

Rejoicing in the Beauty of the Ageless Wisdom

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The Master Morya places Beauty at the foundation of the Teaching. Why Beauty? What is Beauty? Essentially, Beauty defies description. Beauty is such an intangible. It has been said to reside in the "eye of the beholder," as well as in the eye of the "ideal observer." But the quality of beauty is so synthetic, so elusive, that it is almost impossible to put into words.

Nevertheless, many of the greatest thinkers have sought to describe it, or have spoken of its undeferrable value. Let us listen to the words of a Master Who, in some of His most significant incarnations was deeply associated with Beauty and the Beautiful. Then, perhaps, we shall understand a little more.

Agni Yoga (546): Each transport before beauty gathers the seeds of light. Each admiration of nature creates a ray of victory. Long ago I said: "Through beauty thou hast the light." Is it possible that We say it only for pleasure? Each indication has undeniable importance.

Agni Yoga (28): Beauty is born through the lightning of thought.

Agni Yoga (67): How to awaken devotion? By goal-fitness. How to improve the quality? By reverence for mastery. How to awaken creation? By the desire for beauty.

Agni Yoga (98): Know how to inject the Teaching into each thought. Know how to array your forces as on a battle field. Know how to regard gratitude as the union of joy and beauty.

Agni Yoga (68): Out of the usual one

may evoke the sparks of beauty.

Agni Yoga (337): Beauty does not tolerate ugliness.

Agni Yoga (26): Truly, each Teacher rejoices at the limitless beauty of the far-off worlds and suffers over the stunted stupidity of incarnated bipeds.

Hierarchy (177): One should learn to feel oneself beyond trivial usualness and to adhere in spirit to the manifested world of Beauty.

Agni Yoga (72): Can we believe that for the sake of the beauty of creation you have burned your outworn garments?

Agni Yoga (568): Who then can sense the beauty of Cosmos? Whoever has heard the music of the spheres even once will understand the earthly imperfection produced by the present state of humanity.

Agni Yoga (385): The correct word is difficult to find, but still more difficult is the beauty of silence.

Agni Yoga (62 1): The pledge of the Teaching is the joy of the spirit. Creation is goal-fitted when the striving spirit, aspiring toward the manifestation of Beauty, realizes Infinity.

Hierarchy (108): Verily, it was rightly said about the significance of the fundamental principle of Our Work. Beauty has been proclaimed, therefore let us safeguard its foundation. Pearls must be guarded!

Hierarchy (55):...limitless striving opens the Gates of Beauty.

Hierarchy (89),... on the way to Us, the entire beauty of spirit must be understood.

Hierarchy (359),... The pledge of happiness for humanity lies in beauty. Hence, We assert art to be the highest stimulus for the regeneration of the spirit. We consider art to be immortal and boundless. We made a demarcation between knowledge and science, because knowledge is art, science is method. Therefore, the element of Fire intensifies art and spirit-creativity. Therefore, the wondrous pearls of art can actually uplift and transmute the spirit instantaneously. Everything is attainable through the growth of the spirit, for only the inner fires can give the needed strength of receptivity. Thus, an Agni Yogi can sense all cosmic beauty without narrow scientific methodology. Verily, the pearls of art bring exaltation to humanity, and the fires of spirit-creativity give a new understanding of beauty to humanity.

Hierarchy (366): Therefore, the vitality of art, which guards the divine fire, gives to humanity the saturation by that fire which kindles the spirit and imbues all worlds. Hence, the wondrous torches of the beauty of creativity are so precious for humanity. We have seen how the creations of art have transformed men something all the book-learning in the world cannot do. Thus the Banner of Beauty and Peace unites the world.

Hierarchy (1): They will ask, "On what is the Stronghold of the Brotherhood built?" Answer, "On the doctrine of the heart, the doctrine of labor, the doctrine of beauty, the doctrine of evolution, the doctrine of tension the most vital doctrine.

