

An Introductory Comparison of Djwhal Khul's and Ken Wilbur's Two Models of Consciousness

By Sherry Edwards

A model is a representation of something or, in some cases, a model can be understood as a kind of map. It is useful to have as a guide in unfamiliar territory, a map from someone who has been there. In exploring the terrain of consciousness, how do you map the unknown? Someone goes there of course, and when they share where they have been and what they have experienced, through the ring of Truth and through the correlation of experience, we recognize the terrain we tread and seek to tread. Maps are useful, and we verify their reliability when we have traversed the terrain ourselves and check our experience in relation to the map. Then we can affirm or make adjustments before sharing the map with someone else.

It has been said there are as many paths to God as there are individuals, which implies a lot of unique maps. But if David Chalmers psychophysical theory of consciousness might be correct, then the second part of his theory, the principle of organizational invariance, supports the idea that since humans are similarly structured, our experience will be similar. So even though we are unique, and our experiences aren't always collateral, our basic direction of evolution will be the same and we will be able to share experiences in the process of evolution that others will recognize, and perhaps even participate in. We can even anticipate receiving a map to help show the way from those ambitious and merciful beings among us who forge ahead into the future of the unknown.

The Eastern Consciousness tradition has kept the symbols and directions for embarking on the inner journey of consciousness available only to those committed to strict discipline, discretion, and guidance, for the sake of the

safety of those who would venture. In the recent century, the doors of the Eastern Halls of Wisdom have been thrown open. The ancient mysteries are being translated for seekers weary from the suffering of life, who have the sensibilities to recognize what is being offered. One Tibetan master, Djwhal Khul, has made a specific project of organizing and adapting knowledge of the Eastern Wisdom for the benefit of the Western mind in finding illumination. These teachings are called the Ageless Wisdom.

The West, of course, has its own tradition of philosophy. The ideas are not always compatible with Eastern Wisdom, and don't always seem to lead even in the same direction. In fact, the classic philosophical dilemma of the West has been between mind and body. Living in either camp (mind or body) has not been wholly comfortable, since if one lives in Spirit only, persistent concrete reality keeps popping up, being run into, or at least needing to be dealt with. If one opts for tending the concrete perspective, there are a whole bunch of things and people that end up being just plain disagreeable. In either case, suffering mounts. There has been a tremendous effort in recent decades to resolve this painful split, with some success in a camp or two. One modern philosophical renegade has called "All eee, All eee, in free!," although with a kind of sassy style of communicating.

Ken Wilber proposes a synthesis of Western thought with an Eastern perspective to show us what we have achieved in the evolution of consciousness so far, and where we appear to be headed. Both Djwhal Khul's model for the evolution of consciousness and Ken Wilbur's are presented as rather comprehensive models and reveal some

interesting similarities and differences. It is refreshing, in a way, that both Djwhal Khul and Ken Wilber are both rather sassy. We seem to like people when they are a bit spunky, for the sure evidence that they are alive and there is something interesting going on. They are also both clear about their purpose.

Djwhal Khul points out, "...it is for the purpose of training aspirants, so that group awareness may be developed, that these books have been written." (Esoteric Psychology Vol. I, xviii) But group awareness of what and why? He points out "...united group effort would eventuate in an inspired reorganization of the entire world, and elimination of hindrances..." (Esoteric Psychology Vol. I, xx) In the text, *Discipleship In The New Age Vol. I*, he points out in the forward that one of the reasons to bring the instructions in that volume forward is the need to bring people's attention to the possibility of engaging in a planned system of training offered by conscious beings of life who have themselves traversed and mastered the human condition, and then turned once again to aid their brothers in their efforts for evolution. Through a conscious and scientific training, man can evolve through the human kingdom into the kingdom of Soul awareness. (*Discipleship In The New Age Vol. I*, x) Djwhal Khul indicates in numerous instances in the writings of the texts offered, that the demand of humanity for help is evident and tremendous. (See the Bibliography for some of the titles.)

