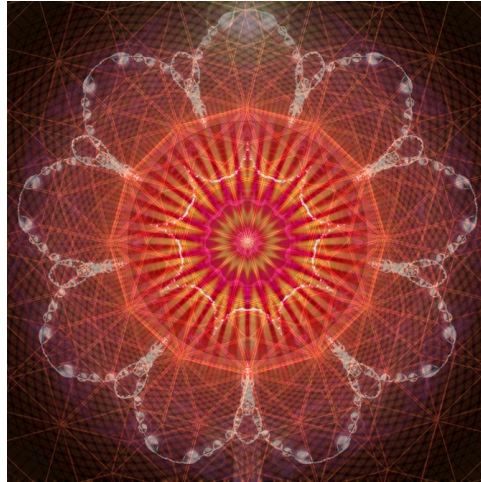


Spring 2020, Volume 15, Number 3



# *The Esoteric Quarterly*

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

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



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# *The Esoteric Quarterly*

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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](mailto:editor@esotericquarterly.com).

## Esotericism as a Worldview

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The term “worldview” can be defined as a specific philosophy or conception of life; a cognitive orientation toward the universe. A worldview entails having a comprehensive set of convictions about the fundamental nature of Reality. This concept of Reality underlies and conditions our thought processes, our decision-making and conduct. Since our worldview represents the framework or mental model that orders our perceptions, our ideas, our sense of self and of all life, it forms a core part of our identity.

The Esoteric Worldview diverges from the dominate worldviews, such as the Rational-Scientific, the Religious, Atheist, Political, Societal, etc. Rather, it represents an alternative paradigm based on a recognition of the energies and forces *behind* or *beyond* the world of phenomena and secondary causes and their meaningful applicability to the life of the individual, to community and world affairs. The esoteric worldview also differs in the sense that it represents an integral, holistic perspective that provides a link between the material world and the non-physical dimension; as such it can also be categorized as a Meta-worldview. The articles in this issue represent facets of this world vision.

Our first article, from Maureen Temple Richmond, focuses on the esoteric significance of *Ursa Major* or *The Great Bear* as a factor of great import in the writings of Alice A. Bailey. The article details the Great Bear’s many critical functions, such as its highly placed position in the Cosmic Logic head center and its leading role as distributing agent of the Seven Rays into our Solar System; a placement that makes it the headspring of energies which drive the evolution of our Solar Logos and, by extension, all the life forms in its body of expression. The constellation’s rich mythology is discussed along with its role as the agent of Will and its First Ray function. The article also explores the Sky Bear’s astrological intermediaries and its association with the

Seventh Cosmic Path. Richmond concludes her examination with a twenty-five point summary of all that the Great Bear connotes.

The next article, *A Psychocentric Revelation, A Search for Certainty in Science* is from José Becerra. The article, part one of a three-part series, presents an alternative to contemporary science’s materialistic-atheistic assumptions by suggesting that subjectivity be viewed as a variable in the scientific method. As Becerra maintains, this new method is one that, depending on the scientist’s level of awareness, will allow for insights based on intuition. In addition to touching upon the shifting worldviews with respect to the nature of the psyche, the article explores the limitations of the modern scientific method. He concludes with what he terms the “Souls Certainty Principle” in which he touches upon the reality of the Soul, and a new “esoteric scientific method” that allows for a “simultaneous relationship between object, subject and the whole which contains them.”

Nicolas Laos contributes an article titled *The Meaning of Esotericism*, in which he proposes “a general, neutral way of using the terms “esotericism,” “symbol,” “allegory,” “myth,” “culture,” and “civilization.”” He explores several definitions of esotericism, with reference to the Greek philosophers, the work of Antoine Favre (who distinguishes four defining characteristics), and others. The article includes a section on esotericism and its influence on civilization and culture, as well as a segment on religion, spirituality, and symbology, which describes symbols, mythological narratives and esoteric ceremonies as having “great philosophical and psychological, even psychoanalytical, significance.”

The final offering, originally published in the 2006 issue of this journal, is from Patrick Mulcahy, who connects the Kabbalah, with specific emphasis on the Tetragrammaton or



sacred name, YHVH (יהוה), generally referred to in its Latinized form as Yahweh or Jehovah, to the esoteric astrology of Alice A. Bailey. The author's unique contribution is a mandala whose elements are related to the tropical zodiac, the "energy-field within which the entire Earth and all Her inhabitants exist," and, which, Mulcahy describes as "an emanation of the causal lotus of the Great Being Whose physical body is our planet.... These two are demonstrations of a lesser and a greater lotus, "one contained within the other. The lesser, human zodiacal lotus is enclosed within the greater, logocic zodiacal lotus—like a wheel within a wheel." In addition to the zodiacal signs, Mulcahy relates the mandala to the Tarot court cards, and the six Cartesian directions.

Included in this issue is a review for *The Magic of Psychosynthesis* by Will Parfitt. In this important book, Parfitt "presents the main discoveries of psychosynthesis"... but he embarks "on a journey that takes him even further and deeper than the standard presentation of a system of thought."

Our *Poems of the Quarter* are from Barry McDonald who contributes two deeply meaningful poems "Gnosis" and "Kali" from his volume of poems, *The Eagle's Flight* (Sophia Perennis, 2008). McDonald is the editor of *Seeing God Everywhere: Essays on Nature and the Sacred* (World Wisdom, 2003). His poems have appeared in journals in the United States and abroad, including *Cross Currents: The Journal of Religion and Intellectual Life*, *Sacred Web: A Journal of Tradition and Modernity*, *Sophia: The Journal of Traditional Studies* and *Temenos Academy Review*. He lives in Bloomington, Indiana and is a lifelong student of what Frithjof Schuon termed esoterism: as principle and as way.

*Aries*, the featured artwork in this issue is from the Lithuanian, artist and composer Mikalojus Konstantinas Ciurlionis (1875– 1911). In less than a decade Ciurlionis, a mystical pantheist, created over four hundred paintings and etchings. He was also a musical prodigy who produced nearly four hundred musical compositions, as well as several literary works and poems. His paintings were influenced by the Polish and German symbolist movement

and their search for the "beauty of the mysterious," the analogies between music and art, as well as Oriental mysticism and Lithuanian folklore. The artist's metaphysically perceived worldview included God, stars, planets, mystical universes, and transcendental images.

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

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Dear Editor,

Thank you for the recent article from John Nash on the *12 Creative Hierarchies*. This letter, concerning the Creative Hierarchies, represents a research hypothesis. Further investigation is needed to validate this hypothesis.

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The Creative Hierarchies are groups of life or seeds; they are agents of attraction between Spirit and Matter (See a *Treatise on Cosmic Fire* or *Esoteric Astrology*).

One may define **life as an abstract stimulus impacting a denser substance**. In that way a seed of life is a thread or string between several planes or levels of substance. It draws energy at its core and express itself on another plane.

Among the seven active Creative Hierarchies, the 4<sup>th</sup> Creative Hierarchy, is said to represent the Human Hierarchy or monads. They relate the level of the One in all (Monadical plane) with the jewel grounded on the mental level.

The 5<sup>th</sup> Creative Hierarchy is said to represent the Souls of pure consciousnesses. They are creating the aura around the point of inner intensity; the lotus around the jewel. They link the jewel and its conscious surrounding: the mind.

The 6<sup>th</sup> Creative Hierarchy represents Form or Forms. They link the personality with the tangible etheric forms through the sensitivity gained through experience. They express through the so-called three worlds.

The 7<sup>th</sup> Creative Hierarchy represents the Elemental Lives. One may hypothesize that this Hierarchy links the forms of etheric levels with the dense atoms of matter.

The 3<sup>rd</sup> Creative Hierarchy is said to represent the Triads.

They are said to be immortal for they do not incarnate on the three dense levels (mental, emotional, etheric). Their origin may be from the plane of Adi.

The 2<sup>nd</sup> Creative Hierarchy represents the Prototypes of the Monads.

They link the stars of the Great Bear, monads of the planetary Logoi, with their physical body, located on the monadic level of the One.

The 1<sup>st</sup> Creative Hierarchy of Divine Flames is associated with Leo.

Coming from the Central Spiritual Sun, they may stimulate the plane of Adi, the Ocean of Fire, the vibration underlying or sustaining Being.

### *Progression*

Soul and personality fusion marks therefore the extension of the impact of the 5<sup>th</sup> Hierarchy of the Soul onto all the behavior of the personality. The alignment of soul and personality may mean also that this 5<sup>th</sup> Hierarchy extends onto the levels of vitality.

At the 4<sup>th</sup> initiation, the solar angel (a seed of the 5<sup>th</sup> Hierarchy) becomes useless and the seed of the 6<sup>th</sup> Hierarchy vanishes. At least, it looks likely.

At the 5<sup>th</sup> initiation, the elementals, seeds of the 7<sup>th</sup> Hierarchy, are overcome by the monad or 4<sup>th</sup> Hierarchy.

At the 7<sup>th</sup> initiation of the resurrection, the One becomes part of the 2<sup>nd</sup> Hierarchy—the prototypes of the monads. It can thus resurrect these sparks — the monads — drawing the energy in the stars of the Great Bear.

Included below is a tabulation illustrating these concepts.

HIERARCHIES						
Analysis in 3 levels	in 9 levels	7th	Fire Intelligence 6th	Solar Fire 5th	Electric Fire 4th	
	Ready to transfer to the higher Hierarchy		self-purpose	3rd petal of Will		9th Initiation
3. Stimulating positive energy	positive		self-representation	2nd petal of will		8th Initiation
	Beginning as positive		Knowledge	1st petal of will		7th Initiation
	Ready to transfer	kernel	Dynamism	3rd petal of love		6th Initiation
2. Balanced energy receptive & stimulating	balanced	light	Cohesion	2nd petal of Love		5th Initiation
	beginning in balance	electron	Adaptation	1st petal of Love		4th Initiation
	Ready to transfer		Purpose (centre)	3rd petal of Knowledge		3rd Initiation
1. Negative energy receptive to substance	negative		Regulated	2nd petal of Knowledge		2nd Initiation
	Beginning		Interactive	1st petal of Knowledge		1st Initiation
	coming from the previous Hierarchy					
CF:1208 The lives which compose a hierarchy pass in ordered cycles into the next above, though the word "above" but serves to mislead. It is consciousness and realisation which must be considered as being transferred ...						
" ...he must study each hierarchy in a threefold manner, and view it also in its transitional state as the negative blends and merges into the positive and the positive becomes the negative pole of a higher vibratory stage."						

Yves Chaumette  
 Montargis (South of Paris)France  
[www.spiritualwill.org](http://www.spiritualwill.org)

## Poems of the Quarter

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from *The Eagles Flight* by Barry McDonald

### *Gnosis*

The eye of certainty is like the sun—  
There is no veil through which it does not see.

The center dwells in the periphery,  
And as each ego thinks itself alone  
All numbers must contain the number one.

The depth of God is more than we can tell;  
Next to the deepest knowledge of the Real  
Every religion is a heresy.  
Eckhart, from whom God nothing hid, knew well:  
*To reach the kernel you must break the shell.*

And Ibn 'Arabi, absorbed in prayer,  
Saw nothing but an ocean without shore—  
Its waves are flowing still through every soul:

There is no part that does not touch the whole.

.....

### *Kali*

The night of Kali falls over the world—  
Ideas are without reason or rhyme.  
In every passing year there is less time  
And men forget the soul contains a pearl.

Who knows this moment is a gift of gold?  
Who tells a story needing to be told?  
Men think the circling wind of dreams is real  
And they know nothing more than what they feel.

The stars that long ago were temple bells  
Are quiet now; few men can hear them toll.  
On earth there is a grief that will not heal  
And in the heart grows something hard and cold—  
The age of miracles has come and gone:  
The goddess dances in the fire of dawn.



## Picture of the Quarter

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Mikalojus Konstantinas Ciurlionis | The Zodiac Cycle-Aries | 1907

## Quotes of the Quarter

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Consciousness is defined as that which is luminous and knowing. It is luminous in the double sense that its nature is clear and that it illuminates, or reveals, like a lamp that dispells darkness so that objects can be seen.... Consciousness is composed of moments, instead of cells, atoms, or particles. In this way consciousness and matter have different natures, and therefore have different substantive causes.... Matter can not make consciousness.

Dalai Lama, *Advice on Dying: And living a better life* (New York: Atria Books, 2002), 129.

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon that gave men victory over the earth, and which we hope will give him a still greater victory over himself.

