

An Historical Perspective on Law and Its Spiritual Impact on Human Consciousness

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Summary

Esoterically, the creative hierarchies that comprise existence as we know it are organized along hylozoic lines in accordance with law. What this means is that law is in effect the impact of a greater life on lesser lives within the sphere of its corporate being. Hence planetary existence is subject to many causal influences which determine and structure life as we know it. To gain a deeper understanding of how these many lives, embodied in law, affect the world in which we live, move, and have our being, it is necessary to study law both exoterically and esoterically from an historical perspective. Whereas humanity for many aeons has been at the mercy of cosmic, systemic, and planetary laws, we are now moving into a phase where many are learning to cooperate with these laws and are thus working to liberate humanity. The thread of civil liberties and human rights, which has become more pronounced in recent years, is evidence of our cooperation with greater beings on the inner planes and the laws that manifest through them.¹

Introduction

Students of the Ageless Wisdom soon learn that there are certain concepts: life, energy, will, substance, purpose, mind, light, fire, etc. that are so comprehensive they can be used almost interchangeably to discuss divinity in its various manifestations. Law is another of these terms. As always, our knowledge of such ideas must start with definitions. The Tibetan master Djwahl Khul offers a number of definitions pertaining to law throughout his books. In *A Treatise on White Magic*, for instance, we learn that “a law presupposes a superior being who, gifted with purpose, and aided by intelligence, is so coordinating his

forces that a plan is being sequentially and steadily matured.”²

We are further told that law is but the working out of the purposes of these all-embracing lives, their impulses and their plans.³ What is law, my brother?” the Tibetan posits again, but “the imposition (upon both the lesser and the more important) of the will and purpose of that which is superlatively great.”⁴

These definitions provide us with much food for thought. On one hand, a law is the effect brought about by the impact of a greater life on a lesser life. Secondly, from the angle of the macrocosm, law expresses the energy of a life, which brings into manifestation some aspect of divine intention, embodying the essential purpose of the logos. Finally, law as a conveyor of Logos purpose is effected by the active energy of the will. The synthetic and holding power of the will enables the purpose, emanating from the council chamber at Shamballa, to be implemented and externalized in the sequential realms of time and space as the Plan. The purifying, destroying, and organizing energies of will, galvanize and direct divine purpose as ideas on the mental plane in the form of thought. In much the same way that ideas structure and condition thought, law, from the standpoint of divinity as an agent of the will, is inexorable and undeviating and hence cannot be changed or altered.

Far from being fixed or monolithic, laws are many and varied and are manifestations of life

About the Author

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intentions on the many graded planes of cosmic, systemic, and planetary existence. The magnitude of law stretches our imagination beyond the point of comprehension. Three cosmic laws: The Law of Synthesis, the Law of Attraction, and the Law of Economy rule the myriad lives in the universe whose emanations diversify and give form to numerous other laws. Subsidiary to these three major laws are seven systemic laws, which govern each of the seven planes of the solar system and are expressed through their various cycles by means of the seven ray lords in accordance with the law of periodicity.

The planetary laws regulate all aspects of life in the lower three kingdoms. These laws are usually referred to as the Laws of Nature. Throughout the entire system, the Law of Cause and Effect (or Karma) holds true. This law is in essence the expression of divine justice. Within the sphere of human activity, what passes for law is a set of rules (of greater or lesser importance) which are of limited duration and, unlike the divine nature of law so defined can be readily changed.

Clearly, the evolutionary unfolding of such laws has had the effect of greatly curtailing human freewill. In terms of humanity, the impact of law on all levels has an inverse relationship to human consciousness. Throughout history, man has responded passively to the imposition of laws deemed to be beyond his control. In response laws (rules) were created and institutions established, which were designed to be, as far as human consciousness at any given point in history would permit, a mirror image of these higher laws. Gradually, over the vicissitudes of many centuries human consciousness, as a spark of the Logos, began to become aware of its divine right. Logically, it follows that if humanity (individually and collectively) is an infinitesimal speck in the life of the Logos then the will and purpose of the Logos must be ours as well. The notion of divine right has gradually come to mean civil rights and human rights in the modern context. As humanity experiences greater liberation and freedom through aligning and fusing its purpose with divine will and intent, it begins to work with law. Eventually, it is man's purpose

to become the law, although this is at a very advanced stage. Having established the contextual environment, my intent is now to explore the interplay of human law and consciousness within the scope of planetary history.