Ken Wilber expresses his purpose for presenting a model of evolution as the need to deal with the question he puts of Shelling, "Why is there something rather than nothing?" (*Sex, Ecology, Spirituality*, vii) He says, "this book (or trilogy) offers a broad orienting map of men and women's place in the larger Cosmos (of matter, life, mind and spirit), it naturally touches on a great number of topics that have recently become 'hot', from the ecological crisis to feminism, from the meaning of modernity and post modernity to the nature of 'liberation' in relation to sex, gender, race, class, creed; to the nature of technological and economic developments and their relation to various

world views; to the various spiritual and wisdom traditions the world over that have offered telling suggestions as to our place in a larger scheme of things." (*Sex, Ecology, Spirituality*, x) In their comprehensiveness and the spirit of offering, there is an evident compassion in both models.

Given the tremendous range of ground both models cover, in comparing and contrasting them we will touch on some basic and large area topics (a wide brush stroke) that will provide some insight regarding the compatibility of the two approaches. From Djwhal Khul's writing we will focus on material relative to human evolution

Both Wilber and Djwhal Khul, affectionately known as the Tibetan, speak of evolution as hierarchical, and having an inner as well as an outer reality. Wilber points out that "Hiero means sacred or holy, and arch means governance or rule." (*Sex, Ecology, Spirituality*, 17) He goes on to say the Hierarchies were introduced by the sixth century mystic Saint Dionysius the Areopagite, and "referred to nine celestial orders, with Seraphim and Cherubim at the top and archangels and angels at the bottom. Among other things, these celestial orders represented higher knowledge and virtue and illuminations that were made more accessible in contemplative awareness. These orders were ranked because each successive order was more inclusive and more encompassing and in that sense higher'." "Hierarchy thus meant, in the final analysis, 'sacred governance', or governing one's life by spiritual powers." (*Sex, Ecology, Spirituality*, 17) He points out, "As used in modern psychology, evolutionary theory and systems theory, a hierarchy is simply a ranking of orders of events according to their holistic capacity." (*Sex, Ecology, Spirituality*, 17)

For the Tibetan, Hierarchy as sacred governance applies, and quite specifically. Hierarchy is a group working under a coordinating Plan for the evolution of humanity and life. They are the full complement "of spiritual beings representing a synthesis of forces or of energies, which forces or energies are consciously manipulated for the

furtherance of planetary evolution. ...This Hierarchy is composed of those who have triumphed over matter, and Who have achieved the goal by the very selfsame steps that individuals tread today. These spiritual personalities, these Adepts and Masters, have wrestled and fought for victory and mastery upon the physical plane, and struggles with the miasmas, the fogs, the dangers, the troubles, the sorrows and pains of everyday living. They have trodden every step of the path of suffering, have undergone every experience, have surmounted every difficulty and have won out." (*Initiation, Human and Solar, 20-24*)

The Hierarchy, according to the Tibetan, has four preeminent lines of work: to develop consciousness in all beings; to develop consciousness in the three lower kingdoms (mineral, vegetable, and animal); to transmit the Will of the Planetary Logos (the conscious intelligent love that as a living Presence embodies the Life of our planet); and to set an example for humanity.

Wilber names each unit of evolutionary order a holon, borrowing from Arthur Koestler, "to refer to that which, being a whole in one context, is simultaneously a part in another." (*Sex, Ecology, Spirituality, 18*) The hierarchy of holons is an encompassing reality with each dimension including the prior domain and contributing something unique in its manifestation. Thus every movement of evolution is an emergent reality of unprecedented life expression. "In any development or growth sequence, as a more encompassing stage or holon emerges, it includes the capacities and patterns and functions of the previous stage (i.e., of the previous holons), and then adds its own unique (and more encompassing) capacities." (*Sex, Ecology, Spirituality, 20*) There is evidence of increasing complexity, increasing differentiation and integration, increasing organization and structure, increasing relative autonomy, and increasing telos to support the observation that evolution has directionality. (*Sex, Ecology, Spirituality, 67-68*) Wilber claims that "whatever this process of evolution was, it seems to have been incredibly driven

