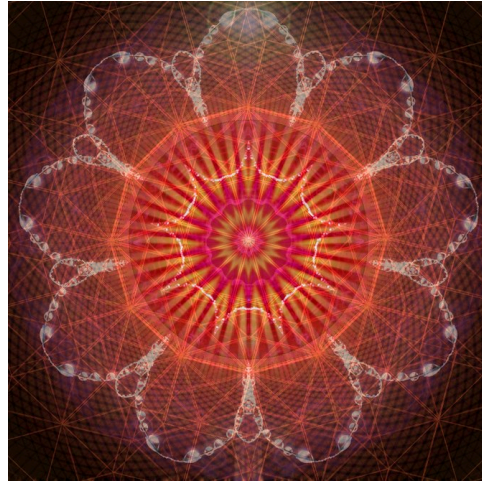


Fall 2018, Volume 14, Number 2



The Esoteric Quarterly

An independent publication dedicated to the trans-disciplinary investigation of the esoteric spiritual tradition.

**Esoteric philosophy and its applications
to individual and group service and
the expansion of human consciousness.**



Washington, D.C., USA.
www.esotericquarterly.com
e-mail: editor@esotericquarterly.com



The Esoteric Quarterly

The Esoteric Quarterly is an online, peer-reviewed, international journal, published by The Esoteric Quarterly Inc., a non-profit corporation based in Washington, D.C. It is registered as an online journal with the National Serials Data Program of the Library of Congress. International Standard Serial Number (ISSN) 1551-3874.

Further information about *The Esoteric Quarterly*, including guidelines for the submission of articles and review procedures, can be found at <http://www.esotericquarterly.com>. All correspondence should be addressed to editor@esotericquarterly.com

Editorial Board

Editor-in-Chief: Donna M. Brown (United States)
Editor Emeritus: John F. Nash (United States)

Alison Deadman (United States)
José Becerra (United States & Puerto Rico)
Celeste Jamerson (United States)
Vijay Srinath Kanchi (India)
Katherine O'Brien (New Zealand)
Miguel Malagreca (Italy)
Michael J. Stacy (United States)
James Moffatt (Canada)
Irina Kuzminsky (Australia)

Facebook Administrator

Miguel Malagreca (Italy)

Copyright © *The Esoteric Quarterly*, 2018.
All rights reserved.

Copies of the complete journal or articles contained therein may be made for personal use on condition that copyright statements are included. Commercial use or redistribution without the permission of *The Esoteric Quarterly* is strictly prohibited. Note: The copyright for volumes 1 thru 8, remain with the *School for Esoteric Studies*.

The Esoteric Quarterly

Contents

Volume 14, Number 2. Fall 2018

FEATURES

Editorial	4
Publication Policies	5
Letter to the Editor	6
Poems of the Quarter	7
“ The Little Beatitudes ” by Joseph Folliet	
Picture of the Quarter	8
“ Autumn ” by Alla Tsank	
Quotes of the Quarter	9
Advertising	11

ESOTERIC ASTROLOGICAL COMMENTARY

The Spiritual Effects of the Zodiacal Signs: Libra to Sagittarius , by Maureen T. Richmond	15
---	----

ARTICLES

Mysticism, A Masonic Interpretation , by Giuliano Di Bernardo	39
The Second Ray Cause of Disharmony and Disease , by Zachary F. Lansdowne	55
The Fundamental Laws of the Universe , by José Becerra	75

BOOK REVIEWS

The Way of Psychosynthesis , by Petra Guggisberg Nocelli	84
The Book of Hermes, by Three Initiates , with commentary from Dorje Jinpa	86



The mission of the *Esoteric Quarterly* is to provide a forum for the exploration of esoteric philosophy and its applications. Full-length articles and student papers are solicited pertaining to both eastern and western esoteric traditions. We also encourage feedback from readers. Comments of general interest will be published as Letters to the Editor. All communications should be sent to: editor@esotericquarterly.com.

Esoteric Dimensions of Knowledge, the Self and Existence

Humans are multi-faceted and multi-dimensional beings who reside in a multi-dimensional universe. The Esoteric Wisdom traditions have long recognized these fundamental truths. This is why esoteric philosophy has taken a holistic or unified approach with respect to the various facets of the spiritual path, the complex nature of the Self and existence. Esoteric Wisdom “does not belong to any one religion” or spiritual path, for, as B.P. Wadia explains, “the truth in all religions belong to it.” Moreover, as Helena Blavatsky maintains, esoteric wisdom “reconciles all religions.” It contains the shared values and the golden thread that runs through the heart of every authentic spiritual discipline. Its practical goal is to integrate and synthesize the various teachings and techniques that lead to human development, spiritual growth and dimensional consciousness. Thus, it deals with every aspect of existence, not only the visible, but also the invisible and metaphysical dimensions. Hence, esoteric philosophy explores a wide spectrum of teachings in such diverse fields as astrology, mysticism—in its various forms (devotional, intellectual and occult), masonry, esoteric psychology, healing, spirituality and quantum theory, all of which comprise the very themes under consideration in this issue.

Maureen Richmond starts off this issue of the *Quarterly* with the third article in a series exploring the “Spiritual Effects of the Zodiacal Signs.” In this offering the astrological signs of Libra, Scorpio and Sagittarius are discussed. Drawing upon the teachings from Alice Bailey’s *Esoteric Astrology*, traditional astrology, seasonal analogy and the corresponding Labors of Hercules, Richmond reveals “the distinctive set of experiences, challenges and abilities” that are made available in each sign. This article, like its predecessors, “demonstrates the progression

encountered from the early stages of evolution to the later more advanced stages” in one’s development. As such, the article shows how esoteric astrology can serve as an invaluable guide for seekers on the path who wish to understand and express their higher purpose in life.

Our next offering, from Giuliano Di Bernardo, provides an interpretation of Mysticism from a “Masonic perspective.” Employing ideas from Plato, the Neoplatonists, the Orphic-Pythagorean tradition and the three major monotheistic faiths, the author defines two types of mysticism: the “ritualistic” and the “intellectual,” or mysticism as “a conception of the world” and mysticism as “an attitude of wisdom toward life.” Di Bernardo posits a further distinction between “religious mysticism” and “secular mysticism,” adding that religious mysticism belongs to “a conception of the world,” while secular mysticism is “an attitude of wisdom.” The author also identifies five traits that these two conceptions share. This serves as a framework upon which Rene Guenon’s philosophical thoughts on mysticism are examined and compared with Freemasonry.

Zackary Lansdowne contributes the third article in a series of articles on the different ways in which the topic of healing is related to the seven rays. Having previously examined the theme in relationship to the Third and Sixth Rays, Lansdowne turns his attention to the Second Ray psychological causes of inharmony and disease. In this offering the author references three primary sources: Alice A. Bailey, Beth Green and Helena P. Blavatsky. In a verse-by-verse analysis of the symbolic stanza from *Esoteric Healing* pertaining to the Second Ray, the author highlights the limitations and potential inherent in this ray while also revealing the stanzas’ practical significance.

Our final full-length feature, from José Becerra, provides a comparative analysis of the “three fundamental laws of the universe”—as given by Alice Bailey in a *Treatise on Cosmic Fire*—with current findings in the field of quantum physics. The article begins with Bailey’s definition of a “law.” It includes a discussion relating the Law of Synthesis to the nuclear strong and weak forces and radioactivity; the Law of Attraction to “laws of motion/gravitational force;” and the Law of Economy to “electricity/electromagnetic radiation/thermodynamics.” A section on String Theory and its connection to sound and the Law of Vibration are included, as well as a segment on Telepathy and the Law of Chemical Affinity. The author concludes the work with a series of original aphorisms designed to provide inspiration for deeper thought.

Our “Poem of the Quarter”—*Little Beatitudes*—is from Joseph Folliet, also known as Brother Genever (1903–1972). Folliet was a priest, Catholic activist, sociologist, French writer and prisoner of war, who co-founded the Companions of Saint Francis. The *Little Beatitudes* are patterned after the eight blessings given by Jesus in his Sermon on the Mount and recorded in the Gospel of Mathew (Mt 5, 3-12). Folliet’s beatitudes or “little blessings” speak for themselves.

It is a special pleasure to once again feature the work of the Russian painter, Alla Tsank. Born in Moscow in 1962, Alla began painting at the age of 10. She graduated from the Moscow Theatrical College of Art and worked for the renowned Mayakovsky Theatre, where she was known for her stage and costume design. Since immigrating to the United States she has been solely focused on painting. The contemplative and lyrically poetic painting featured here is titled “Autumn.” For more information on Alla’s work visit: <http://www.allatsankfineart.com/>.

This issue also includes two book reviews. The first review is for *The Way of Psychosynthesis*, by Petra Guggisberg Nocelli. The book is an effort to explain what Psychosynthesis is. As such, it serves as a “complete guide to the origins, concepts and fundamental

experiences” in Psychosynthesis. The second review is for *The Book of Hermes, by Three Initiates*, with a commentary from Dorje Jinpa. The book, seemingly based on unpublished texts, is predominantly a book on the Major Arcana of the Tarot, but contains information on Sensa, Initiation and the Egyptian Book of the Dead.

Donna M. Brown
Editor-in-Chief

Publication Policies

Articles are selected for publication in the *Esoteric Quarterly* because we believe they represent a sincere search for truth, support the service mission to which we aspire, and/or contribute to the expansion of human consciousness.

Publication of an article does not necessarily imply that the Editorial Board agrees with the views expressed. Nor do we have the means to verify all facts stated in published articles.

We encourage critical thinking and analysis from a wide range of perspectives and traditions. We discourage dogmatism or any view that characterizes any tradition as having greater truth than a competing system.

Neither will we allow our journal to be used as a platform for attacks on individuals, groups, institutions, or nations. This policy applies to articles and features as well as to letters to the editor. In turn, we understand that the author of an article may not necessarily agree with the views, attitudes, or values expressed by a referenced source. Indeed, serious scholarship sometimes requires reference to work that an author finds abhorrent. We will not reject an article for publication simply on the grounds that it contains a reference to an objectionable source.

An issue of concern in all online journals is potential volatility of content. Conceivably, articles could be modified after the publication date because authors changed their minds about what had been written. Accordingly, we wish to make our policy clear: We reserve the right to correct minor typographical errors, but we will not make any substantive alteration to an article after it “goes to press.”

Letter to the Editor

Dear Editor:

Maureen Temple Richmond's article on Draco in the Summer 2018 issue of *Esoteric Quarterly* omits an important—arguably the most important—role of Draco in the cosmic scheme of things.

The north side of the Earth's rotational axis points to the north celestial pole, currently very close to Polaris. In its turn, that axis very slowly rotates around another axis called the ecliptic axis (it coincides with the rotation axis of the solar system as a whole). This rotation causes the precession of equinoxes and defines the greater zodiac and two points of intersection of the ecliptic axis with the celestial sphere, which are called ecliptic poles. Richmond indicates that three of Draco's stars "functioned as indicators of the celestial North Pole at various periods of history," but there is more to Draco. As it turns out, the north ecliptic pole is permanently located in the middle of Draco.¹

In Hindu mythology, the sacred mountain Meru symbolizes the axis of the world. In a cave at the foot of Meru, the goddess Shakti rests; she is often depicted as a coiled serpent. In due course of time, she awakens and rises to the top of Meru where she unites with Shiva.

In a similar way, the human body has an axis roughly coinciding with the spine and acting as a connecting link between the base of spine center (the seat of Kundalini) and the head center (the seat of Shiva, the supreme Self).

On the cosmic levels, the same axial function is served by a cosmic axis stretching from Draco (the seat of cosmic Kundalini) to the Great Bear. Hence, an additional reason for the unique role of Draco.

Maxim Osinovsky
Berkley, California

¹ Wikipedia. *Orbital Pole*.
https://en.wikipedia.org/wiki/Orbital_pole
(accessed August 5, 2018).

Poem of the Quarter

The Little Beatitudes | by Joseph Folliet

Blessed are those who can laugh at themselves;
they will have no end of fun.

Blessed are those who can tell a mountain from a molehill;
they will be saved a lot of bother.

Blessed are those who know how to relax
without looking for excuses;
they are on their way to becoming wise.

Blessed are those who are sane enough
not to take themselves too seriously;
they will be valued most by those about them.

Happy are you if you can take small things seriously
and face serious things calmly;
you will go far in life.

Happy are you if you can appreciate a smile and forget a frown;
you will walk on the sunny side of the street.

Happy are you if you can be kind in
understanding the attitudes of others
even when the signs are unfavourable;
you may be taken for a fool, but this is the price of charity.

Blessed are those who think before acting and pray before thinking;
they will avoid many blunders.

Happy are you if you know how to hold your tongue and smile,
even when people interrupt and contradict you or tread on your toes;
the Gospel has begun to seep into your heart.

Above all,
blessed are you who recognise the Lord in all whom you meet;
the light of truth shines in your life
for you have found true wisdom.

Picture of the Quarter



Autumn | by Alla Tsank | <http://www.allatsankfineart.com/>

Quotes of the Quarter

As we observe the horizon around us we realize that it is a horizon relative to the observer. To itself there is no horizon. The earth and heaven appear to meet along the ring of horizon. In fact they do not meet, but in truth they meet to form a symbol through which the individual derives wisdom. The space represents the subtle state of matter and earth represents the gross state. The union which is apparent produces the apparent state of the individual. Here we find the birth of symbolism and the beginning of the process through which the individual unfolds into wisdom. This process of unfoldment is said to have six approaches which serve as the six keys to wisdom. Astrology is one among them and forms the true key. Astrology is of two types, Esoteric and Exoteric. It is with the esoteric branch of astrology that the true spiritual wisdom of man is concerned...

K. E. Krishnamāchārya, *Spiritual Astrology* (Visakhapatnam, IN: The World Teacher Trust, 1966), xiii.

A comparison of the way of the Knower and the way of the mystic might be of value here. The mystic, especially in the West, gains his flash of insight; he sees the Beloved; he touches heights of awareness, but his approach, in the majority of cases, has been the *heart* approach, and has involved feeling, sensory perception, and emotion... His technique has been that of devotion, discipline, an emotional striving forward, ... the pouring out of the love nature at the feet of the Beloved, and consequent ecstasy. Afterwards, if we are to believe the writings of the mystics themselves, there has followed a period of readjustment to the life of every day, and, frequently, a sense of depression and disappointment that the high moment has passed, coupled with an inability to speak with clarity of that which has been experienced. Then a fresh cycle of devotion and discipline is initiated, until again the vision is seen and the Beloved contacted anew. From certain angles

the self-centeredness of the Western mystic is notable, and his failure to use the intellect most remarkable. We must except, however, such mystics as Boehme, Ruysbroeck, or Meister Eckhart, in whose writings the element of the intellect is strongly stressed, and the quality of knowledge most apparent.

Alice A. Bailey, *From Intellect to Intuition* (reprint 1960; Lucis Trust, 1932), 157-158.

In all schools of advanced or intellectual mysticism, the first and necessary step is the attainment of mind control. Meister Eckhart, writing in the fourteenth century, tells us that!

St. Paul reminds us that we being planted in the likeness of God may attain to higher and truer vision. For this St. Dionysius says we require three things. The first is, possession of one's mind. The second is, a mind that is free. The third is, a mind that can see. How can we acquire this speculative mind? By a habit of mental concentration."

This is in the strictest conformity with the eastern method, which aims first to put a man in control of his mental apparatus, so that he becomes the one who uses it at will and is not (as is so often the case) the victim of his mind, swayed by thoughts and ideas over which he has no control, and which he cannot eliminate, no matter how strong may be his desire to do so.

Alice A. Bailey, *From Intellect to Intuition* (reprint 1960; Lucis Trust, 1932), 99-100.

Science is the wisdom tradition par excellence of our modern age. Quantum physics, its crowning jewel, can be likened to a genuine spiritual path in that its study becomes a "royal road" beyond both physics and the physical dimension into the realm of metaphysics. Quantum physics' return to metaphysics was inevitable, for physics began with the gnostic search for what Einstein calls the "Old One" behind all phenomena. To

mainstream physics, however, the word “metaphysics” is now akin to a swear-word, a synonym for “loose thinking,” a code-word for unscientific thought. In modern physics as it is commonly practiced today, being “metaphysical” is used as a derogatory euphemism for condemning a theory which doesn’t fit into the common, agreed-upon consensus framework.... Mainstream physics claims it is not interested in metaphysics, asserting that it makes no metaphysical assumptions, as it is only interested in seeing reality as it is. Yet, hidden within this very viewpoint is, paradoxically, a tacit form of metaphysics. This metaphysics lies in the unexamined assumptions implicit in the perspective that physics makes about the nature of reality, assumptions so implicit as to be not even recognized as assumptions. The spirit of quantum physics, however, challenges the underlying and unexamined metaphysical assumptions of mainstream physics, at the same time providing the doorway for a radical new form of metaphysics to emerge.

Paul Levy, *Awaken in the Dream: Quantum Meta-Physics*.

<https://www.awakeninthedream.com/articles/quantum-meta-physics>.

The occult side of Nature has never been approached by the science of modern civilization.

...the Secret Teachings...must be contrasted with the speculations of modern science. Archaic axioms must be placed side by side with modern hypotheses and comparison left to the sagacious reader.

Helena P. Blavatsky, *The Secret Doctrine, Vol. 1* (reprint 1974; Pasadena CA: Theosophical University Press, 1888), 480.

The Koran repeatedly affirms that all things are “signs” (*āyāt*) of God, which is to say that everything gives news of God nature and reality. As a result, many Muslim thinkers, the cosmologists in particular, see everything in the universe as a reflection of the divine names and attributes. These names and attributes

represent qualities, such as majesty, beauty, life, knowledge, and so on. Hence the qualitative dimension of things—to the extent that it can be differentiated from the dimension that is purely quantitative or “material”... is of primary interest. In respect of similarity the qualities of creation give us news of the divine attributes, though in respect of incomparability, they announce that God is totally other. To the extent that they display similarity they give us knowledge of ultimate Reality, the signs of God establish qualitative analogies among created things. These analogies provide the means of discerning relationships—often quite hidden relationships that make no sense in terms of modern categories—among things and between things and God.

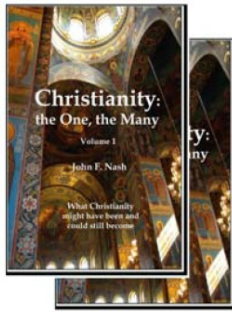
Sachiko Murata, *The Tao of Islam* (Albany: SUNY, 1992), 10.

Newton’s God did not oversee the maintenance of the world from a remote pinnacle; ...Newton’s divine overlord was present throughout the material world. He achieved this omnipresence through the medium of space, which for Newton, was nothing less than God’s sensorium. By his omnipresence (mediated through space), God was all seeing, all-discerning, and finally, all ruling. In Newton’s words: “he is eternal and infinite; omnipotent and omniscient; that is, his duration reaches from eternity to eternity; his presence from infinity to infinity; he governs all things, and knows all things that are or can be done” ...Most important, he argued that space must be absolute because it was synonymous with the presence of an absolute God.

Margret Wertheim, *Pythagoras’ Trousers: God, Physics and the Gender War* (New York: W.H. Norton & Co., 1997), 123.

Every loving thought is true. Everything else is an appeal for healing and help, regardless of the form it takes.

A Course in Miracles (Mill Valley: CA, Foundation of Inner Peace, 1975), 215.



Christianity: The One, the Many

*What Christianity
might have been and
could still become*

by John F. Nash
Xlibris, 2007

**The rich history of Christianity
and a bold vision of its future.**

"Encyclopedic in its coverage."
"A masterpiece of research, insight and faith."
"A must-read for believers and nonbelievers alike."
"Now I know there's a place in Christianity for me."

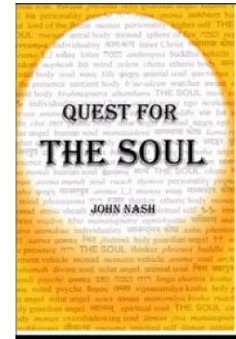
Two volume set.
Paperback \$39.98, hardback \$59.98.

**For ordering information see:
www.uriel.com/bookstore.**

Quest for the Soul

*The Age-Old Search
for Our Inner
Spiritual Nature*

by John Nash



"A masterpiece that weaves together the history of the soul through past ages up to the present time... This living history of the soul creates understanding and meaning of our purpose in life. Its kaleidoscopic view makes it essential reading for all students of human evolution. The book is a classic for all seeking closer relationship with the soul."

302 pages. Price \$18.75
1stBooks Library, 2004.
ISBN: 141403251X

**For ordering information see:
www.uriel.com/bookstore.**

Interested in deepening your spiritual practice?

The School for Esoteric Studies provides structured esoteric discipleship training based on the Ageless Wisdom.

Visit our website for:

Alice Bailey talks, aids for meditation, our *eNews* quarterly newsletter, inspirational images and videos of key Ageless Wisdom concepts, radio shows and information about courses and applying to the School.

Students who have done advanced studies in the Ageless Wisdom are welcome to apply for our advanced coursework.

Courses available in English, Spanish, and Italian.



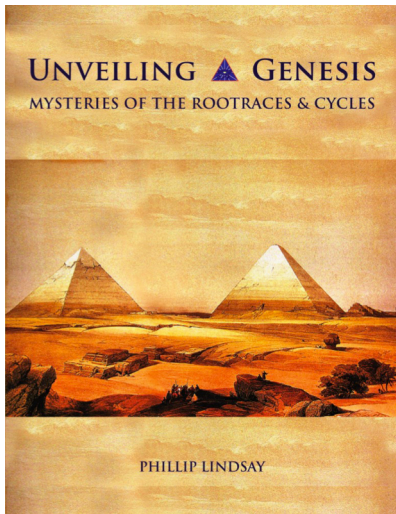
School for Esoteric Studies

Training in Purposeful Living Based on the Ageless Wisdom

www.esotericstudies.net  

Unveiling Genesis: Mysteries of the Roottraces and Cycles

By Phillip Lindsay



Unveiling Genesis probes the mysteries of human civilization, its origin in ancient Lemuria, and ebb and flow in the roottraces like Atlantis, through to the current Fifth Roottrace and into the future.

It is essentially the story of the human soul and the evolution of consciousness, interpreted in the light of Blavatsky's *The Secret Doctrine*, and *The Book of Genesis*, drawing upon Eastern and Western traditions – Judaic and Hindu, Christian and Buddhist.

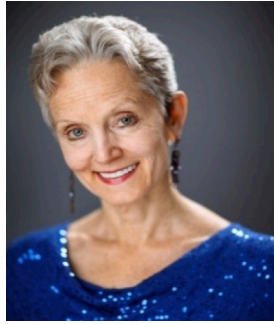
The science of cycles, the yugas, astrology and the seven rays are incorporated to illustrate the vast chronology of human evolution. These esoteric sciences are also bridged where possible to scientific disciplines such as geology, anthropology and biology – revealing their agreement, proofs and unity.

Unveiling Genesis was coincidentally released in 2017 with the *The Hidden History of Humanity* video, (2 hrs. 37') - and makes an excellent companion volume for greater depth and detail. This book is a vastly updated and re-written version of *The Hidden History of Humanity* (2005), with 143 figures, 108 tables and hundreds of illustrations to assist the reader in deciphering our complex human origins.

641 pages. (8.25" x 9.5") ISBN 978-1-876849-15-3.

US\$60.00 Available at: Amazon

Also at the author's website: <http://esotericastrologer.org/bookstore/>



*Greetings to the Ageless Wisdom Community
from Astrologer and Author Maureen Temple Richmond, M.A.*

Author of *Sirius*

"An esoteric classic." ~ Donna M. Brown, editor of *Esoteric Quarterly*

"...a jewel of astrological literature, forged as an Interstellar Symphony,
according to the highest academic standards. ~ Reinaldo Batista, Barcelona,
Spain

Astrological Consultant by Phone and Voice Recording

"I testify to the impeccability of Maureen's esoteric astrological readings,
having consulted her psychological depth and erudition since 2002." ~ R.
Batista

"Maureen works from the higher mind." ~ Catherine Nuccio, Franklin, NC

**Publisher of Weekly Subscription Newsletter,
*The Starfire Messenger***

"When I get the newsletter in my mailbox, I know what to expect from the
coming week, which helps me to plan my time and activities better." ~ L.F.,
Washington, D.C.

Founder and Director of The Starfire School of Astrology

"Maureen's distillations and interpretations of esoteric material rate as
scholarly, yet are still easily comprehensible." ~ Ann Frazier West, Ed. D.,
Nashville, TN

For all services, please contact Maureen Temple Richmond, M.A.
starsong1208@gmail.com or (919) 308 - 9241.



Dignity is an esoteric order for the defense of human dignity
www.dignityorder.com/it/

The Spiritual Effects of the Zodiacal Signs: Libra to Sagittarius

Maureen Temple Richmond

Abstract

This article examines the astrological signs of Libra, Scorpio, and Sagittarius for their spiritual and esoteric implications. In a format designed to help the student readily apply the concepts of esoteric astrology to his or her astrological birth chart, the text explores each sign according to seasonal analogy, associated element and modality in traditional astrology, general themes according to the esoteric astrology of Alice Bailey, portions of human anatomy and functions ruled, the associated Labor of Hercules, and the three levels of rulership as proposed by the Tibetan Master through Alice Bailey. In the final segment of each section, the author demonstrates the progression encountered from the earliest stages of evolution to the later more advanced stages. Thus, for each sign, the triple rulership system is discussed in tandem with progress on both the Wheel of Life and the symbolic crosses of evolution for mass humanity, disciples, and initiates.

Libra

September 22 – October 22

The day on which the Sun enters the tropical sign of Libra signifies the official arrival of autumn in the northern hemisphere. The onset of Libra announces its appearance with a dramatic astronomical phenomenon perfectly describing the nature of this zodiacal sign – the autumnal equinox. Daylight hours and dark precisely equal and balanced, the Autumnal Equinox embodies a moment symbolizing perfect proportion and embodies the archetype so ably represented by the Weighing Scales of Libra—the two halves of one whole, symmetry, right relationship, reciprocity, and fair representation. With day and night receiving equal emphasis at this unique point in the year, the autumn equinox (like the spring equinox)

establishes a point of psychic and spiritual calm when the busy tides of life temporarily rest in absolute equanimity. This is particularly true of the influence of Libra, a sign which connotes a sensitive adjustment of opposing forces such that they come to rest in a delicate static poise.

As a sign which instigates the processes of a new season, zodiacal Libra is considered a cardinal sign in traditional astrology. The implication is that even though Libra connotes rest and equanimity, it also contains the initiative to induce that condition. Libra is therefore a sign which inculcates and cultivates a certain amount of drive, particularly in regard to the themes for which it stands—ideal relationship, fairness, and aesthetic beauty. Libra therefore represents a dynamic force seeking out and creating the conditions in which its ideals can be realized. Considered an air sign in traditional astrology, Libra is also connected with the mind and with intellectual endeavors, whether of a personal or collective type. As a result, the cardinal air sign, Libra-influenced individual carries strong motivations to initiate developments in social and intellectual contexts. This same trend appears in society and world affairs whenever a major planet passes through this

About the Author

Maureen Temple Richmond is a lifelong astrologer and esotericist known for her scholarly study titled *Sirius*, a comprehensive examination of the teaching on that great star as revealed in the works of Alice Bailey. Author of numerous essays, poetry, and fiction, Richmond holds a Master of Arts in English and Creative Writing from Southern New Hampshire University. She is a native of Arkansas, where she currently makes her home. A counseling astrologer, Richmond advises Anglophone clients around the world. She can be reached at: star-song1208@gmail.com.

sign. Hence, Libra emerges as a powerful influence on the direction of human evolution, instigating action in the intellectual, social, and even political spheres.

Yet, the influence of Libra in the life of the individual spiritual seeker goes significantly beyond the social and intellectual characteristics for which this sign is known. At a deeper level, Libran influence sets up the condition in the spiritual career of the soul when a definite decision is made to either emphasize the temporary personality or the immortal soul. The mass of Humanity focuses on the first; a smaller subset of spiritual seekers trains its gaze on the second. The influence of Libra has the potential to set up the conditions which divide these two stages on the evolutionary path. In fact, the influence of Libra simply stages a conflict requiring a decision as to which of these two possibilities will win out. If the soul decides to shift its attention to valuing eternal verities rather than to pursuing passing thrills, it changes the trajectory of its evolution, symbolically reversing direction on the Wheel of Life as it opts to press against the tide of the masses and to seek spiritual alignment instead of momentary comforts. For this reason, Libra is esoterically said to represent the point on the path when there transpires “the reversal of the wheel,” or the reversal of the direction of life pursued by the evolving unit.¹

A sign thus of decision, Libra highlights the power to make choices. Shall it be this, or shall it be that, the Scales of Libra inquire. In order to produce a response, the influence of this archetype sets up life situations which make it obvious that the power of choice exists and must be enjoined. Libra even makes it evident that the proactive making of choice can be to spiritual advantage. As Alice Bailey has written, under Libra influence the individual comes to understand that the seeker who voluntarily shoulders the responsibility for making choice is significantly less likely to have such a choice foisted upon him or her by adverse life conditions.²

Hence, when the individual first contacts the ideals of Libra on the mental plane, he or she has the option to make choices at that level

rather than to have the matter played out in compelling yet unwanted circumstances. For example, perceiving the superiority of fairness, equanimity, and aesthetic upliftment over partiality, violent alterations of viewpoint, and cheap attractions, he or she is presented with a moment of spiritual opportunity. If this moment is acted upon in consciousness, then the influence of Libra has successfully generated a point of mental poise or balance, allowing the spiritual seeker to distinguish between material personal desire on one hand and intelligent spiritual love on the other.³ In any case, Libra as a force field of spiritual influence creates the conditions in which choice must be made. If the individual recognizes his or her responsibilities and chooses on the side of thoughtful engagement with life, then the Libran force field confers its gift in the form of the spiritual intuition, which when awakened allows the higher mind to become a prominent factor in the life of the seeker.⁴ To get there, the seeker must adopt the spiritual balance of Libra, which can't be upset or thrown off center by powerful personality attractions.

As can be seen, spiritual success under Libran influence hinges entirely on the act of making a choice. In the process of making a choice, the sorting of potential directions into opposing camps inevitably enters the picture. It is the function of Libra to bring to the individual the stark awareness of conflict or tension existing between potential choices. In other words, Libran influence entails a confrontation with the war between the pairs of opposites so frequently alluded to throughout esoteric philosophy.⁵ Common pairs of opposites confronted by spiritual seekers are these: benefit to self versus benefit to others, immediate benefit versus delayed gratification, truth versus falsity, personal versus universal, past versus present, present versus future, known versus unknown, and abstract values versus concrete values. Placing priority on one or the other in each pair produces a different life trajectory. Clear recognition that such is the case arrives under the influence of Libra, which symbolizes the sign of the Weighing Scales as they see-saw back and forth in the process of considering, comparing, and judging.