Evolution of Law in Ancient History

The appearance of laws and rules in the affairs of humanity, so we are told, date from the time of human individualization in Lemuria eighteen million years ago when infant humanity, insensitive to thought and any sense of purpose, came under the direct governance of the Hierarchy. Likewise, so we are told, Masonry was implanted into planetary existence by the Hierarchy, and it has been Masonry, the custodian of the law and the home of the mysteries, which has provided the subjective blueprint in raising the temple of humanity. Herein lies an important point. History must be read both objectively and subjectively, so that law in its operative form is but the outer manifestation of a subjective inner reality.

We might speculate that governance during the embryonic aeons of human evolution was imposed by means of ritualized activity through the use of the law of rhythm. Lemurian man, conscious only at the level of his physical senses, was the recipient of various forms of Hatha yoga, used to stimulate and develop his physical vehicles. As the Lemurian Age gave way to the Atlantean root race, new techniques and methods were employed. Bhakti yoga or the yoga of devotion was initiated for the training of aspirants. In time the use of ceremonials was incorporated into the training so as to carry on Hierarchical work on earth. The schools that sprang up around this work, formed from the remnants of certain Atlantean groups, and provided the basis for modern Masonic movements.⁵

With the emergence of the fifth root race, the Aryan race, about a million years ago, man gradually started to develop his mental faculties. Even as late as five thousand years ago, with the dawning of recorded history, law and government was still in the hands of the elder brothers of humanity, all of whom were con-

sidered to be partially or fully divine. Examples include the “Sage Kings” of China, the Pharaohs of Ancient Egypt, and the Priest-Kings of Mesopotamia.

While initially law drew its inspiration and power from the words of these exalted beings, it contained the seeds of human freedom and liberation. The idea of equality between master and servant, or slave could be found in the most ancient law code of Kish, dating from around 2,400 BCE.⁶ Ancient laws of the Manu divided men into four categories, or castes, each with their own rights and duties. Mosaic Law introduced the principle of universalism by declaring that there should be one law for all people within a given society.⁷

Art historian Sir Kenneth Clark noted that there have been times in history when “man has made a leap forward that would have been considered unthinkable under ordinary evolutionary conditions.”⁸ The appearance of early Near Eastern Empires, around 3,000 BCE, was one such period. Another high point of civilization occurred with the flowering of intellectual life in ancient Greece and elsewhere. These pivotal epochs marked an important expansion of human consciousness. The emergence of the Ionian philosophic schools in 6th century Greece indicated a shift in perception from a view of the universe directed by some god or spirit, to one in which the universe was seen as lawful and therefore intelligible. Hence, man was conceived as being ruled by the Laws of Nature. The great contribution of the Greeks was to define and make sense of these impersonal, uniform, necessary, and hopefully, just laws.⁹

Plato, writing a few centuries later believed that law was of divine origin and it was man’s

function to discover its true rules. According to Plato, laws were intended to promote the good and to make men happy. He thought that the well being of the individual was inseparable from the community and that the precise end of law was the achievement of group unity.¹⁰ In the words of the Tibetan, Plato was one of the great teaching avatars who has molded human minds down through the ages.

We can observe in the philosophy of Plato a distillation of Greek experience and wisdom,

by which man-made law was regarded as the art of adjusting human conduct to the laws of the natural world. It was the sixth century lawgiver, Solon, who conceived of the idea that law should make free men free within their polis, or community. This ideal was partially realized in fifth century Athens, which epitomized the high point of Greek cultural achievement.

One might conjecture that what made Greek thinking with respect to law so historically important was that it created an alignment of continuity between human thought and divine intent. It was the early Greek theorists who sought to find law or norms of conduct in the traditions and rites of a remote ancestral past.¹¹ The notion of law as custom, or tradition, formed the basis for what would eventually be seen as inherent rights. Customary practices were synthesized into good laws by a wise leader in conformity to Natural Law. We might further hypothesize that they were conditioned by the subtle patterned emanations created on the etheric plane by the ritualized work of the Greek mystery schools, of which the Pythagorean school was the most evident. In so doing, a temporary connection was established, by which an aspect of the Plan with respect to law could be realized. The mental link manifested and dis-

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seminated through Greek thought and culture was one of the threads of light that has been woven through the fabric of western culture.