Carl Jung, *The Collected Works of Carl Jung*, vol. 10: *Civilization in Transition* (Princeton, NJ: Princeton University Press, 1978), 289.

Humans can literally be poisoned by false ideas and false teachings. Many people have a just horror at the thought of putting poison into tea or coffee, but seem unable to realize that when they teach false ideas and false doctrines, they are poisoning the time-binding capacity of their fellow men and women. There is nothing mystical about the fact that ideas and words are energies which powerfully affect the physico-chemical base of our time-binding activities. Humans are thus made untrue to "human nature."

Alfred Korzybski, *Manhood of Humanity* (New York: E.P. Dalton & Co, 1921), 71.

We are in continuous contact with each other, not only socially and on the physical plane, but also through the interpenetrating currents of thoughts and emotions... A sense of responsibility, understanding, compassion, love and

harmlessness are all links in the chain of right relationships which must be forged within our hearts.

Roberto Assagioli, as quoted from *The Magic of Psychosynthesis: Initiation and Self Development*, by Will Parfitt (Glassdonbury, ENG: PSA Books, 2019), 177.

Our awareness is like a series of Russian dolls—as we make each leap in awareness, we come to realize we are housed within a wider framework than we had previously understood.

Richard Rudd, *Gene Keys* (London: Wakins Media Limited, 2015), 140.

According to the most profound and sophisticated teachings on the Absolute nature of Reality, as articulated in Dzogchen, Mahamudra, Zen, Vedanta, Sufism, and Tantric Hindu traditions of the East, there is only one true vantage point of Awareness. That vantage point is without reference point or center. In essence, it is an infinitely generative, omnipresent singularity. This is the recognition that, at the most fundamental level, Awareness is inseparable from the whole sphere of continually unfolding reality.

Dustin Diperna in *Earth is Eden*, by Jon Darral-Rew and Dustin Diperna ( San Francisco: Integral Publishing House, 2015), 89.

When the student realizes that the great universal Oneness, which he associates with monadic consciousness, is only the registration of impressions localized (and therefore limited) and defined within etheric levels of cosmic physical plane, he can perhaps grasp the implications of wonder which will be revealed to the initiate who can transcend the entire cosmic physical plane (our seven planes of the human, superhuman and the divine worlds) and function upon another cosmic level. This is what the treading of the Way of the

Higher Evolution enables a Master to eventually do.

Alice A. Bailey, *The Rays and Initiations* (New York: Lucis Trust, 1960), 363-364

I see the soul as intelligent light energy. This energy appears to function as vibrational waves similar to electromagnetic force but without the limitations of charged particles of matter. Soul energy does not appear to be uniform. Like a fingerprint, each soul is a unique identity in its formation, composition and vibrational distribution.

Michael Newton, *Destiny of Souls* (St. Paul: MN: Llewellyn Publications, 1944), 197.

There are two Paths by which souls may Realize the Eternal Bliss that is Truth, the Condition of the Divine Person. One Proceeds by gradual ascent of attention within the planes of existence, dissolving, by degrees, the coverings of the soul in the planes of illusion and change, until the Heart Out-Shines the inner being. The other Path Proceeds directly and immediately to the Heart, the Radiant Self, prior to all experiences, all progress, all strategic austerity, all dramas of attention. One Path proceeds by... ascent of the illusory inner self, or mind, via the Chain of Creation. The other Proceeds by direct intuitive submission of the entire body-mind into the Radiant Source and Transcendental Matrix of all phenomena.

Adi Da Samraj, *The Enlightenment of the Whole Body* (Lower Lake, CA: Dawn Horse Press, 1978), 107.

The drive for unification is a link between the aims of science and mysticism... It is mysticism, not science, which pursues the Grand Unification Theory with ruthless logic—the one that includes the questioner within the answer. Although the scientist wants to unify everything in an ultimate equation, he does not want to unify consistently, since he wants to leave himself outside the equation.... Of the mystic, more is required. He is engaged in

deconstructing and reconstructing not some neutral external reality, but himself.

Rene Weber, *Dialogues with Scientists and Sages: The Search for Unity* (London and New York: Routledge & Kegan Paul, 1986), 6.

Oh what a world of unseen visions and heard silences, this insubstantial country of the mind! What ineffable essences, these touchless rememberings and unshowable reveries! And the privacy of it all! A secret theatre of speechless monologue and convenient council, and invisible mansion of moods, musings and mysteries, an infinite source of disappointments and discoveries. A whole kingdom where each reigns exclusively alone, questioning what we will, commanding what we can. A hidden hermitage where we may study out the troubled book of what we have done and yet may do. An introcosm that is more myself than anything I can find in the mirror. This consciousness that is myself of selves, that is everything and nothing at all.

Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind* (Boston: Houghton Mifflin Co., 1976), Introduction.

All good poets, epic as well as lyric, composed their beautiful poems not by art, but because they were inspired and possessed... there is no invention in him until he has been inspired and he is out of his senses and the mind is no longer in him.

Plato, *Io: A Dialogue of Plato Concerning Poetry* (reprint; Charleston, SC: Nabu Press, 2011), 534.

When he (a prophet) becomes inspired unconscious thought vanishes away and leaves the fortress of the soul; but the divine spirit has entered there and taken up its abode; and this latter makes all the organs resound so that the man gives clear expression to what spirit has to say.

Philo, *The Special Laws*, vol. IV (Cambridge, MA: Harvard University Press, 1939).



*Mary:  
Adept, Queen,  
Mother, Priestess*



John F. Nash

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

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For all services, please contact Maureen Temple Richmond, M.A.  
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# The Great Bear

Maureen Temple Richmond

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The Great Bear, when rightly known, confers the bliss which arises from universal identification with all energies, and an inner realization of existence beyond time and space. ~MTR

## Abstract

As students of the Alice Bailey teachings know, the constellation of the Great Bear is often mentioned by the Tibetan in his discussions of esoteric cosmology and astrology. The Great Bear is but one of many celestial factors with which students should be familiar for a greater understanding of *A Treatise on Cosmic Fire* and *Esoteric Astrology*. Yet, the Great Bear stands out from others in the starry field of the galaxy, functioning for our solar system in an unparalleled way. Examining the nature of the Great Bear from the esoteric perspective, this study proceeds to explain why that's so. The exploration of the Great Bear moves through a consideration of the leading role played by the Great Bear, the Great Bear as an agent of the Will, the occult effects of the Great Bear, the mythology of the Great Bear around the world, the astrological intermediaries of the Great Bear, and the Great Bear in regard to higher stages of evolution. The study concludes with a summary of the twenty-five essential points made throughout the discussion, all of which serve to explain why this polar constellation holds such pride of place in the esoteric teaching and how it has been revered around the globe throughout time.

## The Leading Role Played by the Great Bear

A titan of the north polar region, the constellation of the Great Bear plays an immensely important role in the life processes of the manifested universe of which our solar system is a small part. Known as the Big Dipper to the public, Ursa Major<sup>1</sup> to astronomers, and the Great Bear to students of the Ageless Wisdom,

this constellation might legitimately be said to hold absolute pride of place in the occult cosmology.

Perhaps the first and foremost reason for the prime importance of this constellation is the position it is said to hold in the body of the Cosmic Logos. According to the esoteric astrological doctrine revealed by the Tibetan, the seven well known and visible stars of the Great Bear are the outward manifestations of the seven head centers contained in the body of the Cosmic Logos.<sup>2</sup> In keeping with this directive position, these seven stars of the Great Bear function for our solar system as the monad does for the individual human being,<sup>3</sup> thus rendering the Great Bear an embodiment of the "microcosmic absolute" for our Solar Logos.

Seen from a slightly different angle, the Great Bear fills yet another role in regard to our Solar Logos. According to the Tibetan, the Great Bear is a member of a group of three stellar factors that go to make up what he calls the Spiritual Triad of our Solar Logos.<sup>4</sup> These three stellar factors are the Great Bear, Sirius, and the

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## 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 M.A. in English and Creative Writing from SNHU, and is currently working on a Ph.D. program in Heritage Studies at Arkansas State University where she now makes her home. A counseling astrologer, Richmond advises Anglophone clients around the world. She can be reached at: starsong1208@gmail.com.

Pleiades—the three constellations which the Tibetan referred to as “the three major conditioning constellations”<sup>5</sup> for their essential role in ushering into our system the energies of the Three Rays of Aspect, the basic building blocks of all evolutionary manifestation.<sup>6</sup> In keeping with the primal nature of this group of stellar factors, the triangle of Great Bear, Sirius, and the Pleiades also functions as the Spiritual Triad, or atma-buddhi-manas, of our Solar Logos, translating the Divine Will from on high into energies and drives which can be implemented in our solar system. Seen from this view, the Great Bear appears as the atmic vesture of our Solar Logos. Accordingly, the Tibetan indicated that the influence of this group, including the Great Bear, is “dominant in connection with solar incarnational evolution.”<sup>7</sup>

Through this pivotal group of stellar factors there course mighty energies which impulse the various stages of evolution in our solar system.<sup>8</sup> The Great Bear itself plays an important role in this regard, being specifically the entry point into our solar system for all seven ray energies,<sup>9</sup> each visible star in that constellation acting as an energy distribution point for one of the seven rays.<sup>10</sup> In this way, each of the seven visible Ursine stars is also the prototype for one of the Planetary Logoi<sup>11</sup> in our system, who are embodiments of the very Rays themselves. According to the Tibetan, the stellar counterpart of each Planetary Logos functions as the Monad of that entity, so that each of the seven visible stars of the Great Bear is to a Planetary Logos as the Monad is to the human being.<sup>12</sup> Though individually for each star this is so, collectively the seven visible stars of the Great Bear function as the Monad of the Solar Logos. In both cases, the prime nature of the Great Bear is confirmed.

Thus, there is much meaning behind the notion that “the seven stars of the Great Bear are the originating sources of the seven rays of our solar system.”<sup>13</sup> Though this last statement may seem to contradict the notion that the rays have their rise in the seven solar systems of which ours is one, there is likely no real conflict, but rather a difference of perspective.<sup>14</sup>

At any rate, it is evident from this statement on the role of the Great Bear that the Tibetan considered this constellation the prime inlet for the

seven ray energies. Thus, these are the energies which pour forth cyclically from the “conditioning constellations” into the evolutionary enterprise of our Solar Logos, and they do so specifically through the central agency of the Great Bear.

For all these reasons, the Tibetan referred to the Great Bear as:

- 1) the Superior Constellation<sup>15</sup> (due to its determining influence in all things), and
- 2) the prototype of all subsequent septenates<sup>16</sup> in its role as the inlet for the seven ray energies.

As is apparent, there is none higher in regard to our system than the Great Bear.

Perhaps in keeping with the dominant and ubiquitous influence exercised by the Great Bear upon our solar system, this constellation is continuously visible at night from almost all parts of our planet,<sup>17</sup> the watchful Bear ever vigilant and engaged as far as our globe is concerned.

Though the Bear gazes down on our globe from its position near the north celestial pole with an admirable constancy, our view of this great star grouping changes throughout the year. The long tail of the Bear (or the handle of the Dipper) seems to point in different directions at the four seasonal points of the year, a fact reflecting the different views of the sky which the seasons afford.<sup>18</sup> Thus, to the casual naked eye observer, the orientation of the Great Bear can be shockingly different than expected.

Further, the Great Bear is a great deal more than it appears to be, encompassing well over 200 stars beyond the familiar and visible seven.<sup>19</sup> Yet these seven are of arch importance to the esoteric cosmology. In fact, just one of these seven stars plays such an immense role in the distribution of cosmic energies as to defy ready comprehension. According to the esoteric astrological and cosmological doctrine as given by the Tibetan, a single star within the Great Bear has the considerable distinction of bringing forth into our system energies which originated in the Central Spiritual Sun. These energies pass from the Central Spiritual Sun, to the “Conditioning Constellations,” (that is, the Great Bear, Sirius, and the Pleiades), and finally

are relayed to one particular star of the seven well known stars making up the Great Bear.<sup>20</sup>

The energies which thus come forth from this one star of the Great Bear are the origin of all that is visible and objective. Then, the further work of creating manifested form is accomplished by a group of deva lives who have their source in this same star of the Great Bear and who transmit the intention of Deity through sound or word into the matter of our systemic mental, astral, and physical planes, or the three worlds of human endeavor.<sup>21</sup> Though the identity of this immensely powerful star is not divulged, the general impression imparted is again that of a truly sublime role for the Great Bear and its components. In fact, it might simply be stated that the Great Bear is of signal importance because it is a channel for the distribution of energies from the Central Spiritual Sun.