Just as the pans of the Weighing Scale rise and fall until equilibrium is reached, so also does the mind of the individual influenced by Libra fluctuate between the two poles as he or she struggles to determine on which of the polar opposites shall be placed the greatest emphasis. As a result, Libra is a sign in which marked alternation between opposed points of view frequently takes place. In some cases, the Libra-influenced individual acts much like a Weighing Scale gone mad, swinging wildly between extreme positions or points of view.⁶ As a result, the Libran ideal of equanimity is often nowhere to be found in the experience of those influenced by this sign, until at length and at last the process of deliberation has been fully ridden out. The strain consequent upon violent alternation from one extreme to the other serves to weaken the grip of non-essential, distorted, or even false perceptions related to any matter, ultimately bringing about a more stable and centered outlook as the disadvantages of over-reaction make themselves plain. As Alice Bailey summarizes it, Libra is a sign in which the seeker carefully considers and weighs one value against another, finally achieving right equilibrium through an inevitable tussle with the pairs the opposites.⁷ It isn't always a pleasant process while this internal warfare goes on, but it does ultimately serve to bring about right perspective.⁸

The development of right perspective is in fact a key theme associated with Libra-influenced experience. Such perspective can only be attained when the mind is capable of accurate judgment. According to the esoteric astrological doctrine of Alice Bailey, one of the most important purposes of the sign of Libra is the inculcation of this very quality.⁹ In the acquisition of accurate or sound judgment, several skills are involved. The first of these is impartiality or objectivity. It is through the influence of Libra that the spiritual seeker learns to adopt an impersonal, unprejudiced state of mind. In this way, he or she stops making immediate assumptions in the course of life and instead develops the capacity to slow down, think, and understand all sides of any issue.¹⁰ As a result, the Libra-influenced individual contacts the archetype of fairness on the mental plane, and

this idea begins to color his or her speech and actions. Parallel to this unfoldment, the spiritual seeker operating from an impartial viewpoint begins to see through the warfare of all pairs of opposed ideas, quickly realizing that few truths are absolute and that context always matters.¹¹ Thus, the capacity for right perspective grows and unfolds to full flowering through the development of impartiality in the Libra-influenced individual.

The influence of Libra contributes yet another skill in the work of developing right perspective. Key to the spiritual success of the seeker who would be an agent or disciple of Planetary Hierarchy in its work to uplift and direct Humanity to a higher level of divine expression, this skill is right discrimination. In aiding Hierarchy in the Divine Plan, it is critical that the spiritual seeker be easily capable of discriminating between that which is moral, ethical, and wholesome and that which is not. According to Alice Bailey, the sign of Libra governs the development of this very skill—the power of discrimination, conveying the ability to distinguish right from wrong.¹² Hence, the Libra-influenced individual progresses in the use of the faculty of judgment, or the ability to weigh one notion against another and to determine which conforms most closely to the highest ideal.

According to the esoteric astrological doctrine, this is the true function of the sign of Libra, a zodiacal incubator for what Alice Bailey refers to as “the judicial mind,” a capacity for perception and thought process which allows the individual to select values and actions independent of pressures emanating from the mass mind of Humanity.¹³ Since the mass mind is frequently colored by materialistic concepts and notions far from the realm of the ideal, the ability to think independently of the mass thought stream is of utmost importance to the striving disciple, who is charged by Hierarchy to learn to think in terms of ideal beauty and harmony first, and to then translate the sensed vision into practical terms. The influence of Libra is pivotal in this development, prodding the seeker to lift his or her mind to the abstract levels where the ideal can be sensed. The influence of the sign of Libra is potent in this

regard, for it symbolizes and embodies ideal abstract relationships such as are found in mathematics, geometry, aesthetic considerations, all art forms, language, literature, and law.

In fact, the esoteric view of the ideal realm goes even farther. In Bailey's esotericism, the Libran realm of the ideal connotes "...an ordered arrangement of energies directed and controlled by an over-arching will-to-good."¹⁴ Influence from the sign of Libra helps the striving seeker to contact such inspired thoughtforms, or ordered arrangements of energies powered by the will-to-good. Thus, it is apparent that Libran influence counts for much along the discipleship path. It's often thought of as a lightweight amongst heavies in the zodiac, but from the esoteric perspective, it is seen to contribute singularly useful capacities to those who would cooperate with Hierarchy and serve the Divine Plan.

Just as the spiritual influence of Libra in the zodiac teaches the striving seeker how to compose his or her point of view around fairness and mental balance, so also do the Libra-ruled portions of the physical body carry out functions which relate to physical balance and right proportion. Embodiments of Libra in the human anatomy, the lower back and kidneys serve the functions of gravitational and fluid balance respectively. The lower back works with the pelvic girdle to maintain the erect posture of the human form, managing and supporting the primary weight of the physical form. Like the scales of Libra, the lower back allows the weight of the body to shift from side to side while walking, thus facilitating an ongoing alternation of the center of gravity, as one side takes the main weight and then the other. The kidneys promote balance and right proportion of fluids in the body by filtering the liquid portions of the body and determining what shall be retained and what excreted. Both of these body functions ensure the internal balance of the physical body, the muscular-skeletal system in the case of the lower back and the interior liquid environment in the case of the kidneys. Right relationship of the parts to the whole is thus embodied in the Libra-ruled parts of the human anatomy.

Right relationship of the part to the whole is a theme also much in evidence in the labor of Hercules associated with this sign. Titled *The Capture of the Erymanthian Boar*, this episode of the Herculean adventures entails a scene in which Hercules and his centaur drinking companions fail to realize that they alone do not represent a larger group of centaurs to whom belongs a coveted cask of wine. This mistaken assumption on their part sets the stage for an unnecessary battle in which lives are lost, much to the chagrin of Hercules.

The labor begins when Hercules receives word from his higher voice that he is to track down and capture the much-feared Erymanthian Boar, a monstrous wild hog terrifying all on Mount Erymanthus. After an arduous climb on the steep slopes of the mountain in preparation for hunting the Erymanthian Boar, Hercules encounters a sociable centaur who chats him up and cordially extends an invitation to an afternoon of wine and conversation. Forgetting all about the pressing matter of the Erymanthian Boar, Hercules gaily accepts. Two more centaurs happen along and join in with the revelry. While boisterously trading jokes and nonsense, the four blithely consume the entirety of a cask of wine sacred to the entire clan of centaurs inhabiting the mountain. Shortly, the other centaurs catch drift of what's happening. Those left out of the party become enraged at the exhaustion of their collectively-owned wine, fly into battle and take revenge against Hercules and his three centaur drinking companions. In the resulting mayhem, Hercules ends up killing two of his erstwhile friends. Sobered and sorrowed, Hercules slowly realizes his mistake and presses on to find and capture the boar. In the end, Hercules brings the boar down the mountain to complete the labor.¹⁵

Pertinent to Libra, the sign associated with this labor, there's an obvious message conveyed by *The Capture of the Erymanthian Boar*. Giving in to frivolous social dalliances can constitute a grave misstep on the path of spiritual initiation, the story screams, for Hercules nearly failed his test by glibly indulging a spontaneous social whim. Further, the message of this labor concerns the proper use of collectively-owned

resources, the exclusive appropriation of which inevitably leads to conflict. By mindlessly allowing others to lead him astray into both superficial interaction and misuse of resources, Hercules committed two wrongs, and then added an even more grave offense by cutting short the lives of two largely harmless centaurs.

The lesson is clear: the disciple must think independently and take the spiritually advisable course of action even if social surroundings present enticements to do otherwise. Here is an admonishment much needed by the Libran-influenced individual, all too often drawn aside from the main labors of the spiritual path by prospects of pleasant but non-essential social interactions. While it's true that humans are a fundamentally social species with legitimate needs for interactions, it's also incumbent on the would-be disciple to make sure that spiritual purpose rather than fleeting pleasure figures prominently at critical junctures. That's precisely the message of *The Capture of the Erymanthian Boar*, the labor of Hercules associated by the Alice Bailey tradition with the sign of Libra.

The association of the sign of Libra with the boar comes not only from the Alice Bailey tradition, but in a round-about way, from ancient sources as well. As discussed previously, the esoteric astrological doctrine posits a direct relationship between the sign of Libra and Ursa Major, the constellation of the Great Bear. Interestingly, the constellation referred to by contemporary astronomy as the Great Bear was anciently referred to by Syrian astronomers as the Wild Boar.¹⁶ In other words, the names Great Bear and Wild Boar refer to the same group of stars. If the Great Bear is linked to Libra and the Great Bear equates to the Wild Boar, then the Wild Boar is linked with Libra, too. This linkage means that although the association of Libra with the story of the Erymanthian Boar might look arbitrary to some, it's actually grounded in known imagery of stellar mythology.

Thus, when the Alice Bailey tradition calls upon the Bear to elucidate the challenge faced by the striving disciple under the influence of

Libra, it invokes not only the classical narratives associated with the labors of Hercules, but also an ancient understanding of the themes associated with a powerful polar constellation. In this way, the esoteric astrological doctrine emphasizes the pivotal nature of the sign Libra, a sign associated not only on the lower end with the potential to weaken spiritual trajectory through needless social distraction but also on the higher end with the power to vastly enhance spiritual trajectory by doing as does a polar constellation and establishing an absolutely unchanging center around which the unfolding lives of the soul will revolve.

The absolute center around which the lives of the soul revolve is, of course, the reality of the infinite initiatory path. In Libra, this path leads through three domains or levels of development: 1) that of average humanity, the reversed wheel, and the symbolic mutable cross, 2) that of discipleship, the forward wheel, and the symbolic fixed cross, and 3) that of the initiate of the Third Degree and beyond through evolution on the symbolic cardinal cross. With each of these levels come characteristic experiences, tests, and attainments, all symbolized through the multiple rulership system unique to the esoteric astrological doctrine of the Alice Bailey writings.

In the early stages of experience within the field of Libran influence, the seeker responds to the basic and instinctive social impulses inherent in the personality level of the Libran influence, such as those which misled Hercules in his initial attempt to fulfill the Libra labor. Just as Hercules temporarily lost his way due to desire for the relief of tension to be gained from social plesantry, so also do Libran-influenced individuals evolving on the symbolic mutable cross lose themselves in appeals to social acceptance and popularity.

Coming under the dominion of archetypally pleasure-centered Venus as exoteric ruler, the Libra-influenced individual operating at the mutable cross level passionately seeks personality gratification, thus following the direction taken by average humanity on the Wheel of Life. The Libra-influenced individual at this level therefore follows a life path which could

be said to regress through the zodiac, as does the precession of the equinoxes. This is a symbolic way of saying that he or she is driven by the herd impulses which dominate in the early stages of evolution, the segment of the path which unfolds before true individuation has occurred. At this stage of evolutionary development, the individual accomplishes very little true independent thinking, falling instead under the power of the collective mind and the attractive lure of pleasure-centered Venus, exoteric ruler of Libra. The Libra-influenced individual thus listens attentively to mass thought as represented in advertising and popular entertainment. He or she therefore obligingly pursues indulgence and physical comfort, pleasure, bodily attractiveness, romantic interaction, sexual fulfillment, social acceptance, popularity, style, money as enticement for acceptance and association, and a relatively quiet attempt to control others through the legislative or law-making process.¹⁷

At the same time, the notion of money not as an instrument of service but as a personal possession exerts great power over the Libra-influenced individual on the personality-centered stage of the evolutionary path. Money is concretized energy and therefore a manifestation of the Third Aspect, the aspect governing experience at the personality level.¹⁸ Thus, the fact that money exerts such a grip on the Libra-influenced individual of the early evolutionary stages demonstrates that the influence of the third or material aspect at the mutable cross level is overwhelmingly powerful.

As a result, all is subordinated to the gaining of influence and dominance through the material means of money, sex, and law for the Libra-influenced individual at the mutable cross level.¹⁹ Looking stylish and presenting a sexually appealing exterior take a high priority, all the while the underlying motivation rests on an attempt to engineer a desired social outcome. Whether the individual works out his or her path in the sophistication of New York, London or Paris, or in the more humble environments of a million hamlets the world over, these themes pertain for the Libra-influenced individual at the mutable cross level. Such an

individual may have the Sun, Moon, Ascendant, or planets in Libra. Thus, the Libra-influenced individual at the mutable cross level of evolution is profoundly given to the positioning and manipulation of others in keeping with his or her desires, a problematic characteristic well known to be associated with the Third or Personality Aspect. All the powers of sexual attraction, fashion, and social connections are brought to bear on this objective, as can be seen daily in advertising and news reports.

Even so, all is not well in the interior world of the Libra-influenced individual evolving on the symbolic mutable cross, for conflict is in the making. In fact, the impact of Libra has just begun to make itself known. As the force field of experience under Libra continues to unfold, the individual slowly becomes aware that he or she is witnessing the emergence of a ferocious tension between the temporal self or personality self on the one hand, and the eternal self or soul on the other. The personality advises the manipulation and use of others, but the soul advises differently, suggesting a new spiritual freedom and beauty just beyond the edges of perception. Indeed, the influence of Libra eventually brings about a profound tug of war between the two polarities of the personality and the soul, as the values of the self-interested one on the exterior conflict with and clash against the values of the altruistic other within.²⁰ In this way, the sign of Libra initiates the process of testing the individual as to whether the pleasures of the personality or the intimations of the soul shall prove of greatest moment. These are the tests and trials associated with Libra, even at the exoteric or mutable cross level. Such tests and trials manifest as inner and outer situations which bring anxiety to the psychology of the personality-dominated individual under Libran influence, thus forcing him or her through painful ethical crises to realize there is more to life than superficial and temporary social advantage, whether that seeming advantage lies in the field of popularity, fashion, celebrity, or politics.

According to the esoteric astrological doctrine of Alice Bailey, all this is so because any incarnation influenced by the sign of Libra con-

stitutes an interlude in which the personality and soul are drawn into a relationship such that neither dominates the other. In other words, although the balance has not yet been tipped toward the soul, the hegemony of the personality is brought to a close. As a result, an incarnation influenced by the sign of Libra may well appear to lack any marked emphasis on either the personality or the soul, but even in this state of stasis or equilibrium, an important development is taking place, for the soul in this way gathers strength for a later time in which it will assert its control over the personality.²¹ Absence of pronounced direction may appear to result as the individual hovers between the two possibilities – personality emphasis or soul emphasis. The Libra-influenced individual at the mutable cross level of evolution seems to do nothing but vacillate endlessly, but according to the esoteric doctrine, this trend holds not for long in the history of the soul.²² In the midst of the Libran-induced equivocation, a determination is in process, for as the esoteric astrological doctrine holds, the sign of Libra is “the place of judgment” in which a decision is made whether to tread the ordinary way of average humanity or the way of discipleship and initiation.²³ Libra is thus a sign of pivotal importance to the paths of discipleship and initiation. In fact, according to the esoteric astrological doctrine, Libra is the sign in which the first real vision of the spiritual path and the way to Planetary Hierarchy appears.²⁴ Once the vista of the infinite initiatory way is glimpsed, the Libra-influenced individual can never be the same. He or she shifts off the mutable cross and symbolically mounts the fixed cross of discipleship and initiation.

Once the decision to pursue the initiatory path has been firmly made and the seeking soul

symbolically mounts the fixed cross of discipleship and initiation, the forces of Uranus as the esoteric ruler of Libra come into play. Emblematic of the influence of the soul upon the personality, Uranus is the awakener and accelerator of evolution. The Libra-influenced individual at this level of evolution is thus propelled into a new dynamic. Rather than being

... Libra highlights the power to make choices. Shall it be this, or shall it be that, the Scales of Libra inquire. In order to produce a response, the influence of this archetype sets up life situations which make it obvious that the power of choice exists and must be enjoined. Libra even makes it evident that the proactive making of choice can be to spiritual advantage.

lulled into blind obedience to the instincts of the herd, the individual is plagued instead by a sharp awareness of the contradictions to be found in life and experience, for Uranus as agent of the soul spurs the individual on to an increasing awareness of the pairs of opposites.²⁵ Whereas before the many pairs of opposites presented themselves as bewildering alterations in the nature of experi-

ence, now they assume clear shape as forces testing the soul in regard to its values and intentions. The electric activation of Uranus as the esoteric ruler of Libra jolts the individual into stark realization of the choices to be made. Further, he or she now grasps not only the nature of his or her own soul identity and unique personality characteristics, but also that of group affiliations. Making connection with like minds in environments conducive to understanding evolutionary ideas becomes a priority, and the previous personality methods for establishing relationships falls to the side.

At the same time, the Libra-influenced individual on the fixed cross level of evolution develops questions under the prodding of awakener Uranus and can no longer accept the simplistic premises accepted by the masses. Glaring contradictions capture his or her attention as life is viewed without the comfort of indulgence and oblivion. He or she therefore turns against the tide of average humanity and pursues a direction on the Wheel of Life which runs counter to the precession of the equinox-

es. No longer carried by the tide of mass instinct, the Libra-influenced individual at the fixed cross level of evolution hews out his or her own path, symbolically following the natural order of the zodiacal signs from Aries through Taurus and so on to Pisces. Whereas the unevolved individual under Libran influence has let others make choices for them, the evolved individual under the influence of Libra takes the initiative to make choices and decisions independently. His or her relationship with the contradictions of life and the pairs of opposites changes; instead of merely being pitched mindlessly between the polarities of life, he or she determines to stop being thrown about by strong emotions and popular ideas and to walk a mindful middle way.²⁶

In contrast to the Libra-influenced individual at the mutable cross level who schemes endlessly for social superiority, the Libra-influenced seeker at the fixed cross level of evolution cares nothing for the harsh, competitive ways of modern society, preferring instead to use the powers of Libra in a different way.²⁷ Now, he or she "...seeks to be a point of peace in a sea of clashing forces," as the esoteric astrological doctrine holds.²⁸ The ideals of courtesy, cooperation, unity, and world fellowship color the thinking of the Libra-influenced individual treading the path of the fixed cross level of evolution.²⁹ The basis of his or her group and personal relationships shifts from self-interest to the greater good, and the issue of physical sexuality is brought into a new perspective. Right relations between the genders becomes a top priority, replacing the immediate expectation of physical gratification typical of the earlier stages in evolution.³⁰ In the place of the fixation upon the physical body characteristic of the earlier stages of evolution, the Libra-influenced seeker at the fixed cross level of evolution lifts his or her attention to the mental plane where he or she uses the mind to understand the relation between the abstract and the concrete, the higher energies and lower manifestations, thought and manifestation.³¹ His or her whole domain of focus has shifted from the personal and particular to the universal and the inclusive. Thus, the Libra-influenced individual at the fixed cross level of

evolution becomes a societal force for refinement of thought and action, exerting a civilizing effect in whatever area of life he or she may serve.

The initiatory path stretches on, however, beyond even the relatively elevated expression of Libra to be found on the symbolic fixed cross of discipleship. Once the striving seeker has progressed sufficiently on the symbolic fixed cross of discipleship, bringing not only the astral body but also the mental body under the control of the soul, he or she arrives at the gate of the Third Initiation. At this point, the nature of Libran expression rises to an even more rarefied level as the disciple mounts the symbolic cardinal cross and thus comes under the influence of Saturn, hierarchical ruler of Libra. This is true whether such an individual has the Sun, Moon, Ascendant, or several planets in Libra.

At the level of the Third or Transfiguration Initiation, the Libra-influenced seeker begins to encounter the exacting demands of Saturn, the agent of discipleship opportunity appearing in the form of necessary intentional choices.³² Necessary intentional choices are those determinations made because the individual voluntarily confronts inner issues and, of his or her own volition, selects what appears to be the best path. Necessary intentional choices are not passive exercises in waiting to see what happens and then letting the force of circumstance do the deciding. Necessary intentional choices involve the Will aspect of the individual, requiring the determination and individual effort of the seeker to sort through matters, grasp the greater context, and proactively establish an inner position. When deliberations like this are made on the cardinal cross level of evolution, such choices carry with them far-reaching consequences not only for the individual seeker, but for many others as well, for at this level of spiritual evolution, the seeker enters into a more dynamic role in the outworking of the Divine Plan. As a result, the effects of his or her choices ripple out into the entire group of planetary co-workers seeking to bring the higher and sacred vibration to planet Earth. The effects of individual choice as exercised on the symbolic cardinal cross thus entail a new level of consequence to the matter of

weighing and balancing, as symbolized by the archetype of Libra, the Divine Scales. In this segment of the initiatory path, the Libran process of deliberation and decision-making becomes a Saturn-driven undertaking, with all the emphasis on the voluntary shouldering and management of responsibilities properly associated with that planet.

As is therefore apparent, for the seeker applying to the Third Initiation and beyond, the Libra influence under the hierarchical ruler of Saturn leads into new territory. Saturn as hierarchical ruler of Libra strenuously inculcates sound judgment in the seeker,³³ a profound prerequisite if he or she is to properly execute his or her role as an agent of justice and cosmic law, which fall under the influence of the Will or First Aspect of Deity.³⁴ Such a type of sound judgment penetrates into the mysteries of karma and cosmic intention far beyond what is required of the disciple on the symbolic fixed cross. The reason is not hard to see. As the individual takes the Third Initiation and progresses even beyond that point, it is the monad which comes to condition his or her life expression, thus bringing him or her into increasingly deep contact with the Will. It is this level of activation which flows to the Libra-influenced initiatory seeker under the hierarchical impression of Saturn. The way is then open to the higher reaches of spiritual evolution through the Seven Cosmic Paths into Infinity. But the gate into that awesome territory does not open until the seeker has willingly responded to the exacting call of Saturn as the hierarchical ruler of Libra.

Scorpio **October 23 – November 21**

A month past Autumn Equinox, the time of Scorpio in the northern hemisphere sees daylight dramatically shorten and darkness portentously lengthen. As the night force gains ascendancy over the day force, the light-driven plant kingdom ceases its annual show of jubilant expression in leaf and flower, sheds its cover of verdure, and withdraws its vital life forces to the inner structures of trunk, root, and seed. As it departs, the plant kingdom signals one last burst of joyous self-giving in the au-

tumnal riot of crimson, gold, and copper—a final flourish in tribute to the source of life in all forms. Then, in a growing silence, all of nature vanishes to turn within. Disappearing from outward display to seek its own inner core, the vital life force of nature rests unseen as it broods in private on the ever-renewing power of eternal life.

A season of apparent death and dying, Scorpio in fact connotes the continuity of spiritual life, for even though the active outward growth of much vegetation terminates during this segment of the year, another cycle of life expression is soon to come in the spring. Though all looks still and barren, there is activity within. Inside trunk and stalk, the plant kingdom circulates life-giving fluids to strengthen bark and branch. Out of the fallen leaves of the autumn, rich soil will result from the decay of last season's greenery. Humanity knows that inside the dry husks and bare stalks of trees, crops, herbs, and flowers, the life principle persists and will arise to flourish another day.

Emblematic of this truth is one of the autumn season's favorite images—the carved Halloween pumpkin cleared free of pith, a lone candle shining from within its empty skull-like cavity. A symbol of death and eternal life all at once, the carved Halloween pumpkin represents the head or consciousness of the human person, with the lighted candle standing for the spark of the eternal soul, very much alive and sentient even past the “growing season” of active incarnation.

Perhaps the Halloween pumpkin of Scorpio time might be understood as a modern continuation of an ancient legend. Concerning a magical severed head which lives on after its separation from the body to sing sacred songs and utter prophecy, this legend is resurrected and re-worked in the late fourteenth-century Arthurian text, *Sir Gawain and the Green Knight*. In the Arthurian version of the severed head legend, there appears a mysterious knight clad in green and thus reminiscent of the power of nature itself. The Green Knight arrives unannounced at the Arthurian court and challenges all to a mutual beheading contest, offering himself as first victim. None of the knights

accept the ordeal, until youthful Gawain impulsively rises to the challenge. He dutifully lops off the Green Knight's head, which rolls off to the side. To the surprise of the Arthurian court, the Green Knight merely gathers up his disjoined head, leaps back on his waiting horse, and continues laughing and joking as he gallops away. Of course, by the rules of the game, Gawain must meet the Green Knight another day. Gawain's trepidation is great, but in the end, the Green Knight appears with his head grown miraculously back in place, perhaps a nod to the restorative powers of verdant nature, while Gawain emerges unscathed at the conclusion of the ordeal.

According to scholar of medieval literature George Kittredge, this Arthurian incident revives the theme of a beheading game from the Middle Irish or Old French period.³⁵ According to famed fantasy novelist and medieval scholar J.R.R. Tolkien, the legend of the beheading game hails specifically from a Middle Irish prose narrative composed around 1100 C.E.³⁶ In the ancient Irish legends of this period, the severed head possessed the dual mystic powers of music and prophecy, singing and telling the future.³⁷ Yet, the legend of the severed head may be older still, and unabashedly Celtic.³⁸ Mythologist H.R.E. Davidson explores what he calls a Celtic fascination with the severed head which dates all the way back to 200 B.C.E.³⁹ Davidson reports that in pre-Christian times, the human head was venerated as a sacred seat of deity; as a result, the severed head appears to have been regarded as a power talisman, bringing fortune and strength.⁴⁰

Perhaps it is this very legend of the sacred head singing mystical songs, uttering prophecy, and conferring good fortune which is commemorated and perpetuated in the image of the Halloween pumpkin of Scorpio time. If so, it would be all too apropos, for Scorpio is a sign which embodies just these very powers of consciousness which operate outside of physical existence and speak of the eternal life of the spirit.

A water sign of the fixed modality in traditional astrology, Scorpio concerns the emotional or psychic constituent of existence and the persis-

tent patterns of feeling and response which sometimes reside at that level. Such patterns may include the defensive and aggressive emotional states of anger, jealousy, envy, desire for revenge, spite, and resentment. Reflective of the sting and torment of turbulent emotion, the scorpion creature as emblem of Scorpio alludes to the poisonous bite inflicted by negative emotions. Psychic poisons of the astral body, these torments of human emotional experience are symbolized by the scorpion creature, its ever-threatening stinger poised high and ready to strike at any moment. Yet, Scorpio is not only emblematic of threat, but also of healing and restoration, for Scorpio contains within itself the antidote for its own poison. Consistent with the water element, the process enjoined under the influence of Scorpio concerns the purification or washing clean of the emotional or psychic nature and the freeing of its life from the clutching claws of painful and destructive emotional states.

Under the influence of the fixed water sign Scorpio, the potential sting of toxic emotional content is transformed through the agency of healing spiritual waters, which dilute and dissolve any resistant habit patterns found in the astral body. Hence Scorpio claims its place as a sign profoundly concerned with psychic and emotional transformation, as the cleansing process of water slowly erodes, undermines, and eliminates the deadly power of bitter feelings vying to establish themselves as permanent residents in the sentient astral vehicle. Indeed the work of psychic and emotional purification emerges as central to the drama characteristic of Scorpio. It's a drama that unfolds in the concealed world of the psyche and which often spills out into the surrounding human relations. The relentless process of fixed sign Scorpio penetrates beneath the surface of the personality to search out and confront the content of the deep subconscious, purging from its hidden recesses any images and tendencies of an unwholesome nature.⁴¹

Affecting all levels of the personality, Scorpio goes to work confronting the striving seeker with ingrained patterns operating at the three levels of personality functioning—the physical, emotional, and mental.⁴² At the physical

level, the Scorpio influence dredges up deep attachments to sexuality as gratification and manipulative power, exposes the tendency toward laziness and sloth, and reveals the temptation to hoard money rather than circulate it for the good. At the emotional level, the Scorpio influence dramatizes the ways in which fear, hatred, and desire for power twist the psyche and lead the seeker along regressive paths. At the mental level, the Scorpio influence demonstrates the damaging nature of intellectual pride, dishonesty, and intentional cruelty.

In so doing, the influence of Scorpio stirs up the waters of the psyche, fomenting a battle with ancient psychological patterns which have persisted in the personality through many incarnations, to the detriment of the seeker. Such psychological patterns as pride, self-justification, blame, resentment, evasion, avoidance, self-indulgence, and hardened self-interest feel the unrelenting probing power of Scorpio, as it searches out and brings to consciousness the psychic pollution which needs must be purged if the seeker is to progress.

As a result, an interior struggle arises between the hegemony of personality control and the freedom represented by the soul. Though the personality does not want to relinquish the position of superiority it has held for aeons, the persistent revelations of Scorpio overpower even the stubborn lower self. Eventually, the unrelenting purification exerted by Scorpio commands the re-orientation of the seeker as he or she learns to place the life and values of the soul first, and the pressures of the personality far second. This re-ordering of priorities positions the seeker to apply for and successfully undergo the first three initiations – the Birth, the Baptism, and the Transfiguration.⁴³ The role of Scorpio in the process of initiation is critical, for it sets up conditions in which the watching Teachers can discern if the seeker is truly oriented toward the soul, if he or she can demonstrate the strength of character required for initiation, and whether he or she is sensitive to the Plan as sensed and formulated by Hierarchy.⁴⁴

In the process of preparing the seeker for initiation, Scorpio stirs up and revives past life memories. Such memories emerge from deep soul memory and swirl around in the mental and astral bodies in an attempt to seduce the seeker into perpetuating the same self-serving patterns which riddled and hobbled previous embodiments.⁴⁵ Some call this phenomenon the Dweller on the Threshold. The influence of Scorpio sets the stage for the all-encompassing struggle with this agglomerated influence of past tendency, the dreaded “Dweller on the Threshold” of Theosophical tradition.⁴⁶

This conflict constitutes a severe test of spiritual courage, earning Scorpio the esoteric keynotes of test, trial, and triumph.⁴⁷ Along the way, Scorpio escorts the striving seeker into a confrontation with death, both metaphorical and literal. Just as Scorpio time in the northern hemisphere witnesses the apparent death of nature, so also does the psychospiritual effect of this sign usher the seeker into the bowels of time and the experience of release from the grip of form identification. Hence, Scorpio symbolizes the end of life and consequent descent into the depths of burial in order to be resurrected and brought again to spiritual heights.⁴⁸ As is apparent, Scorpio symbolizes both death and rebirth, two sides of one coin in the spiritual universe. Still, Scorpio remains one of the most important zodiacal representatives of endings, terminations, and the death experience in general.⁴⁹

In the metaphorical sense, the death which occurs under Scorpio is a long and protracted psychological experience which persists throughout the physical lifetime of the seeker. Under the influence of this sign, the seeker continually runs up against the pain of passion-driven existence and the futility of attempting to control the actions and attitudes of others for the seeker's own physical or emotional comfort and gratification. After enough such experiences, it dawns on the seeker's mind that perhaps the attempt to maintain a controlling grip on surrounding conditions is doomed to failure.

Indeed it is, and the seeker begins as a result to intuit the important notion that there must be another way to live. When this realization emerges, there has already set in the end or death of attempted personality control over and on the self and environment. In time, the seeker understands that it is the better part of soul wisdom to allow the ancient hegemony of personality gratification to disintegrate and die. In this way, he or she invites and allows the death of personality control.⁵⁰ The influence of Scorpio brings about this death of personality dominion through painful experience after painful experience, in which it is shown repeatedly to the seeker that the competitions and machinations of the personality self can bring no lasting peace.