The alignment of human law with natural law, as we have seen, was one of the important achievements of the Greeks. Five hundred years later a further dispensation took place with the overshadowing of the Master Jesus by the Christ. When Jesus reportedly said, "I am not come to destroy (*the law*), but to fulfil it," (Matthew 5:17) what he was referring to was a new teaching based on a full-blown concept of the Law of Love, which is the fundamental law of our solar system. The Law of Love functions on all planes and serves as the impelling motive for manifestation, the impetus for regulation and ordered sequence, and the force that disrupts and shatters old forms so new ones may emerge.¹² Hence it is the law that governs the right use of form.

From the standpoint of those on the inner planes, this new teaching of love was intended to bring to fruition and synthesize the Natural Law of the Greeks and the ethical Mosaic Law of the tribal Jews. In so doing a bridge would be created linking humanity to the Hierarchy and providing a basis for a further revelation of divine will at a later date. The gradual subordination of Christ's teaching over the course of three centuries due to the institutional control of the Christian Church through its takeover of the Roman Empire, coupled with the deification of the Christ, temporarily derailed the possible integration of human, planetary, and systemic forms of law

In the words of one eminent historian, "what has served to establish as a reality in the human mind" of western man has been thought-forms emanating from the Roman Empire, the papacy, and from Athens.¹³ Greek conceptions of law had a direct impact on that which would become Roman law. The twelve tables of law, which formed the legal basis of the Roman Republic, were derived from its contact with the Hellenistic world. Roman law was also fed by the more vengeful and draconian tribal laws of those peoples who came within the sphere of Rome. With the addition of a vast amount of statute law, expounded by jurists and magistrates, Roman law became heavily aggregated

and materialized. Constant codification, most particularly the Justinian digest, created a body of legal thought that penetrated into every aspect of human affairs. It was on the foundation of Roman law that Canon law, the law of the Roman Catholic Church, was based.

Conceptual Foundation of Rights

The next historical epoch when, to use Kenneth Clark's phrase, the earth seemed to grow "warmer and more radioactive" occurred during the 12th century CE.¹⁴ In every branch of life there was an outburst of energy which saw the emergence of dominant political leaders in church and state, the growth of towns and centers of learning, and the infusion of new ideas into Europe, thanks largely to the Crusades. The most important legal and constitutional event of this period was the signing of Magna Carta in 1215. As with all great historical changes, Magna Carta emerged from a crisis, sparked by a revolt of the English feudal barons against their overlord, King John for a variety of reasons. Led by Archbishop Stephen Langton and a group of magnates, many of whom, so we are told, were Knights Templars, they forced the king to agree to a number of provisions, which have formed the basis of our modern conception of civil liberties and the rule of law.¹⁵

The Templar connection is interesting. We know from a number of sources that the Knights Templars went to Jerusalem during one of the Crusades in 1119 to excavate for the secret scrolls of Qum'ran under the demolished Temple of Herod. The recovery of these scrolls and the keys contained therein perhaps formed the basis of the order's emergent power and also, speculatively, contained secret knowledge of the inner workings of energies and forces, and of law. The importance of Magna Carta is that it gave sanction to customary rights and liberties and, provided legal precedents for the further extension and re-statement of human rights.

These rights would be tested in 17th century England, provoked by the waning sixth ray and the emergence of the seventh ray into manifestation, when claims to absolute royal authority

challenged the constitutional rights of freeborn Englishmen. The lineage of the “divine right of kings” as we have seen is ages old and was given impetus by the emergence of the twin pillars of church and state.

The church, in particular, after having made Christianity in its own image, grew in power and authority from the 12th century and became essentially a totalitarian society, using Canon Law through the Inquisition to ruthlessly suppress and destroy all opposition. In the wake of the Counter-Reformation of the mid-16th century the Jesuit order was created, which worked insidiously to subvert and take over all groups and institutions it considered heretical. Likewise, the power of the state, which vastly increased its size and authority during the sixteenth century, used its bureaucracy and taxing powers to grab more territory and engage in costlier and more devastating wars.