Agni Yoga (623): I shall say,

translating the hymns of the Mother of the World into life, that you must learn to affirm the origin in the beauty of Cosmos.

Hierarchy (201): Thus, each manifestation of beauty placed by Us in the foundation of Our Works must be acknowledged as a vital action. Thus the power of the foundation consists in beauty, and striving to the fulfillment of the Higher Will, will lead to the predestined victory. Thus Our Towers should be built, verily, in beauty!

Thus is Beauty understood by a great Chohan upon the first Ray of Will and Power. See now the contrast in the words of one Who speaks and writes upon the second Ray of Love Wisdom, the Ray of Meticulous Entirety.

A Treatise on Cosmic Fire, p.597-598: "It is not easy for us to do more than grip as a mental concept the fact that the rays, schemes, planets, chains, rounds, races and laws form a unit; seen from the angle of human vision the confusion seems unimaginable, and the key of its solution to be so hidden as to be useless; yet, seen from the angle of logoic sight the whole moves in unison, and is geometrically accurate. In order to give some idea of the complexity of the arrangement, I would like here to point out that the Rays themselves circulate, the Law of Karma controlling the interweaving. For instance, Ray I may pass around a scheme (if it is the paramount Ray of the scheme) with its first sub ray manifesting in a chain, its second in a round, its third in a world period, its fourth in a root race, its fifth on a sub race, and its sixth on a branch race

This gives us some idea of the vastness of the process, and of its wonderful beauty. It is impossible for us, sweeping through on some one Ray, to visualize or in any way apprehend this beauty; yet, to those on higher

levels and with a wider range of vision, the gorgeousness of the design is apparent."

I could go on. This shows somewhat the manner in which the Master Djwhal Khul beholds and appreciates the Beauty of Cosmos.

Try as we might, the very essence of Beauty cannot be captured in those poor things called words. In a moment of purest Beauty, one is rendered speechless. Haven't we experienced this? But perhaps a few words can point in the direction where the essence of Beauty can be found. Let us muse together on Beauty.

Beauty is a condition of relationship that is inherently attractive and arresting. Beauty compels contemplation. It enraptures and arrests the gaze. When confronted by true Beauty, One cannot avert one's eyes. It captivates all the senses, the mind, the consciousness. It is a great magnetic and motivating force that leads all towards fulfillment and ultimate consummation.

The word consummation is particularly related to the experience of the Beautiful. The fourth great plane of Nature, the buddhic plane, the plane of Pure Reason and Pure Intuitive Love is for humanity, at once the Plane of Beauty and the Plane of Consummation. In Beauty there is a great finality. There is closure. Beyond the attainment of Beauty one cannot rightly proceed, otherwise Beauty is destroyed. How significant it is that the planet of Beauty, Venus, is the ruler of the sign of balance, Libra, for there is no Beauty without some form (however subtle or unusual) of balance or equilibrium, and if aesthetic equilibrium is violated, Beauty vanishes instantly. How significant, also, that this same planet of Beauty is exalted in Pisces, the sign of consummation and finality, beyond which it is impossible to proceed without undertaking a new creative impulse in Aries.

In the last analysis, Beauty has the last word. When Beauty has been achieved, perfection has been reached, and nothing more

need be said. As a matter of fact, the only word which can rationally and reasonably follow the attainment of true Beauty is the Word of Destruction, for the fourth Ray of Beauty is closely allied with the First Ray of Destruction, even as the Law of the Soul ruled by the fourth Ray is the Law of Sacrifice (The Law of "those who choose to die"), linking it irrevocably, again, to the First Ray.

In Beauty, then, there is *perfection*. Let us think about the sequence of steps in consciousness leading to perfection, regarding perfection as the consummation of Beauty. In this sequence the Number 4 (the fourth ray being the Ray of Harmony, Beauty and Art) is inescapably involved.

