

A World of Thought

Donna Mitchell-Moniak

Abstract

Ideas are worlds. And the work of the Tibetan Master Djwhal Khul is a world in no way different than the worlds of physics, economics, or music. The Tibetan's word-world given through Alice Bailey has particular flora: egoic lotuses and planes of existence. The fauna is just as particular, such as permanent atoms, the antahkarana, logoi, and Rays. Getting accustomed to this world of thought is like staying in another culture for an extended period. We are changed through an osmosis of the environment. Students of the Tibetan are often just as changed as over time they enter his world of thought.

Introduction

When we enter the world of the Tibetan and the Alice Bailey books, we pass through a portal into level upon level of meaning and interpretation. All who have read this material find underlines and notes in the margins of their books but often have little memory of reading the paragraph that sparked the note! This is because each time we encounter the words of the Master our thought-stream is a little different, hopefully more infused with consciousness, so that we read the paragraph with ever new eyes and a new mind. Consequently, we might be able to enter more of his world of thought; to see more of the lay of the land of his world, understand how to get from here to there, and realize what is still un-navigable. Until the next read!

Ideas are worlds. Cultures and their traditions are worlds. And the work of the Tibetan is a world, in no way different than the worlds of physics, economics, or music. The word-world of the Tibetan has created a culture inside us that we participate in at conferences, classes, and on-line discussion groups. Within this Bailey world are events too that many hold

as meaningful or sacred such as the Three High Full Moons and Wesak in particular.

If we had never picked up a 'blue book'¹ or come to a lecture or study group on a subject therein, we might never have heard of:

- the idea of a human constitution and its parts,
- the construct of the vertical planar model,
- the idea and information on the Seven Rays as well as how to see, hear, feel, and determine them to some extent in our self and the world around us,
- the idea of esoteric astrology, premised on the principle of indwelling consciousness and the triangulation of energies,
- or the antahkarana.

And our lives would be different. Immediately, these thoughts began to condition how we think about everything because exposure to any of these thoughts opened us to a world—the world of the Tibetan.

Before delving into some of the Tibetan's world, let us deepen this idea of thought-worlds.

If we think of the word 'blue,' the mind, sympathetic nervous system, imagination, and senses all have immediate responses. The senses feel coolness because blue sympathetically creates a temperature. The

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nervous system grows calmer, possibly even docile in the atmosphere of blue. Blue has topography; it tends to bring images or feelings of expansiveness, lack of boundary or perimeter. If we think of the word 'brown,' different responses happen. With brown there might also be a cool temperature, but there will additionally be a sense of inner warmth. Brown engenders the feeling of groundedness, security, the feeling of place, and of things having a place. This enhances the sense of security and surety. Both blue and brown elicit thoughts or feelings of caution, but blue will often include fear, brown not as much so. We begin to experience the fact that words are worlds.

Emotions are worlds as well. Anger is a world of heat and quickness. It feels spiky or sharp. The atmosphere is close, not expansive. There is an immediateness and a sense of ceiling or confinement, and we, or something in us, needs to get out. We might experience a rumbling, like inner thunder or eruption, or feel lightning striking inside us, needing to discharge. These personal atmospheric changes are real; their results are as well.

A larger world would be a culture or a school of thought with accompanying

temperature and subjective topography. The American culture has a hot temperature; the lay of the land is passionate, volatile, and loud. The Canadian culture is cool; its nature is slower to move, organized, and quieter in tone than its neighbor to the south. Other examples of cultures might include the farming culture versus the marketing culture, or the politically conservative school of thought in contradistinction to the liberal school of thought.

The flora and fauna of these various worlds is also unique and particular. For instance, the fauna of the world of quantum mechanics includes muons, quarks, strong and weak forces. These are some of the 'animals' that populate the world of quanta. The fauna of the world of politics are the constituents, lobbyists, fund-raisers, and the non-voters. Following through this example, the flora of politics might include the latest case before the Supreme Court, or a bill being considered in Congress, or the filibuster that has grown in response to the bill.