The seventeenth century constitutional crisis precipitated the English Civil War, leading temporarily to the overthrow of royal power. The tension between the divine right of kings and the incipient divine right of the people, under the Piscean law of Cleavages came to a head in 1689 when the King was forced to finally accept a Bill of Rights. These rights placed the king under the rule of law and gave power to a representative parliamentary body to meet openly and regularly, to raise taxes, and, among other things, to veto royal decisions. The Bill of Rights also reasserted the fundamental liberties, articulated in Magna Carta, of habeas corpus and the rights of the accused, which were missing from the more authoritarian states of Catholic Europe. The so-called “Glorious Revolution” opened the door to a wave of new theories about liberty, constitutional rights, and Natural Law.

An important change in the intellectual climate was occurring simultaneously, brought on by what came to be called the Scientific Revolution. At the heart of this “revolution” was a shift from the static earth centered universe posited by Christian/Aristotelian thought, to the Copernican heliocentric universe that conformed to Plato’s divine order. This transition in thought brought about an expansion of consciousness, which was underscored by new

developments in mathematics, enhanced techniques in observation, and logical methods of inquiry. The Scientific Revolution brought with it an awareness of new planetary and systemic laws, which, to active minds, provided a foundation for the resurgence of Natural Law over the church’s conception of its own divine law as the dominating force in earthly affairs.

It was during the so-called Age of Enlightenment that a foundation of civil liberties, or the widening of the divine right of humanity, was permanently rooted, based on the Laws of Nature through the power of reason. Englishman John Locke expounded the idea that men were free, equal, and independent, and were subject only to those laws necessary to maintain social order and harmony. Jean-Jacques Rousseau, whom the Tibetan referred to as “that great initiate,” posited a theory of law, which he referred to as the social contract. The strength of a civil society, governed by the sovereign power of the people, referred to as the general will, so he argued, would arise from its being in accordance with natural and divine law, as interpreted and synthesized by a wise law-giver.¹⁵ It would not be out of place to speculate that in expanding and articulating the lineage of “humanity’s divine birthright,” these and other Enlightenment thinkers were actively intuiting and giving expression to the Plan, as a reflection of divine purpose, on the plane of mind.

Those “self-evident truths” of equality, inalienable rights, life, liberty, and the pursuit of happiness derived from the consent of the governed, as articulated by Locke, within the tradition of Magna Carta and the English Bill of Rights, formed the basis of the American Revolution 1776-1781. Likewise, Rousseau’s concepts of sovereignty, communal rights, and general will in conformity with a higher will provided the primary impetus for the French Revolution less than a decade later. With respect to the French Revolution, the Tibetan makes the interesting comment that it was an experiment in the registration of national consciousness under the Law of Rebirth.¹⁶

The fact that Masons actively inspired and participated in both Revolutions reinforced the view that the conceptual framework of law and

rights, surrounding both events, was perceived to be in alignment with the Grand Lodge on High. The Masonic principles of liberty, equality, and fraternity gave rise to the ideal of Brotherhood, which will be the keynote for the coming Aquarian age.

The Enlightenment conception of progress, according to one political theorist, did not directly refer to nation-states, but was centered upon the universal growth in knowledge and freedom, leading to a peeling away of inequalities within all societies.¹⁷ It was the emergence and spread of the nation-state, however, throughout the course of the next century that often stood in the way of this vision of progress. The thread of liberty and human rights was challenged and overwhelmed to some extent by fears of revolution, the materialization of science and intellectual life, and class, racial, and ethnic conflicts. The fusing and synthesizing impact of the Shamballa force, which we are told found its first great expression in the nineteenth century, led to the formation of new states, particularly Italy and Germany, the migration and blending of different peoples, and the emergence of modern ideologies.¹⁸

According to Kenneth Clark, the greatest civilizing achievement of the nineteenth century was humanitarianism.¹⁹ Three trends along these lines emerged during the course of the century, which had an impact on the development of law. The first was the abolition of slavery. England outlawed the slave trade in 1807, which proved to be a milestone that was belatedly accepted and ratified by the Berlin Conference over the partition of Africa in 1885. The American Civil War effectively

ended slavery in the United States, while at the same time serfdom was abolished in Russia.

The second trend was the movement towards self-determination of ethnic minorities, within the Empires of Europe. The Irish demand for home rule from Britain was one such example. So also was the agitation for independence among the teeming ethnic populations within the Austro-Hungarian and Ottoman Empires, which ultimately had tragic results. These nationalities often had the sympathy, if not the

active support, of more liberal nations who from time to time applied international pressure on their behalf.