Each of the physical senses has its higher points of emanation upon the higher planes and sub planes of our cosmic physical plane. The sense of physical taste is the fourth sense to be found upon the physical plane, and it leads to the exercise of taste upon the astral plane, and this is called imagination (which is, correspondingly, the fourth astral sense). Taste upon the mental plane is known as discrimination, a power found upon the fourth sub-plane of the mental plane. In the ascending sequence, discrimination is followed by pure intuition upon the fourth sub-plane of the buddhic plane (which is the fourth systemic plane), and finally, and most revealingly, intuition is followed by the great psychic power called perfection upon the fourth sub-plane of the atmic plane - the Nirvanic plane.

In the achievement of Beauty there is a great synthesis - a sense of perfect balance and consummate finality. The words of Hamlet (one of the greatest fourth ray characters in all dramatic literature) apply directly to the understanding of Beauty, for Beauty is, indeed, "a consummation devoutly to be wished."

The number 4, we know, is the number of conflict and of "pain." And humanity, ruled by the pain-filled sign Scorpio, is the FOURTH Creative Hierarchy in which pain is uniquely experienced. How fascinating that the fourth great purpose of Sanat Kumara is called: "The

mysterious purpose which has necessitated the calling into activity the Principle of Pain." We learn that suffering and pain are essential requirements in order to carry this purpose to completion; that, "the capacity to suffer, which is distinctive of humanity, is the outstanding conscious reaction to environment of the fourth kingdom in nature, the human." Most tellingly we learn that "this same ability to respond through pain...holds the secret of beauty in manifestation, and its first expression can be seen in the creative perfection of certain phases of art for which man, and man, alone is responsible." But equally, just as Beauty is associated with pain and division, it is associated with joy and re-union and at-onement.

In so many ways Beauty is the Great Attractor, the Cosmic Magnet. The words of the Goethe, perhaps fourth-ray Germany's supreme poet/dramatist, captured the all-alluring magnetism of Beauty when he said, "Das Ewig-Weiblich zieht uns hinan." (The Eternal Feminine draws us onward.) Had he felt the influence of the Mother of the World?

In true Beauty, the number 4 is transformed into the number 2 (for the 4 is a lower aspect of the 2). Both the 4 and the 2 carry the note of Beauty - 4 in the sevenfold system, and 2 in the threefold. In attempting to understand the relation of the 4 and the 2, of Beauty to Love Wisdom, let us simply review a significant name of the Great Second Ray: it is called the Ray of the Divine Pattern or of "Beauty in Relationship."

Upon the second ray, Beauty and Wisdom meet. Beauty is truly that which is of the highest value, the "pearl of great price." Hence the relation of Beauty to the great Venus-ruled Entity/Constellation Taurus, which in its turn relates to all that is truly desirable, the most desirable of all being the substantial Light of Wisdom found through the "Eye of The Bull."

Beauty is the energy that leads to the reconciliation of all polarities. The one great source of pain in the universe is division. At great pain to Itself, the Great Oneness undertook division, in order to enter into the

World of Becoming, to externalize Itself. Surely it is Beauty that governs the reunion (the at-onement) of all the disparate parts. This is why Beauty and the Law of Attraction (the Second Great Law) are so closely related, for the Law of Attraction unites all. Beauty reigns on the plane of union (the buddhic plane), [and the Law which governs Beauty is the Law of Magnetic Control (this Law being an aspect of the Law of Attraction).] All processes reach their natural conclusion and consummation and (to use an orchestral term) their finale when Beauty has been reached. It is virtually an aesthetic crime to proceed beyond that point. In all life circumstances (subjective or objective) it is a great art to know when perfection has been reached, how not to proceed beyond the point of perfection, how not to mar the moment of consummation, at which moment not one thing can be rightly added nor rightly subtracted. Towards this supremely beautiful end we all strive. Towards this state of perfected relationship towards this state of supremely harmonious adjustment. For it is there that we have a great coming together, where the qualities of all rays are virtually equivalent to each other, this is the point of buddhic synthesis, "The Mountain whereon Form Dies." At this point of at-onement, Power is Love is Intelligence is Beauty is Knowledge is Devotion is Perfected Manifestation.