In addition to temperature, flora and fauna, each world of thought has its own words, equations, mythologies, and preferences. And all

of these are necessary to explain as much of a particular thought-world as possible. To a person who has studied the Tibetan the word 'Ray' has an additional meaning than to those who have not. To those in this culture, the equation of the three vehicles plus the coordinating factor of 'I' has meaning, that is, the coordinated personality.

We step in and out of worlds; for instance, meditation, parenting, or our job. Most people as they sit down to meditate enter the world of meditation but when the sitting is

over they leave that world and enter their everyday life. When a parent is with his child he will act and interact in a parenting way, but when he is at work or at a card game he will act and interact differently. We enter the workplace and 'go to work,' in attitude, use of language, and thus live according to its culture for as long as we are at work. The longer we are in some worlds the more they condition us; and the specific world determines if that is beneficial or harmful. The longer we practice

What if we fully understood that, as soul-monad, we created our specific combination of rays so that we would live them? Just as a hawk has certain qualities and can express them in the world, so does each person. The hawk does not think about being a sparrow or a rabbit; it lives fully its hawk-ness. What would each of us express if we fully lived the rays that are seeking expression through us?

meditation, the world of meditation begins to enter our everyday world; its temperature, atmosphere, expansiveness, and clarity become such a part of our self as to increasingly be the world in which we live. We have a similar experience when in a religious, spiritual, or philosophical system of thought. The Tibetan's work through Alice Bailey is such a system or world.

Repeating then, by reading a Bailey book or being exposed through a lecture or class to part of its schema we found our way in to this world of thought; or it magnetically found its way to us. Yet, it is important to ask, "Is the framework or world of any thought unto itself a limitation?" The answer is a resounding "YES." Yet humanity has always learned through frameworks, paradigms, and particular structures of thought and information. Equally, there must be value in learning to use information in ways that stretch us and our thoughts out of the 'world' of that very information. For example, the idea of the Seven Rays could be quite limiting if little understood or used as a categorization of behavior patterns and labeling our fellow human beings. It could be used to reinforce separatism. Or the Rays could be meditated with and entered as the worlds that they are: an intense unemotional energetic world—1st Ray, an ever modifying thus often complex world—3rd Ray, an absorptive world, chameleon-like taking on what is around—4th Ray world. Esoteric Astrology, the human constitution, ideas of the an-tahkarana, and so on, are literally worlds to be entered and discovered, instead of only being pieces of information scattered through twenty-some books.

Entering Part of the World of the Tibetan

How well do we understand even one of the Seven Rays? The Tibetan gives much information throughout the books. Some seems contradictory. Yet he addresses that by reminding us that our point of view, knowledge base, and ability to meditate or ponder deeply on these matters will reveal that there is far less contradiction than meets the eye. And due to the sense of personal ego, the human

kingdom is often not the best place to look for purer or truer expressions of the Rays. By looking into other 'worlds' and kingdoms we might have a better chance.

For example, the 6th Ray is part of the creative expression of the animal and the plant kingdoms. Rising or lifting up is a gift of the 6th ray. As we look out our window we see tall trees waving in the summer breeze, and grass growing no matter how often it is cut. Almost all animals have the ability to defy gravity. Insects climb vertically up walls, trees, or flower stalks. Squirrels and chipmunks leap from tree limb to limb, or fall unbroken 10 or 15 feet from a house roof. Fish and whales fly as effortlessly through water as birds and insects do through air. Even house cats and dogs can leap what would proportionally be humanly impossible onto counters, tables and laps.

The 6th Ray is also the ray of reaction. It is the instantaneous reaction-response of the cat's ears turning in multiple directions to the slightest sound, or of the dog so that she barks. The 6th Ray is also the loud raucous chatter of a squirrel in a tree watching a cat cross the lawn. The squirrel is ready for battle, hoping to scare off the cat with its bombast.