In time, the desire for personality gratification weakens and dies under the relentless revealing power of Scorpio influence. As a result, the seeker eventually ceases to vivify his or her isolated personality dynamics, and thus the separative personality unenlivened by soul light slowly ceases to have any independent existence. This is why it is esoterically stated that in Scorpio, “the personality is entirely vanquished and defeated.”⁵¹ This dramatic defeat occurs not because a spiritual seeker is esoterically forbidden to develop a colorful expression of individuality, but rather because there arises a shift of motivation from personal gratification to other values and motivations powered by the soul. Scorpio presides over this shift like an immense spiritual vulture, mercilessly draining the vitality out of the compulsive need for attention, possessiveness, and power over others so often seen in the unmitigated personality-driven dynamics of the human world. Scorpio as the great zodiacal angel of death thus does its work, rather forcefully liberating the seeker from his or her own subconscious habits, laying these to rest in the grave of time, and re-birthing the seeker to rise, phoenix-like, from the ashes of its own tears, lamentations, and destruction.

However, the reward is potentially great, for as the purification of the subconscious begin to clear the mind and emotions, the individual for the first time begins to clearly sense the inspiring influence of the occult Hierarchy,⁵² a great

step in soul evolution to which not all of Humanity has yet attained. Ultimately, the sting and bite of the intense Scorpio experience serve to complete the seeker’s experience on the symbolic fixed cross of existence, making it possible to shift from the cross of discipleship and testing and onto the symbolic cardinal cross, emblematic of initiation and mastery.⁵³

Just as the process of Scorpio entails the purging of the subconscious and re-alignment of the sensual or sexual nature with the objectives of the soul, so also the part of human anatomy associated with this sign concerns the processes of elimination and reproduction. Ruling the genitals, urinary system, bowel, rectum, and anus, the Scorpio function in the human body removes waste and ensures the continuity of human life. Through the agency of fluid, the urinary system cleanses the interior environment of the body, reflecting the association of the water element with Scorpio. The organs of elimination serve to unburden the body of debris generated by the processes of digestion and cellular metabolism, echoing the Scorpionic theme of inner cleansing and purification. Mirroring the purview of Scorpio over the continuity of consciousness beyond the duration of physical existence, the reproductive system of the human body provides the substance and motivation for the perpetuation of the human species. The correspondence is exact; just as the influence of Scorpio drives processes of purification and resurrection in the psyche, in the physical body it accomplishes much the same, clearing away unneeded substance and ensuring the survival of the human race.

Perhaps not surprisingly, the theme of eliminating toxins and poisons appears as the central metaphor in the labor of Hercules associated with Scorpio. Titled *Destroying the Lernaean Hydra*, the labor of Scorpio concerns the capture and removal of a noxious nine-headed serpent from a pool serving as the community water supply for a settlement of families living in the ancient Greek province of Lerna.

As with the other labors enjoined under signs previously discussed, this one begins when the voice of a higher spiritual agency informs Hercules that a dangerous situation has arisen and

requires his immediate attention. As Hercules learns, the residents of Lernaea are threatened with disease and death if the pernicious water pollution affecting their drinking supply continues unabated. Hercules understands that he must travel to the affected region, locate the pool wherein an offending water monster has taken up residence, and extract the creature from its lair. After much seeking about, Hercules positions himself at the proper pool and begins battle. Soon, he discovers that the nine-headed water monster sprouts a new head every time an old one is severed. Seeing that straightforward sword battle suffices to accomplish nothing with the hydra, Hercules crouches right down in the turgid, stench-filled water and roots around with his hands to find the submerged serpent. At last Hercules lays hold of the slippery, poisonous viper. Intuiting that the monster draws strength only from dark and decay, Hercules takes the ultimate action and lifts the writhing serpent out of the fetid water into the fresh air above. With that, the hydra droops. Hercules lops off all nine heads for good measure, and the dire situation morphs into jubilation as the people of Lernaea reclaim their beloved community reservoir.

In this Herculean adventure, it is the water hydra itself which stands for and symbolizes the processes of Scorpio. Just as the problematic contents of the psyche can only perpetuate their existence by lurking in the dark recesses of the deep subconscious, so also the Lernaeon hydra can only survive when submerged in the blackened rot-filled water. In other words, the hydra derives its power from hiding where no one can see it. The mere act of lifting the hydra up and out of the water and well beyond its hiding place deprives the creature of its power, just as the clear light of objective mental attention exposes primitive emotions for what they are. Thus, the victory over the water-monster is obtained simply by removing it from its element and raising it into the air.⁵⁴ Here is the work of Scorpio written large, for Scorpio is a sign which locates and exposes the hidden aspects of the psyche.

In this work, there are essentially nine confrontations to be experienced, according to the esoteric doctrine articulated by the Tibetan Master

through Alice Bailey. These nine confrontations derive from a triple test applied at all three levels of personality expression – the physical, astral or emotional, and the mental. Thus, three tests at each of three levels yields the nine of initiatory testing in this sign. It is precisely these nine tests which are symbolized by the nine heads of the water-monster in the Herculean labor associated with Scorpio.⁵⁵

Both symbolic and literal, the nine heads of the spiritual menace in Scorpio are as follows: at the physical level, the tests of seduction by appeals to sexuality, physical comfort, and financial inducement; at the emotional level, the tests of invitation to fear, hatred, and lust for power; and at the mental level, the tests of temptations toward pride, separatism, and cruelty.⁵⁶ Just as in the labor, these “heads of the hydra” stubbornly persist in their efforts to claim the time and attention of the striving seeker, such that the moment one head is dealt with conclusively, yet another appears in its place. The striving disciple may thus be hard-pressed to truly escape the grip of the Scorpionic water-snake, caught in the coils and spirals of its ever-increasing demands for sacrifices and offerings to its voracious appetites.

Yet, the dedicated disciple persists in eradicating any tendencies toward unnecessary physical indulgence, turbulent emotions, and the sense of superiority. The battle against these untoward personality manifestations continues until the seeker pulls them out by their roots, thus freeing himself from the strident demands of the personality. The process is long, strenuous, and arduous, for the influence of Scorpio above all things tests out the disciple to determine just how much persistence and endurance he or she can mount when the spiritual stakes are high.⁵⁷ Such is the case whether an individual has the Sun in Scorpio, or the Ascendant, Moon, lunar nodes, or planets placed in this sign. With all Scorpio influence, there comes the dictum to examine and overcome the many-headed monster of selfishness. For some, this learning may require many incarnations to master; for others, the pain to self and others consequent upon appeasing the nine heads of the hungry hydra is quite enough to argue for mastery now.

Thus, experience under the influence of Scorpio becomes the field for spiritual transformation. No matter how low or high a character the individual may have upon entering the field of Scorpio, he or she will see all issues intensified under the pressure and force of this sign. The scorpion's sting in the form of painful experience leading to detachment and relinquishment of old personality dynamics is assured.

In the beginning, the individual encounters the field of Scorpio influence from the angle of mass humanity, as it travels upon the Wheel of Life in the direction established by the precession of the equinoxes. Movement in the direction of the precession implies a simple drifting with the current of mass evolution, rather than the exertion of effort to carve out an individual response to the challenges of existence. Thus proceeding on the reversed wheel and hence carried by the current of instinctual progress, the beginner on the path of evolution is overcome by the powerful desire energies flooding into his or her experience through the exoteric rulers of Scorpio. Impulsive and passionate Mars together with compulsive Pluto rule this sign at the personality level, Mars being the ancient and Pluto the modern ruler of the emotionally intense sign of Scorpio. As a result, extremes of feeling drive the Scorpio-influenced individual evolving as part of mass Humanity and hence progressing upon the symbolic mutable cross.

At this level of experience in Scorpio, the metaphorical nine heads of the hydra do the thinking and call the shots. Thus, the individual puts up no resistance to the lure of physical indulgence, association with financial power, prestige, and influence, or to the seductive promises of luxury. He or she affords the self permission to engage in any and all toxic emotional states, including lust, anger, resentment, jealousy, envy, and desire for revenge, feeling completely justified in so doing. At the same time, the mind generates endless reasons why he or she can legitimately claim superiority over others, thus powering and perpetuating an exclusivist perspective. At this point, the nine heads of the hydra are in complete control of the personality, lulling the seeker into the be-

lief that his or her self-absorbed perspective is justified and merited. Many lifetimes may be spent operating from this position, until the searing sting of the scorpion's bite finally registers deep enough that the individual realizes he or she is causing pain to self and others through a poisonous emotional atmosphere.

At this point, the individual resolves to eject the destructive personality patterns of the past, cultivate a new sense of self-restraint, and embrace a dedication to the greater good. He or she then steps off the symbolic mutable cross and enters the stream of Scorpic evolution on the symbolic fixed cross. On the Wheel of Life, he or she no longer follows the direction of the precession and the mass of Humanity, but strikes out instead on an individual path, instituting progress through the signs in the symbolic forward order from Aries to Taurus and so on around the wheel. On this new path, the scourges of Scorpio transform from self-inflicted pain to a determined purification of the self.

Again the influence of Mars makes itself felt, but this time as esoteric ruler of Scorpio. Operating at this higher level, the energies of Mars instigate a devotion to higher causes and values, thus sparking a lively sense of aspiration toward the higher essence of the self. The self-transformation associated with the influence of Scorpio is now under way. Whereas the Scorpio individual on the mutable cross simply followed the magnetic pull of sexual attraction and desire for power over others into profligacy and opportunism, the Scorpio-influenced individual on the symbolic fixed cross determines to live instead by a code of self-discipline, eschewing unnecessary sexual seductions and willing the emotions to swing into alignment with the purposes of the soul. The new orientation toward greater personal responsibility allows for the taking of the First and Second Initiations, the Birth and the Baptism, bringing physical and emotional bodies under the dominion of the soul.

After many lifetimes of self-imposed discipline, the seeker brings the personality under complete dominion of the soul and prepares to take the Third Initiation. At this point, the

seeker mounts the symbolic cardinal cross and comes under the tutelage of Mercury, hierarchical ruler of Scorpio. The powers of Scorpio are then elevated to their highest level, releasing the intuition and healing powers of the soul and of the monad into the mental body, from where they radiate outward to do their intended work in the salvaging of Humanity and the healing of the planet.

The Scorpio-influenced individual has thus made the complete transition from the instinct-driven agent of turmoil and upheaval to the magnetic healer who understands the deepest pains of Humanity. Knowing death in all its phases, the Scorpio-influenced server on the symbolic cardinal cross aids in disabusing Humanity of its fear of physical death, replacing that dread and terror with a reasoned explanation of the psychic survival of consciousness in the immortal soul. The resurrection promised in the symbolism of this sign thus becomes a living reality in the work and ways of the initiated and Scorpio-influenced seeker. Whether such an initiate serves in the fields of holistic healing, conventional medicine, psychiatry, psychology, resource management, or of finance, it is his or her earned privilege to do so from the confidence that even cataclysmic endings are only beginnings in another form. The liberated Scorpio acts thus as a therapeutic radiance within Humanity, helping it to weather its crises and to see resurrection even in the midst of death.

Sagittarius

November 22 – December 20

With the glorious display of autumn long gone, bare trees point their naked limbs toward the increasingly visible sky like quivered arrows buried tip-first in the ground. In the crisp winter air, long nights and an absence of leafy cover reveal the star-studded heavens as never before. A vision of the cosmic expanse greets the sky-viewing seeker as twinkling horizons lost in infinity punctuate the night. The season of the Archer has arrived, and like the mythic centaur of old who aimed his arrows high and wide, the time of Sagittarius points to vast new territories and inspires the mind with thoughts of higher worlds.

It's just this tantalizing view of distant possibilities which simmers in the soul of the Sagittarius-influenced individual. A fire sign of the mutable modality, Sagittarius connotes the restless search for greater potential associated with the fire element, plus the willingness to alter course typical of the mutable signs. Souls gravitate to the influence of Sagittarius to experience and benefit from just these characteristics, opening themselves to the boundless curiosity and voracious appetite for knowledge the Archer always inspires. Whether an individual incarnates with the Sun, Moon, Ascendant, many planets, or other significant factors in the sign of Sagittarius, he or she comes under the influence of the Divine Archer, ever aiming at a distant goal and more than prepared to cast all else aside in the sacred quest for the desired objective. No matter if the Sagittarian person expresses the impelling drive of this sign by merely wandering about the neighborhood, or by engaging in international travel, pursuing intellectual challenge, studying foreign languages, inquiring into philosophy or religion, expanding consciousness through meditation, or by mounting a spiritual pilgrimage, still there emerges the pattern of the eternal seeker passionately chasing an ever-expanding experience.

As a result, the desire for dramatic movement toward a distant vision characterizes the psyche influenced by Sagittarius. Ruling the hips, upper legs, thighs and powerful quadriceps muscle grouping in the human anatomy, Sagittarius connotes the power to stride forward and make significant progress on the way of life.⁵⁸ As a result, Sagittarius-influenced individuals are distinguished by their love of vigorous outdoor exercise and for their propensity to cover much ground in their time on Earth, whether literally or metaphorically. Driven by the desire to explore the possibilities and to match physical prowess with nature, the children of the Archer find it difficult to settle down to domestic labors.

With all that mobile power looking for somewhere to go, the central question which arises under the influence of this sign therefore concerns the point toward which such motion should be directed. The underlying purpose of

the sign Sagittarius thus swings into view, for just as the Archer emblematic of this sign aims his or her arrow at a distinct point on the horizon, the individual Sagittarian finds that he or she must develop direction or focus if life is to result in something more than a sequence of wild hunts impulsively carried out. Indeed, the power to identify a worthy aim and to stay oriented toward that objective is the very purpose of the sign Sagittarius.⁵⁹

Yet, attaining to a neatly-oriented life direction rarely proves a simple matter under the influence of Sagittarius, for this double-bodied sign contains within its symbolism a diversity of drives. This diversity is symbolized by the startling contrast between the lower and upper portions of the Sagittarian centaur. The half-horse, half-human centaur represents a divine yet conflicted being who registers both the demands of the lower animal self, as symbolized by the muscular rump and powerful legs of the horse, and those of the higher thinking principle, as symbolized by the head and human upper body. The horse portion urges the Sagittarian onward into worldly adventures, including conquest through sexuality, flirtation with danger, love of speed and thrill, and in general a wild, unrestrained gallop through the fields of sensual experience. The human portion counsels quite differently, reminding the Sagittarius-influenced individual of his or her emerging mind nature, with all its incipient powers of intellect and intuition. Thus, in the image of the Sagittarian centaur is encapsulated the deep-seated conflict which comes to all who are influenced by this sign.⁶⁰ The horse-self wants to dash about in an impulsive, undisciplined and fun-filled exploration of life, but the human-self wants to delve into the pivotal questions of existence, thereby to satisfy its craving for mental development and higher knowledge. Pulled and torn by these competing inner drives, the Sagittarius-influenced

Sagittarius symbolized simply by the arrow connotes the action of thought and its projection onward and upward into regions of consciousness not yet entirely known. In this sense, the arrow of Sagittarius embodies the quest for union with the higher levels of the mind.

person struggles with an interior conflict of interests. As a result, the Sagittarius-influenced individual comes right up against the very decisions the making of which separate committed disciples from average humanity.

In spite of this conflict or perhaps precisely because of it, a miraculous transformation from sensuous beast to inspired thinker takes place under the influence of Sagittarius. Indeed, the power to make progress so characteristic of this highly mobile sign virtually propels the individual to the next level of evolution. This next stage of Sagittarius finds expression in the notion of the human archer mounted astride a white horse. No longer merged with the animal component in the form of the carnal centaur, the evolving Sagittarian morphs into the independent rider on the horse. He or she quits the role of the hapless human propelled willy-nilly into random life experiences by the lusty appetites of the horse, instead assuming command in the composed manner of the equestrian. When the Sagittarian thus assumes the role of guiding intelligence instead of being pitched about by the whims of bodily passion, he or she becomes capable of establishing orientation toward a definite goal. In fact, as the Sagittarius-influenced individual responds to the elevating potential of the inspired archer mounted upon the horse, he or she finds it possible to shift the line of sight from a focus on the satisfaction of transient desires to initiation as the targeted goal.⁶¹ No longer the appetite-driven centaur, the disciple is now the rider and archer.

Transcending either the image of the centaur or that of the archer, the simplified symbol of the archer's arrow is even more indicative of the inner spiritual significance of Sagittarius. With its straight shaft, pointed tip, and tail-feathers designed to facilitate rapid forward trajectory, the arrow embodies the essential process enjoined under Sagittarius. An emblem of flight and forward motion, the Sagittarian arrow thus

depicts the concept of perfectly targeted trajectory, the very type of one-pointed progress the disciple knows he or she must accomplish under the inspiration of this sign. Observing the wasteful consequences of the false starts, unnecessary gestures, and profligate exuberance typical of the undisciplined mutable fire sign, the emerging disciple under Sagittarius gleans that he or she would fare far better to instead cultivate a coherent and intentional life aim, thus directing his or her life energies toward meaningful goals. The solitary arrow in flight symbolizes this level of realization within the field of Sagittarian experience.

Similarly, Sagittarius symbolized simply by the arrow connotes the action of thought and its projection onward and upward into regions of consciousness not yet entirely known.⁶² In this sense, the arrow of Sagittarius embodies the quest for union with the higher levels of mind. As an embodiment of the Sagittarian arrow itself, the disciple keenly desires a greater knowledge of the wisdom on high which he or she intuits to exist; it is this burning need to know which catapults perception into distant ranges of thought. Indeed, under the influence of Sagittarius, the aspiration to attain higher knowledge becomes so strong that it sets the stage for the understanding of cosmic laws and principles. This evolution of mind was summed up by Alice Bailey when she wrote that in Sagittarius, the intellect develops and becomes sensitive to a still higher type of mental experience known as the intuition.⁶³ Thus, Sagittarius is pre-eminently a force conducing to the development of both intellect and intuition, two functions of mind of great importance to the striving seeker who would pursue and attain to initiation.

The role of thought as prelude to the intuition thus dominates the mind of the Sagittarius-influenced seeker, who is ever on the alert to find the right method for lifting the mind to higher truths and greater realities. Indeed, it is the very purpose of Sagittarius to achieve precisely this effect, for this sign is designed to awaken its children to the power of thought. According to the esoteric philosophy of Alice Bailey and the Tibetan Master, there's a good reason. Thought, these esoteric sources say, is

itself the major agency by which energy and activity are directed within manifestation.⁶⁴ In other words, within cosmic process, the role of thought is immense. When directed by higher intelligences, thought drives the evolution of worlds, solar systems, galaxies, and beyond. Here on Earth, human thought correspondingly sets in motion the conditions of life. As a result, it is often said in esoteric circles that "Where attention goes, energy flows." The implication is obvious: whatever becomes the object of intensive thought is thereby fed and nurtured with streams of vital energies. Therefore, right direction and control of thought are critical for all who would collaborate with the Forces of Light in the redemptive work of planetary upliftment.

In this regard, experience under the sign of Sagittarius plays a key role, for it drives home the message that thought is a power which must be harnessed through right mental focus. Likewise, the key theme for the sign of Sagittarius is the control of thought that it may be trained specifically upon the desired objective and not allowed to wander all over creation. Stated simply, this means that the core attainment under the influence of Sagittarius is the power to maintain an unfaltering direction of thought, whether in formal meditation or during daily activities, aiming attention accurately toward the powers of mind and intellectual content associated with progress toward initiation.

As is evident, under the influence of Sagittarius, the seeker develops skill in focusing the mind and aiming thought toward worthy objectives. In this effort, it is primarily the higher mind or intuition to which the arrow of Sagittarius should point, ever attuning the individual to the realm of meaning, divine love, and spiritual revelation. As Alice Bailey wrote, under the influence of Sagittarius, it is the mission of the seeker to heed and follow where the arrows of the intuition lead.⁶⁵ Though the seeker may not yet know the precise nature of the terrain he or she must thus traverse, still the indicated direction must be pursued in order to test the accuracy of the sensed vision. Distant realities beckoning from the edges of awareness thus figure prominently in the unfolding disciple-

ship experience within the domain of Sagittarius. The intuition flashes into sight and becomes an intimation of things sensed but not yet entirely grasped.

Imitating the arrow-like influence of Sagittarius, the unfoldment of the intuition requires the formation of a reasonable hypothesis, the projection of the sensed possibility into the higher world in meditation, the registration of the returning response, and the launching forth on the indicated path of life. Following this method, the Sagittarius-influenced individual gradually learns through first-hand experience to connect with and to trust his or her inner guidance. However, registering and following inner intuitive guidance remains an uncertain undertaking at first, for a leap of faith of necessity comes both before and after an experience of the intuition.

Yet, no matter the stumbles and missteps in the beginning stages, the Sagittarian seeker is equal to the challenge, ever keen for the next great adventure in consciousness. Under the symbolism of the lone arrow in flight, the excitement inherent in the Sagittarian soul journey moves from the thrill of flirting with physical danger or testing the body in vigorous outdoor enterprise to the spiritually exhilarating experiment of telepathic communication with infinity. This change of focus is an important effect worked by the sign of Sagittarius, said by Alice Bailey to have as its objective the orienting of the self toward a higher purpose.⁶⁶

The work of shifting the seeker's aim from low to high demands certain skills, however. As is apparent, one of the most critical skills to be developed under Sagittarius is control of the arrow of thought and attention. In fact, training in the right use of thought scores as one of the key developments to be had under the influence of the Divine Archer.⁶⁷ Right use of thought comes from daily practice of structured meditation, in which the seeker learns to mentally focus on a carefully chosen seed thought or visualization. No matter how many times the restless mind leaps away from the chosen subject of meditation, the dedicated seeker must bring it back to the main point. Attention focused in this manner builds the

momentum necessary to project or shoot the arrow of awareness into more abstract planes and to dwell for a time in the heightened vibration found there. The sign of Sagittarius imparts this lesson of focus, concentration, and the power of mental projection to those under its influence, inculcating such a hunger for higher realization that the necessary meditative discipline is willingly enjoined.

In addition to learning the meditative skills of focus, concentration, and elimination of distractions, the individual undergoing Sagittarian experience embarks upon another major metaphysical lesson underlying the power to think aright: the control of speech. Words are nothing but thought made audible – or visible in the case of written communication. In either case, word as speech or written text simply reveals the content of the mind. Thus, in the effort to bring the tendencies of the mind under the control of the higher self, an effective method for so doing is the curtailment of all forms of communication not strictly in line with the purposes of the soul or higher self. Hurtful, condemnatory, or vulgar speech has its roots not in the values of the higher self, but in the irritations of the personality. Thus, these manners of expression can be safely set aside. When unruly thoughts discover they have no channel of expression, they often slink away and cease to perturb the seeker. Thus, control of speech supplements all meditative work, further enforcing the direction of attention to the matters of spiritual significance.

It is precisely the effect of sound or speech with which the labor of Hercules associated with this sign is concerned. Titled *Killing the Stymphalian Birds*, this labor pits Hercules as the striving seeker against a raucous flock of metallic birds raising a stentorian commotion sufficient to disrupt and repel surrounding life. As in the previous labors, this one begins when the voice of the Master or higher self speaks directly into the mind of Hercules, describing the intolerable situation at the Stymphalian marsh and cryptically counseling that the solution to the problem at hand would be revealed by “the flame that gleams beyond the mind.”⁶⁸ Hercules gets the point, or at least most of it, perhaps little suspecting that the method for

removing the flock of pernicious birds from the proverbial swamp would require a bit of unconventional thinking.

Proceeding to the indicated location, Hercules catches sight and sound of the cacophonous flock. Swooping and screeching, the predatory birds present a spectacle disheartening enough, but to worsen matters, the wailing harpies sport pointed metallic quills for feathers, thus threatening man and beast with immediate decapitation should one of their brutal avian shafts fall and pierce a skull. Mindful of the Master's admonition, Hercules nonetheless knows it is his duty and obligation to gain control of the situation and to eradicate the danger visited on the Stymphalian marsh by these uncommonly menacing birds. Relying on normal life experience, Hercules attempts the usual methods for ridding an area of unwanted wildlife: arrows he shoots and traps he considers. Yet, the flock of murderous creatures proves so immense and the swamp so impassable that these conventional means collapse into insignificance against the threat.

Apparently facing imminent failure, Hercules wracks his brain for a method sufficient to clear the swamp. In a dramatic flash of insight, Hercules recalls the advice of his Master that the solution to the problem would be revealed by "the flame that gleams beyond the mind." That mysterious hint sets Hercules to thinking. In fact, it sets him to thinking outside of his usual problem-solving capacity. As his mind wanders above and beyond the known set of solutions to a higher level of awareness, Hercules ceases mentating about the situation for one brief moment, and in that space of time, a radical new solution appears fully formed in his mind. "I know exactly what to do," he says to himself. "I'll silence the wretched cackling of these birds and drive them from this marsh with a sound so superior it will startle these demonic creatures and end their dominion now." After locating a pair of massive cymbals, Hercules stands at the edge of the swamp and authoritatively clangs the cymbals to the amazed distress of the Stymphalian birds. Frightened and disoriented, the flock rises as one and soars away, never to return. Thus, without actually killing a single bird, Hercules

clears the swamp and restores order in Stymphalus.

Embedded within this allegory are two points centrally relevant to the spiritual learning which occurs under the sign of Sagittarius. The first concerns the management of sound, thought, and speech, and the second concerns the role of the intuition.

As is made evident by the narrative of the labor, it was the shrieks of the predatory birds which constituted fully half of the danger which Hercules was tasked to eliminate. Symbolic of abrasive human speech, the cawing and cackling of the flock grated on the nerves and unsettled the souls of all passersby. The same effect results from thoughtless speech uttered in the human community, where words spewed forth in spite and impatience can wound beyond what might be imagined. He or she who would live by the principle of harmlessness must therefore eliminate the verbal barbs of intentionally vicious speech. It is this very process of controlling sound and speech which is dramatized in the labor of Hercules associated with Sagittarius.⁶⁹

Emblematic of the disciple, Hercules is summoned by the Master or Higher Self to terminate the ongoing damage wrought by sound or utterance gone awry. Just so is the aspirant to initiation tasked with bringing under control his or her words, calling to a halt the flow of potentially hurtful speech by examining the underlying motive which prompts it. Even idle and unnecessary speech must be recognized and relinquished by those who would progress toward initiation. Thus, to master speech, the striving seeker must also regulate the thinking process, refusing to indulge lines of thought and emotion which lead on one hand to caustic statements directed at self and others, and on the other to idle gossip and conversation which achieve nothing other than to spread trivia, dissipate focus, and waste valuable time. In the Stymphalian labor, Hercules shuts down the offensive racket generated by the flock of unruly words and wayward thoughts through the use of a sound far more powerful than that of their distracting noise. The crashing cymbals which cleared the swamp find their parallel in

the sounds or vibrations emitted by the soul and monad, frequencies of refined natures strong enough to overcome and subdue that which is lesser. Thus, the OM of eternal life overrides and cancels out the personality vibration. Here is one of the two central messages of *Killing the Stymphalian Birds*, the title of which refers directly to the work of silencing the raucous clamor conjured up by the impulses of the lower self.

The second central message concerns the role and function of the intuition, for it's the intuition which comes to the aid of Hercules at just the right moment. As the arrow symbolism connected with the sign of Sagittarius implies, accessing the intuition requires a trajectory of thought or a leap of faith. Hercules discovers this truth for himself when he stumbles onto the solution for his problem. However, his stunning moment of insight might never have occurred had the Master not dropped a vital hint at the time of charging Hercules with the labor. At that point in the narrative, the Master planted a seed thought in the disciple's mind, indicating that the solution to the problem would be found just beyond the limits of the conscious mind. Hercules projected himself to that frontier when he exhausted his lower mental resources, inducing an interval of openness to that which lay beyond. In that moment of receptivity, the way around the difficulty revealed itself with ease. Here is the second central message of the Sagittarian labor, which concerns not only the method by which the intuition can be reached and brought into play, but also the necessity for drawing inspiration from this level when attempting to solve the perplexing problems of humanity.

As is evident, the process of gaining control of the personality and shifting the life focus to the objectives of the soul or higher self is a long one, waged over the course of many incarnations. To this process, incarnation under the influence of Sagittarius contributes several key developments. Each of these falls under one of the three stages of evolution encountered under this sign, as symbolized by the three stages of Sagittarius, together with the implications of the triple rulership system advocated by the Tibetan Master.

In the beginning, the Sagittarius-influenced individual storms forth onto the plain of life as the rambunctious centaur, half-horse and half-human, the desire-driven hunter on the prowl for food, satisfaction, and gratification.⁷⁰ "Let food be sought," the hungry hunter proclaims as he plunges headlong into the pursuit of every impulse by which he is seized. If born with Sun, Moon, Ascendant, Midheaven, planetary bodies, or a lunar node in the sign of the robust and acquisitive centaur, the Sagittarius influenced individual in the early stages of the evolutionary path devotes the power of the muscular horse-half to the fulfillment of its wants, whether physical, financial, or social. Ambitious and self-aggrandizing, the unevolved Sagittarius type boldly reveals his or her rough edges, profusely exaggerating, pridefully boasting, and smugly sharing a blatantly opinionated life view. His or her perspective, while broad and expansive, still suffers from inflation by the excesses of Jupiter, the largest planet in the solar system and the exoteric ruler of this sign. Such a Sagittarius-influenced individual, though inebriated by a false sense of personal omnipotence, can do no more than blindly follow the direction pursued by the mass of humanity on the Wheel of Life. Evolving upon the symbolic mutable cross, the early-stage Sagittarian gallops and gambols through the field of experience, a merry self-absorbed centaur oblivious to the littered field of bodies toppled and trampled in his or her wild career through the course of an embodiment.

At length, the voice of the soul or higher self reaches the inner consciousness of the Sagittarius-influenced individual; gradually dawns the realization that purposes higher than personal gratification exist. Then begins the second stage of Sagittarius, that of the rider upon the horse. The individual puts the self in right perspective, observes the deleterious effect of uncontrolled thought and word, and commits to gain control of his or her mind and speech. Normally one of the most loquacious of signs, Sagittarius in the evolving mode learns to stem the flow of incessant mental and verbal chatter, cease manufacturing conversational distractions, speak instead in terms of factual honesty,

and begin the serious work of focusing the mind while learning to use the mantric capability of right speech for its soul-inspired occult effects.

In this new light of the soul, the energy field of the Archer commences its higher work, bringing clarity of perception to the Sagittarius-influenced individual.⁷¹ As the seeker steadily contacts the region of the higher mind during periods of study, aspiration, and structured meditation, he or she begins to intuit the whole expanse of truth, with powerful consequences for the lower mind. In a blaze of realization, he or she suddenly understands the partial and hence provisional character of all doctrinal formulations. Consequently, the evolving Sagittarius-influenced seeker understands that no longer can any particular philosophical, religious, or scientific notion be fanatically advanced as the single standard of veracity.⁷² He or she thus discards all versions of sectarianism and embraces the much greater spirit of cosmic truth sweeping into view from the reaches of the higher mind.