from matter to life to mind, until a mere few hundred years ago, on a small and indifferent planet around an insignificant star, evolution became conscious of itself." (*Sex Ecology, Spirituality, 3*) In this directionality, "every senior dimension acts as a transforming omega point for its junior dimension, exciting a palpable pull of the deeper and wider on the shallower and narrower." (*Sex Ecology, Spirituality, 311*) And he asks "is there still any sense in which a collective humanity would eventually evolve into an Absolute Omega Point, a pure Christ consciousness (or whatever) for all beings?" (*Sex, Ecology, Spirituality, 315*)

Wilber reminds us that Ramana Maharshi has said, "there is a sense in which it is indeed the Summum bonum, the ultimate Omega Point, in the sense that no finite thing will rest short of release into this Infinity." (*Sex, Ecology, Spirituality, 315*) Indeed, Wilber's directionality tracks an increasing inclusiveness until non duality beyond Godhead is entered and returned from, Spirit fully realized in all manifestation.

The Tibetan conveys that "the entire story of evolution is the story of consciousness, and of a growing expansion of the 'becoming-aware' principle, so that from the microscopic interest of self conscious man...we have a slowly developing inclusiveness which finally leads him into the consciousness of the Cosmic Christ." (*Esoteric Psychology Vol. 1, 14*) According to the Tibetan, the Hierarchy exists specifically for this purpose and deals with humanity as an entity in the process of evolution. In this sense the Hierarchy exercises as an Omega point for evolution on this planet. The fact that the Tibetan and Wilber allude to the same ultimate accomplishment gives credence to the idea that they share a similar sense of direction and purpose.

The Ageless Wisdom speaks of evolution as having essentially a triple aspect, life, quality, and appearance. This triplicity is "brought together into a synthesis in the manifested universe and in man incarnate, and the result of this synthesis is sevenfold, producing seven types of qualified forms which emerge in all planes and in all kingdoms." (*Esoteric*

Psychology Vol. 1, 19) The Hierarchy of consciousness extends far beyond the immediate Group that tends life on our planet. Each of the "seven ray (energies) or creative Builders embodies the energy, will, love and purpose of the Lord [intelligent life entity¹] of the solar system. That Lord in His turn embodies an aspect of the energy, will, love, and purpose of the "One About Whom Naught May Be Said. [that Being of Life so far beyond our current comprehension, that it is impossible to speculate.²]" (*Esoteric Psychology Vol. 1*, 151) "The seven rays are therefore embodiments of seven types of force which demonstrate to us the seven qualities of Deity." (*Esoteric Psychology Vol. 1*, 19) The complexity of the scheme the Tibetan unfolds propels perspective.

Yet, the underlying theme of synthesis weaves fulfilling through both models, a beautiful intelligent synthesis of the most inclusive kind.

In some ways, their basic models (*The Constitution of Man*, from the Tibetan and *Four Quadrant Pyramid*, from Ken Wilber) (See Appendices A & B) are built with different information. Yet in each we see an inner and outer reality and an evolutionarily hierarchical inclusiveness. For the Tibetan, the outer is the manifest aspect and the inner is the consciousness aspect reflected at each level, the levels being always tri-fold in nature from the consciousness perspective (life, quality, and appearance) and with each level comprised of sub-planes. The sub-planes can be understood as holonic levels in Wilber's vernacular. Each sub-plane of consciousness within a plane embodies and utilizes an increased nuance of consciousness, until a major shift of inclusiveness occurs.