Reaction-response turns flowers toward the sun, and informs the grape vine or ivy when to cling. This innate response is what opens the blind baby bird's mouth as it feels its parent land on the nest, and will give the same bird the instinct to navigate the wind in flight.

What would be the fullest expression of a Ray within you?

What would be the fullest expression of *each* Ray within you?

We often blame our rays for faults or personal tendencies. We cannot help being direct, therefore rude, because we have a 1st ray personality. We rationalize our tangential long windedness as the product of a 3rd ray mind. We know full well that our need to please often compromises our sense of right or wrong, yet it is the 2nd ray at work.

What if we fully understood that, as soul-monad, we created our specific combination of

rays so that we would live them? Just as a hawk has certain qualities and can express them in the world, so does each person. The hawk does not think about being a sparrow or a rabbit; it lives fully its hawk-ness. What would each of us express if we fully lived the rays that are seeking expression through us? What would that look and feel like? Let us ponder this. If the personalization of our rays was deleted, how differently would we manifest the divine qualities that we have entrusted ourselves with?

The Soul Takes Over

For us, the Ray of the Soul is constantly infusing and integrating into the substance of each vehicle with the goal of overtaking the matter aspect with its quality. The Tibetan expounds upon this in *Esoteric Psychology, II*² and in *The Rays and the Initiations*.³ He offers that the soul ray, and the quality of soul-ness regardless of ray, is literally taking over the way our matters express such that only the qualities of the Soul, pure and profound, will one day be the expression of matter, not just in matter. That which had been 'our' personal matter is destined to become the substance of the Soul. This is one of the deepest reasons why the causal body can be destroyed, and is: because all the bodies will be the temple of the soul, not just the causal body. All will be Soul's body. Furthermore, there will be no distinction between the matter that comprises a body of expression and the consciousness that expresses through it. The mystery is that consciousness and the matter aspect will be One, completely expressing as One, not two. Thus the Soul, or now better called the Consciousness aspect, little by little overtakes the substance which we call vehicles and over-rides the ray tendencies of those vehicles with its Quality and Substance leaving the primary duality that the Tibetan refers to often. "Man is then viewed as a duality of spirit and matter and not as the well known triplicity of spirit, soul, and body."⁴

A further profundity of the soul taking over the personality is that, for the most part, this process is quite hidden (that is, occult). It is hidden from us, even though it is exactly what we are

living. It is hidden within other processes that the Tibetan also talks about, but ones that are more obvious to discern. Those processes are: ACLRRI (alignment, crisis, revelation, repulse, integration); and the techniques/processes given in *Glamour, A World Problem*,⁵ of Indifference, Light, and Fusion. Reading the book, we might be left with the impression that these techniques are only related to releasing glamour in all its forms (illusion and maya included); but that would be error. The Tibetan is masterful in presenting the same subject in a number of ways, yet first leaving us with the impression that different subjects are being discussed. But that is usually not the case. For instance, the Technique of Fusion is spoken about quite differently in *Glamour, A World Problem* and *Esoteric Psychology, II*, but it is the same technique; likewise the Technique of Duality.

The point is that once a process within the overall Self-Actualization begins, or is applied to use the Tibetan's term, it never ends. The work of the next process gets added to that which is on-going, and so on. ACLRRI never ends. The Lord of the World is living alignment, crisis, and so forth. Masters live ACLIRRI. From below it is experienced each time a new disciple or group of disciples are magnetized to his/her ashramic work; and from above it is experienced as the Master constantly increases the Will aspect pouring into and through him/her.

The Technique of Indifference, to mention another process, never ends. It merely goes from being a method whereby a person begins to realize the maya s/he creates and are caught up in, to being lived/used from above as a co-creator using the white magic process.