Thus, as prime distributor of the energies of manifestation, the Great Bear is certainly a leading factor among stellar influences. Being first amongst others and leading the way is a First Aspect, Ray One characteristic. As is evident from the location of the Great Bear in the Cosmic Logoic Head center, its role as the monad of our Solar Logos, and as a channel for distribution of energies from the Central Spiritual Sun, the Great Bear as a leading influence fulfills a First Aspect or Ray One function.

Indeed, this is precisely what the Tibetan has indicated about the Great Bear, characterizing the Great Bear as representative of the Father (or First) Aspect,<sup>22</sup> and as a point of reception and distribution for Ray One energies.<sup>23</sup> Hence, the Great Bear as a whole emits Ray One influence, which according to the esoteric occult doctrine, confers a number of important characteristics, including courage, executive ability, and the power to rule and lead<sup>24</sup>— all Ray One characteristics which, as shall shortly be shown, have even been reflected in the world's exoteric mythology concerning this constellation.

### **The Great Bear as an Agent of the Will**

**I**n that the Great Bear is a representative of Ray One, the Ray of Will and Power, it also

represents the Divine Will itself. Thus, to properly appreciate the nature and influence of the Great Bear, an understanding of what the Tibetan called the Will is necessary.

Identifying the Will Aspect as cause itself,<sup>25</sup> the Tibetan characterized Divine or Cosmic will as electricity on the first or logoic plane, the original force which brings about the objective universe,<sup>26</sup> the dynamic electrical energy of Life itself, or of embodied Purpose,<sup>27</sup> and “divine purpose, latent in the Mind of God since the beginning of time and the dawn of creation.”<sup>28</sup> Additionally, the Tibetan Master called the First or Will Aspect by the names Abstract Being, Darkness, and Unity.<sup>29</sup> More specifically, he said, the Will is “that initial impulse or vibration which emanates from the logoic causal body on the cosmic mental plane.”<sup>30</sup> The Great Bear introduces all these elements into our solar system, for it is a prime distributing agent for the Will.

However, the exact nature of Divine or Cosmic Will is beyond the reach of ordinary human comprehension, according to the Tibetan. In his words, “The nature of the will is as yet undefinable for only the Monad responds to its impact, and only after the third initiation does man somewhat grasp the nature of the will.”<sup>31</sup>

In this, the Tibetan offered an important key to the nature of the Will. If only Monadic awareness can fully appreciate the Will, then Monadic being (certainly a Ray One correlate) must be like unto the Will, at least in some degree. Of importance here is the fact that Monadic awareness was characterized by the Tibetan as a state of spiritual bliss. Bliss, the Tibetan said, results from the monad's natural state of universal identification with all energies and the realization of existence beyond time and space.<sup>32</sup>

In this definition, the Tibetan has offered an important clue to not only the nature of the Monad, but also of its purview, the Will, for if only the Monad can know Will, and the Monad's natural state is bliss, then bliss must be inherently associated with perception of the Will.

To state this proposition even more simply and in a formulaic fashion, it might be said that, at least for the human mind, Will is the bliss which arises from a universal identification with all



energies and an inner realization of existence beyond time and space. Hence, this is the nature of the influence arising from the Great Bear, itself an agent of the Will, of the First Aspect, and of Ray One energies. Thus it can be said that the Great Bear, when rightly known, confers “the bliss which arises from universal identification with all energies and an inner realization of existence beyond time and space.”

However, since most of Humanity is far behind the grade of Third Degree Initiate, and hence operating with virtually no conscious Monadic linkage, this blissful Cosmic Will emanated by the Great Bear goes largely unrecognized. Such perception will not accrue to the bulk of Humanity until the final root race, when the nature of Cosmic Will or Purpose shall constitute the ultimate spiritual revelation, according to the Tibetan.<sup>33</sup> Hence, as he said, the widespread registration of Cosmic Will or Purpose by Humanity “lies a very long way ahead of our present point in evolution.”<sup>34</sup>

In the meantime, only the effect of the Will can be known,<sup>35</sup> and this effect takes the form of the Hierarchical Plan,<sup>36</sup> which the Tibetan said is none other than substance of the higher planes impregnated with the energy of Will.<sup>37</sup> Of course, the Will or Power Aspect of Deity is forever branded in the brain matter of esoteric students as the Ray of the Destroyer, the Shiva component of the three fundamental aspects of Deity. Indeed, the act of necessary destruction characterizes the Will, for as the Tibetan indicated, Will destroys anything hindering the free flow of evolution.<sup>38</sup>

Whether Will is manifesting as cause, purpose, Monadic awareness, the sense of the infinite, or necessary destructions and eliminations, its effects descend from higher levels to the waiting form below, “bending forms consciously to divine purpose.”<sup>39</sup> Hence, Will is that inescapable transcendent drive which powers the movement of all within and toward the One.

*As is evident from the location of the Great Bear in the Cosmic Logoi Head center, its role as the monad of our Solar Logos, and as a channel for the distribution of energies from the Central Spiritual Sun, the Great Bear as a leading influence fulfills a First Aspect or Ray One function.*

According to the esoteric occult doctrine, this Will from on high descends to the waiting worlds of form below through a number of celestial agents or intermediaries, key among them the seven rays, originating in the seven centers of the Cosmic Logos, or The One About Whom Naught may Be Said. From these centers,

which are composed of groups of Solar Logoi or star lives, there stream the rays, the rays in turn being ensouled by the Seven Ray Lords, called by the Tibetan the custodians of the Will Aspect of Deity for our solar system.<sup>40</sup> That the seven rays are all essentially Will cannot be doubted, for the Tibetan made a definite point of presenting the rays in

just this manner in the final pages of Bailey’s *Esoteric Astrology*.<sup>41</sup>

Having their origin (as far as our solar system is concerned) in the centers of the Cosmic Logos, the seven rays then pour into the stars of the constellation under consideration in this section, the Great Bear. Through the seven major stars of the Great Bear, the rays subsequently stream forth toward our Solar Logos and its system, bringing all lives consequently contacted increasingly into line with the Will Aspect of Deity,<sup>42</sup> for the Great Bear is the unparalleled source of Will, Purpose, and Power for our region of the manifested universe. From this stupendous source—the Great Bear—emanate all the ray powers which feed the zodiacal and planetary influences to be experienced from the vantage point of our planet. As a consequence, all astrological influences are in fact vehicles by which Will is transmitted into our system and planet.<sup>43</sup> The Tibetan made this point inescapably evident when he stated that all zodiacal influences are intended to evoke the emergence of the Will Aspect in all units contacted, including Planetary Logoi, monads, souls, and personalities.<sup>44</sup>



Once these Will energies reach our planet, they then course through the kingdoms of our planet via earthly agents of the Will, the first among these being the representative on our globe of the Planetary Logos of our scheme, Sanat Kumara. According to the Tibetan, Will or Purpose enters our planetary life as "...the synthetic thought which pours into the supernal consciousness of the Lord of the World..."<sup>45</sup> From thence, Will energies make their way through a triangle composed of the head of the First Ray division of the Hierarchy known as the Manu, the Christ, and the head of the Third Ray division of the Hierarchy, or the Mahachohan, and thence to the united ashrams of the Hierarchy.<sup>46</sup> Ultimately, these Will energies filter down to the level of the individual, who is, as the Tibetan said, governed by Will and Purpose flowing in from higher levels, particularly the Will of the Solar Logos as it works through the Will of our Planetary Logos.<sup>47</sup>

Finally, at ground level quite literally, Will energies are transferred to the crust of the Earth by the Agnichaitans, fiery devic lives of the mineral world governed by the First Ray department of the Hierarchy, under the direction of the Manu.<sup>48</sup> It is through the agency of the Agnichaitans that the face of the planet is geologically changed, continents raised, and volcanoes fueled.<sup>49</sup> According to the Tibetan, the dramatic expression of the Ray of Will and Power demonstrating through such geological forces is a consequence of the fact that the main potency of the First Ray is to be found in the mineral kingdom.<sup>50</sup> In the final analysis, our entire planet right down to rock acts as an agent of Will, for as the Tibetan stated, the purpose for which Earth exists is the manifestation of the Will of God.<sup>51</sup>

Thus, from the Cosmic Logos and the Great Bear on high, right down to the very mineral substance of which our physical globe is composed, the Will permeates and conditions all. In this process, the Great Bear plays a crucial role, functioning as the prime inlet and distribution point at which the Will translates itself from dimensions beyond time and space into the seven ray influences, which in turn drive and color all cyclic evolutionary developments in our portion of the manifested universe.

## Occult Effects of the Great Bear

So determinative is the influence of the Great Bear upon our solar system that the very thoughtform underlying the existence of our system is shaped by emanations of the Great Bear, together with those of six other stellar factors of equal stature.<sup>52</sup> Undoubtedly, these seven stellar factors are the very ones said to make up the body of manifestation of the Cosmic Logos (or possibly of the Super Cosmic Logos). The combined purposeful focus and meditation of the entities indwelling these seven factors affects the nature and quality of our system. In other words, as they think upon their objectives and purposes, great manasic waves ripple outward, affecting the matter of many planes and bringing into existence those specific forms that will achieve the desired ends.

According to the Tibetan, two stars in the Great Bear are even more influential in this regard than the others. It is the stars (or the Rishis<sup>53</sup> as the Tibetan called them) in the Great Bear that receive and distribute the energies of Rays Five and Seven which have the greatest involvement in the creation of the thoughtform upon which our solar system is built.<sup>54</sup> Given that Ray Five concerns the distillation of abstract thought into definite thoughtforms, and that Ray Seven concerns the condensation of spirit into matter, this enhanced role for the specified (though unnamed) stars only makes sense.

Emanatory effects from the Great Bear affect our solar system in a number of ways, in fact. Along with helping to shape the very thoughtform upon which our system is designed, influences from the Great Bear also play a role in determining the time cycles at work in our system.<sup>55</sup> This is so because the Great Bear is one of the centers of a Greater Being in whom our small system finds place, and it is the life cycles of this Greater Being which determine the times of manifestation and obscuration of those minor lives who dwell within its body of expression. As the life cycles of this Greater Being are registered in its higher centers, they then work downward to influence all the remaining centers, in one of which our solar system finds place.

The fact that the Great Bear has such influence upon the time cycles operative in our solar system is also related to the role of the seven rays, which find their way to our system via the seven visible stars of the Great Bear. This, because the seven ray powers are the key mechanism by which the general cosmic principle of periodicity is transformed into specific phases, such as life periods of solar and planetary logoi, rounds, races, and sub-races.

Cyclic evolutionary impulses also issue forth from the Great Bear in the form of Avatars, or unique embodiments of spiritual potency which take various types of physical form in order to significantly accelerate forward spiritual momentum in some part of the manifested worlds. According to the Tibetan, the Great Bear is a source of such beings, their points of emanation being specifically those of the seven visible Ursine stars which receive and distribute Rays Three<sup>56</sup> and Seven.<sup>57</sup> These Avatars are said to gain entry into our solar system through a triangle of cosmic factors, these factors being the Great Bear, the combined energies of the seven rays, and our Solar Logos.<sup>58</sup> Such Avatars are, according to the esoteric doctrine, related to the Seventh Cosmic Path,<sup>59</sup> the workers upon which are likely engaged in efforts to bring the non-sacred planets to sacred status through the application of the pure ray energies issued forth from the seven visible stars of the Great Bear.

### **The Mythology of the Great Bear Around the World**

**T**he septenary nature of the Great Bear hails not only from esoteric occult philosophy, but also from native peoples and ancient cultures the world around. Almost universally, those who gazed in awe at the night sky to perceive their great ancestral and spiritual beings were equally inclined to see seven stellar entities in what is now called the Great Bear. Specifically, among the ancient Romans and Egyptians, the South American Aztecs, the North American Blackfoot of Montana, the Chumash of California, and in Eurasia, the Siberian Buryats and the Northern Caucasia, this star grouping was perceived to be composed of seven distinct star beings.<sup>60</sup>

Just as likely were ancient peoples to picture this polar star grouping as a bear figure,<sup>61</sup> though many groups saw this constellation as other animals, people, or objects. For example, the ancient Aztecs and Mayas perceived this grouping in the shape of a bird native to their region (the macaw parrot), while the western Siberians saw it as a stag, and the ancient Egyptians as the thigh and leg of a bull.