Wilber's model addresses the manifest organization of life and an inner consciousness of each level of organization. Wilber, too, speaks of the evolution of consciousness as distinct from manifest forms: "...consciousness is not inside the brain, and not outside it either. It cuts at right angles to all that, and moves in the dimension of interiority, which is not found or measured in terms of physical form, and therefore moves wherever it likes

without ever leaving the brain because it was never in the brain to begin with..." (*Sex Ecology, Spirituality*, 546)

The entities/holons of both models are controlled by laws. Wilber outlines twenty tenets, which characterize how holons behave. (See Appendix C) These tenets can be clarified to four fundamental capacities with subsets. All holons demonstrate self-preservation, self-adaptation, self-transcendence, and self-dissolution. The Tibetan's description of how spiritual entities evolve does not differ from these basic behaviors. The Ageless Wisdom does put forward a hefty list of 159 laws that condition the manifestation and evolution of all entities. (See Appendix D)

In addition, according to the Tibetan, there are ten basic propositions:

- There is One Life
- There Are Seven Rays
- Life-Quality-Appearance Constitute Existence
- The Seven Rays are the Seven Creative Forces
- The Rays Manifest Through the Seven Planets
- Every Human Being is on One of the Rays
- There are One Monad, Seven Rays, and Myriads of Forms
- The Laws of Evolution Embody the Life Purpose of the Seven Rays
- Men Develop Through Self-Expression and Self-Realization
- Individualization Leads Eventually to Initiation ³ (*Esoteric Psychology Vol. 1*, 14)

In both Wilber's model and the Tibetan's, laws reflect the intelligent activity inherent in the evolution of life. In humans, given the intelligent nature of life activity, it is essential to cultivate a well-tuned and functional mind. The importance of mind in the Tibetan's writings is clear: "...there has been added, during the past two hundred years, a third relation, that of the mind. The mental power of humanity will, in the last analysis, be the controlling factor, and through its means, the three subhuman kingdoms will be brought

under the control of man." (*Esoteric Psychology Vol. 1*, 257) And again, regarding the building power of mind, "...is to relate the three divine aspects. This involves intense mental activity; it necessitates the power to imagine and to visualize, plus a dramatic attempt to build the Lighted Way in mental substance, which itself has three qualities or natures that must be handled appropriately." (*Esoteric Psychology Vol., I*, 467) In *The Consciousness of The Atom* we find: "Until we have further developed our mental processes, and until we are able to think in abstract terms as well as in concrete, it will not be possible for us fully to answer the question, What is the truth? nor to express any aspect of that truth in a perfectly unbiased way." (*The Consciousness of the Atom*, 16) Wilber would agree. It is mental acuity that sets the pace through the stages of development Wilber profiles. From sensory guided awareness to the transcendent realities, it is mind that characterizes the transitions of consciousness. Wilber's imperative on mental development as an essential tool of evolution is best displayed in his explanation of the pre/trans fallacy, the distinction "...between pre-rational states of awareness and trans-rational (or transpersonal) states..." (*Sex, Ecology, Spirituality*, 205) Wilber describes the condition: "The essence of the pre/trans fallacy is itself fairly simple: since both pre-rational states and trans-rational states are, in their own ways, non-rational, they appear similar or even identical to the untutored eye." (*Sex, Ecology, Spirituality*, 206) Through careful discrimination, the delusional pitfalls of mistaking pre-rational experience for trans-rational can be avoided. Both Wilber and the Tibetan (albeit more elaborately by the Tibetan) convey the intelligent nature of Life, which only a well disciplined and well developed mind can consciously participate in. The Tibetan explains the very nature of matter as an expression of intelligent life. "...the One Life, manifesting through matter, produces a third factor which is consciousness, which, as the result of the union of the two poles of spirit and matter is the soul of all things; it permeates all substance or objective energy; it underlies all forms, whether it be the form of

that unit of energy which we call an atom, or the form of man, a planet, or a solar system." (*A Treatise on White Magic*, 8) The Tibetan's four states of intelligent activity (consciousness, self consciousness, Group consciousness and God consciousness) roughly parallel Wilber's developmental stages of preoperational, operational, vision-logic/Centaur and transpersonal. Consciousness means to be aware with knowing. The very terrain of being conscious implies investment of mind. Wilber tells us rationality sees the part and the whole at the same time and insists on taking the whole into consideration when dealing with the part. Rationality insists on the good of the whole. (*Sex, Ecology, Spirituality*, 185) For both Wilber and the Tibetan, a well-developed mind leads to an integrated personality or ego, which provides the necessary adjustments and alignment for the conscious manifestation of Spirit.