The great fourth ray poet John Keats contributed immortal words to our understanding of Beauty.

"Beauty is truth, truth beauty,
that is all Ye know on earth,
and all ye need to know.

and

"A thing of beauty is a joy
forever; Its loveliness increases;
it will never Pass into
nothingness; but still will keep
A bower quiet for us, and a
sleep Full of sweet dreams, and
health, and quiet breathing."

"Ode to a Grecian Urn"

Here, then, is the link between Beauty and Joy. Beauty so enraptures us, makes us so content with itself, brings us to such a state of at least temporary completion, that there is found a path to the *eternal*. And for a moment the things which thwart the spirit - which confine the all-expansive thrust of the spirit, which ever longs to find "eternity in an hour" - these things are set aside, and in Beauty, the spirit does commune with eternity. These moments of the realization of the eternal are the very stuff of joy and even of bliss. In Beauty the spirit expands, the little self is forgotten, and this is joy.

Thus it is that "a thing of beauty is a joy forever." Notice how the concept of eternity is reflected in the word *forever*. In Beauty we transcend time. We know that in the realm of the soul, there is a state of timelessness. We know well of the happiness of the personality and the joy of the soul. The personality is time-conditioned. Archetypally, it is ruled by Saturn, the Lord of Time and of concretion. But the soul state borders on timelessness; it is Uranian, Neptunian, transcendent. Joy, timelessness, the negation of limiting selfhood, and Beauty are all correlated concepts. In Beauty there is Joy and Wisdom. And "Joy (we are reminded in the Agni Yoga Teaching) is a special wisdom." Whether the limiting personality consciousness realizes it or not, the spirit within pursues the beautiful, and the end of its quest (our quest, for we are spirit) is immersion in the seamlessness of Beauty.

We have heard the praise of Beauty on the lips of the Masters. Let us stand now before Beauty - before Beauty of a special kind, before that which for many of us has been an unending source of Beauty in our lives. Let us stand before the Ageless Wisdom, the beautiful Ageless Wisdom. But let us stand in a new way, and perceive in a new way.

We know that in the Ageless Wisdom we have been given a great gift without which our lives would be immeasurably inferior and spiritually impoverished. Great must be our gratitude to those Hierarchs Who have given us this gift, distilled by them from ages of

struggle and anguish.

We may well ask ourselves, "In what way do we appreciate this gift - this gift of supernal wisdom?" As a source of amazing knowledge-knowledge that would be available to us in no other way and from no other source? Surely it is that. As a spiritual rule of living? Surely it is our guide. As a source of inspiration? It unquestionably has the power to uplift and speed us upon the Path of Salvation. As an infallible guide to the perplexed? Surely it contains the true solution to many otherwise unfathomable mysteries.

But over and above these many reasons for our appreciation, is it possible to see the pure Beauty of the Ageless Wisdom itself? To find joy in it and to rejoice in the vision of the beauty of cosmos which the Ageless Wisdom presents? Do we realize how such an appreciation can ennoble our lives and the lives of all those we are privileged to touch?

There are many things in which we may rejoice, as human rejoicing goes. The accumulation of wealth; the satisfaction of human love; the fulfillment of desire and ambition. In what do you and I rejoice? What about rejoicing in the Ageless Wisdom itself? What about rejoicing in the vision conferred to us by that Wisdom - a vision which is inherently and radiantly beautiful and which stands ever and always as a shining beacon of truth before our eyes.

Let us answer truly. How often is the beauty of the divine pattern a spiritual consolation to us, an inspiration to us? In this world where consolations and inspirations are sorely needed, how often do we stand before God's great creation, amazed, uplifted, inspired, knowing the Goodness of the Whole, the Truth of the Whole, the Beauty of the Whole and the sure, all-provident Hand of the mighty Creative Powers?