The Northern Caucasia of Eurasia saw these seven stars as seven brothers, while their Southern Buryat counterparts called them the seven blacksmiths, the seven skulls of these blacksmiths, and seven old men. The neighboring Siberian Khirgiz saw in these same stars seven watchmen guarding the other circumpolar stars, while the nearby Mongols referred to this constellation quite oppositely as seven thieves, though they also called them seven old men. To the Blackfoot Native Americans of Montana, they were the seven sons of the Sun and the Moon, or seven brothers being pursued by a bear. The Chumash of California knew them as seven boys, transformed into seven geese.

The ancient Romans conceptualized the seven stars of what we now call the Great Bear as seven oxen in harness, ploughing concentric furrows in the celestial field around the north pole of the sky. Similarly, the early English peoples thought this star grouping resembled a wagon, or “wain” as they called it, as did many in other European countries. Over in the Americas, the Skidi Pawnee saw in these stars a related figure, interpreting this star grouping to be a stretcher upon which a sick man was carried. And the Ajumawi band of Pit River Indians in northeastern California saw in the Great Bear what they called the World’s Cane, a hooked implement which in their mythology was thought to be instrumental in establishing the very order and structure of the sky and therefore of all creation.<sup>62</sup>

As is clear, the Wagon, the Plough, and the Crane all represent shapes reminiscent of what we now think of as the Big Dipper, while the circular ploughing of the polar oxen reflects the way the Great Bear seems to rotate in space as the view of it changes throughout the night.

Just as the Pawnee felt that World's Cane was the central pivot around which the heavens turned, so also has this polar star grouping been right at the center of other ethnic cosmologies. This has been so throughout time because the Great Bear occupies a northerly position, north being a direction of definite distinction for several of the world's peoples. Further, the different orientations of this star grouping throughout the night can be used as an indicator of the season by those who are intimately familiar with the night sky.<sup>63</sup> Consequently, the stars of what is now called the Great Bear have for eons been emblematic of regular cycles and the continuous forward march of unfolding of time.<sup>64</sup>

In honor of this fact, the ancient Greeks at one time named this constellation "The Curved or Spiral One," both for its dipper-like shape and because it ever turns round and round the celestial north pole.<sup>65</sup> Beyond the obvious and important reference to eternity and cyclic renewal implied in this characterization of the Great Bear stars, there is also a significant esoteric correlate connected with the notion of the spiral. According to the Tibetan, spiral activity or motion is the "Shiva" form of motion,<sup>66</sup> as he called it. Since the Tibetan used the Hindu Shiva to denominate the First Aspect, this means that the Tibetan meant to say that spiral motion is an expression of the First Aspect, Ray One, and the Will—the very qualities said to characterize the Great Bear itself.

Thus, as is readily apparent, even the ancient Greeks rightly intuited the esoteric and occult nature of the Great Bear, for they associated the Ray One spiral form of motion with the stars of this grouping. Only a little imagination is required to see that, to the circling motion of the seven stars around the celestial pole, the Greek mind coupled the idea of forward motion along a celestial axis. In this fashion, they might have imagined the circling motion of the Ursine stars carried onward in space, thus producing the spiral form. So close were the Greeks in their conception to the later esoteric characterization of the Great Bear that justification is suggested for the Tibetan's statement, "There is more real occultism hidden in the names given to the various stars by astronomers down the ages than has yet been realised...."<sup>67</sup> This appears to have been

so in the case of the Great Bear, called by certain of the ancient Greeks with a name quite appropriate to its now revealed occult function.

The importance of the Great Bear in antiquity might be suggested by the fact that ancient star catalogues began with this constellation and its nearby polar companion, the Little Bear,<sup>68</sup> no doubt because these two star groupings were poised so strikingly in the northern sky.<sup>69</sup> Originally conceptualized (for the west) in approximately the fifth century B.C.E by the Greek philosopher and mathematician Thales,<sup>70</sup> the Great Bear was widely thought in antiquity to be the ultimate source of time and created form,<sup>71</sup> a theme imminently compatible with its esoteric function as prime distributor of the energies of manifestation. Legend has it that Pythagoras referred to the Greater and Lesser Bears as the "two hands of the Genitrix,"<sup>72</sup> in other words, the agents which accomplish the manifested work of the Great Maker, or Cosmic Creator. Here is a remarkable parallel to the much later esoteric description of the seven stars of the Great Bear as the "Progenitors," or givers of life to all,<sup>73</sup> and yet another example of the fundamental position held by the Great Bear in various world cosmologies.

The Great Bear was similarly important in ancient Egypt, though there it was pictured as The Bull's Thigh. Still, it was a curved, dipper-like bunch of stars that spun eternally round the northern celestial pole. Because this star grouping was ever visible in the night sky, the ancient Egyptian religion associated it with everlastingness, or immortality.<sup>74</sup> The shape of this constellation (or possibly that of nearby and similar Ursa Minor) was accordingly reproduced in the design of a funerary ritual implement<sup>75</sup> used to liberate the consciousness of the deceased from the physical body, that the spirit might ascend to the stars.<sup>76</sup>

The stars as links to the spiritual world was a notion likewise embraced by Vedic India, the astronomical traditions of which asserted that creation emanated from the stars<sup>77</sup> long before contemporary astrophysics confirmed as much through its various technological advantages. The seven stars of the greater Ursine constellation were known to the Vedic tradition in the Sanskrit language as the *Saptarishi*,<sup>78</sup> or Seven

(*sapta*) Sages (*rishis*), and this name for the stars of the Great Bear was used by the Tibetan as well, who referred to them frequently as the “Seven Rishis,”<sup>79</sup> as did Blavatsky.<sup>80</sup>

According to Blavatsky, the Sanskrit word “rishi” in general means a spiritual adept or an inspired one, but in particular within the context of Vedic literature, this term denotes distinguished spiritual personages through whom the various sacred mantras of the Vedic tradition were revealed.<sup>81</sup> Again highlighting the spiritual mastery and science of sound attributed to the Rishis, Blavatsky further commented that the Sanskrit word *rishi* literally translated means “bard,” “singer,”

“walker,” and “guide,” terms indicative of one who walks ahead and leads others through the power of sound or music, *rishi* being derived from a root word meaning “to march ahead.”<sup>82</sup> Further, Blavatsky stated that the term *rishi* can refer to the original founders of the Vedic religion,<sup>83</sup> as well as to the leaders of early tribal groupings in India.<sup>84</sup> Popular Hindu tradition holds that there were seven such Rishis considered the ancestors of Humanity, and who are linked with the seven stars of what the west calls the Great Bear.<sup>85</sup> This tradition, which associates the original seven rishis with the seven stars of the Great Bear, has its roots in the ancient Rig Veda.<sup>86</sup>

Separating the two possible usages of the term “rishi,” Blavatsky emphatically pointed out the difference between the terrestrial Rishis, on one hand, who founded the Vedic religion, and the intelligences indwelling the stars of the Great Bear on the other.<sup>87</sup> Blavatsky undoubtedly understood the “Seven Ancient Rishis” in the more cosmological sense, calling them “the progenitors of all that lives and breathes on earth,”<sup>88</sup> a description certainly in keeping with the role of the essential seven ray powers

emanated from the “seven rishis” of the Great Bear. She apparently even used this term (the seven rishis) to indicate the seven planetary logoi.<sup>89</sup> All the same, Blavatsky certainly acknowledged the existence of highly evolved human adepts also called “rishis,” recounting

the hallowed legend that such beings do in fact exist and that they can be found to live at extreme altitudes in the Himalayan Mountains.<sup>90</sup> Blavatsky even intimated that these spiritual adepts who dwell in the sacred fastnesses of the Himalayas are in fact the members of the Planetary Hierarchy, themselves the descendants of the Rishis of the Vedic tradition.<sup>91</sup>

Whether terrestrial or celestial, the concept of the seven rishis remains firmly tied to the esoteric perspective.

Thus, the popular Hindu belief that human evolution had its rise in the existence of seven founding fathers who are representative of or linked with the seven stars of the Great Bear emerges as yet another significant instance of agreement between exoteric myth or religion and esoteric truth. Just how closely this parallel runs can be seen in the fact that the *Brihadaranyaka Upanishad* refers to the seven stars of the constellation Saptarishi (Seven Rishis, or Great Bear) as the seven sense organs of the face of the cosmic person.<sup>92</sup> Thus, while the esoteric occult teaching places the seven visible stars of the Great Bear in the head center of a Cosmic (or possibly Super Cosmic) Logos, the tradition spawned by the Rig Veda places the same stars on the “face” of a “Cosmic Person.” The difference between “head” and “face” is so little as to be insignificant in this context. Virtually the same message is given by both characterizations. Both see the seven stars of this particular constellational grouping as positioned in such a way as to represent the mentation of a great being, cosmic in scope.

***The view of the Great Bear offered by the esoteric occult philosophy of the Tibetan Master and Alice Bailey presents this polar constellation as the fountainhead of powers and energies driving the evolution of our own Solar Logos, and hence, actuating all the life forms throughout his body of expression in the planetary schemes, chains, globes, rounds, and races.***

Other world cosmological views have likewise reflected the leading, head center role attributed to the Great Bear. In fact, many cultures and civilizations have associated this constellation with the notion of governance, leadership, and authority,<sup>93</sup> or the situation of being “at the head” of a group or enterprise.

For example, the Zoroastrian religion envisioned the stars of the Great Bear as a sort of divine military leader, a general in the army of the supreme God.<sup>94</sup> The ancient Egyptians likewise focused upon the governance angle and associated the stars of this constellation with royalty.<sup>95</sup> So also did the ancient Chinese, who saw the Great Bear stars as a celestial emperor, the Lord of the Dark Heaven and the Spirit of the North.<sup>96</sup> Close by, the Altaic Tartars of Southern Siberia saw in this constellation seven khans, or tribal chieftains.<sup>97</sup> From even this brief but suggestive list, the linkage of the Great Bear stars with roles of governance and leadership is evident. However, there is more.

As it turns out, the Great Bear was linked in the minds of peoples throughout the globe with their national and cultural heroes. Many of these epic figures were said to ride in the stars of the Great Bear as though it were a mode of conveyance. In ancient Britain, it was King Arthur who was said to ride in the seven stars of the Great Bear, perceived by the peoples then as a wagon, or “wain;” hence to them the Great Bear was known as “Arthur’s Wain” and “Arthur’s Chariot.”<sup>98</sup> Some have even thought that Arthur’s Round Table was an allusion to the circuit of the Great Bear round and round the pole, seeming to mark out a flat, circle-shaped surface as it goes.<sup>99</sup>

In nearby Ireland, the Great Bear was called King David’s Chariot, in honor of an early Irish ruler.<sup>100</sup> Across the English Channel, the early French attached their beloved Charlemagne to the wagon-shaped polar constellation, and as a result, the neighboring Teutons called this constellation *Karlwagen* (Charles’ Wagon).<sup>101</sup> Not far away, the Danes, Swedes, and Icelanders responded with *Stori Vagn* (Great Wagon), *Odin’s Wagon*, and *Karl’s Vagn*, *Karl* being yet another name for *Thor*, a great Nordic god.<sup>102</sup> Half a world away, the early Chinese likewise saw the Great Bear stars as a mode of

transportation for the ruling elite, perceiving this star grouping as a vehicle for the Emperor of Heaven or for a high government official.<sup>103</sup>

Thus, whether the seven Ursine stars were seen as vehicles for power figures or as the power figures themselves, this star grouping has throughout time been imputed by the world’s people’s to represent leadership, ruling capacity, the power of government, and executive position.<sup>104</sup> These are the very characteristics said by the esoteric tradition to characterize Ray One, the Ray of Will and Power, which is associated with the division of Hierarchy that guides the way to right principles of governance and which ray is distributed by the Great Bear.

In much more modern times, the emblem of the Great Bear has similarly played a significant role in the Ray One matter of right governance and self-determination. In the 1860s during the American Civil War, the “Big Dipper,” (or “Gourd,” as it is also called) became a celestial symbol of freedom to the southern slaves seeking asylum north of the Mason-Dixon line,<sup>105</sup> which at that time divided the United States from the rebel southern states. If an indentured “servant” could pass north of the Mason-Dixon Line, he or she automatically became a free American citizen, unshackled from the torturous indignities of forced labor.