In this way, the evolving Sagittarius-influenced individual embarks on the path of gradual detachment from the personality world,⁷³ reverses direction on the Wheel of Life to proceed contrary to the motion of average Humanity, shifts to the symbolic fixed cross, and prepares for the Birth and Baptism, or the First and Second Initiations. He or she thus comes under the influence of Earth, esoteric ruler of Sagittarius and guide of the soul up to the gate of the Third Initiation. Moored to the sacred ground of the planet on which he or she stands, the seeker abandons the stratosphere of egotistical Jupiterian excess and returns to Earth, where service and suffering Humanity cry urgently for attention. The striving seeker loses interest in the adventures of the personality and begins to sense soul-inspired activity as the spiritual objective; he or she adopts "I vision" or "I see the goal" as his or her motto.⁷⁴ Instead of ambitious desire, one-pointed spiritual aspiration becomes the motive force,⁷⁵ and the Archer's sense of right direction replaces the Centaur's spasmodic lurching after desire.⁷⁶ The magical Sagittarian transformation has thus transpired; no longer

the carnal centaur, the evolving Sagittarian has emerged from the chrysalis of the former self as the composed rider on the white horse of the intuition, poised and prepared for the journey ahead.

Having shed the narrow confines of both personal opinion and fanatical sectarian zeal, the Sagittarius-influenced individual at the third level strips down to the simplicity of an arrow in flight as he or she speeds toward the cosmic perspective which constitutes the next spiritual objective. "I reach the goal and then I see another" characterizes the rapid expansion of consciousness now unfolding.⁷⁷ No longer the hunter in search of satisfaction for the appetites or even the distinguished equestrian out to prove expertise in spiritual horsemanship, the Sagittarius-influenced individual as flying arrow vastly accelerates his or her progress on the Wheel of Life. Long past the stage of the faltering student of meditation and self-discipline, the seeker as arrow automatically follows the higher path of esoteric contact, building momentum along the way. As a result, he or she proceeds contrary to the direction of mass Humanity on the Wheel of Life and goes against the direction in the zodiac taken by the precession of the equinoxes. Instead, the initiate as flying arrow adopts an evolutionary momentum which propels him or her through the zodiac in the order of the annual zodiacal cycle, moving from Aries to Taurus, and so on around the circle.

Steadily facing the greater light, he or she arrives at or beyond the gate of the Third Initiation, mounts the symbolic cardinal cross, receives high octane spiritual fuel from unflagging Mars as the hierarchical ruler of Sagittarius, and becomes the streamlined arrow in flaming flight headed straight for the monad and the fixed stars as sources of the Seven Cosmic Paths. Through the sign of Sagittarius, the initiate as speeding arrow thus connects with the energy of the star Betelgeuse,⁷⁸ representative of the Third Cosmic Path, the Path of Training for Planetary Logoi. A distant spiritual source which ultimately confers transcendent powers such as cosmic etheric vision, deva hearing, and septenary clairvoyance, or the power to see on all seven planes of the solar

system,⁷⁹ Betelgeuse is suggestive of the sublime territory ahead for all initiates beyond the Third Degree, whether ultimately to find their way on to the Third Cosmic Path or another. Inspired on high by contact with the energies of the stars, the advanced Sagittarian seeker turns his or her service on Earth toward the formulation of theoretical or doctrinal revelations designed to facilitate the next step ahead in the evolution of human consciousness. The sign of Sagittarius has thus done its work, re-directing the attention of the seeker from the human realm to the celestial, pointing the arrow of thought toward those supernal destinies yet to be encountered on the infinite initiatory path.

Conclusion

As has been demonstrated, the zodiacal signs of Libra, Scorpio, and Sagittarius each represent a distinctive set of experiences, abilities, and challenges. In Libra, the individual registers the draw of social impulses, then tangles with the competing impulses generated by the pairs of opposites, and finally learns to apply objectivity and composure in the process of rendering wise judgment. In Scorpio, the individual feels the turbulent intensity of the astral plane, slowly understands that destructive emotional habits must be released, and eventually transforms self into a magnetic healer who understands and embraces the continuity of psychic life. In Sagittarius, the individual responds with enthusiasm to the exciting call of the wild, then tires of the carnal chase and begins to sense the path to the development of the higher mind, and at length visions and embraces the cosmic span of spiritual evolution. In each of these three signs, spiritual progress builds on the experiences, assets, and challenges typical of each archetype while leading up the ladder of the triple rulership system, all the while ushering the seeker around the Wheel of Life and through the symbolic crosses of evolution. With the stages of spiritual refinement thus made plain for each of these signs, the spiritual seeker with the Sun, Moon, Ascendant, Midheaven, lunar south or north node, or planetary groupings in Libra, Scorpio, and Sagittarius thus

stands better oriented to understand and embody the grander purposes behind each of these astrological influences.

-
- 1 Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 101.
 - 2 Alice A. Bailey, *The Labors of Hercules* (New York: Lucis Publishing, 1974), 124.
 - 3 Bailey, *Esoteric Astrology*, 244.
 - 4 *Ibid.*, 227.
 - 5 Bailey, *The Labors of Hercules*, 128, 132.
 - 6 Bailey, *Esoteric Astrology*, 228.
 - 7 *Ibid.*, 227.
 - 8 *Ibid.*, 233.
 - 9 Bailey, *The Labors of Hercules*, 125.
 - 10 *Ibid.*, 134.
 - 11 *Ibid.*, 131.
 - 12 Bailey, *Esoteric Astrology*, 236.
 - 13 *Ibid.*, 233, 234.
 - 14 Bailey, *The Labors of Hercules*, 134.
 - 15 *Ibid.*, 125.
 - 16 R. H. Allen, *Star Names, Their Lore and Meaning* (New York: G.E. Stechert, 1899), 425.
 - 17 Bailey, *Esoteric Astrology*, 243.
 - 18 *Ibid.*, 244.
 - 19 *Ibid.*, 240, 243.
 - 20 *Ibid.*, 228.
 - 21 *Ibid.*
 - 22 *Ibid.*, 251.
 - 23 *Ibid.*, 228.
 - 24 *Ibid.*, 227.
 - 25 *Ibid.*, 244.
 - 26 *Ibid.*, 251.
 - 27 Bailey, *The Labors of Hercules*, 133, 134.
 - 28 *Ibid.*, 134.
 - 29 *Ibid.*
 - 30 Bailey, *Esoteric Astrology*, 233.
 - 31 Bailey, *The Labors of Hercules*, 131.
 - 32 Bailey, *Esoteric Astrology*, 148.
 - 33 Bailey, *The Labors of Hercules*, 125.
 - 34 Bailey, *Esoteric Astrology*, 244.
 - 35 G. Kittredge, *A Study of Gawain and the Green Knight* (Cambridge: Harvard University Press, 1916), 9.
 - 36 J.R.R. Tolkien and E.V. Gordon, *Sir Gawain and the Green Knight* (Oxford: Clarendon Press, 1967), xv.
 - 37 H.R.E. Davidson, *Myths and Symbols in Pagan Europe* (Syracuse: Syracuse University Press, 1988), 72, 74.
 - 38 Kittredge, 9.
 - 39 Davidson, *Myths and Symbols*, 71.
 - 40 *Ibid.*, 72.

-
- 41 Bailey, *The Labors of Hercules*, 150.
 42 Bailey, *Esoteric Astrology*, 205.
 43 Ibid., 199.
 44 Ibid., 203.
 45 Ibid., 206, 207.
 46 Ibid.
 47 Ibid., 206.
 48 Ibid., 96.
 49 Ibid., 212.
 50 Ibid., 96.
 51 Ibid., 225.
 52 Ibid., 319.
 53 Ibid., 96.
 54 Bailey, *The Labors of Hercules*, 143.
 55 Bailey, *Esoteric Astrology*, 203, 204; *The Labors of Hercules*, 144.
 56 Bailey, *Esoteric Astrology*, 205.
 57 Bailey, *The Labors of Hercules*, 184.
 58 Bailey, *Esoteric Astrology*, 191.
 59 Ibid., 190.
 60 Ibid., 187.
- 61 Ibid., 175.
 62 Ibid., 176, 177.
 63 Ibid., 180.
 64 Ibid., 190.
 65 Ibid., 181.
 66 Ibid., 178.
 67 Bailey, *The Labors of Hercules*, 161.
 68 Ibid., 155.
 69 Ibid., 160, 161, 166, 168.
 70 Bailey, *Esoteric Astrology*, 175, 182, 193.
 71 Ibid., 180.
 72 Bailey, *The Labors of Hercules*, 164, 165.
 73 Bailey, *Esoteric Astrology*, 192.
 74 Ibid., 178, 193.
 75 Ibid., 176, 182.
 76 Ibid., 175.
 77 Ibid., 193.
 78 Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing, 1925), 1257.
 79 Ibid., 1254, 1255, 1257, 1258.

Mysticism: A Masonic Interpretation

Giuliano Di Bernardo

Abstract

Mysticism has, since ancient times, been the subject of philosophical and religious reflection, as well as various contrasting interpretations. This essay intends to bring some order to these, by finding the common ground shared by the major stances on mysticism encountered throughout history. Examining these shared features or characteristics will enable us to identify two distinct ways of regarding mysticism: mysticism seen as a *conception of the world* and mysticism seen as an *attitude of wisdom* towards life. Religious interpretations of mysticism belong to the first category, whereas secular considerations belong to the second. Esoteric and initiatory Orders, such as the Illuminati, the Freemasons and Dignity, draw inspiration from mysticism seen as wisdom toward life. With these thoughts in mind and after presenting a common ground for a more precise definition of mysticism, we will examine the views of René Guénon, before comparing them with the Initiatory Path of Freemasonry.

Introduction

The etymology of the word “mysticism” is Greek, and stems from the term *mystes* meaning, “to put a finger to one’s lips, to be quiet or mute.” By derivation it has come to mean a “secret, arcane” initiation into the mysteries, thus suggesting a form of sacred, mysterious and hidden rite reserved only for a select group.

In general, mysticism signifies a philosophical or religious doctrine that claims there is an opportunity for man to reach the Absolute, independently of any process based on reason or on the facts of perceivable experience, by evoking the secret, supernatural abilities of which man is mysteriously endowed. This is the meaning we will use here.

When defining mysticism, it is important to distinguish between the brand of mysticism that is expressed in the Hellenistic world and the mysticism that developed within the great religions, particularly Judeo-Christian-Islamic monotheism.

In the ancient Greek world, mysticism developed along two distinct lines: the *ritualistic* and the *intellectual*.

The mystery religions, eastern in origin but which later spread to the West, aimed to establish an intimate, profound and permanent union between the divine and their initiates through sacred ceremonies, which, featuring dances, orgies and stimulating drinks, created a state of fervor called *ecstasy*. Among the most important mystery cults, it is worth mentioning those of Mithra, Attes, Osiris and Isis, and Adonis.

The other strain of mysticism, the one that characterizes the Hellenic world, is intellectual in nature and finds its fullest expression in Plato. According to Plato and his followers, liberation from the evils of the earthly world can-

About the Author

Dr. Giuliano Di Bernardo has held the professorship in the Philosophy of Science and Logic at the University of Trento and is a life-long member of several academies, including the prestigious Académie Internationale de Philosophie des Sciences. His research on the philosophical foundations of the social sciences has taken him around the globe. In 1961, at the age of 21, Di Bernardo became a mason. He was the Grand Master of the Grand Orient of Italy, but went on to form the Regular Grand Lodge of Italy. In 2002, he founded the international *Academy of the Illuminati* and the esoteric Order of *Dignity*. Among his published works is the soon to be released—*Freemasonry: A Philosophical Investigation*. For more information visit: www.dignityorder.com/en/.

not be attained through sacred rituals, worship or expiatory practices, but rather through *contemplation*. Since the philosophy of Plato has become the point of reference for various western mystical traditions, we should, at least, examine its conception of reality, which finds expression in the famous allegory of the cave. According to Plato, those who are devoid of philosophy are like prisoners in a cave, tied up and therefore only able to look in one direction. Behind them is a fire, in front of them a wall. There is nothing between them and the wall, so all they can see are their own shadows projected onto the wall by the light of the fire. Naturally, they believe these shadows are real. One manages to escape from the cave and, once in the sunlight for the first time, he sees things as they really are. Thus he understands that he had been deceived by the shadows in the cave, which he had mistaken for reality.¹ The description of the cave conveys Plato's faith in a reality that is more real than that of the senses. The world that appears to us is similar to the shadows cast on the wall and is therefore an illusion, while reality is all that is immutable, beyond time, the becoming of things, made up of eternal ideas.

The theory of ideas, as well as the dualism of the body and the soul, the doctrine of the immortality of the soul and its transmigration came to Plato from the Orphic-Pythagorean tradition, but he revised it systematically with his own original thought. The most authoritative representative of the mystical developments of this philosophy is Plotinus, who maintains that the thirst for the divine can be quenched by participating in His way of being and therefore in His bliss.² The only purpose for which man is worthy is communion with the One. Man's soul reaches the highest perfection when he joins the One and lives his immortal life in Him. In the *Enneads*, Plotinus expounds the method of contemplation considered to be the only means of reaching the Absolute and identifying with It. Man must free himself of the material world through asceticism and perfect his spirit through philosophy, in preparation for contemplation of the One. Ecstasy consists in the temporary yet infinitely joyful experience of devotion to the Absolute. Immersion in the One clears the soul of every

bond and every memory, even the memory of the self, to make way for a new, ineffable experience, namely the mystical experience.³ For Plotinus, though transcendent, the One is found in the very core of the soul. To reach Him, it is necessary to collect oneself in contemplation in order to live solely in Him. Within himself man finds the Absolute, the One, the Being. This joining with divinity is not an act of discursive reasoning: man does not know the One, but he grasps Him with an eagerness that is a seeing without seeing, an understanding without understanding; it is *ecstasy*. Its meaning is the same as the ritualistic approach.

This Neoplatonic mysticism has strongly influenced Christian mysticism, which is an expression of a faith that deeply changes the relationship between man and God. The abyssal distance that separated them is filled with the manifestation of God through the revelation and the incarnation of the Word. In this way, the ascent towards God is no longer the privilege of a few wise men: the vision of God, the sublime goal of mystic contemplation, is promised, in the future life, to all redeemed men.

With this reflection, we come to our analysis of mysticism within the great religions, particularly Judeo-Christian-Islamic monotheism. The purpose of this limitation, and the exclusion of the great eastern religions, such as, Hinduism and Buddhism, is so that we can consider a unified approach to mysticism. In fact, only by remaining within the context of Judeo-Christian-Islamic monotheism is it possible to find biblical roots, which, although theologically diverse, have a common foundation. The inclusion of the great eastern religions would require an investigation of such complexity that would be too onerous for the purposes of this work, without changing the substance of the thesis it sets out.

In Jewish-Christian-Islamic monotheism, mysticism shares several common characteristics. The first of these concerns man's *passivity* vis-à-vis the divine, and the special relationship that man establishes with it. In fact, in all three religions, preparatory exercises consisting in silence and prayer are given for ascetic purposes.

By its very nature, the mystical experience is *ineffable* and *incommunicable*. This leads to a paradoxical situation: mysticism is the negation of history within history itself. Whereas on the one hand, it seeks to transcend history, on the other, it is from history that it draws the language it uses to define itself, including in relation to the very religions of which it is an integral part. Consequently, in addition to the claim to ineffability and incommunicability, mystics often develop and express complex interpretations of their own experiences, giving rise to what is known as mystical theology. To avoid this contradiction and to define the sublime nature of their experiences, mystics do not have words at their disposal. Indeed the only appropriate language is the silence of contemplation, which, in fact, represents the essence of all authentic mysticism. If mysticism is ineffable, then it is silence, because only in silence can the other requirement, that of incommunicability, be met. If mystics speak (and speak sensibly), then they are communicating. If they are communicating, then they are expressing the ineffable, which, by its very nature, is inexpressible. And therein lies the contradiction. Right from its earliest manifestations, mysticism has been unable to solve this paradox.

This contradiction is even stronger, if we examine mysticism within the great religions. Here it finds an insurmountable limitation precisely in several of their fundamental principles, such as faith in one God, the creator of all things, the revelation of the Holy Scriptures and eschatology. The doctrine of Creation excludes the existence of a second divinity, one that has the same dignity as God and which, on the mystical path, acts as an intermediary between man and God. Faith in a revelation, entrusted to the Bible (Hebrew and Christian) and to the Koran, is the original, normative moment, which can never be denied by mystical experience. But the greatest limitation of mysticism is found in eschatology, understood as the final prospect for history: an attempt to escape history by anticipating its conclusion is considered an act of conjecture, since only God can bring to an end the historical path of humanity. It is precisely here that the paradox of mysticism reappears. In particular, we can

consider Paul, who was torn between the desire to be freed from the body so he could be with Christ, and the need to remain in the flesh in order to fulfill his apostolic service.

Outside of religion, mysticism follows the fate of Neoplatonism, especially through the works of Plotinus, Porphyry, Iamblichus and Proclus. After the Platonic Academy was closed by order of Justinian, mysticism survived in the philosophical doctrines of Scotus Eriugena, Avicenna, Averroes and Meister Eckhart. It regained strength with the philosophers who gathered in the New Academy, such as Marsilio Ficino, Pico della Mirandola, Giordano Bruno, Jakob Böhme, right up to Fichte, Schelling, Goethe and other philosophers no less important, who, although supporting the thesis that man can reach the divine by following the path of intuition, never carry mysticism to the extreme limit of ecstasy.

Two Conceptions of Mysticism

The mystical experience is a very complex phenomenon which, historically, has found numerous and manifold manifestations. It is not our intention here to trace these developments, but rather to highlight the theoretical traits that they share.

The first trait is faith in the possibility of a path towards the divine based on *intuition* or revelation, as opposed to the senses and reason, which are considered to be the source of all illusions (for example, in Plato's allegory of the cave). This faith starts from the belief that there is a reality that lies behind the world of appearances, which can be discovered through non-discursive intuition. Only mystical knowledge is true knowledge. In comparison, any other knowledge (including scientific knowledge) is ignorance.

The second characteristic of mysticism concerns the belief in the *unity* of all things, which is the cornerstone of monism in philosophy and pantheism in religion. It is to Parmenides⁴ that we owe the idea that the universe is one and indivisible, whereas the parts of which it seems to consist are nothing more than illusions. Thus, in western thought, we see the

advance of a conception of reality that is different from the reality of the world of the senses, and is one, indivisible and immutable.

The third characteristic concerns *negation of the reality of time*: the distinction between past and future is illusory. It is a consequence of the previous trait, according to which all is one and the One is immutable. If the reality of time were acknowledged, then the unity and immutability of things would be denied. Therefore, if man wants to rise up to be part of the Absolute, he must learn to leave history behind.

The fourth trait concerns *negation of the distinction between good and evil* and is a consequence of the negation of the reality of time. This does not mean, however, that evil becomes good, merely that evil does not exist. Thus we say that, in the world of appearances and the senses, there is good, evil and the mutual conflict between them, but, in the real, immutable world, there is only the mystical good, which is not the opposite of evil because evil does not exist in it.

The fifth trait concerns the *ineffability* and the *incommunicability* of the mystical experience, which are the basis of the paradox of mysticism mentioned earlier in this chapter.

All of these characteristics together represent mysticism as a *conception of the world*.

Nevertheless, we can also give another meaning to mysticism, namely an *attitude of wisdom towards life*. Bertrand Russell wrote: “The possibility of this universal love and joy in all that exists is of supreme importance for the conduct and happiness of life, and gives inestimable value to the mystic emotion . . . it is necessary to realize exactly what the mystic emotion reveals. It reveals a possibility of human nature—a possibility of a nobler, happier, freer life than any that can be otherwise achieved. But it does not reveal anything about the non-human, or about the nature of the universe in general. Good and bad, and even the higher good that mysticism finds everywhere, are the reflections of our own emotions on other things, not part of the substance of things as they are in themselves.”⁵

While rejecting mysticism as a conception of the world, the English philosopher nevertheless considers it a prerequisite for leading a nobler, happier and wiser life. Taken in this way, mysticism allows man to become perfect as he practices good, without, however, adhering to a (mystical) conception that is, among other things, the negation of human reason. We will return to this conception of mysticism when we examine its relationship with Masonic thought.

René Guénon’s Thoughts on Mysticism

After setting out the general characteristics of mysticism, we will now consider the work of René Guénon,⁶ not only for its intrinsic value, but also, and above all, for the influence it has had and continues to have in certain Masonic circles. These reflections are based on the following works of Guénon: *Perspectives of Initiation* (Sophia Perennis, 2004) and *Studies in Freemasonry and the Compagnonnage* (Sophia Perennis, 2004).

First, it is important to define the philosophical tradition within which Guénon’s work is placed. I believe this tradition is mysticism. To justify this conviction of mine, I will compare Guénon’s thought with the five characteristics of mysticism already outlined above.

The first characteristic — belief in the possibility of a path towards the divine based on intuition as opposed to reason and the senses — is the main basis of his thought. Guénon believes that the Supreme reality derives from the world of eternal ideas. The highest activity of man is his intuition of these ideas and this is only possible by going beyond reason.

The second characteristic — belief in the unity of all things — is considered by Guénon as the condition needed for man to move from diversity to unity. Here, Guénon rediscovers Parmenides and Plotinus.

The third characteristic — the negation of the reality of time — emerges in Guénon’s claim that there is no historical origin, since the real

origin lies in a world to which the conditions of time and place that define historical facts do not apply. Here we find, among others, Plato and Parmenides. Indeed, when Guénon speaks of real origin, he is referring to a super-rational, supersensory, metaphysical reality.

The fourth characteristic — negation of the distinction between good and evil — is a consequence of the previous characteristic, hence, if the third is valid, then so must be the fourth.

The fifth characteristic — ineffability and incommunicability — is found throughout Guénon's work. He explains it when he says that the initiatory secret is secret because it consists solely of the "inexpressible," which, of necessity, is "incommunicable."

It is clear, then, that the five characteristics of mysticism are all found in Guénon's work. Therefore, it is justified to say that he is a mystic and that his thought is essentially mystical. However, that is not to say that we should deny that his work presents certain distinct aspects, original in their own right and which, in some respects, differentiate it from other forms of mysticism. So why does Guénon himself say that his thought is not mystical? This point should be clarified if we are to avoid confusion and misinterpretation.

First, the very notion of "mysticism" seems reductive, since Guénon confines it to the West and qualifies it as specifically Christian. He certainly does not completely ignore the forms of mysticism of the Greco-Roman world, the phenomena of mysticism that characterize Jewish and Islamic monotheism, and particularly the schools of eastern mysticism. Why, then, does he not take them into consideration? Furthermore, even if we wished to exclude them, is it justified to state that his conception of initiation has nothing in common with mys-

ticism? I do not believe so. The above comparison reveals large swathes of common ground between the essential characteristics of mysticism and Guénon's conception of initiation. Of course, they do not coincide entirely, but nor are they completely distinct. Indeed, the links

between them are very strong. We can therefore affirm that Guénon is wrong to claim that his vision of initiation is completely unrelated to mysticism. He is perfectly right when he says that pursuit of the path of initiation is incompatible with pursuit of the path of mysticism. However, it is difficult to justify his conclusion that the incompatibility between the two paths implies

an absolute difference between the conceptions of initiation and mysticism. Finally, the differences identified by Guénon concern the modalities of the mystical experience, rather than the very notion of "mysticism." And this is why, notwithstanding the common ground shared by initiation and mysticism, the Initiatory Path and the mystical paths are incompatible: pursuit of one excludes pursuit of the other.

Guénon's is a precise philosophical conception inspired by Plato, Plotinus, early Christian Gnosticism, certain aspects of Scholasticism and the great eastern speculative schools. These far from new concepts are redeveloped by Guénon within a very specific conceptual framework.

The starting point for Guénon's reflections is the Platonic distinction between the world of eternal ideas and the world of reason and the senses. This distinction is translated into "non-human/human" duality, where the "non-human" is represented in metaphysics, intuition, real knowledge, pure intellectuality, and the "human" is represented in reason, philosophy, sensory experience, science and history. The "non-human" is timeless, eternal, immutable, while the "human" is subject to the be-

The . . . strain of mysticism, . . . that characterizes the Hellenic world, is intellectual in nature and finds its fullest expression in Plato. According to Plato and his followers, liberation from the evils of the earthly world cannot be attained through sacred rituals, worship or expiatory practices, but rather through "contemplation."

coming of time and history. Therefore, it follows that the development of time offers nothing that is essential to man, because that which is essential is made up of the principles of metaphysics, which are immutable. Thus, metaphysics occupies a central place in Guénon's thought.

The world of the "non-human," characterized by metaphysics, is contrasted with the world of the "human," led by science and philosophy, both expressions of discursive reason. Since true knowledge is the eternal and immutable knowledge of metaphysics, all other forms of knowledge, including scientific knowledge, are to be understood as the mere semblance and degeneration of true knowledge. Thus, for example, Guénon's believes that there is more essential truth in astrology, with all its naivety, than in astronomy, with all its technology. With this he is not suggesting a return to astrology, but rather, that we should understand its profound symbolic meaning, not just the material use we can make of it. He illustrates this idea in an example in the essay *The King of the World* (Sophia Perennis, 2004), where he speaks of the emerald that fell from Lucifer's forehead, from which it is said the Grail was fashioned. We can consider the material characteristics or the commercial or emotional value of the emerald, but what is more real is the symbolic meaning of its color and its hardness, and this meaning can only be understood by an alchemist (and not a scientist). The same applies to astronomy, which only gives us information on the mechanics of the heavens, but reveals nothing of the profound meaning with which the firmament is laden. Only the astrologer is able to decipher them. It also applies to mathematics and geometry, which convey, not merely the numerical relationships they represent, but rather a qualitative and symbolic value, which can be applied to all numerical relations and to all forms of figuration.

This criterion, on which Guénon bases his interpretation of modern science, does not represent a conflict between scientific knowledge and real knowledge, since these are on two distinct and different levels. Scientific knowledge can be expanded, but man remains prisoner: he can only get out by getting onto

another level, where it is possible to acquire true knowledge, that is, metaphysical knowledge, which science will never be able to provide.

Just as science, as an expression of the "human," is unable to grasp real knowledge, so too is philosophy.

These considerations mean that the origins of man are "non-human," divine, sacred, and are characterized by pure intellectuality, metaphysical knowledge, transcendence, the eternal and the immutable, the inexpressible (ineffable) and the incommunicable. From these "non-human" origins, man descends "vertically" towards the "human," which is expressed through reason, philosophy and history. The transition from "non-human" to "human" is, in itself, a fundamental loss, a fall, an obscuring of the spirit. From the first "human" state — the primordial state — there follows a further "horizontal" degeneration, which reaches its pinnacle, or perhaps we should say depths, in the era in which we now live. These are the rational forces that gain the upper hand over pure intellectuality and intuition, while philosophical reflection takes the place of metaphysical knowledge, immanence the place of transcendence and the individual the place of the universal.

At the heart of the "human" is the "primordial state," followed by gradual degeneration into other states. Departure from the primordial state leads to loss of the sacredness of which it is made up and the consequent emergence of the distinctions between the sacred and the secular, tradition and anti-tradition, and initiation and anti-initiation. However, there has always been a bond linking the primordial state with the successive states, and it is found in authentic, orthodox tradition, kept alive by the Great Initiates.

The purpose of initiation is to restore the primordial state through a journey back in time: this is the *Initiatory Path*.

According to Guénon, restoring the primordial state is a prerequisite for rising to the higher states, from the "human" to the "non-human" through "vertical" transmission. Thus, the whole of the Initiatory Path is travelled and, at

the end of it, there is the initiatory secret that is ineffable and incommunicable.

Before concluding this presentation of Guénon's thought, it is appropriate to mention his estimation of the modern age and the West. He firmly believes that certain western schools have possessed metaphysical knowledge, finding proof of this in the Pythagorean doctrine of numbers and in some of the true metaphysics found in Scholasticism. But from Humanism onwards, Guénon sees the emergence of an obscurantist and degenerative culture founded on the "human." From Europe, the centre of corruption, barbarism has even spread, albeit in the name of modernization, to the East (Islam, India, China). He hopes for a decline in the modern world, imagining that this can be achieved through the formation of *elites* in whom a sense of metaphysical reality can be awakened. He believes that Catholicism, more than any other religion, was once the repository of the primordial tradition, although, its subsequent degeneration led to the current state of doctrines and symbolism that no longer has any relation to authentic metaphysics. Therefore, it is necessary to reawaken metaphysical knowledge within Catholicism and integrate it with the principles of eastern doctrines, such as those of the Vedanta, which retain the orthodoxy of tradition. Only this way can Catholicism renew itself and act as a barrier against the spread of the crisis in the East.

Why does Guénon attribute this privileged role to the Christian-Catholic tradition? To understand this, we need to look again at the meaning that he ascribes to symbolism. Earlier we saw that Guénon considers symbolism to be the timeless expression of metaphysics and claims its origins are divine. Therefore, symbolism is present in all initiatory traditions that are founded on metaphysics, hence the existence of a universal symbolism that pervades all initiatory traditions. In his search for the contingent manifestations of such symbolism, he recognizes profound analogies between Christian symbolism and the symbolism of other religions. Examples include the symbolism of the cross in Christianity and in India, the pope's white vestments and the similar significance of white that is found in all religions.

This leads Guénon to see Christianity as a manifestation of primordial tradition and Catholicism as spiritual degeneration, which, nevertheless, preserves certain symbols and truths of metaphysics, albeit latently. The task of the Catholic elite would therefore be to renew Christian doctrine, integrate it with the principles of eastern philosophy and use symbolism as the only valid criterion for interpreting historical facts beyond their individual, contingent meaning.

Guénon's Conception of Freemasonry

We will reflect further on Guénon's thought, after setting out his conception of Freemasonry, and critically analyze several of the interpretative errors made by some of his supporters in Masonic quarters.

While, on the one hand, Guénon acknowledges the authentic affiliation of Freemasonry, on the other, he also identifies in it the dangers of the complete degeneration of metaphysical principles.

In his view, metaphysics is indeed the origin of the Masonic tradition and is considered the "Perfect Gnosis," the "Integral Knowledge" (Heavenly Paradise). From there on, after a process of degeneration and spiritual obscuration, there has been a "vertical" fall in the primordial state (earthly Paradise or the Centre of the World). This spiritual degeneration continues with the loss of the primordial state. Thus, from one stage to the next, Freemasonry has gradually and increasingly distanced itself from Integral Knowledge, until it reached the current state of crisis. Here, in order to represent the process of spiritual obscuration, Guénon refers to the "non-human"/"human" distinction which is represented in "vertical"/"horizontal" duality. In other words, we can say that the Masonic tradition gradually but unceasingly moves away from the primordial tradition. In the transition from one state to another, there has been a "loss," beginning with the loss of Perfect Gnosis (a state that is typical of the "non-human"), which is followed by the loss of the primordial state. The loss was made up with something meant to replace it, which, in turn, was lost, thus making further

substitutions necessary, and so on until we get to the present day. In this process of repeated losses, tradition has never ceased. Every era has had its Great Initiates who have transmitted to other Initiates the Truths of which they were the custodians. Thus, there have been no interruptions or gaps in the esoteric initiatory tradition.

The fundamental task of Freemasonry is therefore to retrace this path of spiritual obscuration back through these numerous stages to the primordial stage (horizontal path), and from there, rise to Perfect Gnosis (vertical path). This regression is the Initiatory Path, which, in Freemasonry, has particular forms and modalities.