The basic problem of duality, the dilemma of the mind/body split is fundamentally characterized by what Wilber calls the Ascending and Descending paths. Wilber points out indirectly that the reference for duality, the mind/body split, did not originate in human earth history. He cites Plotinus as explaining that "all development is envelopment." (*Sex, Ecology, Spirituality*, 337) He explains through the words of Plotinus, and a writer on Plotinus named Inge, that there is a path of manifestation and a path of return to a consciousness of origins. Along the path of return, a person is aware of where they are and understands life in those terms, and that the more encompassing reality is a potential, a yet-to-be. "...men and women, according to Plotinus, are unconscious of any of the levels or potentials that are right now available above their own level of development." (*Sex, Ecology, Spirituality*, 337) So descent, for Wilber, is acting in life as if the sole reason, basis for understanding, and motivation for acting is the level a person is aware of at any point in the wholeness of reality. There is obviously agreement between the Tibetan and Wilber on this point. The difference is the elaboration the Tibetan offers in the texts on the path of ascent

and descent, and the volumes of Ageless Wisdom standing behind the Tibetan's writings speaking to the same issues. The known wholeness and nuance within the Ageless Wisdom embrace far beyond, as well as minutely, wholeness as understood in all the mysticism, philosophies, and science of the Western World. The fact that there is a substantial correlation between the Eastern Tradition and what Wilber is able to bring out of what our Western mind understands of Life, lends credence to what both sides bring to light regarding descending and ascending aspects of the evolution of consciousness. If we take neither the West nor the East as the final authority, but simply recognize that, through the methods employed by each, a similar recognition and understanding results, we begin, perhaps, to find a way to share common ground, with the consequent opportunity to open our minds further to the beyond in either direction of ascent and descent. The blessing of duality prevails once again. The Ascenders tells us there is more to this picture of life and consciousness than we are currently seeing, and the Descenders add, "OK, but remember grounding and the details, and for heaven's sake, enjoy Life!" Wilber, drawing value from every voice in the West, directs our attention to this more full range of wholeness that must be attended, and the Tibetan provides specific skills and tools for doing so.

One further point that is clearly emphasized in the Tibetan's work is Group development.

If a group of minds can be so drawn together and fused into an adequate synthesis, and if they (in their individual and daily meditation) keep focused or oriented towards that which can be apprehended, great concepts can be grasped, and great ideas intuited. Men can train themselves--as a group--to think these intuited ideas of the true and the beautiful and of the Plan into manifested existence, and thus a creation of beauty, embodying a divine principle, can be built." (*Esoteric Psychology Vol. I*, 11)

All the volumes of his writings further this purpose. The Hierarchy Themselves stand as a living example of this possibility and its value.

Wilber, too, speaks of the possibility of Group as a stage of consciousness when he addresses where consciousness is located, as mentioned earlier. In that passage, he goes on to say that evidence of consciousness being located elsewhere than in the brain is to question the explanation for: "the phenomenon of individual and group identity? If consciousness) am merely my brain, how is it that psychological development of identity moves from a body ego to an egocentric to a sociocentric to a world centric stance? How could that happen if consciousness were simply in the brain? Forms of identity transcend the skin boundary in dozens of profoundly important ways, which an account that gives primacy to exteriors cannot even begin to adequately frame." (*Sex, Ecology, Spirituality*, 547)