Travelling surreptitiously by night and under the stars to evade the murderous grasp of irate whites, the men and women of African descent had only the stars of the Great Bear to lead them dependably northward in their bid for everything all people hold dear. Thus, they were admonished by their supporters to “Follow the Gourd,” or in other words, to proceed north in the direction of the Big Dipper, that they might drink of the waters of personal and political freedom. They were literally to head toward the starry representative of Ray One, the Great Bear constellation, embodying the Ray One characteristics of right governance, autonomy, and liberty from all that impedes forward evolution, in their struggle for self-determination.<sup>106</sup> In this example lies a convincing justification for the Tibetan’s statement that more real occultism is hidden in popular conceptions of the stars<sup>107</sup> than has been previously thought, for here is to

be seen a direct correlation between the exoteric and esoteric implications of this star grouping.

The Great Bear in its northerly and polar position has thus been emblematic of great spiritual ultimates, such as the origin of creation, cyclicity, renewal, eternal progress, and even political liberty and self-determination. Linked to every fundamental of importance, this constellation has not only led the way in myth and symbolism, but has also managed to set its stamp upon the very language used by the peoples who revered it. For example, the seven stars of this constellation in their northerly position furnished the basis for the Latin word *septentrional*, which means northerly or northern (which is to say, in the direction of the “seven”).<sup>108</sup> Further, the word “arctic” derives its meaning from this constellation, for the Greek word for bear is *arktos*, hence “arctic” for any frigid climate lying in the northerly direction of the Bear constellation.<sup>109</sup>

Plainly, the Great Bear has ever been highly influential in humankind’s orientation to the sky, just as it has in the esoteric cosmology, where it holds pride of place. Consideration will now turn to the manners in which the influence of this great stellar entity contacts human experience, doing so through its astrological intermediaries.

### **Astrological Intermediaries of the Great Bear**

**R**uling the sky from its polar position, the king of constellations is the stellar origin of all astrological influence, for it is from the Great Bear that the seven ray energies pour forth to energize all the zodiacal constellations, signs, and planets. Because of the fundamentally First Aspect nature of the Great Bear, the seven rays which flow forth from the stars of this constellation are in fact types of Will, or as the Tibetan said, they are the custodians of the Will Aspect of Deity.<sup>110</sup> Thus, the effect of the Great Bear, working through the seven rays and all astrological factors, is, as the Tibetan said, ever to convey into our solar system and eventually into our planetary life, the energy of the Will.<sup>111</sup> In fact, the Tibetan stated that the effect of the seven rays streaming forth from the stars of the Great Bear is ever to bring our planet

increasingly into line with the Will of the Greater Life.<sup>112</sup> This it does generally through all the components of astrological influence, but specifically even more directly through certain factors, which will now be enumerated.

According to the esoteric astrological doctrine, the Great Bear transmits its force directly through several constellations, their representative astrological signs,<sup>113</sup> two planets, and even the Sun. The constellations and their representative signs are Aries, Taurus, Leo, Libra, and Aquarius, the two planets Saturn and Pluto.<sup>114</sup> From the Great Bear, Will energies are disseminated through these factors and ultimately make their way to the level of human existence.

Of the astrological intermediaries that usher the energies of the Great Bear into our systemic and planetary life, Aries is one of the most important. According to the Tibetan, this constellation and sign bring forth Ursine energies in two distinct ways. In the first, the constellation and sign of Aries transmit the energies of the Great Bear through the planet Pluto<sup>115</sup> to our system, stimulating the intent to serve the Divine Plan in advanced units and, collaterally, the “will to power” over others in less evolved units.<sup>116</sup> In the second case, Aries transmitting its power through the Sun brings about a certain focusing of forces in the life of a disciple such that he or she is enabled to pursue the path of initiation with conscious intent and to project his or her consciousness into the planes beyond the strictly personality and form-oriented levels.<sup>117</sup>

Aries is thus a critical influence upon the path of discipleship and initiation, aiding signally in the effort to lift one’s awareness into what the Tibetan calls “the realm of the formless worlds,”<sup>118</sup> or those planes above the mental plane (the final frontier of personality life). These target planes would be the buddhic, atmic, and monadic, and it is Aries influence which provides the necessary impetus to reach such levels.

These important psychospiritual effects of Aries are reflected in the fact that the Full Moon occurring during the astrological sign of Aries initiates the phase in the year known as the Three Linked Spiritual Festivals, these being

the Full Moons which occur during the astrological signs of Aries, Taurus, and Gemini. Aries, which distributes the always executive First Ray of Will and Power, leads the way and starts the process with a powerful application of energies which lifts consciousness radically and simultaneously evokes rapid alignment with the Higher Will. This is one reason that the Full Moon period falling during the astrological sign of Aries should be heeded with special vigilance.

Though Aries factors are of signal importance in transmitting the Will aspect from the Great Bear to our system and planet, other constellations and their representative signs also figure significantly in this matter. Leo, a sign which distributes Ray One just as does Aries, is a case in point. According to the Tibetan, the Will energies of the Great Bear go not only to Aries, but also to Leo, from whence they flow to Saturn and then to Shamballa, our planetary head center. From Shamballa, these Ray One Great Bear energies radiate to the head centers of spiritual seekers and finally to their base of spine centers, establishing the energies of the Divine Will at each level.<sup>119</sup>

Here again, as these Ursine Will energies gain access to our planetary life and consciousness through Leo and then Saturn, they affect the various levels of evolution represented in Humanity in different ways. When such energies eventually reach the advanced spiritual seekers of the world and those who have consciously recognized Hierarchy and the Divine Plan, the Will to serve the Plan is powerfully awakened.<sup>120</sup> However, this same energy of the Will emanating from the Great Bear evokes a different response from persons and organizations who have not yet glimpsed the Greater Life in which they exist. Hence, in average humanity and in certain nations and races, activation by Great Bear influence flowing through Leo and Saturn produces a surge of selfish intent to garner power or dominion over others,<sup>121</sup> a definite misqualification of energies, yet a necessary step in the process of learning by trial and error.

Similar issues arise from the dissemination of Ursine influence through the constellation and sign of Taurus. Just as in the case of Leo and Saturn described in the previous paragraph, Ray

One or Will energy pouring through Taurus bifurcates into two distinct expressions. On the one hand, as it impacts undeveloped groups and individuals, it spawns aggression, the intent to dominate others, and crass materialism.<sup>122</sup> On the other, when Great Bear influence acting through Taurus flows through the advanced and altruistic of the race, the intent to advance the evolutionary plan is stimulated.<sup>123</sup>

The impact of the Great Bear also enters our planetary life through the agencies of Libra, working through the Sun. Because neither Libra nor the Sun was normally associated with the First Ray of Will and Power by the Tibetan, this linkage of the Great Bear with these two factors is largely unexpected. Nonetheless, according to the Tibetan, Great Bear energies do work through Libra and the Sun to bring about "...that focusing in the life of the disciple which makes it possible for him to function consciously and with intention upon the path of initiation."<sup>124</sup> Libra in this case works on the individual through a constant presentation of the various pairs of opposites to produce detachment from both pain and pleasure. Thus balanced and brought to a broadened perspective, the individual may function free of the pairs of opposites. The influence of the Great Bear stands behind this process, bringing about the necessary destruction of attachments to the form nature, and doing so in this case via the agency of Libra and all that it connotes.

The involvement of the Sun in this distribution sequence is important as well. Though the Sun was most frequently described by the Tibetan as a distributor of Ray Two energies, he also linked it with the Great Bear and First Aspect (or First Ray) energies.<sup>125</sup> Considering this fact in connection with the role of Libra in the distribution of Great Bear energies, it would appear that when the Sun is in the astrological sign of Libra (either in the natal chart or by annual transit), the power of the Great Bear to liberate from the pairs of opposites may be increased. Further, combining the indications above regarding the Great Bear and Aries with that concerning the Great Bear and Libra, it would appear that the equinoctial axis (as represented by the signs Aries and Libra) functions as a point



of enhanced reception of Great Bear energies through the Sun.

This is so because the equinoxes themselves demarcate a special relationship between the Earth and the Sun, these being the moments in the Earth's orbit around the Sun when the rays of the Sun strike the face of our planet the most directly. Thus, at the equinoxes when the Sun is astrologically at zero degrees of Aries and Libra, seekers interested in intensifying their progress toward effective service and initiatory progress should make all due effort to align with the solar forces incoming at those points, carrying as they do the special energies of the Great Bear. This being said, it should also be acknowledged that Great Bear energies pour through the constellations and signs of Aries and Libra year-round, as well.

Along with Aries, Leo, Taurus, and Libra, the constellation and sign of Aquarius also function as distributors of Great Bear influence. Again according to the Tibetan, it is through Aquarius that the universal consciousness characteristic of the Great Bear is expressed.<sup>126</sup> This association of Aquarius with essentially Ray One energy is, as in the case of Libra, largely unexpected, since this sign is most frequently said to distribute Ray Five in *Esoteric Astrology*. However, the linkage of Ray One with Aquarius makes plain good sense, as its polar opposite (Leo) distributes Rays One and Five, just as Aquarius would do with the addition of the First Ray. This type of symmetry can be found in other sign pairs, such as Taurus and Scorpio (both distributing Ray Four and only Ray Four), and Virgo and Pisces (both distributing Rays Two and Six). Thus, it would appear that associating Ray One in general with Aquarius can certainly be justified, since it would match its complementary sign in this regard. The same could be said for Libra, which if accorded Ray One energies, would partly match Aries, distributor of Rays One and Seven. Thus, through consideration of the information given by the Tibetan regarding the Great Bear, the esoteric astrological system appears to gain completion in certain particulars.

### **The Great Bear and Stages of Higher Evolution**

As ubiquitous and important as the influence of the Great Bear has proven to be, the influence of this constellation is negligible upon average Humanity. According to the Tibetan, it is not until the individual has attained to the Third Initiation that the Great Bear becomes a relevant factor in a seeker's evolution.<sup>127</sup> This is so because the Third Initiation marks the point at which Monadic contact can be made by the individual, a linkage required in order truly to sense the fixed star dimension in which the Great Bear is found. Once such a linkage has been forged, the nature of the Monad and the Great Bear can be registered.

According to the Tibetan, a Fifth Degree initiate presumably qualified to speak on such matters, the nature of spiritual being inherent in the Monad is bliss,<sup>128</sup> a bliss which is not based on circumstances in the three worlds of personality endeavor, but which is based instead upon the inner realization of existence beyond time and space.<sup>129</sup> Thus, it is likely that the true character of Great Bear influence, when registered by an appropriately prepared mind, is also of the nature of bliss arising from an inner realization of existence beyond time and space.

In keeping with the expansive vista offered by the influence of the Great Bear, this constellation is associated with the Seventh Cosmic Path, the Path of Absolute Sonship,<sup>130</sup> which path was said by the Tibetan to exert an influence through all the sacred planets in our solar system to advance the evolutionary pace of the non-sacred planets and to produce a relationship between our system and the universe.<sup>131</sup> Thus, the Great Bear provides the entire evolutionary effort in our system with a view into the far greater cosmic life, a role certainly appropriate to this distant and immense congerie of solar logic life.

### **Conclusion**

The view of the Great Bear offered by the esoteric occult philosophy of the Tibetan Master and Alice Bailey presents this polar constellation as the fountainhead of powers and energies driving the evolution of our own Solar Logos, and hence actuating all the life forms throughout his body of expression in the planetary schemes, chains, globes, rounds, and races. Specifically, the esoteric occult cosmological

doctrine reveals that the constellation popularly known as Ursa Major, the Big Dipper, and the Great Bear is in fact a stunning powerhouse of primordial energies, for, as the discussion has shown, the Great Bear:

- 1) constitutes the seven head centers of the Cosmic Logos,
- 2) functions as the Monad of our Solar Logos, and together with Sirius and the Pleiades constitutes the spiritual triad of our Solar Logos,
- 3) drives the process of Solar Logoic incarnation,
- 4) stands as the source of all seven rays for our solar system,
- 5) distributes each of the seven rays through one of its seven stars,
- 6) contains in its seven stars the seven ray prototypes of each Planetary Logos in our system,
- 7) contains the seven stars which individually function as the Monads of the Planetary Logoi in our solar system,
- 8) is known as the Superior Constellation,
- 9) is the prototype for all subsequent septenates,
- 10) receives impetus from the Central Spiritual Sun,
- 11) fulfills a First Ray function,
- 12) represents and distributes Divine Will,
- 13) communicates the bliss consequent on the realization of existence beyond time and space,
- 14) works through all astrological influences to transmit Divine Will and awaken all levels and units of consciousness to the Will,
- 15) shapes the thoughtform and physical structure of our solar system,
- 16) is represented on Earth by the mineral kingdom,
- 17) determines certain time cycles related to geological changes,
- 18) is a source of Avatars,
- 19) was perceived by diverse indigenous cultures in ways consistent with the esoteric teachings,
- 20) is connected to the Rishis and founding progenitors of Humanity,
- 21) operates through the astrological intermediaries Aries, Taurus, Leo, Libra, Aquarius, Saturn, and Pluto, (and likely Capricorn and Vulcan as well), all of which factors serve to awaken the Will to cooperate with the Divine Plan in the evolved, while evoking focused selfish intent in the unevolved,
- 22) is likely distributed powerfully at the Aries and Libra equinoxes,
- 23) becomes a relevant consideration for seekers at the Third Initiation,
- 24) confers the bliss inherent in the Monad caused by inner realization of existence beyond time and space, and
- 25) is associated with the Seventh Cosmic Path, that of Absolute Sonship.