After rigorously setting out the scope of Freemasonry, Guénon formulates its principles, reprising and applying the concepts already outlined in his general ideas on initiation.

One initial characteristic of the Initiatory Path is the fulfillment of the “little mysteries,” which bring Masons back to the primordial state (horizontal path), and the “great mysteries,” which raise them to Perfect Gnosis (vertical path). At the beginning of their initiation, all Masons have the same starting point, but only a select few (the Great Initiates) are able to reach Perfect Gnosis. All other Masons find themselves on different points of the Initiatory Path, according to their subjective traits and their ability to relate to metaphysical principles.

Another feature is Initiatory Degrees. Every initiation involves a series of phases, corresponding to the same number of degrees. Guénon believes that these phases can and should always represent the three degrees of the Order (Apprentice, Companion, Master), which correspond to the triple mission of the Freemasons, consisting in first seeking, then possessing and finally spreading the Light. Guénon’s judgment of the High Degrees (the Rites) seems critical at first, but he later softens it.⁷

Before comparing Guénon’s conception of Freemasonry with the conception that has prevailed since the modern origins of Freemason-

ry up to the present day, it is appropriate to reflect critically on some aspects of his work.

A Critical Analysis of Guénon’s Metaphysics

One initial consideration regards the notion of “metaphysics” which, according to Guénon, has a fundamental role to play. We have seen that, in his definition, metaphysics is not only an unlimited extension of mathematical truth, but is also rational and can be expressed through the laws of the spirit. It is difficult to understand exactly what he means by this. Perhaps he alludes to a kind of formal ontology, but there is nothing in his work to confirm this hypothesis. He speaks of metaphysics conforming to immutable, eternal laws, such as the laws of mathematics, although, not based on reason but on intuition. The least that can be said is that he is referring to two different forms of rationality, or that he is using the same concept of reason with two different meanings. However, one thing is certain: he wants to secure the indisputability of his idea of metaphysics, so that it can be immune from value judgments. And here it is even more difficult to follow him. What is the purpose of establishing a metaphysics based on mathematics, with laws as rigorous as those of the physical world, only to give it the properties of ineffability and incommunicability? Furthermore, all brands of metaphysics (whether specifically religious or non-religious) have their own basis on which judgments are usually expressed. From this point of view, all forms of metaphysics can be called into question. But Guénon states that his metaphysics cannot be the subject of debate because it is true metaphysics. But where does this truth come from? Perhaps from the fact that it cannot be judged or debated? But can it really not be judged? These questions need a precise answer, if we are to make sense of his work, especially as regards the very first principle.

Guénon’s metaphysics is expressed through the laws of the spirit, which are as rigorous as the laws of the external world, albeit on a different level. We are to know nothing more a

bout the nature of these laws. According to Guénon, only the Great Initiates will know them, and only after completing their journey along the Initiatory Path and having attained Perfect Gnosis. And this presents another difficulty: what is the purpose of knowing the laws of the spirit, if they cannot be talked about because they are inexpressible and incommunicable? It should be noted that incommunicability is absolute, since it affects not only the initiates who are still far from Perfect Gnosis, but also the Great Initiates who have already attained it. In short, how can the rationality of metaphysics and the laws of the spirit be reconciled with the impossibility of expressing them and communicating through them? And this is another point that should be clarified.

A second consideration concerns the transition from the “non-human” to the “human.” Philosophy has put forward several doctrines to characterize this transition, including Plato’s, which states that, owing to its immortal nature, after its fall into the body (the “human”), the superior soul (the “non-human”) is destined to become separate from it after death. The soul lives in the body as if in a prison, hence it yearns to be free in order to return to the never-forgotten world of eternal ideas. In this state of deprivation, it suffers on account of the limitations imposed by the senses, which prevent it from achieving perfect knowledge. Therefore, the soul must move towards a Path of Perfection based on eternal values, against the illusory appearances of the world of the senses.

On such an important point, Guénon is silent, meaning that we can only interpret it through supposition. For example, we can suppose that this transition is continuous, that is, we go from the “non-human” to the “human” without any intervals. In this case, however, it becomes necessary to identify the point where the “non-human” ends and the “human” begins, the limit at which intuition gives way to reason, transcendence to immanence, being to becoming. Moreover, if the “non-human” is characterized by the ineffable and incommunicable (and therefore by the silence of metaphysical contemplation), then it is important to establish when exactly we begin to speak, to express

ourselves, to communicate. We cannot avoid wondering when this happens and on what basis.

The same applies to the reverse process, from the “human” to the “non-human” (the Initiatory Path): when, after learning the little mysteries, the initiate can begin the ascent towards metaphysical knowledge, how and on what basis does this transition take place? The ascending path is the exact opposite of the descending path; hence, if there are no criteria to justify the latter, then the former is also unjustified. This aspect of Guénon’s work needs clarification.

A third consideration concerns the notion of the “primordial state.” Here Guénon returns to a concept that is far from new. The concepts of “Primordial State” or “Golden Age” or “Paradise on Earth” and the like are recurrent in archaic societies and find expression in myth, religion and philosophy. To argue that man once lived in a state of happiness and blissfulness, that all his actions were sacred and that he knew all the profound truths of metaphysics is only a fascinating exercise in hypothesis. On the contrary, if we consider the natural development of man, as described by biological and evolutionary science, then we would imagine that his physical and intellectual characteristics were much further behind those of the present day. But one could argue that man’s spiritual development has nothing to do with his physical and rational development. This is also true, but if the argument is applied to the primordial state, it is difficult to understand how this could have happened. And even admitting that the Golden Age really existed as it is described in the myths and religions of ancient societies, what sense would there be for modern man, who has discovered history and the becoming⁸ of time, to return to it? The most recent developments in science and technology are having a profound effect on man, thrusting him further and further into a future that will have nothing in common with ancient civilization. However, it could be argued that, if we want to save humanity, it is precisely for this reason that we need to return to the spirituality of the primordial state. Undoubtedly, this is an important proposition for those who share it. But I do not

believe it is the right path to take. Science and technology should not be demonized, but merely directed towards the good of humanity. To do this, we need to move towards the future, not to the past.

The core of Guénon's thought is clear and defined, but it is accompanied by a series of gaps, ambiguities and generalities. Any judgment of his views must take account of the overall reference framework or risk misinterpreting them. This is the main error made by some of Guénon's followers in the Masonic lodges. By only considering part of his work, they make it even more difficult and obscure. Indeed, there are those in Freemasonry who, after adhering to Guénon's conception of initiation, argue that a) Freemasonry is not philosophy, and b) Freemasonry is a method. Since these positions derive from a reductive interpretation of Guénon's thought, we will address them.

The statement "Freemasonry is not philosophy" can stem from two different points of view. The first can be expressed thus: since the Initiatory Path consists of what man experiences subjectively, Freemasonry is not philosophy. I am in full agreement: experience is not philosophy. Experience and philosophy (which is a reflection on experience) are on two different levels, but are also closely related. Supporters of this statement are only able to see the experiential plane and therefore do not realize that experience can only be expressed through language (facts do not speak for themselves). Denying language (and philosophy, which is a form of expression) is equivalent to abstaining from talking about experience.

If by reality we mean the Initiatory Path, then one way of talking about it is through philosophy, and this is the method that Guénon himself prefers. In fact, certain philosophical doctrines are found in his writings, but he also uses the same philosophical language to express his conception of initiation. To deny

Freemasonry a philosophical basis means to deny the possibility of talking about it. Thus, the error lies in only considering part of Guénon's thought rather than the whole, by denying the validity of the ideal and the philosophical.

There is another position that leads to the same misconception of Guénon's work, and like the previous one, does not grasp the overall stance of Guénon's work. This can be summarized as follows: the true and authentic foundation of Freemasonry is metaphysics (expression of intuition and super-rational knowledge); since philosophy (the expression of discursive reason) is a degenerated form of metaphysical

knowledge, it cannot represent the true conception of Freemasonry, which is metaphysics. Holders of this belief are inspired by Guénon's distinction between the "non-human" and the "human," and only apply the "non-human" characteristics (such as eternal and immutable truths) to Freemasonry, while considering "human" characteristics (such as reason and philosophy) to be completely negative. Here, too, Guénon's ideas are misunderstood. While it is true that he speaks of the "human" (and therefore of philosophy) as a degeneration of the "non-human," he does not consider the "human" to be completely negative, as do some of the interpreters of his views. In fact, Guénon considers the "human" (in all of its aspects) as a prerequisite for returning to the "non-human." The eternal truths of metaphysics (vertical path) can never be recovered from the great mysteries, unless the initiate has already pursued the "human" path (horizontal path, characterized by the small mysteries). Therefore, as representations of the "human," philosophy, reason, history and science have a positive value. According to Guénon, Freemasonry is founded on both the "non-human" and the "human," although the latter is lower than and subordinate to the former.

Mysticism is a mysterious and fascinating vision of life that has inspired man since ancient times. It can be spoken of in terms of its connection to a particular religion, and in secular terms—as a mysticism that is not oriented toward religion.

These interpretative errors spawn negative judgments on books that set out to speak philosophically of Freemasonry: for they are human, indeed too human. Upholders of this opinion would prefer real books on Freemasonry to discuss the “non-human.” Is this possible? If the “non-human” involves the initiatory secret, which, by its very nature, is ineffable and incommunicable, then no book can discuss it. Guénon himself failed to write books on the “non-human,” and he did not do so for the simple reason that no man can write books of this kind. This is as true for a recent initiate as it is for a Great Initiate who has attained Perfect Gnosis, since it is not expressible or communicable. Therefore, Guénon’s books are “human” books that use philosophy and discursive reason in exactly the same way as I am writing this essay on Freemasonry. No one, not even Guénon, can talk of the absolute Truths of Perfect Gnosis, because they are shrouded in silence.

Another error made by certain interpreters and followers of Guénon is that they define Freemasonry as being solely a method. Again, they are not considering Guénon’s work as a whole, but only partially. This position can be summed up as follows. After receiving initiation, a Mason starts his journey along the Initiatory Path, which he follows according to his subjective capacity. Since the Path is experienced subjectively and directly, the task of Freemasonry is only to teach him how to pursue it. Since these teachings include a series of prescriptions, Freemasonry is a method. Those who hold this position do not realize that the Initiatory Path is not an end in itself, but rather it is geared towards the attainment of the eternal truths of metaphysics and that it is metaphysics that gives meaning to the initiatory method. Thus, by excluding metaphysics, the method is made absolute. In other words, they believe that the method and only the method can provide the Mason with all he needs to pursue the Initiatory Path.

It is clear that such reductive interpretations fail to correctly understand the nature and function of the method, which, as Wittgenstein says, is like a ladder, which, after it has been climbed, can be thrown away. By this we mean to underline the instrumental nature of the

method. The method (the ladder) is always constructed in such a way as to allow one to attain knowledge of something: the external world, mental states, Perfect Gnosis, etc. Indeed, it is the kind of knowledge we wish to attain that forms the basis for constructing the method. Thus, for example, scientific method is built on the need to investigate the external world, according to a certain conception of science (the one developed by Galileo, which is based on both “sense experiences” and “necessary demonstrations”), without which that particular method would not make sense. The same applies to the Masonic method: it can only be practiced if it is known which conception of Freemasonry has inspired it. There is no doubt, as far as Guénon is concerned: as the Initiatory Path strives towards metaphysics, then metaphysics itself is the foundation on which the Masonic method is built. Returning to the metaphor of the ladder, we know that it must be supported by something else (e.g. a wall or a tree). Without such support, it would not stand up. Those Masons who define Freemasonry as merely a method claim they are holding the ladder, but without any support. This is something that no one has ever achieved.

We will end these considerations by specifying that the above criticisms are valid even beyond Guénon’s work; that is to say, those who claim that “Freemasonry is not philosophy” or that “Freemasonry is a method” are subject to the same criticisms regardless of the conception of Freemasonry to which they adhere.

Comparison Between Metaphysic and Regulatorist Conception of Freemasonry

What we have seen so far has allowed us to make a comparison between the conception of Freemasonry as set out by Guénon in his work and the conception of Freemasonry that has developed in the modern era (from 1717 to the present day), on the basis of Constitutions and Declarations.⁹ I will make this comparison by using the term “metaphysics” for Guénon’s conception and the term “regulatorism” for the other conception, as shown in the following table:

Metaphysical conception of Freemasonry

1. Based on a series of eternal and immutable truths.
2. The Initiatory Path leads to Perfect Gnosis (Integral Knowledge of Eternal Truths).
3. The immutable truths of metaphysics are, by their very nature, shrouded in the Initiatory Secret.
4. The Initiatory Secret is ineffable and incommunicable even to the Great Initiates.
5. Knowledge is intuitive and non-rational.
6. The “non-human” (the Divine, Perfect Gnosis, Integral Knowledge) dominates the “human” (philosophy, science, history).
7. Symbols and Rituals have a divine (“non-human”) origin.
8. Symbols and Rituals are prerequisites for attaining the Eternal Truths of metaphysics (Perfect Gnosis).
9. Truth is always revealed and absolute. Those who possess it are infallible.
10. It is fundamentally integrist: those who hold the absolute truth and are infallible cannot make compromises with anyone.
11. It is characterized by negation of time and history: autonomous historical facts are irrelevant to the symbolic conception of the world.
12. The Initiatory Path is oriented towards the past and the search for lost truths.
13. The secular world is completely negative and irrelevant to initiation.

Regulativist conception of Freemasonry

1. Based on practical philosophy, concerning man, his nature and his purpose.
2. The Initiatory Path leads to a state of wisdom, which is the maximum attainment of man.
3. By convention, the state of wisdom is shrouded in the initiatory secret.
4. The Initiatory Secret is also expressible and communicable to initiates.
5. Knowledge is rational.
6. The “human” prevails over the “non-human.”
7. Symbols and Rituals have a human origin.
8. Symbols and Rituals are a means to achieve a state of wisdom.
9. Truth is never revealed and is absolute: man is only given a chance to gradually get close to it but without reaching it. However wise he may be, man is never infallible.
10. It is fundamentally tolerant: precisely because man does not have the truth and is not infallible, other men should have the right to hold different ideas from one’s own.
11. It acknowledges the validity of historical facts and time.
12. The Initiatory Path is projected into the future, in search of a man that is increasingly better, fairer and wiser.
13. The secular world supports the initiatory world.

Commentary on Selected Points

Commentary on point 4: it is widely believed in Freemasonry, even among regulativist Masons, that the initiatory secret is solely ineffable and incommunicable. This, however, is true only for those Masons who adhere to the metaphysical conception based on revealed and absolute truth. Of course, it does not apply to all Masons. If the truth remains circumscribed to the “human,” it can only be relative, while the initiatory secret only contains conventions that are agreed upon among Masons. Seen in this light, the secret may seem relative-

ly insignificant when compared with the other meaning, but this is the only way to refer to it without sliding into the metaphysical conception.

Commentary on point 6: the claim that the “human” prevails over the “non-human” does not mean accepting an idea of Freemasonry that is based on a materialistic and atheistic type of immanentism, since the “human” is guided by the transcendent, which is the dimension that gives meaning to the moral ac-

tions of man. It is the transcendent that justifies and gives rise to morality.

Commentary on point 11: the main reason why Guénon's conception is not acceptable in Freemasonry concerns the fact that autonomous historical events are given less consideration than symbolic interpretation. Freemasonry is steeped in history and it draws from history the values that it asserts as the principles of ethical perfection. Important historical events, such as the American and the French Revolutions, hold significance for Freemasonry in their own right, as messengers of universal values (concerning man as man and not just a privileged class), according to which, all forms of fanaticism and intolerance have been fought. All this is meaningless when considered in relation to Guénon's conception of Freemasonry. The only significance he recognizes is that which goes beyond historical fact and is indeed symbolic interpretation.

Commentary on point 13: Guénon's conception of the relationship between the secular world and initiatory knowledge leads him to demand a completely unnatural attitude from man. Man was born in the secular world and brought up in it, from infancy to later life. From the very start of his existence, the secular world penetrates his consciousness and molds it. How is it possible, therefore, to separate from it completely? This request is humanly unattainable: those who would like to achieve it should come out of the secular world while continuing to live in it. Here again we find the paradox of mysticism, albeit in other guises. The regulativist conception, for all the reasons that justify it, rejects this schizophrenic separation and therefore creates a bridge between the secular world and initiatory knowledge. Man is born into the secular and becomes initiated, developing to his utmost the positive qualities (goodness, justice, tolerance, solidarity, etc.) that already exist in the secular world. Therefore, he need do nothing more than follow the path that will lead him to a state of wisdom, a state that can only place him in a position where he can improve others. When we speak of the secular world, too often we forget that we are in fact referring to other men, who are mirror images of ourselves and therefore have

the same problems to solve, albeit choosing different paths from our own. However, all these roads converge at the same point, hence there is a common foundation, from which no one can completely separate himself. If he could do so, he would no longer be a man. Therefore, as stated earlier, Freemasonry has a secular counterpart, made up of the basic concepts of Freedom, Tolerance, Brotherhood and Transcendence, and a specific part consisting in the Initiatory Secret. Only this way, by perfecting himself, can a Mason also improve humanity.

Before us, we have two visions of Freemasonry. Which is the true one? Ideally, both can claim that title, each being founded on certain constituent parts of man. All conceptions of man (philosophical and anthropological), which communicate a specific point of view about him, tend to be true. Only by choosing and adopting a particular point of view, can we make a judgment of truth, opportunity, utility, or anything else. Thus, if we define Freemasonry as the conception based on the symbolic interpretation that lies beyond historical fact, Guénon's proposition is undoubtedly true and, consequently, the regulativist view is false. If, however, we base Freemasonry on the autonomy of historical facts and on the official documents (such as Constitutions, Declarations, etc.) that have been produced by this school of thought, then regulativist Freemasonry is true and, consequently, Guénon's metaphysical version is false.

Can the two ideas of Freemasonry be integrated? According to my thesis of non-exclusive regulativism, the regulativist conception, which sets out the minimum requirements of being a Freemason, can be integrated with other conceptions (whether metaphysical or not). On the basis of this philosophical thesis, we have argued that Masons can integrate their ethical ideals with religious faith. Does the same argument also apply to Guénon's metaphysical vision of Freemasonry? Before answering that, we should rephrase the question: can the minimum requirement be integrated with anything else? Is integration only possible if certain conditions are met? It is my belief that integration is not always possible and only

applies under certain conditions. Thus it follows that the regulativist conception of Freemasonry can only be integrated with other conceptions (whether metaphysical or not) that have certain characteristics and, thus, meet the conditions for integrability. The first condition is a common foundation: the regulativist conception can be integrated with another conception if, and only if, the two conceptions have at least one point in common. A comparison of the regulativist conception and Guénon's metaphysical conception clearly shows that there is no single point of common ground between them, but rather that they are independent and alternative. They therefore cannot be integrated with one another. A Freemason must choose one or the other. If he tried, in spite of everything, to combine the two conceptions, taking a little from one and a little from the other, he would create an absurd confusion and Freemasonry would simultaneously be everything and the opposite of everything. The minimum requirement of being a Freemason can, on the other hand, be integrated with religion, since regulativist Freemasonry and religion do share, albeit partially, some fundamental elements, such as the importance ascribed to history and morality.

Conclusion

Mysticism is a mysterious and fascinating vision of life that has inspired man since ancient times. It can be spoken of in terms of its connection to a particular religion, and in secular terms—as a mysticism that is not oriented toward religion. From its very origins, philosophy has understood mysticism in terms of metaphysics, and its researches have been centered on “being” intended as absolute and immutable. However, philosophical interpretations are numerous and contradictory. Thus a true definition of mysticism, its nature and significance is not easy to grasp. One must begin by examining specific aspects of mysticism, such as its identifying characteristics and their commonality, its many interpretations, or by looking at its various historical, religious and cultural influences. This means isolating certain interpretations and subjecting them to a thorough and comprehensive analysis.

In taking this approach, I have introduced the distinction between mysticism as “a conception of the world” and mysticism as “an attitude of wisdom toward life.” This is followed by another distinction between “religious mysticism” and “secular mysticism.” Religious mysticism belongs to “a conception of the world,” while secular mysticism is “an attitude of wisdom.”

My interest mainly concerns secular interpretations such as those found in the esoteric and initiatory Orders of the Rosicrucians, the Illuminati, Freemasonry and Dignity. Since these Orders are not inspired by mysticism as “a vision of the world” and for this reason they are not religious, every attempt to give them a mystical foundation is in error and inevitability leads to degeneration.

While Guénon was an influential figure in the domain of metaphysics, sacred science, symbolism and initiation, his view of mysticism is presented as a typical example of degeneration within the Masonic doctrine and runs counter to what is proper and foundational to the “regulativist conception of Freemasonry,” which I have compared with the “metaphysic” one. Hence, his alternative interpretation of mysticism is unacceptable since it undermines Masonry's foundations, which are rigorously represented by the “regulativist conception.”

¹ Plato's “Allegory of the Cave” is presented in *The Republic* (520a–520a).

² Plotinus, *Plotinos Complete Works, XXII: The Apollonian Oracle About Plotinos*, by Plotinus. <http://www.hellenicaworld.com/Greece/Literature/Plotinos/en/Vol.1.html>. Available online at: <http://www.hellenicaworld.com/Greece/Literature/Plotinos/en/Vol.1.html> (accessed May 12, 2018).

³ Plotinus, *Plotinos Complete Works*, Third Ennead, Book Eight. Of Nature, Contemplation and Unity.

⁴ Parmenides (c. 485 BCE), was a Pre-Socratic philosopher from southern Italy. He is known as the founder of the Eleatic School of philosophy, which taught a strict Monistic view of reality. Parmenides was the first philosopher to inquire into the nature of

existence. As such, he is known as the Father of Metaphysics and for his famous poem, *On Nature*, which has survived only in fragmentary form.

⁵ Bertrand Russell, *Mysticism and Logic* (Mineola, NY: Dover, 2004), 22.

⁶ René Guénon (1886–1961), was a French metaphysician, a life-long Freemason, author and intellectual who was largely responsible for laying the metaphysical groundwork for the Perennialist school of thought. In Cairo, Guénon discovered Islam and was initiated to the Shadhilitie Sufic Order.

⁷ See, René Guénon, *Studies in Freemasonry*

and the Compagnonnage, and also *Initiation and Spiritual Realization* (Hillsdale, NY: Sophia Perennis, 2004).

⁸ The concept of “becoming” in Philosophy refers to the idea that “everything flows, nothing stands still.” It is also connected with movement and evolution, as becoming assumes a “changing to” and a “moving toward.” Becoming is the process or state of change coming about in time and space.

⁹ James Anderson, *The Constitutions of the Freemasons of the Premier Grand Lodge of England, 1815–1896*, edited by W. Hugin (London: Kenning, 1899).

The Second-Ray Cause of Inharmony and Disease

Zachary F. Lansdowne

Abstract

The seven rays denote seven primary differentiations of energy, and doctrines on the seven rays have been expounded by various theosophical writers. Alice Bailey, in her book *Esoteric Healing*, presents seven symbolic stanzas that portray “The Seven Ray Causes of Inharmony and Disease,” but with very little explanation. She acknowledges that these stanzas are “abstruse and difficult,” but says that their comprehension leads to “the isolation of the seven psychological causes of disease, inherent in the substance of all forms in this world cycle.” This series of articles elucidates the practical significance of these seven stanzas. The present article, which is the third in the series, clarifies the second-ray stanza by assembling related quotations from the writings of Bailey as well as Beth Green, and shows that the imperfection of second-ray energy brings about the appearance of physical abnormalities, such as tumors, cancers, and growths.

An Imperfect God

Is God imperfect or perfect? Given that the world is filled with instances of terrible injustices and cruelty, it is difficult to believe that God can be both perfectly powerful and perfectly good. How does the Bible portray God? Yoram Hazony, President of the Institute for Advanced Studies at the Shalem Center in Jerusalem, makes these observations:

The God of Hebrew Scripture is not depicted as immutable, but repeatedly changes his mind about things (for example, he regrets having made man). He is not all-knowing, since he’s repeatedly surprised by things (like the Israelites abandoning him for a statue of a cow). He is not perfectly powerful either, in that he famously cannot control Israel and get its people to do what he wants. And so on.¹

Nevertheless, several passages in the Bible do support the notion that God is perfect. For example, Job 37:16 states, “Dost thou know the balancings of the clouds, The wondrous works of him which is perfect in knowledge?”² 2 Samuel 22:31 states, “*As for God, his way is perfect.*” And Matthew 5:48 states, “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

As the foregoing discussion shows, biblical evidence can be used to either support or challenge the notion that God is imperfect, so it is neither consistent nor conclusive. Consequently, let us consider another kind of evidence.

The Seven Rays

The *seven rays* are mentioned in both the ancient Hindu *Rig Veda* and modern Theosophy,³ and the following definition is often used: “A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates.”⁴ Alice Bailey (1880 – 1949), a writer in the theosophical tradition, says, “Every unit of the human race is on some one of the seven rays,”⁵ so the seven rays provide a way of characterizing human beings according to the qualities that they exhibit. She also says, “We must bear in mind that the ... synthetic characteristic of each of the rays is denoted by the ray name,”⁶ and gives the following ray names:

About the Author

Zachary F. Lansdowne, Ph.D., who served as President of the Theosophical Society in Boston, has been a frequent contributor to *The Esoteric Quarterly*. His book *The Revelation of Saint John*, which provides a verse-by-verse analysis of the entire *Revelation*, was reviewed in the Fall 2006 issue. He can be reached at: zflansdowne@gmail.com.

- Ray I—Will or Power
- Ray II—Love-Wisdom
- Ray III—Active Intelligence or Adaptability
- Ray IV—Harmony, Beauty, Art
- Ray V—Concrete Knowledge or Science
- Ray VI—Devotion or Idealism
- Ray VII—Ceremonial Order or Magic.⁷

Bailey provides this definition, “When we speak of ray energy we are in reality considering the quality and the will-purpose aspect of a certain great Life to Whom we give the name ‘Lord of a Ray.’”⁸ She considers the Lords of the Seven Rays to be “The seven Spirits which are before his throne,” as rendered in Revelation 1:4, and gives this analysis:

The seven Spirits, we are told in the Scriptures of the world, are “before the Throne of God”; this signifies that They are not yet in a position to mount the Throne, symbolically speaking, owing to the fact that They have not yet achieved complete divine expression.⁹

Bailey concludes that the Lords of the Seven Rays must be imperfect Gods, so the seven rays, which are their emanations, must also be imperfect:

It will be apparent to you that these streams of force, emanating from the Lords of the Seven Rays, are coloured, therefore, and “tainted”—if I may use such a word—by the limitations of these same great Beings; They are Gods, from our point of view, but in reality, Gods in the making, even though much nearer solar divinity than the most advanced human being is near to planetary divinity. They are the “imperfect Gods” spoken of in *The Secret Doctrine* and are the planetary Logoi of the sacred and non-sacred planets.¹⁰

Helena Blavatsky (1831 – 1891), a founder of the Theosophical Society, expresses a similar notion:

The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings—though the latter were and are Dhyani-Chohans, Archangels, or whatever else they may be named. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect Gods.¹¹

Blavatsky also writes, “There are seven chief groups of such Dhyani Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays,”¹² so her preceding quotation has this implication: the millions of imperfect works found in nature testify loudly to the imperfection of the seven rays.

According to these accounts from Bailey and Blavatsky, the Lords of the Seven Rays are imperfect Gods, and every human being shares in their imperfection by being on some one of the seven rays. Is it possible to identify specific human imperfections that reflect the imperfection of each Lord of a Ray?

The Seven Stanzas

Bailey’s book *Esoteric Healing* addresses the various ways that the topic of healing is related to the seven rays. In its chapter on karmic liabilities, this book gives seven symbolic stanzas, one for each ray, that portray “The Seven Ray Causes of Inharmony and Disease.”¹³ Bailey introduces these stanzas with the following comment:

If the great informing Lives of the planets within our solar system are imperfect, the effect of this imperfection must inevitably affect Their planetary creations, Their bodies of manifestation, and thus introduce a karmic condition over which the individual human being has absolutely no control, but within which he moves and which he shares. It is obviously impossible for me to elucidate this theme. All I can do or am permitted to do is to give you seven stanzas from one of the most ancient volumes in the world; it deals with the

seven ray causes of imperfections in our planetary manifestations.¹⁴

As a continuation of her introduction, she provides a clue on how the seven stanzas might be comprehended:

The factor that is of importance is the causes, initiated by man from life to life; these work out in the appearance of disease ... It is with these causes that man must learn to deal, to recognise them, and to trace the conditioning energy to the appropriate effect, dealing primarily then with the task of negating the cause by the opposition of a trained will.¹⁵

Thus, we expect that each stanza shows how, in the words of the above quotation, “to trace the conditioning energy to the appropriate effect.” Bailey also describes the comprehension that students might obtain from studying these stanzas:

The comprehension of the seven stanzas which I now propose to give you will lead eventually to the isolation of the seven psychological causes of disease, inherent in the substance of all forms in this world cycle, because all forms are infused with the life energy of the “imperfect Gods.”¹⁶

The purpose of this series of articles is to explain these stanzas. Even though *Esoteric Healing* was first published in 1953, and even though its seven stanzas are said to embody revelatory information, no publicized effort seems to have been made, prior to this series of articles, to explain any of these stanzas. A reason for this absence is that each stanza consists of very enigmatic sentences. Bailey herself acknowledges, “These are abstruse and difficult concepts, but they should be pondered upon, and deep reflection will lead to understanding.”¹⁷ The two preceding articles in this series explain how the third-ray stanza portrays the imperfections of the third ray,¹⁸ and how the sixth-ray stanza portrays the imperfections of the sixth ray.¹⁹

The present article considers the second-ray stanza, which consists of only three symbolic sentences:

The Great One poured His life throughout all parts and every aspect of manifestation. From the centre to the periphery and from the periphery to the centre He rushed, carrying abundance of life, energising all forms of Himself, producing excess of movement, endless extension, abundant growth and undue haste. He knew not what He wanted because He wanted all, desired all, attracted all and gave to all too much.²⁰

Bailey’s entire commentary on the second-ray stanza is as follows:

The imperfection of this great energy with its building, vitalising and cohering potency, was and is the power to overstimulate, to produce accretion, to pile together, to build too many forms, to attract too many atoms and to bring about those conditions which lead to what has been called (esoterically) “the suffocation of the life”—another form of dying, but dying this time as a result of excessive vitality, affecting the blood stream, producing building within the forms already built, and frequently creating an etheric vehicle which is too potent for the outer exoteric physical form. Other results are, for instance, the appearance of tumors, of cancers, of growths, and the overdevelopment of bodily aspects, overlarge organs and supernumerary bodily parts.²¹

The Second-Ray Stanza

The second-ray stanza can be clarified by assembling related quotations from the writings of both Bailey and Beth Green. Readers of *The Esoteric Quarterly* are probably familiar with Bailey, because of its recent article that focuses on her life and achievements;²² but they may not be familiar with Green, so let us briefly consider the latter’s life and achievements. Green’s book, *Sacred Union: The Healing of God*, provides this account:

Born in New York City in 1945, she was educated to be a classical musician, but chronic illness changed her destiny when she was 15 years old. Her caring brought

her into radical politics very early in life, and during her years as an activist, she promoted many challenging ideas. After her psychic awakening in 1980, Beth became a spiritual teacher and an intuitive counselor. As a counselor and teacher of counselors, Beth has worked with many individuals and groups and has trained therapists and lay-people alike in the application of the intuitive process ... In addition to her individual work, she has founded or co-founded a number of organizations, whose purpose has been to bring together psychology, spirituality, addiction recovery, the application of intuition and the study of collective consciousness. Some of these organizations are *The Stream*, *The Triple Eye Foundation for Intuition, Intervention and Integration*, and *The Spiritual Activist Movement*.²³

Green's official website, TheInnerRevolution.Org, describes some of her inner experiences after her awakening in 1980:

Thereafter, she was contacted by, and worked with, Master Djwhal Kuhl, for a period of time, before being contacted by Lord Kuthumi ("K.H."), who became her main teacher. K.H. was one of the Masters responsible for the founding of the Theosophical Society and the release of esoteric wisdom to the public beginning in 1875.²⁴

Bailey also considers both cited Masters to be her teachers,²⁵ and says that both Masters are on the second ray:

The Master Djwhal Khul, or the Master D. K. as He is frequently called, is another adept on the second Ray of Love-Wisdom.²⁶

The Master Koot Humi, Who is also very well known in the occident, and has many pupils everywhere, is of Kashmiri origin, though the family originally came from India. He is also an initiate of high degree, and is upon the second, or the Love-Wisdom Ray.²⁷

Green's books do not mention the concept of the seven rays. Nevertheless, her assertion that her teachers are the Masters Djwhal Khul and Kuthumi, who are said to be on the second ray,

suggests that she is on the second ray as well. If this suggestion were correct, we would expect that her writings reflect the second-ray perspective and thereby are relevant for clarifying the second-ray stanza.