Wilber acknowledges the reality of group identity and the Tibetan speaks to it thoroughly, considering group life as a starting point for serious spiritual endeavor. For the Tibetan, "individuals are intended to supplement each other and complement each other and in the aggregate of their qualities should eventually provide a group capable of useful, spiritual expression and one through which spiritual energy can flow for the helping of humanity." (*Discipleship in the New Age, Vol. 1*, 8) Thinking again in terms of energy, Humanity is understood in the Ageless Wisdom as the heart and throat center of the Being which embodies our planet as a consciousness. (*Initiation, Human and Solar*, 30)

A key difference between the Tibetan's and Wilber's model is that the Tibetan makes a distinction in his writings between two major paths of evolution, that of the devic kingdom and the human. The devic evolution includes all manner of manifestation up to the human consciousness. At the point of human experience, there is a distinct path of evolution from the consciousness perspective. The bodies and matter that comprise the bodies of humans are all part of the devic evolution, so there is a very intimate relation between the two kingdoms. The connection is so intimate that the human facet is considered the male polarity and the devic facet is considered the

female polarity of their co-evolution. Formerly, evolution proceeded according to a reaching out process: "...when the evolving life within the form had reached a certain stage of growth in sentiency and awareness, and the inner urge was adequately strong, the life forced itself into contact with another stream of divine expression... The urge and development are from within the organism itself, and are the result of growth, of a reaching out and an expansion." (*Esoteric Psychology Vol. 1*, 259)

The method employed at this time is different and "involves an activity from without, from above, from a higher or from the divine side..." It is the higher aspect of divinity which takes the initiative and which, through a stimulation applied from without, causes a response from the life in form. Hence, the process is really in the nature of an initiation." (*Esoteric Psychology Vol. 1*, 259) There are degrees of initiation which correlate to the mastery of the major ray energies (mentioned earlier) which make up divine manifestation. Concurrent with the proposition of initiation is the idea of service. Service is a paramount activity in Life. At any level of development, one's most valuable focus is to assist in bringing out, in every direction, the expression of the inner Life quality. Each degree of mastery implies a greater measure of service and responsibility within the life of divine consciousness and Plan of evolution. Hierarchy, as increasing levels of awareness, is similar in one sense between the Tibetan's and Wilbur's models; although, as we have seen, there is specificity regarding Hierarchy in the Tibetan's model that Wilber does not speak to. Wilber identifies span as the horizontal aspect, coincident with hierarchy, as he describes levels of inclusive awareness: "Span is the number of holons on any given level, and the fact that they are related to each other." (*Sex, Ecology, Spirituality*, 56) While the Tibetan would probably not disagree with this idea, the focus of service and initiation he considers relevant at every level of consciousness (and between levels) qualifies in a significant way the notion of span and hierarchy. The full linking of heart and mind (intelligent love) is one of the great steps forward in the evolution

of consciousness, according to the Tibetan, and is identified as the Third Initiation. One brief statement which alludes to the synthesis embodied in the Third Initiation will serve as an indicating perspective for the consciousness implied: "It is a synthesis of the energy of Life itself (which demonstrates as the life principle within the world of forms), of the energy of the intuition or spiritual love wisdom or understanding (this demonstrates as sensitivity and feeling in the astral body), and spiritual mind, whose reflection in the lower nature is the mind or the principle of intelligence in the form world." (*The Rays and The Initiations*, 445) While there are stages of development for the individual prior to this accomplishment, this stage of synthesis marks a true beginning of living as an encompassing Life. The matter of Initiation is something Wilber's model does not address in his discussion of transcendent states.

In principle, and even in actuality, Wilber might not disagree with these ideas. Certainly the spirit behind his work is one of service, in that his intended purpose is to help clarify where we are and the directions we are taking so that we may go about our evolution consciously and with heart. There are compelling correlations between the work of Ken Wilber and the Ageless Wisdom represented through the writings of the Tibetan. From an objective perspective, Wilber's work can be seen as a sounding note to all individualities of human consciousness, shedding the light of perspective that we might participate in evolution together with love and understanding, consciously embarking in the same direction. In this sounding note there is a natural contribution to the purpose behind the Ageless Wisdom as articulated by the Tibetan, a purpose in which we are already fully, and consciously, each to our own degree, participating.