All that the Great Bear connotes simply takes our breath, does it not?

Thus, as this discussion has demonstrated, to gaze at night at the Great Bear stationed commandingly at the north celestial pole is to contemplate much more than anyone might have thought. It is to peer straight into the face of solar systemic origins and to court the bliss which arises from the realization of existence beyond time and space.

<sup>1</sup> Ursa is Latin for bear, while major is Latin for greater; hence, Greater Bear, meaning the larger of two polar constellations associated with bear imagery.

<sup>2</sup> Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing, 1925), 182.

<sup>3</sup> Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 416, 420.

<sup>4</sup> Bailey, *Cosmic Fire*, 1058.

<sup>5</sup> Bailey, *Esoteric Astrology*, 481.

<sup>6</sup> *Ibid.*, 595.

<sup>7</sup> Bailey, *Cosmic Fire*, 1058.

<sup>8</sup> *Ibid.*, 1052.

<sup>9</sup> Bailey, *Esoteric Astrology*, 85, 421 – 422, 589.

<sup>10</sup> *Ibid.*, 602.

<sup>11</sup> *Ibid.*, 85, 589; *Cosmic Fire*, 273. This point is also made on 146 of *Cosmic Fire*, which reproduces a statement from the now out of print version of *The Secret Doctrine*, v. 2, 668, in which Blavatsky wrote that the Seven Existences who function through the seven stars of the Great Bear are the prototypes or animating

sources of the Seven Heavenly Men, which are of course the Seven Planetary Logoi.

<sup>12</sup> Bailey, *Cosmic Fire*, 260, 273. The Tibetan stated this principle another way on 1162 of *Cosmic Fire*, where he indicated that a Planetary Logos receives logoiic force from the Great Bear on the cosmic mental planes. This is to say yet again that the seven visible stars of the Great Bear contain the First Aspect component of the seven Planetary Logoi and thus discharge the equivalent of Monadic Will energies to the Planetary Logoi. However, it should also be noted that the Great Bear was presented in *Initiation, Human and Solar* as the soul (not monad) of our Planetary Logos. This would seem to be a contradiction, though it still positions the Great Bear, or perhaps one of its individual stars, in the position of a higher self to our Planetary Logos. All the same, as the many associations of the Great Bear with a Ray One function shall demonstrate, it seems most consistent to associate the Ursine constellation with a Monadic function. Thus, it may be reasonable to set aside the passage from *Initiation* as an early general notion amended later in more extensive remarks on the subject.

<sup>13</sup> Bailey, *Esoteric Astrology*, 85, 421 – 422.

<sup>14</sup> This divergence in perspective can be explained in a rather simple fashion if the hypothesis is accepted that the centers of the Super Cosmic Logos are the more remote sources of the seven rays. In this view, the seven rays would arise from seven constellations which function as the centers of the Super Cosmic Logos. From there, the seven rays would be transmitted each to one of the seven stars of the Great Bear, from thence to gain entry into our solar system. However, there are at least two complications with this model, which otherwise is entirely consistent with the septenary organization of all logoi. The first is that the Great Bear would fill two roles, one as the Head Center of the Super Cosmic Logos, and then at a lower level of organization, the seven stars of the Great Bear would then constitute the seven individual centers of the Cosmic Logos. The second is this: since the Sun of our solar system is not normally considered to be one of the stars of the Great Bear, this too introduces a dilemma, since the origin of the seven rays is said in some passages to be the seven solar systems of which ours is one. This last fact argues for the rise of the seven rays in some configuration of stars existing independently of the Great Bear, even though the Ursine constellation is spoken of as the origin of the rays for our system.

Unfortunately, complete specificity on this point is not contained in the current dispensation of the Ageless Wisdom, and thus the matter must remain somewhat of an open question. Nonetheless, there is no doubt that the Tibetan meant to say that the seven rays enter our solar system through the seven stars of the Great Bear, and this is the relevant point to be held in mind at this point in the discussion.

<sup>15</sup> Bailey, *Cosmic Fire*, 990.

<sup>16</sup> *Ibid.*, 718. Blavatsky also referred to this idea in *The Secret Doctrine*, v. 1, 407 – 408.

<sup>17</sup> E.C. Krupp, *Beyond the Blue Horizon: Myths and Legends of the Sun, Moon, Stars, and Planets* (New York: Oxford University Press, 1992), 227.

<sup>18</sup> *Ibid.*, 237 – 238.

<sup>19</sup> R.H. Allen, *Star Names, Their Lore and Meaning* (New York: Dover Publications, 2000 reprint of 1899 original edition), 419.

<sup>20</sup> Bailey, *Cosmic Fire*, 920.

<sup>21</sup> *Ibid.*

<sup>22</sup> Bailey, *Esoteric Astrology*, 430.

<sup>23</sup> *Ibid.*, 416.

<sup>24</sup> Alice A. Bailey, *Esoteric Psychology I*, New York: Lucis Publishing, 1962), 201 – 202.

<sup>25</sup> Bailey, *Cosmic Fire*, 798.

<sup>26</sup> Bailey, *Cosmic Fire*, 311.

<sup>27</sup> Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Publishing, 1950), 129.

<sup>28</sup> Bailey, *Esoteric Astrology*, 590.

<sup>29</sup> Bailey, *Cosmic Fire*, 316.

<sup>30</sup> *Ibid.*, 311; *Telepathy*, 129.

<sup>31</sup> Bailey, *Esoteric Astrology*, 603.

<sup>32</sup> Bailey, *Initiation, Human and Solar* (New York: Lucis Publishing, 1922), 77; *Discipleship in the New Age I* (New York: Lucis Publishing, 1944), 181, 420, 557.

<sup>33</sup> Bailey, *Telepathy*, 120.

<sup>34</sup> *Ibid.*

<sup>35</sup> Bailey, *Esoteric Astrology*, 602 – 604.

<sup>36</sup> Bailey, *Telepathy*, 121.

<sup>37</sup> *Ibid.*, 118.

<sup>38</sup> Bailey, *Esoteric Astrology*, 584.

<sup>39</sup> *Ibid.*, 583.

<sup>40</sup> *Ibid.*, 603.

<sup>41</sup> *Ibid.*, 595 – 601; summarized 602; restated 605.

<sup>42</sup> *Ibid.*, 609.

<sup>43</sup> *Ibid.*, 579 – 634.

<sup>44</sup> *Ibid.*, 22. This point is further developed 579 – 634.

<sup>45</sup> Bailey, *Telepathy*. 121.

<sup>46</sup> *Ibid.*, 119 – 120.

<sup>47</sup> Bailey, *Cosmic Fire*, 803.

- 48 Ibid., 640.  
 49 Ibid.  
 50 Bailey, *Esoteric Psychology I*, 44.  
 51 Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 417.  
 52 Bailey, *Cosmic Fire*, 552 – 553.  
 53 A full exploration of this term follows in this section on the Great Bear.  
 54 Bailey, *Cosmic Fire*, 553.  
 55 Ibid., 795.  
 56 Ibid., 723.  
 57 Ibid., 725.  
 58 Bailey, *The Rays and the Initiations*, 423.  
 59 Ibid.  
 60 Krupp, *Beyond*, 227, 232, 236 – 237.  
 61 Allen, *Star Names*, 419. One prominent example is the ancient Greek conceptualization of this star grouping, which the Greeks saw as a female bear who had originally been a nymph accosted by Zeus, consequently persecuted by Hera, and ultimately thrown to the heavens for protection by a remorseful Zeus.  
 62 All the material describing the various conceptualizations of the Great Bear has been summarized from Krupp, *Beyond*, 13 – 14, 227, 232, 236 – 237.  
 63 Krupp, *Beyond*, 228 – 229.  
 64 Ibid., 239.  
 65 Allen, *Star Names*, 433.  
 66 Bailey, *Cosmic Fire*, 1034.  
 67 Bailey, *Esoteric Astrology*, 300.  
 68 Allen, *Star Names*, 15.  
 69 Ibid., 419.  
 70 Ibid.  
 71 Valencia Stratton, *The Celestial Ship of the North* (Publisher Unknown, 1927), v. 1, 15.  
 72 Ibid.  
 73 This phraseology is used in a footnote on 692 of Bailey’s *Cosmic Fire*. Given that some have thought that Pythagoras was an earlier incarnation of Alice Bailey’s Master, Koot Humi, the similarity between the Pythagorean characterization of the Great Bear and that of the twentieth century dispensation of the Ageless Wisdom is entirely understandable, both having emanated from essentially the same source.  
 74 Krupp, *Beyond*, 234 – 235.  
 75 Ibid. Expert opinion is divided over the question of which of the two Ursine constellations was the original pattern for the Egyptian funerary adze, as discussed by Robert Bauval and Adrian Gilbert in *The Orion Mystery: Unlocking the Secrets of the Pyramids* (New York: Penguin Random House, 1995), 206 – 209. The general shape of the two star groupings is similar enough that either would be suggestive. Bauval and Gilbert appear to accept the more modern hypothesis that the constellation upon which the adze was patterned is not the Great Bear, but the Lesser or Little Bear, Ursa Minor. Nonetheless, this issue is mentioned here in deference to the fact that the stars of the Great Bear might be implicated.  
 76 Bauval and Gilbert, *The Orion Mystery*, 210.  
 77 Subhash Kak, *The Astronomical Code of the Rgveda*, (Munshiram Manoharlal, New Delhi, 2000), 14.  
 78 Krupp, *Beyond*, 234.  
 79 The Tibetan used the term “rishi” in at least three senses. First, he used it broadly to describe members of the Planetary Hierarchy, examples of which usage can be found in Bailey’s *A Treatise on White Magic*, 153, and *Esoteric Psychology I*, 313. Second, he used the term “rishi” very infrequently, as he did in Bailey’s *Cosmic Fire*, 270, to signify the Planetary Logoi, who are of course representatives of the seven ray powers emanated from the Great Bear. The third sense in which the Tibetan used the term “rishis” refers to the spiritual intelligences inhabiting the seven stars of the Great Bear. This third sense is the one employed far more frequently by the Tibetan, for proof of which see the following: *Cosmic Fire*, 146, 273, 431, 515, 553, 630, 657, 703, 718, 743, 801, 990, 1157, 1162; and *Esoteric Astrology*, 85, 201, 269, 270, 419, 422, 589, 640. In all these passages, the Tibetan referred to the intelligences of the seven stars in the Great Bear as the “Seven Rishis.”  
 80 H.P. Blavatsky, *The Secret Doctrine I* (Adhyar: Theosophical University Press, 1888), 198, 453. Yet another instance of this usage might be found in *The Collected Writings of H.P. Blavatsky*, ed. Boris de Zirkoff, (Wheaton: Quest Books, 1966), v. XIV, 337, which records Blavatsky’s statement that “Brahma’s head is ornamented with seven rays, and he is followed by the seven Rishis...,” which statement might be interpreted to refer to the role of the Great Bear in receiving and distributing the seven rays.  
 81 H.P. Blavatsky, *Theosophical Glossary* (1982; reprint; Los Angeles: The Theosophical Publishing Company 1930), 278.  
 82 Zirkoff, *Collected Writings*, v. V, 60.  
 83 Ibid., 232.  
 84 Zirkoff, *Collected Writings*, XIV, 252 footnote.  
 85 This notion was recently stated in an informal 1990s newsletter to the American devotees of Shri Shri Shiva Balayogi. Blavatsky also stated

that exoteric Hinduism associates the seven founding rishis with the Great Bear constellation, said to be their dwelling place. See Zirkoff, *Collected Writings*, v. X, p. 346.