The second-ray stanza consists of three symbolic sentences, and the purpose of this article is to elucidate their practical significance. Each sentence is considered separately and is repeated in bold print.

1. The Great One poured His life throughout all parts and every aspect of manifestation.

Bailey comments, "the stanzas ... indicate the quality of the descending energies and the taints which these energies carry and convey to all forms which are vitalised by the life of our planetary Logos."²⁸ Although this comment suggests that the stanzas are applicable to "all forms" on the planet, our commentary is concerned only with the application to human beings. In the first sentence of the second-ray stanza, we identify "The Great One" as *people who are on the second ray*, because our commentary shows that this identification yields significances that are consistent across all sentences of the stanza.

Who are the people on the second ray? Bailey says, "The Christ and the Buddha are to be found on this ray. It is the great teaching ray,"²⁹ and comments,

The second ray man will have tact and foresight; he will make an excellent ambassador, and a first-rate teacher or head of a college; as a man of affairs, he will have clear intelligence and wisdom in dealing with matters which come before him, and he will have the capacity of impressing true views of things on others and of making them see things as he does.³⁰

Bailey says that the "special virtues" of the second ray include the "intuition,"³¹ which she describes as "universality, or the sense of universal Oneness,"³² and gives this definition:

The intuition is therefore the recognition in oneself, not theoretically but as a fact in one's experience, of one's complete identification with the Universal Mind, of one's

constituting a part of the great World Life, and of one's participation in the eternal persisting Existence.³³

The stanza's first sentence is like the above definition and so is given this meaning: *Second-ray people have the sense of universal Oneness, which is the intuitive recognition of being a constituent of the great World Life that pours throughout all parts and every aspect of manifestation.*

Bailey says, "the second ray is the building ray, and is therefore concerned predominantly with outer manifestation."³⁴ Her previous commentary on the second-ray stanza alludes to this quality of building, and its initial part is as follows:

The imperfection of this great energy with its building, vitalising and cohering potency, was and is the power to overstimulate, to produce accretion, to pile together, to build too many forms, to attract too many atoms and to bring about those conditions which lead to what has been called (esoterically) "the suffocation of the life."

Accordingly, the imperfection of second-ray energy is the power to build excessively in outer manifestation. What is the meaning of "the suffocation of the life," which is the last part of the above quotation? The original meaning of *suffocation* is: "The state or process of dying from being deprived of air or unable to breathe."³⁵ Over time, this word gained "the metaphorical meaning of 'killing' internal faculties by somehow keeping them down."³⁶ Consequently, we take "the suffocation of the life" as having this meaning: a person's excessive building in outer manifestation keeps down his or her internal intuition of the Oneness of life. How does keeping down this intuition appear in practice?

Bailey describes second-ray people as having the "Capacity to sense the Whole and to remain apart."³⁷ Green, in *Living with Reality*, describes this experience in more detail:

But on some level, we all know that we come from the same source, are made of the same stuff and are One. We sense that there once was a time when we felt the

peace and comfort of that Oneness, and we long for that Oneness again. We see that longing in action, as we gather together in couples and families; in sororities and fraternities; in religious, political, business, work, sports, and social organizations and movements.³⁸

In summary, as portrayed by the stanza's first sentence, second-ray people know that the Oneness of life exists on some level. Because of the imperfection of the second ray, which is the power to build excessively in outer manifestation, these people do not feel the peace and comfort of that Oneness, but sense that there once was a time when they did. As shown next, the stanza's second sentence depicts their unsuccessful effort to regain the peace and comfort of that Oneness.

2. From the centre to the periphery and from the periphery to the centre He rushed, carrying abundance of life, energising all forms of Himself, producing excess of movement, endless extension, abundant growth and undue haste.

Before discussing this sentence, let us introduce the concept of a *social network*. Karen Fingerman et al., in the *Handbook of Life-Span Development*, describe the concept in this way:

The model articulates the web and flow of relationships over time by conceiving of the social network as sets of relationships organized from most intimate to least intimate and acknowledging that the degree of intimacy of given relationships might change across the years. The heuristic device used for assessing varying levels of intimacy is a series of concentric circles around the focal person in the center. Studies examining the ... model have revealed that by age 13, individuals can hierarchically classify their close social partners on the basis of intimacy.³⁹

In a given person's social network, the central node represents the person, other nodes represent social partners, and lines represent social ties. Fingerman says, "Most individuals report a few core ties (primarily family) and hundreds of peripheral ties."⁴⁰ Let us use this terminology, so nodes near the central node represent the

person's core partners, such as children, romantic companions, and spouses, and more distant nodes represent peripheral partners, such as neighbors, co-workers, and cousins.

The second sentence's initial phrase portrays two kinds of errors that Bailey describes in this way: "The second ray type errs through deep attachment to others and through a too fluid inclusiveness which is expressed before the disciple understands the true nature of inclusiveness."⁴¹ She also gives similar instruction to a second-ray student: "You have necessarily at this stage the vices of your second ray virtues. You suffer from attachment and from a too rapid identification with other people."⁴²

The following accounts clarify the first error—what the above quotations call "deep attachment to others" or simply "attachment." Green describes how we might attract a partner from the periphery of our social network to its core:

I will seek someone to take care of me. I might even exaggerate my appearance of weakness, so that I can attract someone, anyone, to cling to, to make the world seem safe for me.⁴³

She also describes how we might become deeply attached to a core partner:

It is, in fact, very difficult to be in a relationship without losing ourselves, and that's reality. We lose ourselves because we fear the loss of love or friendship—our loved one can leave or die. And because we fear rejection, the loved one can disapprove of us. These fears are reality-based. People do leave us, and they do reject us. And it does hurt. So we tend to do whatever it takes to stay connected. We adopt beliefs that are not ours, habits that we dislike, drink with the alcoholic, have sex when we don't want

to, watch movies we hate, and adopt personality traits that feel foreign.⁴⁴

Lea Emery, in "7 Signs You're Rushing In A Relationship," describes why we might rush in a relationship:

Normally we're moving too fast because we're trying to get over someone, we're scared of being alone, or any number of issues that make us feel more comfortable being paired up. But rushing is never the answer—and often will lead to bigger relationship problems down the line.⁴⁵

Consequently, the second sentence's expression, "from the periphery to the centre He rushed," is given this meaning: the portrayed people rush into a deep attachment to core partners

that they attracted from the periphery of their social network.

The following accounts clarify the second error—what the above quotations call "a too fluid inclusiveness" and "a too rapid identification with other people." Green provides these examples of identifying ourselves with a group:

Don't we enjoy identifying as fans of the same football team, or citizens of a town, or members of a class, or as women, intellectuals, or regular guys? Don't even those of us who like to think of ourselves as "different" enjoy characterizing ourselves as "rebels," which puts us in a group? Aren't we constantly seeking to fit in with something or somebody?⁴⁶

Green also explains why we might rush to identify ourselves with a group:

Our individual survival depends on our ability to fit in with a group. This goes back to our earliest days. We can only imagine how terrifying it once was to walk the

... second-ray people know that the Oneness of life exists on some level. Because of the imperfection of the second ray, which is the power to build excessively in outer manifestation, these people do not feel the peace and comfort of that Oneness, but sense that there once was a time when they did.

earth, with the elements battering us about and large, dangerous animals hunting us for food. Staying with the tribe was clearly a matter of life or death. This reality has not changed, and we are still driven by a need to be in a collective that increases our chances of survival, whether that collective be a family, community, political party, labor union, or anything else.⁴⁷

Wikipedia states, “In sociology and social psychology, an *ingroup* is a social group to which a person psychologically identifies as being a member,” and reports “that people can form self-preferencing ingroups within a matter of minutes and that such groups can form even on the basis of seemingly trivial characteristics, such as preferences for certain paintings.”⁴⁸ Consequently, the second sentence’s expression, “From the centre to the periphery ... He rushed,” is given this meaning: the portrayed people rush into identification with everyone within the periphery of their ingroups.

Green uses the term *merging* to include both kinds of second-ray errors:

Very simply, merging is losing ourselves in something. Feeling alone and afraid, we desperately turn to people, groups, roles, food, drugs, illusions, whatever we can, in order to make us feel safe.⁴⁹

Here, “turn to people” denotes the first kind of second-ray error, and “turn to ... groups” denotes the second kind of error. Green explains why we have a craving to merge:

We crave Oneness, the feeling of being part of something larger than ourselves, ... because Oneness is essential to who we are. This craving is a reflection of the unity of consciousness that existed before we fragmented into the ego-based universe. Having fragmented into seemingly separate individuals, we still feel the desire to be one. In fact, without that feeling, we suffer from the pain of fear and loneliness ... So merging is what we substitute for Oneness. Most of us don’t know how to feel connected in any other way, and we don’t even believe anything else is possible.⁵⁰

The foregoing quotation uses the term *ego*, for which Green gives this definition: “The ego is the aspect of us that brings us awareness of ourselves as individuals, and therefore it tends to be me-based and self-protective.”⁵¹

Green describes the payoff from merging:

When we’re merging, we feel connected, wonderfully warm and loved, accepted, and without boundaries. These experiences, while different from one another, all help us to let go of our sense of separation and temporarily bring us into something akin to Oneness.⁵²

Here, “connected,” “wonderfully warm,” “loved,” “accepted,” and “without boundaries” are descriptive words that carry the feeling of abundant living and that signify the payoff from merging. Correspondingly, in the stanza’s second sentence, let us take the phrase “carrying abundance of life” as signifying the following payoff from merging: the feeling of being connected to and accepted by other people.

Green provides several examples showing that the payoff from merging is only temporary:

Let’s discuss how merging is temporary and addictive. While the experience of merging may feel great in the moment and may be tough to release (can’t we just hang with the lover, the crowd, the Dalai Lama, a joint, something, forever?), but then that darned reality seems to intrude again. The alarm goes off, and it’s off to work; he goes his way, I go mine. The spiritual service is over, and I’m still the angry woman I was before I came, or it’s back home to the bickering family. The football game has ended, and the parking lot empties. The jazz club closes, and I leave with the makings of a hangover. The pot high wears off, and we realize we’ve trashed ourselves. Back into “reality.” It’s out of the womb with you and into the cold cruel world. *Drat!*⁵³

Green explains why the payoff from merging is only temporary:

Merging is an attempt to escape from the needless fear and pain caused by our bad

habits, programming and the domination of our egos ... Because it's not based on our actual transformation, it does not free us from needless fear and pain, and so it can't be permanent. Reality will intervene, and then we will need to merge again.⁵⁴

In the above quotation, Green uses the expression "needless fear and pain" to denote the condition that both precedes and follows the temporary payoff from merging.

As indicated by Bailey's clue given earlier, the stanza's second sentence shows how "to trace the conditioning energy to the appropriate effect." To *trace* conditioning energy means to ascertain the successive stages in the development or progress of it.⁵⁵ Accordingly, the phrase "carrying abundance of life, energising all forms of Himself," which is part of the second sentence, depicts two successive stages in this sequence. As before, "carrying abundance of life" signifies the temporary payoff from merging, so "energising all forms of Himself" must signify the subsequent stage. For these reasons, let us make this inference: "energising all forms of Himself" signifies the return of the condition that Green calls "needless fear and pain."

In Theosophy, the *personality* is defined as comprising the mental, emotional, and physical bodies.⁵⁶ The second sentence portrays people who act without guidance from a source higher than these bodies, so each person engages in what Bailey calls the "expression of himself as a personality."⁵⁷ Consequently, in the second sentence, "Himself" is taken as the personality, so "all forms of Himself" denotes the mental, emotional, and physical bodies.

Green describes how "needless fear and pain" energizes, or affects, the mental, emotional, and physical bodies:

Our ego-based programmed self lives in needless fear because we are always afraid that someone or something will reveal that we are weak, greedy, afraid, wrong, or something else we perceive as negative. So life becomes a frightening series of threats to our illusions about ourselves.⁵⁸

What is the needless pain caused by being disconnected from ourselves? We pursue what we don't need, because we don't know what we do need, or if we do know what we need, we don't know how to get it. We look to other people and things, when we need to look to ourselves. We are conflicted, without center, and confused. We lack self-acceptance, integration, self-awareness, and self-love. This is painful, but not the inevitable pain of life. This is the pain of disconnection from ourselves.⁵⁹

Accordingly, "energising all forms of Himself" is a quality or characteristic inherent in "needless fear and pain," so it is an *attribute* of "needless fear and pain."

In grammar, a *metonymy* is "the substitution of a word referring to an attribute for the thing that is meant, as for example the use of *the crown* to refer to a monarch."⁶⁰ Many *metonymies* can be found in literature and everyday conversation. Given the earlier inference that "energising all forms of Himself" signifies "needless fear and pain," the preceding definition implies that "energising all forms of Himself" is a metonymy, because it is an attribute of "needless fear and pain." This metonymy adds new conceptual material in the construction of the target meaning, enabling the stage that follows the temporary payoff to be described as follows: the return of needless fear and pain that affects all bodies of the personality.⁶¹

Green says, "The temporary nature of the relief is the reason that merging is so addictive,"⁶² and describes how merging behavior becomes excessive in the sense of being addictive:

When repeated, these behaviors become addictions of body, mind, and spirit: patterns and internal programs that we have developed to alleviate discomfort, but which are self-perpetuating because they cause more fear and pain, which causes us to strive more to alter our feelings and moods, which causes us to reach for more fixes, more addictive behaviors, more efforts to escape. Resorting to these behaviors doesn't help. Instead, it backfires.⁶³

Consequently, in the stanza's second sentence, "producing excess of movement" signifies addictive behavior that repeatedly restores the temporary feeling of being connected and accepted.

Wikipedia gives this definition: "In psychology, *stress* is a feeling of strain and pressure."⁶⁴ As Tony Bevacqua explains in *Rethinking Excessive Habits and Addictive Behaviors*, chronic stress is a precondition in all addictive behaviors:

Research has been looking at the hyperactive stress response. Through the learning principle of reinforcement, to avoid or remove the unpleasant feelings of stress, the addictive behavior becomes automatic. As daily chronic stress increases, so too does the need for the addictive behavior to reduce the stress and its unpleasant effects. We can therefore say that chronic stress plays a pivotal role as a precondition in all addictive behaviors.⁶⁵

Given that addictive behavior entails chronic stress, addictive behavior must also entail what the Mayo Clinic calls the "long-term activation of the stress-response system":

The body's stress-response system is usually self-limiting. Once a perceived threat has passed, hormone levels return to normal. As adrenaline and cortisol levels drop, your heart rate and blood pressure return to baseline levels, and other systems resume their regular activities. But when stressors are always present and you constantly feel under attack, that fight-or-flight reaction stays turned on. The long-term activation of the stress-response system—and the subsequent overexposure to cortisol and other stress hormones—can disrupt almost all your body's processes. This puts you at increased risk of numerous health problems.⁶⁶

In the stanza's second sentence, what is the meaning of "endless extension"? The word *extension* can be defined as "An addition that increases the area, influence, operation, or contents of something."⁶⁷

Accordingly, "endless extension" is taken to be what the Mayo Clinic calls the "long-term

activation of the stress-response system": "endless" corresponds to "long-term," because these words can be used as synonyms;⁶⁸ and "extension" corresponds to the "activation of the stress-response system," because that system increases the influence of addictive behavior so that it affects the hormones in the blood system.

In the second sentence, what is the meaning of "abundant growth"? As before, the sentence's list traces the successive stages in the development of the conditioning energy. Thus, "abundant growth" can be inferred as portraying the effects brought about by the preceding stage, which is the long-term activation of the stress-response system. Does scientific research corroborate this inference? Recent research shows that chronic psychological stress is related to the following abnormalities: the appearance of tumors and cancers,⁶⁹ obesity,⁷⁰ an enlarged heart,⁷¹ an enlarged adrenal gland,⁷² and supernumerary ribs.⁷³ Consequently, the long-term activation of the stress-response system brings about "abundant growth" in the sense of excessive physical growth.

Let us relate the preceding remarks to Bailey's previous commentary on the second-ray stanza. What her commentary calls "excessive vitality, affecting the blood stream" corresponds to what the second sentence calls "endless extension," because we take the latter to be the long-term activation of the stress-response system; and what her commentary calls "the appearance of tumors, of cancers, of growths, and the overdevelopment of bodily aspects, overlarge organs and supernumerary bodily parts" corresponds to what the second sentence calls "abundant growth," because we take the latter to be excessive physical growth. Moreover, her list of abnormalities is consistent with our preceding list of abnormalities related to chronic stress. Consequently, Bailey's commentary corresponds to and corroborates our explanation of the second sentence.

Except for the final phrase, which is "undue haste," the second sentence's list appears to be a sequence in which one thing follows another. The final phrase, however, appears to be relat-

ed to “rushed” in the initial phrase, so that the people in the second sentence are portrayed as, in Bailey’s words, “rushing forward into experience with undue haste.”⁷⁴ Thus, the initial phrase and the final phrase seem to serve as bookends that characterize the behavior that occurs throughout the second sentence. As a standard term used in psychology to characterize this behavior, “*Impulsivity* is basically defined as the inability to control one’s impulses, which means the person is likely to act with *undue haste* and with a lack of thought or deliberation.”⁷⁵ Thus, “undue haste” in the second sentence is given this meaning: the portrayed people react impulsively, without self-awareness or deliberation, at each stage of the preceding sequence.

In summary, the second sentence is given this overall meaning: *Having remained apart from the preceding intuition, they rush into two forms of merging—a deep attachment to core partners that they attracted from the periphery of their social network, and identification with everyone within the periphery of their in-groups—that brings about this sequence: a feeling of being connected to and accepted by other people; return of needless fear and pain that affects all bodies of the personality; addictive behavior that repeatedly restores the temporary feeling of being connected and accepted; long-term activation of the stress-response system; and excessive physical growth, such as tumors, cancers, and enlarged organs. Moreover, they react impulsively, without self-awareness or deliberation, at each stage of the preceding sequence.*

3. He knew not what He wanted because He wanted all, desired all, attracted all and gave to all too much.

The stanza’s second sentence portrays the following predicament: second-ray people engage in addictive behavior without self-awareness or deliberation, which yields long-term activation of the stress-response system and excessive physical growth. The imperfection of the second ray, which is the power to build excessively in outer manifestation, produced this predicament. If second-ray people were to continue their behavior without self-awareness or deliberation, they would continue in their pre-

dicament, because they would continue to misuse the power that produced it.

How can second-ray people free themselves from their predicament? Bailey writes, “The second ray aspirant has to achieve the quiet which is ever present at the heart of a storm or the centre of a whirlpool.”⁷⁶ In other words, second-ray people must achieve an inner quietness, which is for self-awareness and deliberation, while engaged in their addictive reactions. Green calls this condition “dual consciousness”:

Dual consciousness means that I am not only the “me” that is reacting, I am also the “me” that is observing, reasoning and capable of intervention.⁷⁷

Bailey characterizes the insights that second-ray people gain through dual consciousness:

1. A vision, first of all, of defects. The light reveals the man to himself, as he is.
2. A vision of the next step ahead, which, when taken, indicates the procedure next to be followed.⁷⁸

Green describes the same two insights but with more specificity: “Now we are ready to see merging as a function of horizontal relationships, and now we are ready to gain insight into how to overcome them, which is to embrace being vertical instead.”⁷⁹ The stanza’s second sentence is consistent with Green’s description of the first insight, because it portrays both kinds of second-ray errors as horizontal relationships that occur on a two-dimensional plane: “From the centre to the periphery and from the periphery to the centre.”

Green also defines being “vertical”:

When we are connected first to ourselves and The Source or higher power, we are in a vertical relationship with the universe. Now we are no longer bonded horizontally with our peers. Vertical with ourselves and aligned with a power greater than our own consciousness, we can remain vertical even when engaged in relating with others.⁸⁰

Bailey has a similar perspective by mentioning “*the vertical Way* of the disciple.”⁸¹ In what

follows, our commentary is consistent with Green's description of the second insight, "which is to embrace being vertical instead," because it construes the stanza's third sentence as embracing being vertical.

The third sentence's initial phrase, "He knew not what He wanted," portrays a key step, but what does it mean? Some writers call the step, "a state of not knowing." For example, Jiddu Krishnamurti (1895 – 1986), an Indian teacher and philosopher, describes the step in this way:

So, can the mind be in a state of not-knowing? Because only then can the mind inquire, not when it says, "I know." Only the mind which is capable of being in a state of not-knowing—not merely a verbal assertion, but as an actual fact—is free to discover reality. But to be in that state is difficult, for we are ashamed of not-knowing.⁸²

Green provides a similar description:

We let go of the obsessive need to "know," or at least pretend that we do. We become increasingly empty of agendas and imperatives, relax, and become more open to growth and evolution.⁸³

Osho, in "I Am That," uses the term *no-mind* to denote "a state of not-knowing,"⁸⁴ and relates this state to becoming vertical:

Mind moves horizontally, no-mind exists vertically. The moment the mind ceases to function—that's what meditation is all about: cessation of the mind, total cessation of the mind—your consciousness becomes vertical.⁸⁵

By combining elements from the three preceding quotations, the following meaning can be assigned to the third sentence's initial phrase: the portrayed people enter a state of not-

knowing, which entails becoming increasingly empty of agendas and imperatives regarding horizontal relationships and thereby becoming vertical. This meaning illustrates the secondary characteristic that Bailey calls, "Renunciation of the great heresy of separateness,"⁸⁶ because these horizontal agendas and imperatives are forms of separateness.

The second phrase, "because He wanted all," is an abbreviated explanation of why a person embraces the vertical life. Green provides a more complete explanation: "When we are vertical, we feel connected to ourselves and the Oneness, and we can relax into being ourselves."⁸⁷ Bailey provides a similar

explanation: "As a result of his successful vertical life, the disciple feels himself at-one with all life in all forms and with humanity in particular."⁸⁸

The third sentence uses the word "all" four times, but each time with a different significance. With respect to the abbreviated phrase, "because He wanted all," Bailey's preceding quotation suggests that "all" signifies "all life in all forms." Consequently, this abbreviated phrase could be expanded in this way: because they want to feel at-one with all life in all forms. This significance illustrates the secondary characteristic that Bailey calls, "Sensitivity to the *Whole*."⁸⁹

The third sentence's third phrase, "desired all," is another abbreviated explanation. When a person becomes vertical, there will be, in Bailey's words:

A definite illumination of the mind, for it will then be at-one with the Universal Mind and all the ways of God and the plans of God will stand revealed to him ... His life will be then inspired by the desire to serve humanity and to cooperate with the Custodians of the Plan.⁹⁰

Here, “Plan,” because it is capitalized, signifies what is called “God’s plan of evolution.”⁹¹ According to the above quotation, the vertical life yields being “at-one with the Universal Mind,” which corresponds to the second phrase, and then yields “the desire to serve humanity and to cooperate with the Custodians of the Plan.” If this desire corresponded to the third phrase and were thereby an expansion of “desired all,” then “all” would signify service to humanity and cooperation with the Custodians of the Plan. This goal, however, requires a person, in Bailey’s words, “to hear the Voice of the Silence [express] to him, through symbol and interpreted life experience the purposes and plans with which he may cooperate.”⁹²

Green provides a related explanation:

What Is the Purpose of Our Guidance? Many of us still want our inner guidance to be the pathway to safety or success in some predetermined form. But when we understand our role in the universe, which is to take on our part of the collective evolution, we need to release all agendas and become willing to do our part. If we have any other agenda, we will not be listening.⁹³

This quotation corroborates the preceding analysis, because it describes the need to receive inner guidance that serves the collective evolution. Thus, the phrase, “because He ... desired all,” is expanded in this way: because the portrayed people desire inner guidance that serves the evolution of all human beings. Moreover, this desire illustrates the second-ray characteristic that Bailey calls, “Building wisely, in relation to the Plan,”⁹⁴ because “wisely” signifies true inner guidance.

As Green explains, true inner guidance requires the earlier step of giving up all agendas regarding horizontal relationships:

Suppose, for example, we are being guided to address someone else’s behavior in a particular way. How are we going to be instruments of divine consciousness, if we are horizontal with him or her? ... If we care about how other people will perceive us in the situation, if we are horizontal with anyone else’s consciousness, we will not be

empty of agendas and be free to listen to The Source.⁹⁵

Bailey uses the term “soul” to denote what Green calls “The Source,” and similarly describes true guidance as the result of listening to the soul:

Guidance can come, as you well know, from a man’s own soul when through meditation, discipline and service, he has established contact, and there is consequently a direct channel of communication from soul to brain, via the mind. This, when clear and direct, is true divine guidance, coming from the inner divinity. It can, however, be distorted and misinterpreted if the mind is not developed, the character is not purified and the man is not free from undue personality control.⁹⁶

In this quotation, “the character is not purified” and “undue personality control” are traits that correspond to what Green calls “agendas.”

The third sentence’s fourth phrase, “attracted all,” is another abbreviated explanation. Green provides a more complete account:

Amazingly, once we are in vertical relationship with ourselves and the universe, we feel so much more empowered, and we can relax into the rest of our relationships ... If we are vertical with the universe, we know we will find one another in the Oneness, and we don’t have to struggle to find that connection.⁹⁷

Correspondingly, “because He ... attracted all” is given this meaning: because the portrayed people attract all needed horizontal relationships with other people.

Bailey also mentions the power of attraction. She says that the second ray works by the Law of Attraction⁹⁸ and describes the following subsidiary aspect of this Law:

The Law of the Schools. (The Law of Love and Light.) This is a mysterious term used to cover the law as it affects the expansions of consciousness which an initiate undergoes, and his ability to attract to himself through knowledge,

- a. His own Higher Self, so as to produce alignment and illumination,
- b. His Guru,
- c. That which he seeks to know,
- d. That which he can utilise in his work of service,
- e. Other souls with whom he can work.⁹⁹

Thus, Bailey's Law of the Schools is consistent with construing the fourth phrase as the ability to attract all needed horizontal relationships with other people.

The third sentence's final phrase, "gave to all too much," is the final abbreviated explanation. Green provides related advice to the readers of her own book:

I suggest that you read the book through and then go back to study, work and live the program step by step, answering all the exercise questions the best you can.¹⁰⁰

Accordingly, Green's book "gave to all too much," which is the final phrase, in that it gave to all readers more instruction than they could understand, so Green advises that they "go back to study, work and live the program step by step."

Bailey provides similar advice to a group of students:

I have already given you more than you can understand, but not more than you can begin slowly to study and eventually to comprehend by direct programme-forming in your own life, and making it at the same time an essential part of the programme of the Ashram with which you find yourself affiliated.¹⁰¹

Here, the term *Ashram* denotes a center on the inner planes for which Bailey provides this definition: "The centre to which the Master gathers the disciples and aspirants for personal instruction."¹⁰² She also says,

The training, hitherto carried forward upon the inner planes, and unrealised off in the waking consciousness of the accepted disciple, has now to be grasped, used and mas-

tered in his waking consciousness and physical brain.¹⁰³

What does it mean for inner training to be unrealized, or not yet grasped, in the student's waking consciousness? Our answer is that the student has not yet translated the inner training in definite, practical terms to his or her waking consciousness. Given that students often do not grasp in their waking consciousness the inner training that they received in their affiliated Ashram, how can they fulfill the preceding imperative to grasp, use, and master that training in their waking consciousness?

Outer teachers could present outer instruction that reflects the program of an inner Ashram, but only if their own lives satisfied the condition, in Bailey's words, "That *the vertical life of spiritual* contact with the Ashram is constantly preserved by meditation, prayer and concentration."¹⁰⁴ Their students would find the outer instruction to be appealing if it served as the *confirmation* of training that they already had received within but had not yet grasped.¹⁰⁵

Consequently, the phrase, "because He ... gave to all too much," is given this expanded meaning: because the portrayed people give to all their students more instruction than each one can understand, but not more than each one can study and eventually comprehend by forming it into an outer program that leads to mastery of inner training. This meaning illustrates the second-ray characteristic that Bailey calls, "Right speech through generated wisdom."¹⁰⁶ The second ray was characterized earlier as "the great teaching ray." Fittingly, the second-ray stanza concludes by portraying second-ray people as having become effective teachers.

In summary, the third sentence is given this overall meaning: *After gaining insights into their predicament, they enter a state of not-knowing, which entails becoming increasingly empty of agendas and imperatives regarding horizontal relationships and thereby becoming vertical, for the following successive reasons: they want to feel at-one with all life in all forms; they desire inner guidance that serves*

the evolution of all human beings; they attract all needed horizontal relationships with other people; and they give to all their students more instruction than each one can understand, but not more than each one can eventually comprehend by forming an outer program that leads to mastery of inner training.

According to the stanza's third sentence, as second-ray people continue to embrace being vertical, they discover additional reasons for doing so. Consequently, the discovered reasons form a temporal sequence that Bailey summarizes in this way: "First Oneness, then the Word, and lastly Growth."¹⁰⁷ Here, "Oneness" refers to feeling at-one with all life in all forms; "the Word" refers to inner guidance; and "Growth" refers to attracting and then teaching students.