The final humanitarian trend was an effort to limit the dire effects of war. Through the introduction of the International Red Cross, an effective relief agency was established for helping not only combatants but civilian populations

as well. The Hague Conferences of 1899 and 1907 marked the first efforts to place limits on weapons of mass destruction and to establish “humane” rules for the conduct of war.

Structure of International Law

The World War (1914-1945), which cast its shadow across the twentieth century, was precipitated by deeply occult and long-standing events, which had the unintended effect of hastening the progress of human evolution. Three major developments have characterized the unfolding of international law over the past century. The initial phase was marked by efforts after World War I to set forth the foundation for a New World Order. This program was articulated in President Wilson’s Fourteen Points, which provided a framework for peace by implementing a plan for disarmament, and

furthering the process towards national self-determination. At the center of Wilson's peace plan, which had the backing of the Hierarchy, was the provision for a League of Nations, establishing a model for international cooperation. In his address to Congress in January 1918, President Wilson noted:

What we demand in this war, therefore, is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealing by the other peoples of the world as against force and selfish aggression. All the peoples of the world are in effect partners in this interest, and for our part we see very clearly that unless justice be done to others it will not be done to us....²⁰

While the bulk of Wilson's proposals were never adopted, the League of Nations did provide a basis for raising concerns and settling international issues. While a number of nations, including the United States, retreated into isolation after the war, international agreements reflected a spirit of cooperation that flowed through the Washington Disarmament Conference in 1922, the Locarno Pact in 1925, and the Geneva Disarmament Conference in 1933. With the emergence of the New Group of World Servers around 1925, numerous initiatives were generated that became seeds of global goodwill and the impetus for group formation. These group endeavors in all fields of human activity have subsequently had a subtle but powerful impact on the course of world affairs.

The second major phase in the legal development of a global system has been the establishment of the apparatus for a world order through the creation of the United Nations. The aggressive intentions of the dark forces, acting through the three Axis nations, precipitated the Second World War. The threat imposed by the dark lodge initiated a response from the Hierarchy, which sought to awaken humanity to the danger. An important rallying call was contained in *The Four Freedoms* and *The Atlantic Charter*, issued in 1941 by Presi-

dent Roosevelt and Prime Minister Churchill, which provided a keynote for the rearrangement of human and national interests in accordance with a deeper purpose. The United Nations, emerging out of the corpse of the defunct League of Nations, arose from a coalition of nations formed in 1942 to oppose the Axis powers. Symbolically, the United Nations has, in the words of the Tibetan, the ability "to demonstrate the potency of the spiritual values by their constructive undertakings to restore world order and to lay those foundations which will guarantee a better and more spiritual way of life."²¹

As a loosely formed model of world government, the purpose of the United Nations has been to maintain international peace and security, to further the principles of equal rights and self-determination of peoples, to cooperate in dealing with a whole range of economic, social, cultural, and humanitarian issues, and to harmonize the actions of nations towards these common goals. Agreements between nations along these lines have been articulated through covenants, conventions, and treaties that have formed the basis of international law. While the goal of the United Nations, from the standpoint of the Hierarchy, has been to synthesize the little wills of peoples and nations to the collective will of humanity, its weakness lies in the power of self-centered nations to give or withhold their allegiance in accordance with their perceptions of self-interest and self-preservation. As aptly stated in the words of Raghavan Iyer,

Insofar as its precarious existence represents a minimal identification of long-term national interests with the collective interest of mankind in survival and the prevention of total war, the member-states are imprisoned in a cage of contradictions between the potential morality of abstract principles and the actual conduct made possible by the absence of any of the instruments of effective world community.²²

Central to the integration of a world political system is the issue of human rights, which marks the third development in the unfolding of international law. In many ways the *Universal Declaration of Human Rights*, promul-

gated in 1948, was a reiteration of earlier documents that guaranteed fundamental political rights, with the addition of economic, social, and cultural safeguards. As stated in its preamble, While the existence of such a document is of fundamental importance, its practical value as an instrument for upholding basic liberties rests upon an ability to adjudicate disputes to the satisfaction of all parties and, more problematic, to secure their enforcement. While the creation of an International Court of Justice has been a useful step in this direction, compliance has depended upon the willingness of nation-states to subordinate their own sovereignty to an international authority. Few have been willing to take this step. Evidence has demonstrated that hardly any nation has moved to take action against another nation for acts of genocide, of which there have been many examples over the past century, unless it has served its own self-interest. The United States remains one of the few countries that oppose the International Criminal Court on the grounds that so-called rogue states might use it to prosecute American military personnel overseas. Even more problematic has been the enforcement of human rights law against countries, even for heinous offenses. Notable cases brought against war criminals since the Second World War have essentially been “a victor’s justice,” conveniently ignoring one’s own abuses and disregard for international law.

