at any point and cease making progress for the rest of an entire incarnation, and that is why St. Paul said he "ran a race (Greek agon) for a Crown," and woe to him if he ever stopped striving. He said we must "work out (ergadzomai)" our own salvation—it is not handed to us on a silver platter simply because Jesus was victorious to the end, as the churches so erroneously teach. Yet liberation is not "merited," in Pauline language, even though it must be "earned," for it is pure Grace, and without Heaven's guidance, blessing, and communion we could not ascend by an inch.

Love Hierarchy!

Respect the Masters and their selfless service for all humanity!

Imitate Hierarchy and become Hierarchy!

TRANSFORMATION OF THE CELLS

The life of an amoeba is to that of a man as a white blood cell is to the whole body of the man. The life of an individual person is to the Greater Life of all Humanity as a cell is to its body. The Life of the Planet is to the Solar Life as cell to body, and Solar to Galactic, and Galactic to Cosmic, and Cosmic to who knows what.

The Arc of Evolution leads upward to greater and greater synthesis, from individual to organism, which now becomes another order of individual in a far grander Organism, and so on ad infinitum. We cannot understand initiation, evolution, and Reality if we are unable to accept Infinity, or if we want to stop with the Heaven of Islam or Christianity as the be-all and end-all of Higher Reality. In truth, there is no end, and the joy is in the Journey and the attainment of higher goals, not in the anticipated end of the Journey—for there is no end.

When Jesus told the parable of the good servants rewarded for demonstrating competence and fidelity in managing his estate while he was away on a far journey, what was their reward? "Take thou authority over two Kingdoms, and thou authority over five Kingdoms, and thou authority over ten Kingdoms." The reward of service is more service, <u>but of a higher and more joyous kind</u>.

We are in training to become Gods, Co-Creators with the Most High, not merely in flesh, for the era of monarchy has passed, but <u>as gods overseeing first the care of other souls, then of other ashrams, then of other Hierarchies, then of other planetary worlds, and solar systems, and galaxies, ad infinitum.</u>

The planets are not the nurseries of angels, as Swedenborg said, but the nurseries of the heroes, masters, Hierarchs, and gods of Reality. Angels have never suffered the agonies of incarnation, and they do not pass through the same evolutions that we do, nor do other kinds of lives. Humanity is unique in this way, for we are the pioneers and great exploring voyagers of Reality.

The work of Priesthood is alchemical, for it involves what has been called sanctification, which is the transformation of the entire being, interior and exterior, and acceleration of vibration and energy levels from lower to higher states. In transforming ourselves we work with consciousness, which gradually transforms the chemism of every cell in our bodies. We work with the quality of the inner Flame, which raises the vibration of all energy channels. We work with the level, accumulations, and use of psychic energy, which brightens the aura and makes us luminous. We work with fiery forces that have been known to consume human bodies whole in spontaneous human combustion.

The transformation of the greater organism results in what has been called the transformation of the cells, which densifies the astral body and eventually causes it to disappear as mastery is approached.

We are told that great masters can walk through walls, tread on water without sinking, appear in two places at once, live without food, never have need of sleep. Even fundamentalist Christians

know something of the properties of the Resurrection Body of the Christ, for it is described in the legends of the forty days that Jesus walked an earth after the Crucifixion.

The work of Priesthood that leads to the transformation of the cells is outlined in this chapter.

Meditation and Energy Work for Humanity

As a Priest develops, he or she becomes not only a channel for higher psychic energy, but an accumulator of higher, mare refined ether substrates—material, astral, and mental. Just as a clay smoking pipe gradually hardens and accumulates new color and fragrance, as forged iron buried in the earth while still warm is aligned by an accumulated harmonious magnetic field tempering the iron for greater strength, and as a wooden music instrument accumulates resonance over the years as beautiful harmonies vibrate the resins, so the Priest himself or herself accumulates higher transformation in the elements of gross and subtle bodies.

Hierarchical Blessing is accumulated in the Chalice and sent forth daily through the Right Hand of Blessing. This vibration leaves its image within nerve channels and cells as well as in the currents of etheric, astral, and mental bodies. In order to serve as a channel for this vibration the Priest must be pure, but daily contact adds to his own synthesis and tempers his very manifest being. Thus the extended right finger becomes unusually strong, both physically and in its power for sendings of psychic energy. Likewise the eyes and the Heart.

Soon after my consecration as Bishop I was guided into conducting a high-quality professional orchestra, first with the traditional baton, but later with bare hands and especially the extended right Finger of Blessing. The power of communication that developed was later used in exorcism, healing, the AUM manifestations, and all sendings. When I once experienced heavy accumulations of imperil due to the purifying influence of Haley's Comet and a lapse in using the essential oils of rose, they went right to the base of that finger. I was not summoned to do any healing during the two months this lasted, and when I finally realized the cause and used wormwood infusion to dissolve it, the extreme pain (which had led me to even have the hand X-rayed) immediately disappeared as imperil was excreted over several hours (with much discomfort).