Bailey tells a second-ray person: "if you can stabilise the work accomplished within yourself, you will find yourself entering upon a period of fruitful service."¹⁰⁸ At a given time, a person's incentive for stabilizing his or her vertical life is the accumulation of the reasons that he or she has discovered for doing so. These incentives form a cumulative sequence, because each incentive is stronger than the previous one through the addition of another discovered reason. Consequently, as a second-ray person proceeds through the stages of the third sentence, his or her vertical life becomes more stable.

Conclusions

Bailey's second-ray stanza, which we call the "Second-Ray Cause of Inharmony and Disease," consists of three symbolic sentences that can be interpreted as follows:

1. Second-ray people have the sense of universal Oneness, which is the intuitive recognition of being a constituent of the great World Life that pours throughout all parts and every aspect of manifestation.
2. Having remained apart from the preceding intuition, they rush into two forms of merging—a deep attachment to core partners that they attracted from the periphery of their social network, and identification

with everyone within the periphery of their ingroups—that brings about this sequence: a feeling of being connected to and accepted by other people; return of needless fear and pain that affects all bodies of the personality; addictive behavior that repeatedly restores the temporary feeling of being connected and accepted; long-term activation of the stress-response system; and excessive physical growth, such as tumors, cancers, and enlarged organs. Moreover, they react impulsively, without self-awareness or deliberation, at each stage of the preceding sequence.

3. After gaining insights into their predicament, they enter a state of not-knowing, which entails becoming increasingly empty of agendas and imperatives regarding horizontal relationships and thereby becoming vertical, for the following successive reasons: they want to feel at-one with all life in all forms; they desire inner guidance that serves the evolution of all human beings; they attract all needed horizontal relationships with other people; and they give to all their students more instruction than each one can understand, but not more than each one can eventually comprehend by forming an outer program that leads to mastery of inner training.

As portrayed by the stanza's first sentence, second-ray people know that the Oneness of life exists on some level. Because of the imperfection of the second ray, which is the power to build excessively in outer manifestation, these people do not feel the peace and comfort of that Oneness, but sense that there once was a time when they did.

Because of the foregoing condition, second-ray people enter the stage portrayed by the second sentence, in which they attempt to regain the peace and comfort of Oneness. They, however, rush into two forms of merging—a deep attachment to core partners, and identification with everyone within their ingroups—because merging is akin to Oneness and because they do not believe anything else is possible.

After gaining insights into their predicament, they enter the stage portrayed by the third sen-

tence, in which they become empty of agendas and imperatives regarding horizontal relationships and become vertical instead. In this way, they regain the peace and comfort of the Oneness of life.

In an earlier quotation, Bailey comments,

If the great informing Lives of the planets within our solar system are imperfect, the effect of this imperfection must inevitably affect Their planetary creations, Their bodies of manifestation, and thus introduce a karmic condition over which the individual human being has absolutely no control, but within which he moves and which he shares.

As indicated by this comment, every second-ray person proceeds through the stages portrayed by the three sentences of the second-ray stanza, because the Lord of the Second Ray has introduced a karmic condition over which the individual human being has absolutely no control, but within which he or she moves and shares.

Consequently, we can have a compassionate attitude toward people who are at the stage of the second sentence. For example, if we encounter people who are caught up in addictive behavior, we might be critical of them for generating their own pain and disease. Let us remind ourselves, however, that such behavior is not their fault, because it is brought about by the imperfection of the Lord of the Second Ray.

According to Bailey and Blavatsky, the Lords of all Seven Rays are imperfect Gods, and each of us shares the imperfection of one of these imperfect Gods by being on some one of the seven rays. Green, in *Sacred Union: The Healing of God*, describes how we are changed by embracing the notion that our God is imperfect:

- Once we let go of the idea that God is perfect, we can accept the totality of God.
- Once we accept the totality of God, we see ourselves as like God, rather than as different from God.

- Once we see ourselves as like God, we can let go of shame and blame and learn to accept and love the totality of ourselves. Our imperfections are not our fault; they are manifestations of our living, evolving God.

- Once we see ourselves as manifestations of our living, evolving God, we can mature as individuals and as a species. We are no longer God's "children" needing to be saved; we are aspects of God participating in God's evolution.

- And once we see that we are part of God's evolution, we understand our deeper purpose: to participate in our own growth and evolution, while contributing to the evolution of the whole, which means to participate simultaneously in the healing of ourselves and God.¹⁰⁹

¹ Yoram Hazony, "An Imperfect God," *The New York Times*, November 25, 2012, <https://opinionator.blogs.nytimes.com/2012/11/15/an-imperfect-god/> (accessed April 27, 2018).

² All biblical references are taken from the King James Version. This version is still the most widely read biblical text in the English language, even though it is more than four hundred years old.

³ Zachary F. Lansdowne, "Vedic Teachings on the Seven Rays," *The Esoteric Quarterly*, Spring 2010.

⁴ Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.

⁵ *Ibid.*, 126-127.

⁶ *Ibid.*, 69.

⁷ *Ibid.*, 63-83.

⁸ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 568.

⁹ Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 298.

¹⁰ *Ibid.*, 292-293.

¹¹ Helena P. Blavatsky, *Collected Writings* (Wheaton, IL: Theosophical Society in America, 2002), vol. XIV, 217.

- 12 Helena P. Blavatsky, *The Secret Doctrine* (1888; reprint; Pasadena, CA: Theosophical University Press, 1977), vol. I, 573.
- 13 Bailey, *Esoteric Healing*, 298-304.
- 14 Ibid., 293.
- 15 Ibid., 296.
- 16 Ibid., 297.
- 17 Ibid., 304.
- 18 Zachary F. Lansdowne, "The Third-Ray Cause of Inharmony and Disease," *The Esoteric Quarterly*, Spring 2017.
- 19 Zachary F. Lansdowne, "The Sixth-Ray Cause of Inharmony and Disease," *The Esoteric Quarterly*, Summer 2017.
- 20 Bailey, *Esoteric Healing*, 299.
- 21 Ibid., 299-300.
- 22 Maureen T. Richmond, "Alice A. Bailey (1880 – 1949), Twentieth-Century Sirian Channel," *The Esoteric Quarterly*, Winter 2018.
- 23 Beth M. Green, *Sacred Union: The Healing of God* (Idyllwild, CA: Rising Mountain Press, 2002), 223.
- 24 James Maynard, "A Modern Mystery School," [TheInnerRevolution.Org](https://theinnerrevolution.org/mystery-school/), <https://theinnerrevolution.org/mystery-school/> (accessed April 28, 2018).
- 25 Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 166.
- 26 Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 57.
- 27 Ibid., 55.
- 28 Bailey, *Esoteric Healing*, 298.
- 29 Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), xiii.
- 30 Bailey, *Esoteric Psychology*, vol. I, 203.
- 31 Ibid., 202.
- 32 Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 5.
- 33 Ibid., 3-4.
- 34 Bailey, *Esoteric Healing*, 130.
- 35 *Oxford Dictionaries*, <https://en.oxforddictionaries.com/definition/suffocation> (accessed June 11, 2018).
- 36 Beth Ralston, "Morbid curiosity and metaphors of death in the history of English," in Wendy Anderson, Ellen Bramwell, and Carole Hough (eds.), *Mapping English Metaphor Through Time* (Oxford, United Kingdom: Oxford University Press, 2016), 87.
- 37 Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 40.
- 38 Beth M. Green, *Living with Reality* (Bloomington, IN: iUniverse, 2011), 7.
- 39 Karen L. Fingerman, B. Bradford Brown, and Rosemary Blieszner, "Informal Ties Across the Life Span: Peers, Consequential Strangers, and People We Encounter in Daily Life," in Karen L. Fingerman, Cynthia Berg, Jacqui Smith, and Toni C. Antonucci (eds.), *Handbook of Life-Span Development* (New York: Springer Publishing Company, 2011), 489.
- 40 Karen L. Fingerman, "Consequential Strangers and Peripheral Ties: The Importance of Unimportant Relationships," *Journal of Family Theory & Review*, 1, 69-86.
- 41 Bailey, *Discipleship in the New Age*, vol. I, 626.
- 42 Ibid., 139.
- 43 Green, *Living with Reality*, 175.
- 44 Ibid., 146.
- 45 Lea R. Emery, "7 Signs You're Rushing In A Relationship," *Bustle*, July 20 2017, <https://www.bustle.com/p/7-signs-youre-rushing-in-a-relationship-71541> (accessed July 9, 2018).
- 46 Green, *Living with Reality*, 112.
- 47 Ibid., 14-15.
- 48 Wikipedia contributors, "Ingroups and outgroups," *Wikipedia, The Free Encyclopedia*, https://en.wikipedia.org/w/index.php?title=Ingroups_and_outgroups&oldid=836939456. (accessed July 13, 2018).
- 49 Green, *Living with Reality*, 165.
- 50 Ibid., 166.
- 51 Ibid., 479.
- 52 Ibid., 167.
- 53 Ibid., 168.
- 54 Ibid., 167.

- ⁵⁵ *The American Heritage Dictionary of the English Language* (fifth edition; Boston: Houghton Mifflin Harcourt Publishing Company, 2016).
- ⁵⁶ Charles W. Leadbeater, *A Textbook of Theosophy* (1912; reprint; New York: Cosimo, 2007), 32, states, “The personality wears three bodies or vehicles, the mental, the astral and the physical.” Alice A. Bailey, *From Intellect to Intuition* (1932; reprint; New York: Lucis Publishing Company, 1960), 212, gives this definition: “the personality—the sum-total of physical, emotional and mental states.”
- ⁵⁷ Alice A. Bailey, *The Destiny of the Nations* (1949; reprint; New York: Lucis Publishing Company, 1974), 145.
- ⁵⁸ Green, *Living with Reality*, 340.
- ⁵⁹ *Ibid.*, 73.
- ⁶⁰ *Collins English Dictionary—Complete and Unabridged* (New York: HarperCollins Publishers, 2003).
- ⁶¹ Klaus-Uwe Panther and Linda L. Thornburg, “What kind of reasoning mode is metonymy?” in Olga Blanco-Carrion, Antonio Barcelona, and Rossella Pannain (eds.), *Conceptual Metonymy: Methodological, Theoretical, and Descriptive Issues* (Philadelphia: John Benjamins Publishing Company, 2018), 142, state: “Our conception, which, for reasons of space, cannot be discussed in detail, is that *all* metonymies are cases of ‘domain expansion’, in the sense that new conceptual material is added in the construction of the target meaning. In other words, the source meaning is *conceptually integrated* into the target meaning.”
- ⁶² Green, *Living with Reality*, 167.
- ⁶³ *Ibid.*, 87.
- ⁶⁴ Wikipedia contributors, “Psychological stress,” *Wikipedia, The Free Encyclopedia*, https://en.wikipedia.org/w/index.php?title=Psychological_stress&oldid=846134231. (accessed June 17, 2018).
- ⁶⁵ Tony Bevacqua, *Rethinking Excessive Habits and Addictive Behaviors* (New York: Rowman & Littlefield, 2015), 170.
- ⁶⁶ Mayo Clinic, “Chronic stress puts your health at risk,” <https://www.mayoclinic.org/healthy-lifestyle/stress-management/in-depth/stress/art-20046037> (accessed May 3, 2018).
- ⁶⁷ *The American Heritage Dictionary of the English Language*.
- ⁶⁸ *Thesaurus.com*, <https://www.thesaurus.com/browse/long-term?s=t> (accessed June 13, 2018).
- ⁶⁹ Dana-Farber Cancer Institute, “Can Stress Affect Cancer?” <http://blog.dana-farber.org/insight/2016/05/can-stress-affect-cancer/> (accessed May 3, 2018), states, “Some studies have suggested that psychological stress can affect a tumor’s ability to grow and spread. In studies of mice carrying human tumors, researchers found that in mice isolated from other mice—a condition that increases stress—the tumors were more likely to grow and metastasize.”
- ⁷⁰ Leila Azarbad and Linda Gonder-Frederick, “Obesity in Women,” in Susan G. Kornstein and Anita H. Clayton (eds.), *Women’s Mental Health* (Oxford, United Kingdom: Elsevier Health Sciences, 2010), 428, state, “There is increasing evidence that psychological stress plays a role in the development and maintenance of obesity.”
- ⁷¹ Dean Ornish, *Dr. Dean Ornish’s Program for Reversing Heart Disease* (New York: Ivy Books, 2010), 77, states, “A recent study by Dr. Peter Schnall at Cornell found that workers who faced high psychological demands without having much control over day-to-day decisions had three times the risk of having high blood pressure. *All* of these chronically stressed workers had thickened or enlarged hearts.”
- ⁷² Hal R. Arkes and John P. Garske, *Psychological Theories of Motivation* (Pacific Grove CA: Brooks-Cole Publishing, 1982), 51, state: “If the *stress* persists, signs characteristic of prolonged *stress*

- occur: an enlarged adrenal gland and stomach ulceration.”
- 73 Ronald D. Hood and Diane B. Miller, “Maternally Mediated Effects on Development,” in Ronald D. Hood (ed.), *Handbook of Developmental Toxicology* (New York: CRC Press, 1996), 65, state, “These results indicated that extra rib production in mice may be a general response to maternal stress, and that stress alone (or at least stress in the presence of food and water deprivation) was adequate to induce such a response.”
- 74 Bailey, *Discipleship in the New Age*, vol. I, 263.
- 75 Alvina Ali, Michelle O'Reilly, and Khalid Karim, *A Practical Guide to Mental Health Problems in Children with Autistic Spectrum Disorder* (Philadelphia: Jessica Kingsley Publishers, 2014), 58.
- 76 Bailey, *Esoteric Psychology*, vol. II, 361-362.
- 77 Green, *Living with Reality*, 356.
- 78 Bailey, *Esoteric Psychology*, vol. II, 357.
- 79 Green, *Living with Reality*, 602.
- 80 Ibid.
- 81 Bailey, *Glamour*, 25.
- 82 Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1956-1957* (Dubuque, IA: Kendall Hunt, 1991), 19.
- 83 Green, *Living with Reality*, 101.
- 84 Osho, *I Am That: Discourses on the Isha Upanishad*, chapter 11, Osho Online Library, <http://www.osho.com/iosho/library/read-book/online-library-past-agnosia-mind-6d612db1-7bf?p=b25eb82a1e6cddb9c6bd497a74d467be> (accessed June 26, 2018), uses the term *no-mind* to denote “a state of not-knowing,” as shown in this quotation: “A real seeker has to be in the state that Dionysius calls *agnosia*—a state of not-knowing. Socrates said at the very end of his life, ‘I know only one thing, that I know nothing.’ This is the state of a true seeker. In the East we call this state meditation: no belief, no thought, no desire, no prejudice, no conditioning—in fact, no mind at all. A state of no-mind is meditation.”
- 85 Osho, *I Am That: Discourses on the Isha Upanishad*, chapter 10, Osho Online Library, <http://www.osho.com/iosho/library/read-book/online-library-vertical-neminatha-mind-6430a363-6b4?p=85eff5c59169df5a799ecd307c7beaed> (accessed June 26, 2018).
- 86 Bailey, *Esoteric Psychology*, vol. II, 40.
- 87 Green, *Living with Reality*, 167.
- 88 Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 190.
- 89 Bailey, *Esoteric Psychology*, vol. II, 40.
- 90 Ibid., 392.
- 91 Alice A. Bailey, *Letters on Occult Meditation* (1922; reprint; New York: Lucis Publishing Company, 1974), 344.
- 92 Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 94.
- 93 Green, *Living with Reality*, 603.
- 94 Bailey, *Esoteric Psychology*, vol. II, 40.
- 95 Green, *Living with Reality*, 603-605.
- 96 Bailey, *Esoteric Psychology*, vol. II, 491-492.
- 97 Green, *Living with Reality*, 602.
- 98 Bailey, *The Rays and the Initiations*, 508.
- 99 Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 1173.
- 100 Green, *Living with Reality*, 105.
- 101 Bailey, *Discipleship in the New Age*, vol. II, 366.
- 102 Bailey, *Initiation, Human and Solar*, 215.
- 103 Bailey, *Discipleship in the New Age*, vol. I, 58.
- 104 Bailey, *Discipleship in the New Age*, vol. II, 192.
- 105 *The Impersonal Life* (1914; reprint; Barberton, OH: Sun Publishing, 1922), 8, states: “Likewise, *all* that ever appealed to You, coming from some *outward* expression, was but the *confirmation* of My Word already spoken *within*, and which outward expression was the avenue or means I chose at the time thru which to

reach and impress your human or self
consciousness.”

¹⁰⁶ Bailey, *Esoteric Psychology*, vol. II, 40.

¹⁰⁷ Bailey, *The Rays and the Initiations*, 764.

¹⁰⁸ Bailey, *Discipleship in the New Age*, vol.
I, 584.

¹⁰⁹ Green, *Sacred Union: The Healing of
God*, 12.

The Fundamental Laws of the Universe

José Becerra

Abstract

This essay attempts to meaningfully correlate the operation of the three fundamental laws in the universe with the most recent findings from the field of quantum physics. Concepts outlined in the book *A Treatise on Cosmic Fire* by Alice A. Bailey are reviewed and contextualized, suggesting ways in which the fundamental forces of nature can be theoretically unified. Parallels are drawn between these forces and their psychological counterparts, such as telepathy and magic. Ten original aphorisms “On Quantum Light and Love and Power” round up the discussion of the subject matter.

Introduction

A law is “the imposition (upon both the lesser and the more important) of the will and purpose of that which is superlatively great.”¹ Laws “express the divine Will, and lead to the manifestation of divine Purpose.”²

Throughout this essay the author quotes extensively from the Tibetan Master Djwhal Khul’s teachings, as transcribed in the books of Alice A. Bailey, the source of these two initial quotes; not because these books should be considered as an authority on the matter at hand, but rather because they represent, in the author’s experience, the best approximation articulated to date of facts revealed and validated by fellow enquirers who have preceded us in the search for truth.

Accordingly, there are three fundamental laws or principles in the universe. These are: i) the Law of Synthesis, ii) the Law of Attraction, and iii) the Law of Economy.³ These three fundamental principles, subsidiary laws themselves of some higher cosmic will and purpose, operate on three major levels of vibration: the physical (matter), the psychic (consciousness) and the spiritual (life).

The Laws of Nature operate on the lowest level, the material physical plane. Perfected in the first solar system, these principles have been formulated by scientists, from Newton to Einstein, into laws of motion relating energy, forces and matter, complying with the Law of Conservation, in space and time. The word “scientific” is used for

that which is proven and known to occultists, and deals with *facts*. The modern fact of the modern scientist is his approximation of a part, and often an infinitesimal part, of some greater whole, and even then it concerns only the most objective part of manifestation, for that which is the essence is not regarded as a reality at all by them as it is by the real occult knower. That which we see and can touch is but an *effect* of inner underlying causes... Yet a great step will have been made for, under the Law of Analogy, he will then be in a position to comprehend some of the major secrets of solar manifestation.⁴

The Laws of the Soul operate on the intermediate level, the plane of consciousness. Developing in the present second solar system, these laws have been systematized by esoteric psychologists into laws of group conscious evolution.⁵ The subsidiary Laws of Healing belong to this category.⁶

The Laws of Life, to be fully developed in a future, third solar system, are being currently

About the Author

Dr. Becerra has worked along with the New Group of World Servers in the fields of government, medicine, international health and mathematical epidemiology. Since 1999, Dr. Becerra has devoted his esoteric work to the study and practice of Agni Yoga, recently publishing the English translation of Vicente Beltrán-Anglada’s *Introduction to Agni Yoga*. <https://agniyogavba.wordpress.com/>.

experimented, experienced and expressed on the pioneering Path of Initiation. The Fourteen Rules for Group Initiation,⁷ as well as the Formulas on Initiation,⁸ represent an advanced study and application of these laws.

Three archetypal motions are associated with the three fundamental principles. These are the rotary, the cyclic and the forward motions, corresponding to the laws of Economy, Attraction and Synthesis, respectively.⁹ The spiral cyclic motion combines the forward with rotary motion, producing the expansive and contracting cycle of a three-dimensional spiral in simple harmonic motion, such as the systolic and diastolic cycle of the physical heart.

This cyclic motion is “the activity of all forms, viewing them from the aspect of consciousness, and of time. It is ... the activity of Vishnu in process of being perfected in this the second solar system.”¹⁰

The use of words such as “electrical” (as in electric fire), “magnetic”(referring to the force of gravity) and “radiation” should be viewed in the light of the emerging scientific vocabulary used around the time when the *Treatise on Cosmic Fire* was written. The lack of a scientific vocabulary in Djwhal Khul’s amanuensis would also need to be considered.¹¹

Table 1

	Law of Synthesis (Power)	Law of Attraction/Repulsion (Love)	Law of Economy/Adaptation (Light)
Laws of Life	Electric Fire	Solar Fire	Fire by Friction
Laws of the Soul	Rules/Formulas on Group Initiation	Laws/Rules of Group Life/Healing/Magic	Laws of Alchemical Transmutation
Laws of Nature	Nuclear Forces/Radioactivity	Laws of Motion/ Gravitational Force/	Electricity/ Electromagnetic Radiation/ Thermodynamics

Objective

The objective of this essay is to meaningfully correlate the operation of the three fundamental laws in the universe with the most recent findings from the field of quantum physics, in order to approach a “developed appreciation of the oneness of life”¹² and to “express the hylozoistic conception in terms of an exact science.”¹³ In doing so, the author will introduce his original thinking, and some poetic expressions of deeper truths, meant to inspire and provoke deeper thought, rather than establishing definite truths. Furthermore, inaccuracies may be inevitable artifacts, as detected by the high magnification lens of the concrete mind. The general contour of the description remains correct though, as poetic expressions of reality usually are.

The fundamental concept of hylozoism

underlies all the esoteric teaching upon the theme of manifesting life. All forms are composed of many forms, and all forms—aggregated or single in nature—are the expression of an indwelling or ensouling life. The fusion of life with living substance produces another aspect of expression: that of consciousness. This consciousness varies according to the natural receptivity of the form, according to its point in evolution, and to its position also in the great chain of Hierarchy.¹⁴

In searching for meaningful correlations, this study will also attempt to extract the meaning of the following statement:

One of the primary things the occult student should remember when considering the nature of spiral-cyclic activity, is that it has two effects.

First, it is an attractive force, gathering the rotating atoms of matter into definite types and forms, and holding them there as long as necessity demands.

Secondly, it [the attractive force] is itself gradually dominated by another and higher vibration, and through its spiralling progress through matter it sweeps those forms systematically nearer and nearer to another and stronger point of energy.¹⁵

Specifically, is the “spiralling progress through matter” referring to a “repulsive” aspect of the force inherent in the Law of Attraction?

Meaningful Correlations

Mechanics is the study of motion. Newton’s laws describe motion in the macroscopic world. Quantum mechanics describes motion in the subatomic world.

Motion could be viewed as an act of the will of some consciousness in some plane, or dimension, of space. The fundamental motions of expansion and contraction, attraction and repulsion, would correspond to: i) the sensations of pleasure and pain on the physical plane, ii) the fundamental *e-motions* of love and hate on the emotional plane, and iii) the acceptance or rejection of truth on the mental plane. These correspondences would operate both on the physical universe and on the metaphysical cosmos.

A fundamental principle of quantum physics is that energy, such as the energy of motion, can only be absorbed and released in discrete, indivisible units called quanta.

Light-matter [$E=mc^2$] behaves both as a particle (classical or Newtonian mechanics) and as a wave (quantum mechanics). The wave behavior was formulated by Schrodinger as an interference pattern, or interactions of the probability waves of a particle’s *simultaneous* location in space. The Copenhagen interpretation of quantum mechanics states that all the properties of a quantum particle remain in an

undetermined state, evolving as a wave, until they are measured. Upon measurement, the part of the wave associated with the measurement collapses into a definite state, the height of the wave being a measure of how likely it is to be found in that state.¹⁶

According to modern physics,¹⁷ there are three fundamental forces in the universe. These are the (strong and weak) nuclear forces, the electromagnetic force and the gravitational force. So far, no unified theory has been empirically proven integrating the gravitational force with the other two quantum forces. A hypothetical quantum particle carrying the gravitational force, the graviton, has been proposed. However, it is undetectable given its unfathomably small magnitude relative to the strong nuclear forces.

According to Djwhal Khul (1925), “*the Law of Economy is the law of the negative electron; the Law of Synthesis is the Law of the positive central life; whilst the Law of Attraction governs that which is produced by the relation of these two.*”¹⁸

Therefore, the Law of Synthesis can be related to the quantum **strong forces** binding protons and neutrons in the nucleus of an atom. The nucleons (protons and neutrons) are the “positive central life” of the atom. The neutron was discovered in 1932.

Second, the Law of Attraction can be related to the Law of Gravitation. In fact, Djwhal Khul explicitly mentions gravitation as a “subsidiary” law of attraction.

This law [Law of Gravitation] is for the non-occult student the most puzzling and confusing of all the laws. It shows itself in one aspect as the power, and the stronger urge that a more vital life may have upon the lesser, such as the power of the spirit of the Earth (the planetary Entity, not the planetary Logos) to hold all physical forms to itself and prevent their “scattering.” This is due to the heavier vibration, the greater accumulative force, and the aggregated tasmatic lives of the body of the planetary Entity. This force works upon the negative, or lowest, aspect of all physical forms. The

Law of Gravitation shows itself also in the response of the soul of all things to the greater Soul in which the lesser finds itself. This law, therefore, affects the two lowest forms of divine life, but not the highest. It emanates in the first instance from the physical sun and the heart of the Sun. The final synthesising forces which might be regarded as forms of spiritual gravitational activity are, nevertheless, not so, but are due to the working of another law, emanating from the central spiritual Sun. The one is purely systemic, the other a cosmic law.¹⁹

Third, the Law of Economy can be related to electricity and the electromagnetic forces pulling the negatively charged electron to the positive nucleus of the atom. We may also consider the four Laws of Thermodynamics under this Law of Economy. The Law of Friction, a subsidiary law under the Law of Economy, “governs the heat aspect of any atom, the [electromagnetic] radiation of an atom, and the effect of that radiation [light] on any other atom.”²⁰

Radioactivity, or radioactive decay, is the process by which an unstable atomic nucleus releases energy by emitting radiation (e.g., alpha/beta particles, gamma ray, or electrons). Radioactive decay, mediated by weak nuclear forces, could be considered among the forces operating under the Law of Synthesis, although the decay could also be associated with the repulsive effect of the rotary motion characteristic of the Law of Economy.

The Law of Repulsion is one of the four subsidiary laws of the Law of Economy.²¹ The Law of Repulsion could be associated with *Pauli’s Exclusion Principle*, the quantum mechanical principle that states that two or more identical electrons cannot occupy the same quantum state within an orbital simultaneously. Such repulsion results “in their non-attachment and in their complete freedom from each other; it also keeps [particles] rotating at fixed points from the globe or sphere of opposite polarity.”²² This latter property can be related to the spin, one of the three properties of matter subject to the Law of Conservation. We are told that “paralleling them [three laws:

Attraction or Repulsion, Economy, and Synthesis] during evolution are their opposites, showing as Dispersion [alpha and beta radioactivity], Repulsion [opposite spin], and Differentiation [gamma radiation].”²³ [Author’s brackets]

In practice, the three Laws work together, possibly explaining why Djwhal Khul also refers to the Law of Attraction as the Law of Attraction *and Repulsion*.²⁴ The repulsion (typical of electromagnetic, not gravitational, fields) may be due to the rotational motion *within* the spiral cyclic motion formulated by this Law of Attraction. Furthermore, when Djwhal Khul refers to “that aspect of electrical phenomena which we call *neutral*”²⁵ He may not be referring to the neutron (undiscovered by 1925 when the *Treatise on Cosmic Fire* was published) but to the fact that the particle theorized by quantum physics as the carrier of the gravitational force (the graviton) is electrically neutral (electrical charge = zero).

However, upon further review of the *Treatise on Cosmic Fire* and the current scientific understanding of the Law of Gravitation, it may be concluded that repulsion is an *inherent* aspect of the second fundamental cosmic of Law of Attraction *and Repulsion* (spiraling cyclic motion), as confirmed by this quote

Radiation comes about when the internal, self-sufficient life of any atom is offset by a stronger urge, or pull, emanating from the enveloping greater existence of whose body it may form a part. This is nevertheless only true when it is caused by the [gravitational] *pull upon the essential life by the essential life of the greater form*; it is not due to the attractive power of the form aspect of that greater life.²⁶ [Author’s brackets]

Gravitational Force

Accordingly, radiation mediates the pulling, attraction effect of the gravitational force. Furthermore, quantum physics speculates that this pulling force is carried by the graviton. Radioactive decay, on the other hand, is mediated by weak forces which, for the purpose of this essay, have been included as part

of the nuclear forces. Therefore, it may be concluded that,

no atom becomes radioactive until its own internal rhythm has been stimulated to a point where the positive central life is ready for the imposition of a higher vibratory activity, and when the negative lives within the atomic periphery are repulsed by the intensity of its vibration, and are no longer attracted by its drawing qualities. This is due to the coming in and consequent response to the magnetic vibration of a still stronger positive life which releases the imprisoned central spark and causes what might from some aspects be called the dissipation of the atom. This process, nevertheless, in the majority of cases covers such a vast period of time that the human mind is unable to follow the process.²⁷

The law of gravitation, which is an aspect of the Law of Attraction, is the basic law of this, the second solar system.²⁸ As of 1998, it has been confirmed that the universe is expanding. A repulsion aspect of the force of gravity is required to explain the accelerating expansion of the universe. Thus, “dark energy” has been proposed as the repulsive force that is pulling the universe apart.²⁹

According to Adam Riess and Mario Livio in *Scientific American* (March 2016),

three main hypotheses [attempt to] explain the nature of dark energy. The leading hypothesis is that dark energy is a property of empty space itself. A second hypothesis is that the universe is permeated by an energy field called quintessence that counteracts the attractive pull of gravity. The third hypothesis is that there is no such thing as dark energy and that the accelerating expansion of the universe is caused by currently unknown properties of gravity that only manifest themselves over vast scales such as over the entire observable universe.³⁰ [Author’s brackets]

Therefore, the question, “is the “spiralling progress through matter” referring to a “repulsive” aspect of the force inherent in the Law of At-

traction?,” can be answered affirmatively. The spiral-cyclic activity is not only the result of the rotary action of matter itself, but also of “an impulse emanating from without any particular atom, and therefore extraneous to it.”³¹

Is this repulsive force mediated by the “radiation” of gravitational waves? Possibly, yes. In fact, gravitational waves were detected for a third time in 2017.³² However, the “principle of mutation” should be kept in mind. Djwhal Khul reminds us that we need to

recognise the extreme danger of dogmatising about these matters, and the risk of laying down hard and fast rules. Much must remain unexplained and untouched, and much also will serve to raise only questions in our minds. Comprehension is as yet impossible. Until fourth-dimensional sight is ours, it will scarcely be possible for us to do more than hint at, and get a passing vision of, the complexity and the interweaving in the system. 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 [apparent randomness] seems unimaginable, and the key of its solution to be so hidden as to be useless; yet, seen from the angle of logocic sight, the whole moves in unison, and is geometrically accurate.³³

String Theory and Magic

The Law of Vibration is another of the four subsidiary laws of the Law of Economy, “dealing with the key note or measure of the matter of each plane.”³⁴ A string, or strand, is a medium upon which vibratory frequencies operate to produce standing waves. Sound is the primary source of vibration.