Let us ask ourselves; What would it be like for humanity to rejoice in the Beauty of the Ageless Wisdom? What if this appreciation of divine Beauty were a major source of motivation, excitement, and inspiration for millions upon millions within the human

family? When is the last time we may have said, "The Universe is beautiful, and exquisitely rational, and I am exhilarated to be an ineradicable participant in its grandeur?" What would it be like for humanity to be alive to Reality as it truly is? Are we - are we, here and now, enraptured by the Beauty of Cosmos? When we behold Sirius, The Great Bear, the beautiful Pleiades, what do we sense? What do we feel? What do we think? When we contemplate the great and infallible Law of Correspondences that interprets for us the indissoluble union of all things in Cosmos, what do we sense? What do we feel? What do we think?

Can we say we are enraptured? What is rapture? Is it not a state of blissful contemplation? Is it not a source of deepest realization of the sublime perfection of the whole? When is the last time that any one of us has been enraptured, astounded before an object which to us seemed inconceivably perfect hence beautiful?

With what attitude do we approach the Ageless Wisdom and the Vision of Cosmos seen its all-illuminating Eye? With curiosity? With sincere mental interest? With respect? With satisfaction? With relief? With reverence? Or, are we filled with WONDER? Even with AWE? Does the Wisdom open great vistas for us? Does it take our breath away? Are we astonished at the masterful creative potency of a seemingly endless hierarchy of superior Creators? Do we sense the Beauty of it, and hence its Goodness and its Truth?

Really, do we sense the Beauty of the Grand Design? I am one Who is very fond of the Grand Design. I find it incredibly uplifting. The amazing rationality of the cosmic structure as presented by the Great Teachers, the stunning fitness of things; the numerical resonance between all aspects of cosmos; the repetition of numerical themes: singularities, duads, triads, quadruplicities, pentads, hexads, septenates: the repetition of the features of numerical structure from the spirillae of the tiniest atom of which we can know anything, all the way to the structure of

galaxies (of which we know virtually nothing); the manner in which all higher Entities are faithfully reflected in lower entities; the interweaving of rays constellations, solar logoi, planetary logoi, planes, kingdoms of nature, and the structure of the human being; the nature of what we might call Cosmic Affinity, by means of which entities of similar quality are related to each other; the Pure Reason of it all!

Wherein, for you, consists the Beauty of Life, the beauty of Cosmos? Think now, in all this vast range of the universe - where? Meditate for a moment. And determine wherein for you lies the greatest beauty. Let us have a moment of deep appreciation and gratitude to the Creator for that which has been created.

As you dwelled upon this, did your consciousness change? How did you feel? Was it enough to make the fire life arise within you? Did you sense the feeling of timelessness? Did you sense yourself as part of something essentially complete and perfect? Now is this sense of Beauty enough to inspire you? Can you rejoice in it? Can you carry it within you, this something greater than your little self? Can you carry this grandeur within you? And rejoice in it? Within our hearts we must carry not only the nobility of the Ageless Wisdom, its profundity, its timelessness, its luminosity, its amazing synthetic intricacy, but its Beauty - the Beauty of the vision it presents, and rejoice in it!

Do we understand joy? Have we experienced joy? Upon what is joy really based? What do we know about joy?

- * Joy is not based upon conditions.
- * Joy is not based upon mere effects.
- * Joy is rooted in that which is permanent, in that which does not fade away, and which will not disappoint.
- * Joy is rooted in the sense of Radiant Immanent REALITY.
- * Joy is the quickening of spirit which ever accompanies the perceptible intensification of the light.

- * Joy rises with the intrusive intensification of reality in the affairs of every day.
- * Joy breaks forth with the conviction of an inherent solution, an inherent At-one-ment behind all outer seeming.
- * Joy is based upon the certainty that Beauty is to be found at the heart of ALL Having found Joy.

What does it mean to REJOICE?