When one becomes a channel for healing, it is an eternal commitment, for once the channel has been built, it must be used lest accumulations cause harm to the Priest. It is the same with Fountain and Flame Work. Once you have build the channel, you must not abandon the work lest the accumulations burn and destroy your entire development. The Great Work never ceases, but if you cease playing your part it goes on anyway, and once you have boarded the plane you can't get off. Anything less is high treason against all Reality. Once the steps are taken; turning back becomes extremely costly if not suicidal.

Morning meditation attunes the Priest for his daily work, and will include sending the Blessing to all worlds, the planet, nature, and all humanity. It will include esoteric use of sound and harmonics in the OM for attunement after verbal prayer that sends the Blessing (best, highest, and greatest good) unto all, working from closest circles of family and associates.

People think prayer goes something like this: "Dear God, please break all Divine Law for the convenience of my personal will." They don't understand that personal will must be aligned and

attuned to Divine Will, and that the searching and finding of Divine Will and cooperation with its Purpose is the basic work of Spirit. They fill space with their selfish or selfishly motivated petitions for this or that to be done, as though they were having an audience of state with a king, never realizing that every projected thought continues in its effect like and arrow shot forth.

Once you have released the arrow, you can't take it back! So all space is polluted with the illconsidered darts, arrows, and spears of human desire focused as thought or vocalized as prayer, curse, or light-minded fantasy.

The Priest may do the work of seed-building, which is manifestation from the very roots of causality through the AUM. For this, time is the womb. He may do the work of distance healing through the Heart when there has been a call for help, verbal or non-verbal, and he sees no karmic block. But remember, there were thousands of lepers in Palestine during the mission of Jesus, but only a few were heated. Healing is done only in cooperation with the Higher Self of the one who is ill. It can be forced through will and abuse of psychic energy, as modern faith healers attempt to do rather unsuccessfully on American television, but they transgress Divine Law. They are children playing with forces they don't understand. That is why most faith healings that occur are short-lived and impermanent. It is <u>not</u> because the people lose faith, as I have heard certain healers claim, but because the deep, hidden karmic causes of the manifestation have not been laid to rest, so it blossoms forth again after the application of group psychic energy manipulated consciously or unconsciously by the faith healer. Use of <u>prana</u> and other psychic-etheric energies in healing against the Laws of Karma is like putting a Band-Aid on a snake bite. The improvement is merely cosmetic.

If a Priest is to meet someone important to his part in the Great Work whose support he requires, he may arrange for an astral meeting in advance so that he con present his case in the light. If his case is worthy and the person is also worthy, the physical meeting will go extremely well and much help will be forthcoming.

If there is someone who is putting up impediments to his part of the Great Work, a Priest might arrange for an astral meeting at which he explains whatever has been misunderstood, and then try to get an appointment to speak face to face with the person. I 'f the person agrees, then the problem is usually resolved, perhaps even with the Priest recognizing the validity of the other's objections and modifying his approach. But if after this he does not agree to meet, then the Priest has Hierarchical support that, in time, will nullify the obstacles put in the way by this person.

In neither case does a Priest violate free will or use the methods of a <u>duqpa</u>. If he or she does, or for any other abuse of power, <u>karma</u> slaps him in the face tenfold or even an hundredfold what it would be for another. Karmic response is immediate and severe. "For those unto whom much is given, much is required."

There is also work in cleansing obsession in everyday life, with children, in schools, in childraising. There is the work of <u>prophylaxis</u> or protective energies, thought forms, even <u>teraphs</u>. There is use of flame and crystals in telepathic communication, of vegetable and flower substances for specific purposes, of spiritual teaching and meditation groups and liturgy.

The work of Priesthood at the very Hearth and home is an ever-present and vigilant spiritual

vocation.

Subtle Properties of Plants and Minerals

All that is manifest in the physical world is merely the tip of something rooted deeply through many ethers, dimensions, or vibrational planes into subtle Reality. Everything that manifests in form has an aura of the physical ethers, an astral and mental root, and a current that connects it to the causal archetypes out of which it externalized. In the case of plants and crystals the ancients spoke of their "spirits" and potencies, which are the psychic intelligences inherent in their subtle aspects.