With the ever-increasing energies of Shambhalla pouring on to the planet, coupled with the transition from the Piscean to the Aquarian age, humanity finds itself in a crisis that impels it to act and from which it cannot escape. “Man has the habit of crisis,” wrote the Tibetan, which he defines as points of examination as to strength, purpose, purity and motive and the intent of the soul.²³ The crisis in the world today is, in essence, not global terrorism, rogue states, the hegemony of empire, or the corporate dominance of the world’s resources. Those are but the effects of a greater problem, which is one of misidentification, meaning identification with the nation-state, or its various aggregates, instead of with humanity as a whole, in alignment with the subjective realms of law.

Human laws or statutes tend to propagate into all spheres of daily activity when the vision of a greater law, based on divine intent and purpose is lost. In the period of the Renaissance, for instance, when men believed in the physical presence of a divine (albeit static) law of the universe, the restraints of which men were conscious were but few. Each individual, regardless of rank or class, inwardly felt himself emancipated from the state, its police and the imposition of law, whose title to respect was thought to be illegitimate and founded on violence.²⁴ Acceptance of natural or spiritual law involves the submission to and collaboration with numerous emanatory lives flowing from the higher planes of planetary or solar existence. Cooperation with those lives, understood as laws, provides the basis of ritual. This is the true Masonic work.

The Tibetan has written that the history of evolution is from the occult point of view the history of freeing the human spirit by steadily developing forms, in orderly unfoldment, under the guidance of spiritual law in any particular cycle.²⁵ The subjective history of law, therefore, can be seen in the measured awareness by humanity of its own divine birthright, which is its true identity. Steps along the path include an acceptance and practice of the Law of Love, which the Christ enunciated two thousand years ago, underscored by the principle of brotherhood, of which human rights and civil liberties are clear manifestations. When so accepted, brotherhood will create a field of magnetic uniformity upon which a new pattern of ritualized activity can be imposed, based on the Law of Rhythm. This reordering of human relationships will enable humanity to gain a greater sense of Self and its place within planetary, schematic, and cosmic environments, under the Law of Recognition, leading to a major initiation. In time, new inclusive methods of arrangement and endeavor will develop, aligned and fused with groups on the inner planes, and the Creative Hierarchies, in accordance with the Law of the Builders. Thus will a portion of the Plan come to fruition, the Temple of Humanity built and the law for this stage of evolution fulfilled.

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- ¹ This article is based on a presentation to the Law, Ethics, Leadership Section of the Maitreya Sangha Conference, June 2–5, 2004.
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- ⁶ W. Warren Wagar, *History and the Idea of Mankind*, Albuquerque: University of New Mexico Press, 1971, pp. 8, 50-51.
- ⁷ J. G. Bennett, *The Dramatic Universe*, IV, Charles Town, WVA: Claymont Communications, 1966, p. 309.
- ⁸ Kenneth Clark, *Civilisation*, New York and Evanston: Harper & Row Publishers, 1969, 33,
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- ¹³ Clark, *Civilisation*, p. 33.
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- ¹⁷ Bailey, *The Externalisation of the Hierarchy*, pp. 132-133.
- ¹⁸ Clark, *Civilisation*, p. 329.
- ¹⁹ Albert Bushnell Hart, ed. *Selected Addresses and Public Papers of Woodrow Wilson*, New York: Boni and Liveright Publishers, 1918, p. 247.
- ²⁰ Bailey, *The Externalisation of the Hierarchy*, p. 358.
- ²¹ Iyer, *Parapolitics*, p. 335.
- ²² Bailey, *Esoteric Astrology*, p. 477.
- ²³ Jacob Burckhardt, *The Civilization of the Renaissance in Italy*, New York, Phaidon Publishers, n.d., pp. 273-274.
- ²⁴ Bailey, *A Treatise on White Magic*, p. 419.