¹ parenthetical remark, mine.

² parenthetical remark, mine.

³ Initiation is a concept which is discussed later

Appendix C--Ken Wilbur's Tenents for the Behavior of Holons

1. Reality as a whole is not composed of things or processes, but of holons.
2. Holons display four fundamental capacities: self-preservation, self-adaptation, self-transcendence, and self-dissolution.
3. Holons emerge.
4. Holons emerge holoarchically.
5. Each emergent holon transcends but includes its predecessor(s).
6. The lower sets the possibilities of the higher; the higher sets the probabilities of the lower.
7. The number of levels which a hierarchy comprises determines whether it is 'hallow' or 'deep'; and the number of holons on any given level we shall call its span.
8. Each successive level of evolution produces GREATER depth and LESS span.
- 8a. The greater the depth of a holon, the greater its degree of consciousness.
9. Destroy any type of holon, and you will destroy all of the holons above it and none of the holons below it.
10. Holarchies co-evolve.
11. The micro is in relational exchange with the macro at all levels of its depth.
12. Evolution has directionality.
- 12a. Increasing complexity
- 12b. Increasing differentiation/integration
- 12c. Increasing organization/structuring
- 12d. Increasing relative autonomy
- 12e. Increasing Telos

Appendix D--Laws of the Ageless Wisdom as Given by the Tibetan and Alice Bailey

- Law of Abstraction (DINA II, 692)
- Law of Accretion (TWM, 470)
- Law of Action and Reaction (TWM, 322)
- Law of Active Precipitation (TWM, 278)
- Law of Adaptation in Time (TCF, 46)
- Law of Adjustment or Balance (TCF, 1166)

- Law of Affinity (EA, 267)
- Law of Analogy (RI, 131)
- Law of Ancient Dominating Good (EH, 30)
- Law of Approach (ENA, 134)
- Law of Assembly (DINA II, 402)
- Law of Attraction (RI, 248)
- Law of Attraction and Repulsion (COA, 62)
- Law of Attractive Magnetic Love (EP I, 43)
- Law of Balance (TWM, 391)
- Law of Being (EH, 181)
- Law of Brotherhood (EP I, 302)
- Law of Capitulation (EP I, 377)
- Law of Cause and Effect (RI, 442)
- Law of Change (DINA II, 357)
- Law of Chemical Affinity (TCF, 1168)
- Law of Cleavages (RI, 596)
- Law of Coalescence (TCF, 577)
- Law of Cohesion (EP II, 152)
- Law of Color (TCF, 1171)
- Law of Compassion (TWM, 288)
- Law of Compensation (DINA II, 612)
- Law of Consequence and Compensation (DINA II, 538)
- Law of Consequences (EH, 21)
- Law on Construction (IHS, 177)
- Law of Contraries (EA, 403)
- Law of Contrasts (EA, 518)
- Law of Correspondence (TCF, 599)
- Law of Correspondences (RI, 180)
- Law of Cycles (RI, 238)
- Law of Cyclic Appearance (FBC, 5)
- Law of Cyclic Compensation (RI, 238)
- Law of Death (TCF, 587)
- Law of Desire (EP II, 159)
- Law of Destiny (DINA II, 311)
- Law of Destroying Angels (EP II, 165)
- Law of Destruction (IRJ, 76)
- Law of Differentiation (EH, 690)
- Law of Disintegration (EP II, 152)
- Law of Dissolution (EH, 501)
- Law of Dominating Good (EH, 546)
- Law of Duality (TWM, 118)
- Law of Economy (RI, 264)
- Law of Economy in Service (TWM, 323)
- Law of Electricity (TCF, 210)
- Law of Elevation (EP II, 179)