Flowers, for example, are the first evolutions of what will become the animal-human soul, and they are like telephones to the Higher Worlds, for their subtle roots extend deeper to a more sacred and interior plane than minerals or non-flowering plants. Flowers can link us telepathically with Hierarchy, or aid in the link, and that is why they are found growing outside temples and on the altars of temples. Their essential oils are used for temple incense, as well as the traditional wood resins of flowering trees.

Rose oil applied daily in small amounts an the <u>Ajna</u>, Throat, Heart, and Solar Plexus locations (directly to the skin) protects one from imperil-forming irritation, and even with the whole town failing down around one's ears, he or she moves smoothly through the chaos without anger, fear, or nervous tension. A bit applied to the wrists and back of the hands gives effect close to the blood-stream and can be inhaled through the nostrils from time to time. [This, of course, must be pure essential oil of rose carried in a medium like jojoba oil, not a mere perfume imitation using alcohol.]

An essential ail of amber resin (usually made from Indian balsam) can be applied in the same fashion when teaching, performing, or other Throat Chakra, Fountain, or Flame Work is to be done. Amber accumulates psychic energy and empowers sendings and receivings. It can be used in combination with rose oil. Rose and amber make an especially good incense for liturgical work, as they fill the space with transmitters that magnetize an atmosphere for Higher Communion and meditation.

Vegetable musk oils are, in my experience, tike the combination of amber and rose, but on a much more refined and fiery plane. Amber oil is better than olive oil for laying on of hands in healing and consecration, but musk is best. It. is also good to warm a tiny vial of musk with the palms and inhale the fragrance each morning as it purifies the lungs for intoning the OM and its harmonics for attunement work as well as for speaking and teaching. A bit applied to the wrists for special occasions of important spiritual work, or for protection of the physical body during dangerous astral missions, is very helpful.

Essential oils of peppermint, cedar, pine, and eucalyptus have special uses (warning—eucalytpus oil is extremely poisonous, especially to children, if ingested!). Needles of evergreens and pines are powerful accumulators of coarse solar <u>prana</u> and have disinfectant and tonic uses. Especially valued are green needles and resins from young cedar and pine trees above the snowfall levels of mountains, for their accumulations are far more pure than those in plains and valleys.

I advise purchasing a kit through a scientific supply house like Edmund Scientific to distill your own essential oils, as even the best on the market are formulated by perfume chemists with added alcohol. Pure amber resin can be bought in many herbal stores, and it is excellent and long-lasting when applied.

{Update: Today there are many sources of high-grade floral and other essential oils available at \$10 or less/dram.]

Do not let cut flowers decay in an environment. Different fruits, vegetables, and flowers live different lives when cut or picked. Some apples are "live" for many months—that is, they retain their psychic energy. But tomatoes lose it very quickly. Flowers lose it when the fragrance turns over-ripe, and then they begin to draw biological decomposers and associated lower astral entities that will suck the vital forces of those in the environment.

The knowledge and study of subtle properties of flowers, plants, and minerals is both ancient and new. Simply buying a book on Bach Flower Remedies won't be of much help, as a great deal of homeopathic and other herbal lore in the hands of novices is only partially correct, dealing mainly with use for gross physical illness, and is subsumed under categories like tonic, diuretic, and blood cleanser—categories too broad for exact knowledge. Thus one must experiment, and a wonderful, safe place to begin is with the subtle effects of essential flower oils.

My starting place was the brief list of properties in Torkom Saraydarian's excellent book, <u>The</u> <u>Psyche and Psychism</u>, Volume 1, which I strongly recommend. Take care not to get peppermint oil and other fiery oils (rose) on eyelid or on fingers where they might rub the eyes. My experiences with the use of wormwood is not with an oil, but with a boiling water infusion that I used very sparingly to dissolve imperil accumulation. found that it was necessary to drink a great deal of water to avoid extreme constipation. I certainly would not advise using a strong infusion over a large area.

Life Among Humanity in the Valleys and Plains

One who made himself sensitive and strengthened communion with Hierarchy in the past retreated to mountains and other isolated high elevations, islands, or places disinfected by seawater. Why? Because the effect of the gross human vibration was overpowering for one who is sensitive. It is fine for those who are half-deaf to wander about in a rock concert, or those who have no refinement of taste or smell to walk among the garbage heaps and open sewers, but for anyone whose ears and noses are operating, it is a heavy burden.

The human vibration has become more intensified as the population explodes, forests and meadows are paved over to make concrete slums, and the stench of automobile exhaust and MacDonald's hamburgers fills the air. One who is becoming even more sensitive finds himself between the devil and the deep blue sea. Either he remains with people and does the Work, or he takes what Ghandi called the "Himalayan option"—drops out of the world and becomes an Arhat channeling Blessing from his mountain retreat.

How does one do the work of a bodhisattva without having a nervous breakdown?