We are that

the worlds are the effect of sound. First life, then matter; later the attraction of the matter to the life for purposes of its manifestation and expression, and the orderly arrangement of that matter into the necessary forms. Sound [waves] formed the allying

factor, the propelling impulse, and the attractive medium. Sound, in an occult and deeply metaphysical sense, stands for that which we term “the relation between,” and is the creating intermediary, the linking third factor in the process of manifestation. It is the akasha. On the higher planes it is the agent of the great Entity Who wields the cosmic law of gravitation in its relation to our solar system, whilst on the lower planes [3rd Logos immanent in the space-time grid] it demonstrates as the astral light [electromagnetic radiation], the great agent of reflection, that fixes and perpetuates on its vibratory bosom the past, the present and the future, or that which we call *Time*. In direct relation to the lower vehicle [3rd Logos] it [sound] manifests as electricity, prana and the magnetic fluid. A simplification of the idea may come to you perhaps in the recognition of sound as the agent of the law of attraction *and repulsion*.³⁵ [Emphasis added]

The powerful effect of sound on matter is known to a Master of the Wisdom Who, by virtue of work accomplished, has been entrusted with

certain Words of Power [waves of sound]. By means of these Words He wields the law over other evolutions than the human, and through them He co-operates with the activity aspect of the Logos. Thus He blends His consciousness [2nd Logos] with that of the third Logos [rotary repulsion]. Through these Words He assists with the building work, and the cohesive manipulating endeavor of the second Logos, and comprehends the inner working of the law of gravitation for attraction *and repulsion* that governs all the functions of the second aspect logocic. Through these Words He co-operates with the work of the first Logos,

and learns, as He takes the sixth and seventh Initiations (which is not always done) the meaning of Will as applied in the system.³⁶ [Emphasis added]

The unifying superstring theories attempt to portray the subatomic world as tiny vibrating strands of energy from which all the matter, and all the forces, emanate in the living, hylzoistic universe. According to superstring theories,³⁷ the dimensions of space are ten. These could be associated with the solid, liquid and gaseous states of matter, plus the seven vibrational frequencies of the fiery plasma

(etheric, astral, mental, buddhic, atmic, monadic and logocic). The 11th dimension of the synthesizing “magic-brane” superstring theory would correspond to the cosmic astral plane. Therefore, may we expect a 12th dimension, the cosmic mental, added to the theory of all fundamental forces of nature known in this universe?

The human voice can be tuned to these ultimate vibrating strands of energy from which all elementary particles seem to originate. The voice can sound, in ever more perfect resonance, the creative words which imprint holograms in mental, astral and etheric substance in order to conduct the alchemical work of magical materialization. Energy does follow thought and the sound is the propelling impulse.

We are informed that

the devas in their serried ranks, work ceaselessly. Let the disciple apply himself to the consideration of their methods; let him learn the rules whereby that Army [The Army of the Voice], works within the veils of Maya.

This rule [Rule 10] refers to the work of occult investigation, which must be pursued at some time or another by all who seek ini-

tiation. Though it is not safe for the uninitiated to tamper with the parallel evolution of the devas, yet it is necessary and safe to investigate the procedure pursued by the builders, the methods followed by them, in reproducing from the archetype, via the etheric that which we call physical manifestation; their sounds must be somewhat theoretically cognised, and the sounds whereby they are swept into activity considered. This involves, therefore, the organised study, by all applicants, of:—

1. The purpose of sound.
2. The esoteric meaning of words, of grammar, and of syntax.
3. The *laws of vibration and of electricity*, and many other subsidiary studies which concern themselves with the manifestation of divinity and consciousness through the medium of deva substance and the activity of the controlling devas. The laws of the macrocosm will be investigated, and the correspondence between the activities of the microcosm, and the active manifestation of the macrocosm will be recognised.³⁸ [Emphasis added]

The most intractable koan remaining unsolved in quantum physics is the “measurement problem.”³⁹ According to the Copenhagen interpretation of quantum mechanics, the act of observation (measuring) collapses wave functions into particle functions. Furthermore, in the holographic world of quantum mechanics, a particle behaving like a wave can be observed to behave as a particle by a future measurement.

In this context, the “*the force-directing faculty of the human eye*” gains new *scientific* significance. “Among the coming discoveries, and among the next revelations of materialistic science,” we are told, “will be one which will concern itself with the force-directing faculty of the human eye, alone or collectively, and this will indicate one of the first stages towards the rediscovery of the third eye, or the Eye of Shiva.”⁴⁰

The whole subject of the magical work opens up, as indicated in the fourth rule of white

magic, “*the devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.*”⁴¹

Telepathy

Law of Chemical Affinity is a subsidiary law of the Law of Attraction.⁴² This Law of Chemical Affinity “concerns the marriage of the atoms, and the romance of the elements.”⁴³ Is there a more poetic prelude to introduce the concept of quantum entanglement? If two particles are entangled, no matter how far away they are separated, quantum mechanics predicts that measurement of one particle leads to instantaneous wave-function collapse of the other particle.⁴⁴ The resonance of vibratory frequencies seems to cross the dimensions of space and time.

In a *Treatise on Cosmic Fire*, the Master Djwhal Khul informs us that,

As the sound of matter or of Brahma peals forth in his ears on all the planes, he will see all forms as illusion and will be freed, knowing himself as *omnipresent*. As the sound of Vishnu reverberates within himself, he knows himself as perfected wisdom, and distinguishes the note of his being (or that of the Heavenly Man in whose Body he finds place) from the group notes, and knows himself as *omniscient*. As the note of the first or Mahadeva [Shiva] aspect, follows upon the other two, he realises himself as pure Spirit and on the consummation of the chord is merged in the Self, or the source from which he came. Mind is not, matter is not, and nought is left but the Self merged in the ocean of the Self [*omnipotent*]. At each stage of relative attainment, one of the laws comes into sway,— first the law of matter [Economy], then the law of groups [Attraction], to be succeeded by the law of Spirit [Synthesis] and of liberation [Repulsion].⁴⁵ [Emphasis and brackets added]

On Quantum Light and Love and Power

The “marriage of the atoms, and the romance of the elements” may be expressed

in ten seed thoughts or aphorisms, representing the author's original contribution to this subject.

1. A fundamental principle of quantum physics is that energy can only be absorbed and released in discrete, indivisible units called quanta. Expressed per unit of time, energy is power.
2. Motion is an act of the will of some consciousness in some plane, or dimension, of space. As above, so is below.
3. Matter is energy and energy is *enlightened* matter. The lightness of matter behaves both as particle and wave.
4. Love also behaves both as particle and wave. It can be absorbed and released in discrete, indivisible units called heartbeats. It can also be expressed and perceived along a smooth continuum as the much subtler force of gravity shaping the multidimensional geometry of right relations in space.
5. Energy follows thought. The act of observation collapses waves into particles.
6. The memory of time does not determine present or future events. A particle behaving like a wave can be observed to behave as a particle, again.
7. Anything that can happen does happen, somewhere. There are many worlds existing as virtual parallel universes in the holographic reality of quantum mechanics, the science of energy and motion.
8. Quantum teleportation is a particle's telepathic experience of entanglement in the space lattice. Quantum light conveys omnipresence, and gravitational love conveys omniscience, in the living, vibrating grid of space.
9. The unifying superstring theories attempt to portray Ariadne's weaving threads of love and light throughout the world as tiny vibrating strands of energy from which all the matter, and all the forces, emanate in a living, hylozoistic universe.
10. Spiritual initiations are radioactive expansions of consciousness, motions into *deeper* dimensions, or vibratory frequencies, *within* space. Initiations are attained and experienced

in quantum leaps of measurable observations, soul recognitions and spiritual revelations.

Concluding Remarks

[T]he revolutionising scientific discoveries which can be traced down the centuries, such as the formulation of the Law of Gravitation, the circulation of the blood, the ascertainment of the nature of steam, the discovery by man of that form of electrical phenomena which he has harnessed, and the more recent discovery of radium, are in their own department (that of the Mahachohan), analogous to the effort made during the last quarter of each century to stimulate the evolution of men through a further revelation of some part of the *Secret Doctrine*. Newton, Copernicus, Galileo, Harvey, and the Curies are, on their own line of force, lightbringers of equal rank with H. P. B. All revolutionised the thought of their time; all gave a great impulse to the ability of man to interpret the laws of nature, and to understand the cosmic process, and only those of circumscribed vision will fail to recognise the unity of the many force impulses emanating from the one Lodge.⁴⁶

The Quest for the Holy Grail of Quantum Physics is to unify the three major forces of the universe (strong/weak nuclear forces [electrical fire], electromagnetism [fire by friction] and gravitation [solar fire]). However, the “graviton” is almost certain to remain undetected given its unfathomably small magnitude relative to the strong nuclear forces. The vast gravitational force holding solar systems and galaxies together is 10^{40} (10 to the 40th) times smaller in magnitude than the nuclear forces. However, when we realize that such strong forces are so limited in scope (i.e., effective at very short subatomic distances) and that the gravitational Law of Attraction, —the Law of LOVE, the MAGNETIC power of CONSCIOUSNESS—is so vast in its expanse, then we may begin to understand the words of the Initiate Paul “And now these three remain: faith, hope and love. But the greatest of these is love.”⁴⁷ Like Paul, “I pray that you [and all of us], being rooted and grounded in love,

may have the power [4th dimensional consciousness], together with all the saints, to comprehend *the length and width and height and depth* of His love,”⁴⁸ in Whom “we live and move and have our being.”

¹ Alice A. Bailey, *A Treatise on the Seven Rays: Volume 4: Esoteric Healing* (New York: Lucis Publishing, 1953), 30.

² Alice A. Bailey, *A Treatise on the Seven Rays: Volume 2: Esoteric Psychology II* (New York: Lucis Publishing, 1942), 227.

³ Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing, 1925), 569.

⁴ Ibid, 1028.

⁵ Bailey, *Esoteric Psychology II*, 85-200.

⁶ Bailey, *Esoteric Healing*, 523.

⁷ Alice A. Bailey, *A Treatise on the Seven Rays: Volume 5: The Rays and the Initiations* (New York: Lucis Publishing, 1960), 3-320.

⁸ Alice A. Bailey, *Discipleship in the New Age II* (New York: Lucis Publishing, 1955), 243-439.

⁹ Bailey, *A Treatise on Cosmic Fire*, 35-45.

¹⁰ Ibid, 1034.

¹¹ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 58.

¹² Alice A. Bailey, *Glamour: A World Problem* (New York: Lucis Publishing, 1950), 174.

¹³ Bailey, *A Treatise on Cosmic Fire*, 1070.

¹⁴ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Publishing, 1950), 182.

¹⁵ Bailey, *A Treatise on Cosmic Fire*, 1034.

¹⁶ <https://plato.stanford.edu/entries/qm-copenhagen/> (accessed June12, 2018).

¹⁷ Cern: “The Standard Model,” <https://home.cern/about/physics/standard-model> (accessed June12, 2018).

¹⁸ Bailey, *A Treatise on Cosmic Fire*, 1167.

¹⁹ Ibid, 1171.

²⁰ Ibid, 219.

²¹ Ibid, 144.

²² Ibid, 144.

²² Ibid, 219.

²³ Ibid, 330.

²⁴ Ibid, 275.

²⁵ Ibid, 1166.

²⁶ Ibid, 1063-1064.

²⁷ Ibid, 1075.

²⁸ Alice A. Bailey, *Initiation, Human and Solar* (New York: Lucis Publishing, 1922), 66.

²⁹ NASA, Science Beta: “Dark Energy, Dark Matter,” <https://science.nasa.gov/astrophysics/focus-areas/what-is-dark-energy> (accessed June12, 2018).

³⁰ William Reville for *The Irish Times* <https://www.irishtimes.com/news/science/dark-energy-the-repulsive-force-that-is-pulling-the-universe-apart-1.2736328> (accessed June12, 2018).

³¹ Bailey, *A Treatise on Cosmic Fire*, 1031.

³² William Reville for *The Irish Times* <https://www.irishtimes.com/news/science/dark-energy-the-repulsive-force-that-is-pulling-the-universe-apart-1.2736328> (accessed June12, 2018).

³³ Bailey, *A Treatise on Cosmic Fire*, 597-598.

³⁴ Ibid, 219.

³⁵ Alice A. Bailey, *Letters on Occult Meditation* (New York: Lucis Publishing, 1922), 53-54.

³⁶ Ibid, 263.

³⁷ <http://www.superstringtheory.com/> (accessed June12, 2018).

³⁸ Bailey, *Initiation, Human and Solar*, 203.

³⁹ The Information Philosopher. "The Measurement Problem." <http://www.informationphilosopher.com/problems/measurement/> (accessed June12, 2018).

⁴⁰ Bailey, *A Treatise on Cosmic Fire*, 1008.

⁴¹ Ibid.

⁴² Ibid, 1166.

⁴³ Ibid, 1168.

⁴⁴ Hong Kong University of Science and Technology. "Quantum entanglement: Violation of Bell's inequality on frequency-bin entangled photon pairs." *Science Daily*. <https://sciencedaily.com/releases/2017/05/170508083227.htm>. (accessed June12, 2018).

⁴⁵ Bailey, *A Treatise on Cosmic Fire*, 218-219.

⁴⁶ Ibid, 1037.

⁴⁷ Corinthians 13:13, New King James Version (NKJV).

⁴⁸ Ephesians 13:17, (NKJV).

Book Review

The Way of Psychosynthesis - A complete guide to origins, concepts and fundamental experiences with a biography of Roberto Assagioli, by Petra Guggisberg Nocelli, Translated by Edward Seagraves, first edition. Editor: William Burr. Synthesis Insights, 2018. Paperback, 356 pages. List price US \$24.00. Available at: Amazon.com. ISBN-13: 979-1220033336 CreateSpace Self-Publishing.

The release of the English edition of this stunning handbook on Psychosynthesis' origins, theory and experience/practice is a cause of great joy and merits celebration. It isn't an accidental occurrence that it is being published right now, but a fortunate choice at a time of great expansion and renewal in the Psychosynthesis field. To mention a few synchronicities, the online Archive of Roberto Assagioli's handwritten notes was launched in 2016, his previously unpublished manuscript *Freedom in Jail* became available in English in 2017, a documentary DVD on his life was released in the same year, and the Institute of Psychosynthesis National Conference on the theme "A Time for Renewal" just took place in April 2018. Concurrently, *The Esoteric Quarterly* has also been devoting a series of articles and book reviews on spiritual psychology and, especially, Psychosynthesis, with the aim of exploring "the relationship between the personality and the spiritual and transcendent aspects of the human experience." (Brown, D., *Editorial*, EQ, Fall 2017). *The Way of Psychosynthesis* is an important addition to this constructive momentum, an excellent piece that provides the framework to comprehend the depth and extension of Assagioli's work.

Originally written in Italian by Swiss Psychotherapist Petra Guggisberg Nocelli, this book is the result of a 17-year-long research, commenced as the author was concluding her university degree: "This book is born out of an attempt to answer a question often put to me by friends, patients, scholars and therapists of other orientations: *What is psychosynthesis?* This question, despite years of practice and study, fortunately succeeds yet again and always to get me into trouble."

The original manuscript was written in 2000 as a dissertation; it was later entirely revised and updated in 2011. The English translation incorporates all these changes, developed in tandem with Guggisberg Nocelli's own work, research and experience in the field as a therapist and trainer, and it includes a new preface. The book focuses on the history and development of the *conceptual aspects of Psychosynthesis*. The text became so influential in the field that the editorial project was followed up with a second handbook by the same author, this time focused entirely on the *techniques of Psychosynthesis*, which, hopefully, will soon be available in English too. The second book will be released as "*Know, Master, Transform Yourself - A collection of practical tools for inner harmony, development of potential, and personal and transpersonal Psychosynthesis.*" In this sequel the aim is to provide practitioners and the general public with more than 280 practical activities, visualizations, group work and transpersonal exercises. Indeed, the two books speak to each other and together work as an outstanding handbook for Psychosynthesis practitioners.

The first two parts of the book center on the life and work of Assagioli (part 1) and trace how Psychosynthesis came to be an original perspective within the five lines or forces of 20th century psychology (part 2). While these chapters provide all the information expected in a well-researched biography, they are much more than that as they are written with the aim of shedding light on the birth of Assagioli's original conception and his dialogue with other philosophical, spiritual and psychological approaches. These sections of the book explain the dawn and, what is more important, the originality of Psychosynthesis. Indeed, the book does a wonderful job in showing the epistemology that undergirds Psychosynthesis by highlighting that it is not just an approach that *adds* something to previous psychological approaches but a solid and original conception of the human being per se.

The last two parts look very closely at some of Assagioli's most important insights, the models and diagrams of the psyche, and the core ideas that he suggested, which were some of the fundamental stepping stones in the path of psychospiritual growth — “the way of psychosynthesis.” Themes like subpersonalities, self-identification, I and Self, superconscious, partial and complete synthesis, and human typology are all explored in detail. The book can be read in an orderly and pro-

gressive manner or, as Guggisberg Nocelli suggests, it can be “readily consulted as a manual, in its individual parts, chapters or paragraphs, according to the needs and interests of the moment.”

Guggisberg Nocelli's close reading of Assagioli's words, her detailed reference to documentation and exploration of current debates in the psychosynthesis literature is impressive and leaves us with the feeling that there is still so much to discover: “It was a difficult a decision to finalize the writing of this text as Psychosynthesis is wonderfully vast, inclusive and fruitful, and I dare say “infinite”: an adequate mirror for the spirit of the human being.”

This book has the great merit of showing Psychosynthesis' livingness and openness, an epistemology that is ever fresh and renewed. It is ever “in the making” for we are “in the making” and not yet a completed project. Psychosynthesis is one of those wells of experience to which we can go for fresh clean water and to which we can contribute our share of experience. Assagioli placed a great deal of emphasis in conceiving of Psychosynthesis as a step in humanity's evolution, an *Idea* incarnated and in evolution; and this book honors such a wonderfully original insight.

Contributed by Mike Malagrecia
Turin, Italy

Book Review

Dorje Jinpa (editor & commentator), *The Book of Hermes by Three Initiates*. Talent, OR: Pentarba Publications, 2018. Limited edition.

The mysteries, we are told, are not of human origin. They originated from the divine revelation received by the Brotherhood of Initiates from the Gods who guide and guard the spiritual evolution of the world (p. 5).

The ancient mysteries are very ancient, perhaps dating back to the time of Atlantis, when members of the Planetary Hierarchy “walked among men.” They are believed to underpin the esoteric traditions in all parts of the world. One of those traditions was the Egyptian mysteries, and multiple commentators have claimed that Egypt was one of the places where Atlantean initiates settled ahead of the deluge that would destroy their continent.

The Book of Hermes examines the Egyptian mysteries, as presented in texts attributed to the enigmatic personage Hermes Trismegistus (“thrice blessed”). Specifically, it examines twenty-two “mysteries” that encourage or challenge the seeker on his or her path to adeptship. In their totality they “comprise a complete spiritual doctrine.” Individually, they “correspond with a letter and a number of the Sacred Language. Each ... letter and number that is perceived by the eye expresses a reality in the three worlds—spiritual, mental, and physical” (p. 16). The twenty-two mysteries correlate with the Major Arcana of the Tarot.

The Book of Hermes seems to be an unpublished text that has come into Dorje Jinpa’s possession; efforts to locate it elsewhere, or even find references to it, failed. But another book attributed to the “Three Initiates”: *The Kybalion: A Study of the Hermetic Philosophy of Ancient Egypt and Greece* (1912), is relatively well-known. It discusses the Hermetic tradition from a different perspective. *The*

Book of Hermes, as edited by Jinpa, is not an extract from or summary of *The Kybalion*.

The Kybalion offers insights into who Hermes Trismegistus was and when he lived. Following a widespread belief among Hermeticists, it declares that Hermes was the Greek name for the Egyptian god Thoth, or an even earlier personage. In particular the proto-Hermes was Abraham’s teacher; and based on current estimates of biblical chronology, that would place him at around 2000 BCE. The earliest known depiction of the Egyptian god Thoth dates from about 1,400 BCE, or the time of the Exodus. The Homeric poems of ancient Greece, thought to have been written in the eighth or seventh century BCE, identify Hermes as a son of Zeus. “Hermes” may date back much farther than 2000 BCE: to or before the dawn of Egyptian civilization. Perhaps he incarnated multiple times—or inspired initiates over a long period of time without ever taking physical embodiment. Be that as it may, the earliest known texts attributed to Hermes Trismegistus date from the first centuries of the Common Era, and, although they claim to present the Egyptian Mysteries, were written in Greek.

To return to *The Book of Hermes*, the chapter “The Science of Will” presents the twenty-two mysteries as concise aphorisms. “The first mystery is called the Magus. It symbolizes the Will.” “The second mystery is called the Door to the Hidden Sanctuary. It symbolizes the Wisdom-Science that must guide the Will.” “The third mystery is called Isis-Urania. It symbolizes Activity generated by the Will united with Wisdom.” And so on through the twenty-second mystery: “the Crown of the Magi”, which “It symbolizes an Award given to every person who has completed his mission on earth by reflecting some features of the image of God” (pp. 16–18).

The letters associated with the mysteries are in a script, described as the “Alphabet of the ancient Persian Magi” (Figure 1). Jinpa asserts that it is closely connected with the sacred

language *Sensa*. The alphabet consists of twenty-two letters, divided into a “trinity of fundamental principles,” “seven evolutionary currents, or rays,” and “twelve progressive stations of manifested life.” For comparison, the Hebrew alphabet of the same length is divided into three “mother letters,” seven “doubles,” and twelve “simples,” or “elementals.”

Figure 1. Alphabet of the Ancient Persian Magi.



For his correlations with the Tarot, Jinpa makes use of the Marseille series of Tarot decks, which date from the seventeenth and eighteenth centuries.¹ Specifically he uses the versions reproduced in *The Tarot of the Bohemians* (1889), by Gérard Encausse, pen name Papus.² Papus illustrated his work with side-by-side images, the one set created by Jean Dodal (1701), and the other by Nicolas Conver (1760). The images are lively but somewhat crude, perhaps reflecting the Tarot’s use as a card game. Papus claimed that, in anticipation of destruction of the ancient Egyptian civilization, the Egyptian mysteries were transcribed onto cards and given to the nomadic Romani (“Bohemians” or “Gypsies”), whose interest in gaming and fortune telling assured their preservation.³

Jinpa adheres to the convention, promoted by Papus and others, of placing The Fool card

between Judgment and The World, rather than at the beginning of the deck. He also adopts the convention of identifying Justice as card 8, and Strength as card 11, whereas the positions of those two cards are often reversed.

Jinpa evidently feels that the Marseille images are superior to those on Tarot decks of the Italian Renaissance, or the popular Waite-Smith deck. Yet their lack of sophistication carries over into the discussion. For example, the Magus, or Magician, card is described in *The Book of Hermes* thus:

The first arcana is symbolized by the Magus, the perfected man, in full possession of his physical and moral faculties. He is represented as standing upright in the attitude of will, ready for action. He wears a white robe, the image of purity. His belt is a serpent biting its tail: a symbol of eternity. His forehead is enclosed in a fillet of gold, signifying light.... Before the Magus on a cubic stone are placed a chalice, a sword, and a golden coin in whose center a cross is engraved (pp. 22–23).

In the Marseille Tarot the card becomes “The Juggler.” It depicts the figure as such, wearing the gaudy clothes of his trade. Jinpa’s commentary is as follows:

Occupying the central position in the picture stands a young man with a rude wooden table in front of him upon which are placed three of the symbols which distinguish the four suits of Tarot cards, i.e., Cups, Swords [and] Pentacles.... On his head is a hat which forms the symbol of life and evolution ∞. As a sign of his dominion over the Earth and Her increase he stands firmly upon the ground, which is bringing forth vegetation (p. 23).

No mention is made of the “cubic stone.” Later in the book, however, the fourth mystery is introduced as “The Cubit Stone,” though “cubic” and “cubical” are found in the text (p. 41). In the Marseille Tarot, only the Dodal image shows a stone; the Conver image has the figure sitting on a throne. Jinpa’s discussion of the fourth mystery and card refers to “the four-fold Foundation Stone for St John’s ‘Temple Four-

square,’ and the ‘New Earth.’ He also links the foundation stone to “the essential nature of the first matter” and to the Philosophers Stone of the alchemists (p. 45).

More generally, “the fourth mystery is the manifestation of three primary principles: Will, Wisdom, and Creative Mind, down into the world of form” (p. 45). For comparison, Arthur Waite—whose emperor also sits on a throne—described him as “executive and realization, the power of this world, here clothed with the highest of its natural attributes.”⁴

The images with which Papus illustrates The Chariot both show the crowned male driver on a very solid—and implausibly mobile—chariot. They differ only in the choice of steeds pulling the chariot: Dodal chose the very “Egyptian” icon of sphinxes—also adopted by Waite in his Tarot deck—while Conver preferred horses. The latter choice may hark back to depictions of the horse-drawn chariot of the Vedic god Indra.

Jinpa’s treatment of The Chariot is also fairly conventional: “The seventh arcana represents the victorious warrior who has successfully passed the ordeal of the sixth book”—a reference to the previous mystery, “The Two Paths,” represented by The Lovers. “Through an act of will he has successfully overcome those influences that seek to divert us from the Path. He has mastered ‘both himself and the forces of nature’” (p 60).

The fourteenth mystery, we read, “is called the Angel of the Sun. It symbolizes the Divine Impulse that unites in man, Will, Wisdom and Activity.” The chapter devoted to it is headed “The Solar Angel, Transmutation.” And the extract from *The Book of Hermes* begins: “This mystery is represented by an Angel of the Sun, holding two urns in which the vitality of life is poured from one to the other combining the forces of nature in such a way as to create certain necessary alchemical changes” (p. 86). The corresponding Tarot card is Temperance, which shows a female figure pouring water from one vase to another.

Jinpa declares that “only the virgin pure mind, with the capacity to soar above the earth and

the worldly and perverted conceptions of sex” can successfully transfer the life-force from the silver to the golden vase without spilling any. He refers to an ancient temple ritual, “fore-shadowing... the perfect equilibrium and balance between the sexes.” It “was performed by a pure virgin Priestess who had been educated in the Temple and kept from all profanation. And woe to her if by any mischance, or by distraction of attention, one drop of the Water of Life in the vase should be spilled on the ground.” Spilled water “would symbolize that aspect of the Water of Life used only for physical procreation or... to bring forth the fruits of the earth.” Although these latter are appropriate in their place, the accident would testify that the young woman “had or was destined to fall away from the pure worship” (pp. 87-88).

Like Papus, Jinpa sees The Fool, or what he calls “The Crocodile,” as a card warning of danger:

[A] young man [is] pictured as wearing a fool’s cap as his Crown of Life. His clothes, although gaudily bedecked and adorned with the fool’s bells, are nevertheless badly torn, his trousers scarcely covering his nakedness. Yet he goes carelessly on his way, paying no attention to a dog, which is biting his leg.... He is unthinkingly approaching a precipice where a crocodile is waiting to devour him (pp. 121–122).

Jinpa comments that the figure “carries in his right hand and uses for a walking stick the rough limb of a tree instead of the straight wand or Rod of Power.” Yet the two images shown by Papus both show the figure carrying a straight cane. Moreover, only the Dodal image shows a dog and crocodile; Conver’s image shows neither, but it alone shows the bells to which Jinpa refers.

By contrast with the negative view of The Fool, another interpretation casts a very different light on the card—placed at the beginning of the Major Arcana:

The Fool is depicted as a youth lightly stepping to the edge of a precipice surrounded by lofty mountains. He looks out into the distance, the abyss at his feet holds

no terrors for him.... The Fool is about to enter the supreme adventure—that of passing through the gates of experience to reach Divine Wisdom. He is the cosmic Life-Breath, about to descend into the abyss of manifestation.⁵

Like many others, Jinpa views the Tarot and its underlying mysteries as a roadmap of the initiatory path. *The Book of Hermes* describes the twenty-second mystery as

represented by a garland of golden roses surrounding a star and placed in a circle, [around] which are set at equal distances the head of man, a bull, a lion, and an eagle. This hieroglyph depicts the Magus who has reached the highest degree of initiation and has thus acquired a power limited only by his own intelligence and wisdom (p. 125).

On the associated Tarot card, The World, the circle morphs into an oval. Jinpa comments: “In this card we find the picture of the oval shaped wreath of one who has conquered. This is the egg-shaped aura symbolizing the great mystery of creation held sacred in all ages” (p. 126). He adds: “Arcanum Twenty Two represents initiation into the Greater Mysteries, sometimes called the Third Initiation. Here is revealed the Mysterium Magnum, the great ‘Secret of Secrets’” (p. 128)

Dorje Jinpa’s *The Book of Hermes* is essentially a book on the Tarot, and its value lies in the fresh insights it offers. The author’s interpretations of the Major Arcana complement, but in some cases diverge from, those of other writers. Either way, his insights deserve to be taken into account in future studies of Tarot symbolism.

Tantalizing hints in the Introduction concerning the significance of number, and especially the ancient alphabetic script linked to Sensa, are left undeveloped. This reviewer hopes that the author provides new insights on these topics in the future. Jinpa wrote an excellent book on Sensa,⁶ but it does not discuss the alphabet

of the ancient Persian Magi, referenced herein. An appendix (pp. 129–164) provides useful complementary readings: *Egyptian Initiation*, by the Greek writer Iamblichus; and *Initiation*, by the nineteenth-century writer W. Marsham Adam. The latter, reprinted with an introduction by Dorje Jinpa, is a reinterpretation of the *Egyptian Book of the Dead*, presenting it, not as a funeral manual, but as a description of “the passageways and chambers the Pyramid of Light, the Temple of Initiation” (p. 144).

The Book of Hermes is recommended for all serious students of the Tarot and the Hermetic esoteric tradition.

Contributed by John F. Nash
Johnson City, Tennessee

¹ See for example John F. Nash, “The Origins and Evolution of the Tarot,” *The Esoteric Quarterly* (Spring 2017), 67-98.

² Papus, *The Tarot of the Bohemians* (transl.: A. P. Morton), reprint, (North Hollywood, CA: Wilshire), 1978, 12. The original French edition was published in 1889.

³ As noted in Nash, “The Origins and Evolution of the Tarot,” Papus’ account of the origins on the Tarot is problematic. The Romani may well have used cards for gaming and fortune telling, but their decks did not include the Major Arcana. These latter first appeared during the Renaissance, probably derived from medieval talismans. The talismans may well have originated in the Egyptian mysteries, but were preserved during the Dark Ages by Islamic scholars and esotericists and then brought to Europe.

⁴ Arthur E. Waite, *The Pictorial Key to the Tarot: Being Fragments of a Secret Tradition Under the Veil of Divination*, (London: Rider, 1911), 84.

⁵ Eden Gray, *The Tarot Revealed*, (New York: Bell, 1960), 77.

⁶ Dorje Jinpa, *Sensa: The Lost Language of the Ancient Mysteries* (Ashland, OR: Pentabarba, 2012).