Law of Essential Integrity (EH, 523)
 Law of Evolution (RI, 262)
 Law of Expansion (TCF, 1030)
 Law of Expansive Response (EP II, 165)
 Law of Expediency (EA, 420)
 Law of Fixation (RI, 725)
 Law of Free Occult Obedience (DINA II, 154)
 Law of Freedom (RI, 417-8)
 Law of Friction (TCF, 219)
 Law of Forms (TCF, 282)
 Law of Fulfillment (DINA II, 743)
 Law of Giving (FITI, 692)
 Law of God (RI, 192)
 Law of God's Being (TWM, 463)
 Law of Gravitation (TWM 66, TCF, 1172)
 Law of Group Life (EP I, 302)
 Law of Group Progress (EP II, 198)
 Law of Groups (TCF, 219)
 Law of Hidden Radiance (EP I, 377)
 Law of Immersion (EP I, 377)
 Law of Imminence (TEV, 69)
 Law of Imperfection (EH, 297)
 Law of Inevitability (RI, 439)
 Law of Initiation (TWM, 109)
 Law of Integration (RI, 384)
 Law of Isolation or Limitation (EH, 638)
 Law of Karma (RI, 85)
 Law of Karmic Liability (EH, 405)
 Law of Karmic Necessity (EH, 405)
 Law of Karmic Transformation (EH, 405)
 Law of Liberation (EH, 13)
 Law of Life (EH, 445)
 Law of Life of the Sun (RI, 520)
 Law of Life or of Spirit (RI, 157-8)
 Law of Life or Synthesis (RI, 163)
 Law of the Life Purpose of the Planetary Logos (RI, 520)
 Law of Lotus (TCF, 1171)
 Law of Love (EP II, 152, TCF, 593)
 Law of Loving Understanding (EP I, 379)
 Law of Lower Four (EP II, 200)
 Law of Magnetic Attraction (TWM, 522)
 Law of Magnetic Control (EP II, 152, TCF, 583)
 Law of Magnetic Impulse (EP II, 173)
 Laws of Magnetic Resistance (or of Solar Repulsion) (TCF, 90)
 Law of Magnetic Work (RI, 404)
 Law of Magnetism (TCF, 1169)
 Law of Magnetization (RI, 248)
 Law of Materialization (EP I, 377)
 Law of Matter (EA, 444)
 Law of Monadic Return (TCF, 1030)
 Law of Mutual Attraction (TCF, 367)
 Law of Necessity (TEV, 194)
 Law of Non-resistance (DINA I, 422)
 Law of Occult Continuity (RI, 212)
 Law of Occult Paradox (DINA II, 21)
 Law of Perfection (EH, 659)
 Law of Periodic Manifestation (TWM, 534)
 Law of Periodicity (TWM, 323)
 Law of Persistence (TCF, 739)
 Law of Planetary Affinity (TCF, 1172)
 Law of Positive and Negative Relationships (DINA I, 749)
 Law of Polar Opposites (TWM, 109)
 Law of Polar Union (EP II, 109)
 Law of Progress (TCF, 1168)
 Law of Radiation (TCF, 1027) Law of Re-appropriation (DINA I, 260)
 Law of Rebirth (RI, 226)
 Law of Rebirth and Death (TCF, 590)
 Law of Relativity (TCF, 1041)
 Law of Repetition (TCF, 347)
 Law of Repulse (EP II, 165) Law of Repulsion (TCF, 144)
 Law of Resemblance (TCF, 329)
 Law of Retribution (EH, 20)
 Law of Return (EH, 246) Law of Rhythm (TWM, 65)
 Law of Ritual and Divine Ceremonial (DINA II, 454)
 Law of Sacrifice (RI, 266)
 Law of Sacrifice and Death (EP II, 152)
 Law of Schools (TCF, 1173)
 Law of Separateness and Hate (TWM, 424)
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