First, one has to learn about <u>imperil</u>, for this is the constant enemy of the sensitive Heart dwelling in the land of anger, coarse manners, gross sensibilities, lust, duplicity, treachery, cruelty, and criminality. Imperil is a substance precipitated as a kind of crystal in the nerve channels by allowing disharmony, anger, foul language, coarseness, worry, and a thousand other symptoms of interior irritation to run as currents through us. When we qualify the energies of disharmony and irritation through our centers and into emotional-astral manifestation, we color ourselves dirty brown, like the lungs of a smoker. This is the substance of the dirty brown gas the Mother of Agni Yoga describes surrounding the astral ethers of the planet.

Imperil accumulations cause all but karmic illnesses, and if we keep our auras clear of the darkness that magnetizes itself to us through "cracks" of interior disharmony like angry seas trying to push their way through the seams of an old boat hull, then we stay healthy. Good physical health is a sign of interior mastery, as are attractive appearance and dress, harmonious and fluent speech, organized thought, confident manners, and so on.

Imperil itself, however, is the poisonous product of irritation. It is promoted during metabolism by the chemism of certain foods—celery, asparagus, eggs. It is found already present as crystals in all blood meats (mammal and poultry), created by the pain and fear the animal feels as it is slaughtered. That is the one main reason for avoidance of meats. They simply load the metabolism with poisonous imperil. Imperil can be absorbed through the skin from clothing and materials used by other people with dense accumulations of imperil[, it can be breathed in the air, and it can be drunk in liquids. In other words, the more a Priest exposes himself to the grossness of the great unwashed brothers and sisters, the more irritation and poisoning he risks.

I Consecrated a wonderful man in his early thirties—a Priest for many years-so that he could operate his own free ministry as a Bishop in San Francisco. This was before I knew as much as I now know. The man had many manifestations of lower psychism. I didn't know what dark powers ruled in San Francisco, although I often tried to persuade him to move away. After he poured out his soul in jail ministries, ministries to the poor, work in socialist politics, he was attacked by powerful black magicians and broke out with incurable leukemia. I laid hands on him at the Veteran's Hospital and he got a complete remission for ten months. Later he went back for follow-up treatment and the treatment killed him.

He was a sensitive saint, a flower transplanted into filth, and how could anyone live in such conditions? This is precisely why a New World has to be prepared for the coming generations of sensitive ones.

[Update: After this, I worked with another Bishop to release San Francisco from the grip of dark forces that emanated from Alcatraz Island. After much pain, attack, and a year's worth of esoteric effort, I can now say that San Francisco—although under the same deep cloud of imperil that all cities suffer—seems to be clear of the powerful dark forces that probably gained their stronghold through the earthquake of 1906 and the navel-like position of Alcatraz Island before it was decommissioned as a prison.]

If I had only known then what I know now, I would have urged all my powers of persuasion to get him into a better environment, taught him to use the rose oil faithfully every day, and given him detailed instructions about imperil and diet.

How does one survive in the valleys and plains of humanity? There are three keys. First is rose oil, for it is a powerful disinfectant of imperil. Use it on the hands, inhale it, and put it on the locations I have described every morning before going out.

Second, one must have a beautiful and peaceful home base from which to operate, preferably high on a hill or near to a lake or the ocean. This sacred Hearth should include your own meditation space and pillow or chair that is <u>never touched by anyone else</u>. Use eucalyptus or sandalwood oils to disinfect anything touched by mediums or others who may carry obsessive astral entities, or better yet, don't have them in to your home if possible. Your atmosphere of sanctity will usually be enough to disinfect your own home and even drive dark forces from other places, but one must he very developed to avoid getting psychically run-down in a place as dark as San Francisco was (better to have lived in Berkeley or Marin County, for example).

Finally, keep your diet free or very low of blood meats and imperil-forming foods, cleanse yourself after work in healing (wash up to elbows and especially over wrists and where blood is close to skin), use the various oils for cleansing astral and mental entities when needed, be vigilant and faithful in all work keeping the Flame of the Heart bright, avoid lust and bad images (television fare), and leave a space of at least eight hours after sex before meditating. Conserve psychic energy by being sexually continent or monogamous.

A whole book can be written about Priesthood and monogamous sexuality. The power of Priest and Priestess in sacred sexual union has been perverted to black magical uses in the past. But it is a wonderful and powerful aspect of married Priesthood. The esoteric knowledge of this was only partially developed in ancient tantric traditions, but will be fully developed in the Golden Age.

Psychic survival skills are essential knowledge for Priesthood if it is to work as did the Master Jesus out among the people.

Brothers and sisters, let us all become One Flame! Full Moon, February, 1986 Santa Cruz, California