Duality-Continuum

Additionally, we have the thought-world of Duality: personality and soul. This thought is a world where part-ness, division, even battle within our self is reinforced. It is a world of becoming, always something just over the horizon, not quite good enough or conscious enough. Occasionally the Tibetan reframes this polarization by putting it in terms of energetics: emitting and receiving, invoking

and responding, demonstrating and latent. Therefore, the framework is not one of 'either/or' but of necessity: that which is necessary is current. This has its roots in the Buddhist teachings of *sunyata*—openness/emptiness. More importantly for the individual, this framework includes both poles and thus turns polarity into a continuum of awakening.

The idea of continuum is a great "aha" when reading the Tibetan. So often the impression is given, page after page, of a sequence of events or processes that lead the practitioner to consciousness. That sequence is the Path of Evolution containing its many parts: aspiration, discipleship, initiation; ACLIRRI; personality integration leading to infusion leading to at-onement; instinct, intellect, intuition; or the five human initiations to name a few examples. Yet, the reality is continuum. The Tibetan's Buddhist training is hidden and revealed in this. The word Tantra means 'continuity' or 'continuum.' Though Djwhal Khul explains the evolution of consciousness as ideas of sequence/consequence, he knows full well that all is a continuum of shifting necessity masking as polarities in which we temporarily live as worlds of thought and becoming. This is why he tells us that initiation is a 'series of graded revelations.' We merely awaken to more of the continuum which is Consciousness taking over the lesser worlds which we called our own. Thus do we enter the larger world view of the Soul/Presence/Omnipresence.

This thought turns a familiar phrase on its head. "The kingdom of heaven is taken by violence." What if the kingdom referred to is the kingdom of our ignorance lived as our bliss? The violence we experience is the Soul-induced and directed upheaval of our blissful ignorance; it is the uprooting of our perceived security which is lived by most as heavenly. We experience the lesser meaning of the Hanged Man in the Tarot, our life turned upside down, only to begin to live the truer meaning of the same card: to have our world view turned upside down so sufficiently as to realize the unreality of what we had called real. Thus are we out of sync with the rest of the

world, to them we are upside down. Worlds again; worlds of thought.

Conclusion

The world of Bailey is specific, inclusive of some interesting fauna such as spirillae, the antahkarana, logoi of all shapes and sizes, Rays, and constellations. The flora is just as interesting: lotuses (human, systemic, and cosmic), Laws of a wide variety (of healing, of the soul, systemic, cosmic), and planes of existence. Entering this world we generally find a cool to warm temperature—training us in a cool use of analytical thought, warming our mind through an opening heart. It is a culture of brotherhood, equanimity, kindness, and inclusiveness. Yet we are occasionally struck by the lightning bolts of the Tibetan's humor, pointed statements, or seeming harsh words. The world of thought which is the gift of the Tibetan is complex, just as the world around us. Yet if we listen carefully, he explains the customs and weather patterns quite clearly, and invites us to stay and receive the gifts of his world of thought.

¹ The books of Alice Bailey were all published with blue covers.

² Alice A. Bailey. *Esoteric Psychology, II*. Lucis, 1942, pp. 378-401.

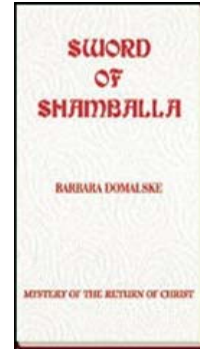
³ Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, pp. 441-530.

⁴ Bailey, *Esoteric Psychology, II*, p. 391.

⁵ Alice A. Bailey. *Glamour, a World Problem*. Lucis, 1950, pp. 266-272.

Sword of Shamballa

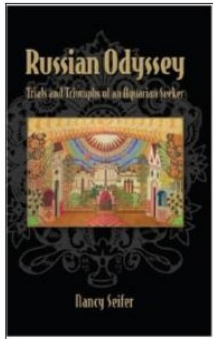
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ISBN: 1-4134-0081-7