86 Kak, *Astronomical Code*, 15, 64, 80 - 81. According to Blavatsky in *The Secret Doctrine*, v. II, 606, the Rig Veda was written by the earliest initiates of the present race (which is the Fifth, or Aryan Race), and that this anciently composed doctrine contains essentially the same teaching on the races and continents as does the Ageless Wisdom. An example of this similarity is plainly obvious in the teaching on the nature of the constellation called by the Westerner the Great Bear, and by the Hindu, "Saptarishi."

87 Zirkoff, *Collected Writings*, v. XIV, 334.

88 Blavatsky, *The Secret Doctrine*, v. II, 605.

89 See footnotes in *Cosmic Fire*, 250, 270.

90 Zirkoff, *Collected Writings*, v. II, 121.

91 *Ibid.*, v. VIII, 90. Interestingly, this usage of the term tallies squarely with the Tibetan's use of the term "Rishis" to mean members of the Planetary Hierarchy.

92 Kak, *Astronomical Code*, 81.

93 Krupp, *Beyond*, 221.

94 *Ibid.*, 232.

95 *Ibid.*, 235.

96 *Ibid.*, 232.

97 *Ibid.*, 227.

98 Allen, *Star Names*, 426; Krupp, *Beyond*, 230;

99 Allen, *Star Names*, 425. A connection between the Great Bear, Arthurian legend, and the Mysteries of the Holy Grail is also mentioned in Peter Dawkins, *Arcadia* (Warkwickshire: Arcadia Journal, 1988).

100 Allen, *Star Names*, 426.

101 Krupp, *Beyond*, 230.

102 Allen, *Star Names*, 427; Krupp, *Beyond*, 230.

103 Krupp, *Beyond*, 230.

104 The fact that many European peoples associated the seven stars of the Great Bear with the image of a wagon or chariot might suggest some linkage of this constellation with the Seventh Card of the Tarot, also called The Chariot. Yet another name for this card, The Victor, smacks of strong Ray One themes just such as might be expected from the influence of a Ray One constellation.

105 Krupp, *Beyond*, 232.

106 In this quest for personal and political freedom, a great principle was embodied, for according to the Ageless Wisdom, "Freedom is an essentially spiritual attribute, underlying the entire evolutionary process...." Bailey, *The Rays and the Initiations*, 428.

107 Bailey, *Esoteric Astrology*, 300.

108 Krupp, *Beyond*, 232.

109 Of course, the word arctic in modern English refers to not only lands near the north pole on our planet, but those near the south pole as well, the commonality being the frigidity of the climate to be found in those locations.

110 Bailey, *Esoteric Astrology*, 603.

111 *Ibid.*

112 *Ibid.*, 609.

113 Any zodiacal sign is a thirty-degree portion of the ecliptic, the sequence of all twelve signs beginning with the point in space against which the Sun is to be seen at the northern hemisphere's Spring Equinox. Though any such thirty degree portion of the ecliptic does not coincide in space with the location of the stars in the constellation of the same name, this discrepancy presents no problem within the esoteric astrology of Alice Bailey and the Tibetan, for Djwal Khul held that the sidereal constellations are the energy sources for the zodiacal signs, which point was made in *White Magic*, 437, and in *Esoteric Astrology*, 193, 299, 410.

114 Bailey, *Esoteric Astrology*, 349, 376, 377, 416, 427, 428, 466. Certainly, there are other astrological factors associated with Ray One, these being Capricorn and Vulcan. Though they are not mentioned in these passages specifically, it seems the better part of reason to assume that Capricorn and Vulcan also mediate Great Bear energies, and hence bring forth the same necessary destructions and eliminations in the process of establishing the intent of the Greater Life.

115 Bailey, *Esoteric Astrology*, 416.

116 *Ibid.*, 376.

117 *Ibid.*, 466.

118 *Ibid.*

119 *Ibid.*, 427 - 428.

120 *Ibid.*, 376.

121 This might be deduced from the general implications of the discussion found in *Esoteric Astrology* on 376.

122 Bailey, *Esoteric Astrology*, 376 - 378.

123 *Ibid.*, 377, 378.

124 *Ibid.*, 466.

125 Bailey, *Cosmic Fire*, 96.

126 Bailey, *Esoteric Astrology*, 349.

127 *Ibid.*, 29, 449.

128 Bailey, *Discipleship in the New Age I*, 181, 557.

129 Bailey, *Initiation, Human and Solar*, 77.

130 Bailey, *The Rays and the Initiations*, 422.

131 *Ibid.*, 423.

# The Psychocentric Revelation, Part 1: Redefining the Scientific Method

José Becerra

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## Abstract

*A revelation is an incontrovertible proof of the existence of something, a direct validation of some truth.*

This article is the first of a three-part series proposing a “psychocentric”<sup>1</sup> approach to a Neo-Copernican Revolution and to the release of atomic energy inaugurating the post-modern world. It explores the existence of a transpersonal center of consciousness—the transpersonal soul or Ego and discusses the need for a soul-centric or “psychocentric” revelation. The article questions whether there is a need, based in empirical evidence, for a redefinition of the scientific method. Excessive categorizing and reliance on the abstract analytic language of discursive philosophy<sup>2</sup> is avoided. No detailed critique of mainstream psychology’s limited approach to the study of consciousness is provided as scholarly approaches are presented elsewhere.<sup>3</sup> Instead, a simpler, synthetic and intuitive approach, drawing on the symbolic import of words, phrases and metaphors, is used in exploring the meaning of a psychocentric revelation.

## Introduction

For more than a thousand years, many people subscribed to the Geocentric Doctrine stating that planet Earth was at the center of the universe. This was followed by the Copernican Revolution (1543) establishing the heliocentric fact and launching the modern Scientific Era. This revolution was immediately preceded by an epoch-making discovery by the Europeans: the “New World” (1492).

It is highly significant that Humanity had to discover its other half prior to acquiring a truer cosmological perspective. An up to then unconscious but real new world widened Europe’s horizon in a macrocosmically subjective sense. Only then could Humanity recognize its macrocosmically objective place in the solar system.

In the twentieth century, four hundred years after Copernicus published his *De Revolutionibus*, a group of Scientific Servers<sup>4</sup> unequivocally established the fact of atomic energy and facilitated its release (1945).<sup>5</sup> This too, was preceded by a no less epoch-making discovery by Humanity. Early in the twentieth century pioneering explorers rediscovered another “new” world: the psychological reality of the unconscious.<sup>6</sup> Since then the unconscious dimension of being has been as real as America became four-hundred years ago to the Europeans.

It is important to note, however, that we still lack adequate maps that may accurately describe this newly discovered *terra incognita*. The same happened to the *conquistadores* who followed in Columbus’s footsteps and had to find their way guided by their own intuition.

In physics, though, there seems to be less uncertainty. Although the ultimate nature of the nucleus and the electron remains unknown, there is some consensus on a standard model of the atom.<sup>7</sup> In this model, the positive nucleus replaces the sun and the negative electrons the planets. Furthermore, the discovery of the energy within the atom has adjusted our perspective in a microcosmically objective sense. According to this modern view, energy and matter are essentially synonymous.<sup>8</sup> The doctrine of mechanistic materialism had been dealt a mortal blow by this realization.

In the psychological realm, however, there is less consensus as to maps or models that may guide

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## About the Author

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our way. As stated in the *Esoteric Quarterly* Winter 2013 editorial on occult psychology and psychological holism, for some—maybe the majority—the realm of the unconscious is a materialistically reducible reality:

The materialist or physicalist paradigm, which asserts that nothing but matter in motion exists, has largely denied the intelligent motivating power of the Ego and reduced the psyche to bio-neurological or physical substance.<sup>9</sup>

Just as Columbus initially tried to explain his new discovery in terms of the already known, some modern explorers of this field have unsuccessfully endeavored to demonstrate that the mind, and its unconscious dimension, can be explained by mechanical laws. As has been so well elucidated by James Moffatt previously in this journal,<sup>10</sup> even in the physical world such contention is no longer tenable.

Others, like Carl Jung and Roberto Assagioli,<sup>11</sup> have pointed toward a causal or archetypal world—Emerson’s Oversoul<sup>12</sup>—around which revolve all conscious and unconscious experiences. Are thinkers such as these leading us toward the microcosmically subjective counterpart of a *Neo-Copernican Revolution*? Even further, we may propose that this lacking in recognition of a subjective spiritual sun in man, and eventually in Humanity, may be the very reason for our present crisis, a true *crisis of perception*.<sup>13</sup>

It is an accepted notion among world thinkers that our technological advances have outpaced the psychological maturity needed to master such technology. The ethical dilemmas posed in the field of medicine, for instance, seem insurmountable.<sup>14</sup> Genetic engineering, artificial intelligence and the release of atomic energy have put at our disposal, for the first time in our recorded history, the means to either annihilate or rebuild the human race and the whole of planetary Life. The need for a new subjective center from which to draw the spiritual resources to cope with this unique crisis has never been so urgent.

### Methodological Limitations

*The presentation of material substance (scientifically proven) as essentially only a form of energy was as great a revelation as any given*

*by the Christ or the Buddha. (Glamour: A World Problem by Djwah Khul.)<sup>15</sup>*

The Webster’s Dictionary<sup>16</sup> defines *scientia* as “knowledge based on demonstrable and reproducible data.” Elsewhere it also defines *datum* as “the sensory basis of a perception or judgment.” In contrast, the word *fact* is defined as “an occurrence, quality, or relation the reality of which is manifest in experience ...an object of direct experience.” The word *datum* seems more related to the passive act of observation and recording, while a *fact* is more related to the direct experience of cognition.

It is evident then why any serious philosophical approach to the methodological limitations of science should start with the basic epistemological question: *What is a fact?* The intention is not to revive the old dispute between rationalists and empiricists.<sup>17</sup> The purpose is to make us all aware of the basic assumption implicit in the morbid *scientism*<sup>18</sup> that dominates our present mode of thinking. The assumption we refer to is the thesis that “the methods of the natural sciences should be used in all areas of investigation including philosophy, the humanities and the social sciences: a belief that only such methods can fruitfully be used in the pursuit of knowledge,” as *scientism* is defined in the Webster’s Dictionary.

We are implicitly assuming that the orthodox scientific method is the reliable and infallible indicator of whatever Reality there is. Very few scientists<sup>19</sup> question the validity of this *belief*. We are assuming, furthermore, that our physical senses—and the extension of such, facilitated by modern instrumentation—provide us with an accurate and complete description of that Reality. To a rising generation of scientists these assumptions are no less dogmatic than the Scholasticism that Galileo opposed and temporarily yielded to.

This *paradigm*<sup>20</sup> dominates our present thinking for the same pragmatic reason that Newtonian views dominated the world of physics centuries ago: it worked! The Newtonian model could explain and predict eighteenth century reality in a satisfactory way. And the present scientific positivism has brought humanity to the moon, has partially released the energy garnered in the atom and has produced unsuspected diagnostic and



therapeutic approaches in the field of medicine. The computer—that modern symbol of the power of knowledge—has replaced the oracles that once guided ancient civilizations.

Nevertheless, inevitable questions have persistently haunted men and women of science throughout history: Is there a limit by which the scientific method—based on physical perceptions—is inherently constrained? Notwithstanding its tangible success, is it capable of ascertaining *all* Reality? Or, expressed in epidemiological parlance,<sup>21</sup> is the *sensitivity* of the scientific method as high as its proven *specificity*?<sup>22</sup>

Other enquirers, such as Ken Wilber, have followed a formal philosophical approach in attempting to answer this question.<sup>23</sup> Herein, a simpler, synthetic and intuitive approach will be followed in addressing the limitations and future development of the scientific method.

There undoubtedly is a limit in the scientific method and such a limit has been given mathematical formulation in Heisenberg's most famous equation,<sup>24</sup> which is known as *Heisenberg's Uncertainty Principle* (H.U.P.). In short, it states that we can never be absolutely certain about the accuracy of any objectively observed *datum* in Nature. As long as we remain outsiders — and thus passive recorders — of the phenomenon being observed, the very same fact of our probing from outside in order to study it modifies the conditions that determine our measurement. Although this interpretation of the H.U.P. has been challenged,<sup>25</sup> other interpretations of the H.U.P. incorporate an observer effect,<sup>26</sup> accounting for the impact an observer has on any measurement.

In other words, due to the observer effect, we are doomed to uncertainty regarding the primal and real state of any phenomenon under study.<sup>27</sup> Thus, Kant's view that what he called the "thing-in-itself"<sup>28</sup> was unapproachable via the physical senses may have been scientifically vindicated.