- * to vibrate freely with no fear
- * to let energy flow irresistibly
- * to express with no inhibitions or blockages
- * to sound on all levels of the aura simultaneously " to sing and be sung by the Higher Self * to rejoice is to be IN LOVE, or IN THE LOVE, to be the LOVE ITSELF.

When have you rejoiced? Ask yourself? What was it about? Did it not accompany a free flow of energy? Was there not exaltation in it? But about WHAT do we rejoice? Is the object or event high or low? What was the trigger to the unrestrained radiance which is rejoicing? Now, most importantly, is the TEACHING, the Ageless Wisdom, SOMETHING TO REJOICE ABOUT? When I ask myself this question, I have to give a resounding, "Yes." Here are just a few of the reasons I rejoice in the Ageless Wisdom:

- * It is based upon Eternal Verities.
- * It promises eternal evolution.
- * It leads from Darkness to Light, from the Unreal to the Real, from Death to Immortality, and from Chaos to Beauty.
- * It offers the unfailing incentive to propel us ever onward.
- * It reveals the wonder of God's Intelligence, Love and Power.
- * It offers the promise of eternal expansion (for there is nothing the spirit detests more than confinement, for the spirit must become what it is – Everything!!!)

Spirit must lead us eventually to become what has been called "a rare efflorescence of a

generation of enquirers" - a Master of the Wisdom. It offers the most inherently BEAUTIFUL of all contemplations, the Beauty of the faultlessly interrelated Whole Cosmos in all its magnificence.

For me, the Ageless Wisdom is the spiritual intoxication that leads to sternest sobriety in service. When the Beauty of Cosmos resides in our minds and hearts, our lives are inevitably uplifted. For surely when we stoop to something unworthy of ourselves, it is because we have temporarily forgotten the Beauty of Cosmos. If every day we arose filled with rejoicing in the Beauty of Cosmos, where would there be room for self-centeredness, self-pity, for meanness, for stubborn prejudice, for self-justification, and for a myriad of other glamors and illusions all based upon an unregenerate sense of selfhood?

No, within the realization of the Beauty of Cosmos (fed constantly by the Ageless Wisdom Teaching) there is no room for self at all. For in the experience of the Beautiful, the limiting self disappears altogether - Beauty being the quintessential experience of Unity and At-one-ment. The sense of Divine Beauty eradicates limited selfhood, and if anything produces joy, it is the eradication of the fetter and burden of the little self. The Ageless Wisdom gives such a unique and comprehensive perspective of universal reality that this eradication takes place entirely naturally. A true understanding of the Wisdom, and an appreciation of the Beauty of Cosmos are incompatible with maintaining an identification with the little self and its desires. For the study and joyful appreciation of the Ageless Wisdom changes our level of identification altogether.

So, friends, can we measure everything against the BEAUTY OF COSMOS? Can we keep this as one all-synthesizing concept? When we are weighed down by the sordid, the mundane, the limiting, the frustrating, the slow-moving, the resistant, can we banish our irritation, our I and our fragmented consciousness by affirming to ourselves with the Master Morya, "How beautiful is

everything!"

As we listen to these words of Beauty from the Old Commentary, words with which the Tibetan Master closed his masterpiece, *A Treatise on Cosmic Fire*, let us be sensitive to the concepts of Joy, Wisdom, Beauty and Perfection. Most appropriately, He entitles this concluding section, FINALE.

The morning stars sang in their courses.

The great paean of creation echoeth yet, and arouseth vibration.

There comes cessation of the song when perfection is achieved.

When all are blended into one full chord, the work is done.

Dissonance in space soundeth yet. Discord ariseth in many systems.

When all is resolved into harmony, when all is blended into symphony, the grand chorale will reverberate to the uttermost bounds of the known universe.

Then will occur that which is beyond the

comprehension of the highest Chohan the marriage song of the Heavenly Man.

Let us meditate upon Divine Beauty.

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