Some could complain that this is a technicality which is practically negligible in their usual experience of life. But it is not. First, the same could be said of the refinement to Newtonian physics brought about by the "Theory of Relativity." Not many are concerned about the physics of the infinitely great or small in the usual experience of

life, and thus the Newtonian physics without the relativistic correction should suffice for such purposes. But that does not deny the validity and the practical applications of relativity.

Second, the observer effect is applicable to a quite common experience in our ordinary life. When a health care provider, for instance, takes the arterial blood pressure of a patient, the provider is not measuring the actual patient's blood pressure. The provider is measuring the effect of the interactions between the instrument and the patient, as well as that between the patient and the provider.

Therefore, the observer effect provides us with sound empirical and theoretical grounds upon which to postulate the existence of an intrinsic limit to the orthodox scientific method. A similar limitation has also been discovered by the German logician Kurt Godel (1931)<sup>29</sup> in the most fundamental discipline related to science: mathematics. Absolute certainty is elusive even in mathematics.

It should be mentioned, however, that notwithstanding its intrinsic limitations, the kind of objectivity practiced by orthodox scientists has allowed Humanity to evolve from the Dark Age of religious dogmatism into the present age of mental freedom and individual responsibility. The search for truth has been served thereby. It has served the researcher too by guarding him or her from personal bias in making observations. Some universal standards have been formulated which have allowed scientists of different backgrounds to speak a common language and share their findings. The importance of this achievement in preparing humankind for the next evolutionary step should not be underestimated. And for many of us this discipline has still much to teach.

But the question arises as to the effectiveness of this *weeding* method when we are considering the *sowing* phase that should necessarily follow.

The position assumed by most scientists—still mostly concerned with the weeding phase—was well represented by Jacques Monod. In 1970, this Nobel laureate biologist proposed in his book *Chance and Necessity*<sup>30</sup> an "ethics of knowledge" in which "objectivity is the *conditio sine qua non* of true knowledge" and by which man awakens "to his total solitude, his fundamental isolation."

According to the observer effect, Monod's proposed objectivity has an intrinsic limitation. Monod and his followers prefer to remain in an agnostic position, as the only certainty provided by this method is the uncertainty of chance. The reward and keynote is an illusory freedom; the confine, materialism. Chance may be, after all, an acknowledgment of our ignorance regarding a causal chain of events.

An opposite position in the scientific field was represented by Albert Einstein. Einstein revolted against the implication that "God plays dice" and asserted the existence of a Cosmic Mind in which are laid down Nature's laws. But this assertion remained his subjective experience—a "cosmic religious feeling"—which eluded his prodigious scientific proofs. In addition, there is a sense of false determinism as expressed in his book *Ideas and Opinions*.<sup>31</sup> "A man's actions are determined by necessity so that in God's eyes he cannot be responsible."

How to find a creative synthesis out of this dialectic deadlock between the subjective and objective factors in science?

Certainly, subjectivity is not accepted by positivist science as a valid, respectable ground in the search for truth. Subjectivity is to science as heresy is to religion, and it has been in this realm of subjectivity that the transpersonal soul—that spiritual sun around which all conscious and unconscious experience revolves—has been presented to Humanity so far.

Surprisingly, however, recent findings from the field of quantum physics suggest a definite role of consciousness whenever science has ventured into the study of the subatomic world. At that level, the so-called "hard facts" begin to fade in a maze of energy interrelationships. In 1979, Bernard d'Espagnat had expressed this idea in *Scientific American*<sup>32</sup>: "The doctrine that the world is made up of objects whose existence is independent of human consciousness turns out to be in conflict with quantum mechanics and with facts established by experiment." More recently, in his book, *The Lightness of Being*,<sup>33</sup> Nobel winner Frank Wilczek reviews the current state of knowledge in this field and confirms this interpretation. As expressed by Jon Turney, Wilber

"roams the frontier where physics shades into metaphysics."<sup>34</sup>

A clue to a possible synthesis between subjectivity and objectivity in science may lie in the fact that, so far, subjectivity has been considered without gradation. The notion of a scale or levels of subjectivity has not been seriously considered. This is just another way of proposing, as others have,<sup>35</sup> the possibility of expanding dimensions of consciousness.

Why should the perceiving scientist be considered as a constant in the orthodox scientific method? The theory of relativity has called our attention as to the horizontal (objective) relativity of the observer. Why has it assumed a constant vertical (subjective) position of the perceiver?

Herein lies, we think, the crux of the answer to our initial question, *what is a fact?*

Let us propose that *a fact is always the result of an experience involving some perceiving consciousness*. There are no absolute facts in Nature. Any experience of a fact is necessarily limited by whatever limitations may exist in the perceiver's consciousness. However, this does not imply that we live in an Orwellian world of "alternative facts." Instead, it is proposed that we live in a world of *nested facts*.

For instance, the idea that the sun is the center around which the earth revolves seems initially absurd. To our senses it is the sun, planets and stars that move. Moreover, the "facts" upon which the Ptolemaic System was construed were not radically different from the observations presented by Copernicus. For the Ptolemaians, the inconsistencies faced by the "two-sphere model" regarding the retrogression of the planets as seen from the Earth were satisfactorily accommodated by the complex "epicycle-deferent system."

There were undeniable scientific minutiae upon which the Ptolemaic and the Copernican models differed. But those minutiae were not their determinant features. The significant discrepancy arose from their radically different models of the universe. Both schools were observing the same "facts" but interpreting them differently according to their respective outlooks. And this same process of "paradigm shifts" in interpretation and

outlooks—as Thomas Kuhn proves—repeats itself cyclically in the history of science.

Therefore, the notion that there are absolutely objective facts observable in Nature is a myth created by scientism. Whatever we “see” is necessarily an act of interpretation governed by the frame of reference upon which our senses have been educated.

A fact is essentially a subjective experience. When most people share the same subjective frame of reference, we call that an objective observation. That is, given a standard frame of reference, we should expect minimal inter-observer variability of findings. The orthodox scientific method refers to this as “objectivity.” Who can deny the usefulness of such a common standard?

But there are times when, as stated in the Agni Yoga teachings,<sup>36</sup> “the inquiring mind is not concerned with the conventional evidence,” when that which is hidden beneath such conventionalities is even more important than the explanations provided.

There are times when a given frame of reference reaches its maximum usefulness to Humanity and therein is reborn as an urge to inquire further. Four hundred years ago this basic urge to unveil the truth produced the Copernican Revolution. Today we may be facing a similar crisis in preparation for the next imminent revelation, as expressed in somewhat visionary terms:

Indeed, the battle is against the evident. Reality is not the obvious. The evidence presented by outward signs does not represent actuality. The old teachings of positivism replaced authenticity with evidence, and for them there is only one excuse: they had no microscopes nor telescopes—neither downward nor upward. But the inquiring mind is not concerned with the conventional evidence; it wants reality in the setting of cosmic laws. It understands that the pearl is invisible in the depths and that layers of air can conceal a flock of eagles. -*New Era Community* #206<sup>37</sup>

### On Causation

There is a basic motivation that impels the orthodox scientist to forgo other considerations in the search for truth. It is the belief that the scientific method provides the means whereby

mechanisms of causation<sup>38</sup> can be ascertained and eventually proven. Without this belief there would be no science at all. This search for the ultimate causes of phenomena is the very *raison d’être* of science. With the advent of Newtonian physics, the belief in the attainability of this goal seemed reasonably well justified.

The possibility of absolute knowledge of causal effects promises eventual control over whatever event in nature is being studied. And this knowledge confers power, the power of knowledge. Then follows the manipulation of the circumstances surrounding the studied event according to the experimenter’s will. Such will, if enlightened, should conform to the requirements of the whole planetary life, an approach currently referred to as “ecology.”<sup>39</sup>

In general, this has been the history of the scientific endeavor since Aristotle’s *Organon* and Bacon’s *Novum Organum* began to shape our Western civilization. We are witnesses, however, to an essential drawback of this method: it relies on the dissection of isolated events, losing sight of the organic whole. It is inherently reductionist in its study of causation because it cannot approach the living whole as it is. Partial causes are discovered, and fragmented solutions are provided. However, though initially helpful, they could prove eventually harmful owing to their fragmented and incomplete nature and the inability to see how they might impact on the whole. We still lack the mechanism of perception whereby the living whole may be directly cognized and thus its organic laws ascertained as a coherent unit. This is an undeniable reality which most earnest scientists would humbly admit.

Meanwhile, science has proceeded undaunted by its shortcomings. The immediate success of its approach is unquestionably remarkable. In the field of medicine,<sup>40</sup> for instance, the identification of microorganisms as the cause (“agents”) of many infectious diseases has permitted their eventual control in technologically developed societies. And no doubt, there is still much work to do in this direction.

But the technique of research that proved so fruitful when dealing with fungi, bacteria and viruses has not been able to unveil the chain of causation in the field of chronic ailments.<sup>41</sup> Herein, medical

science is facing the same methodological limitations that the field of physics confronted with the advent of quantum mechanics and relativity. The linear, deterministic and mechanistic model of causation seems unfit to deal with these new challenges.

Physicists must deal with the paradoxical reality that things apparently behave simultaneously as waves and particles. The space upon which Newtonian physics relied has become a curved, metric field. And time has become a subjective factor varying according to the observer. Furthermore, matter has been fundamentally redefined as energy in an etheric web of a “space-time” continuum,<sup>42</sup> leaving the dimensionality of space open to speculation.

Meanwhile, most scientists—and the research activity in the medical field in particular — have remained oblivious to the fundamental challenges that such developments in physics pose to the clockwork model of causation. Our theories on causation are based on the Newtonian premises of an absolute space and time. These, as we know, have been disproven in the field of physics. Nevertheless, we still uncritically believe in the consequence of such premises.

We do not imply that such belief is totally unjustified. A cursory review of how things happen in our physical environment would negate such naive suggestion. It is still useful, for instance, to consider the planet earth as the center of the universe for a navigator trying to orient himself in a starry night. But what “common sense” tells us regarding how things happen in our physical environment—though often of practical usefulness—is not necessarily the most correct explanation ultimately.

Specifically, absolute time is at the very heart of any objective study of causation. A review of Koch’s postulates and its modern revisions,<sup>43</sup> for

example will prove this point. A chronological association in space between the suspected etiological factor and its effect is essential to suggest causation according to such postulates. And it is important to parenthetically point out that even then we have proven only an association.<sup>44</sup> The final verdict as to causal relationship is essentially a judgment according to the state of knowledge in the field of study under consideration.

Our orthodox approach is undoubtedly a good approximation when dealing with large numbers of standardized units. But therein lies its very limit. Its inordinate reliance on probabilistic analysis proves the heuristic grounds upon which it is based. This approach effectively handles masses of atoms or individuals with no “statistically significant difference” among themselves, so that external

factors in causation are amenable to objective study. In this way the identification of “agents” for many infectious diseases has proven invaluable in their eventual control and prevention.

But whenever the uniqueness of the individual needs to be addressed in our search for truth, as in the study of the *psychological* causes of health and disease,<sup>45</sup> the orthodox methodology proves grossly inadequate. And in this realm of the psyche—the transpersonal soul—is where the present challenges to science are posed.

Let us consider for a moment the most ubiquitous cause of human distress, the very reason for the existence of the healing arts and a basic cause of human solidarity: pain. How do we objectively measure and study such experience? Modern electrophysiological techniques are available whereby scientists may attempt to reduce pain to a mere electrical impulse carried by an axon.<sup>46</sup> But is that what pain really *is*? Not to mention the real *cause* of pain, in its most profound philosophical implications.<sup>47</sup>

***If multidimensional models of causation are possible (and useful), then it necessarily follows that somewhere there must exist multidimensional states of consciousness to apprehend such models. Such all-inclusive states of consciousness will necessarily imply a different methodological approach to concepts of time and causation.***

Some will not accept the challenge these questions raise because—they feel—we are approaching areas of metaphysical speculation wherein it is not proper for science to dwell. Such objection would appropriately force us to define what we understand by “scientific endeavor.”

Let us propose, very simply, that *science* is *any activity yielding knowledge based on demonstrable and reproducible facts*, validated by a community of peers. If, as reported by authoritative sources based on the authority of experience,<sup>48</sup> the transpersonal soul is “group conscious,” in contrast to the “group soul” of the pre-human herd consciousness, then the communal validation of falsifiable metaphysical evidence would be a natural consequence of this group consciousness. However, such falsifiability would operate relative to the dimension of consciousness of the observing unit as a conscious “holon”<sup>49</sup> immersed in, and co-substantial with, its reality.

Therefore, any scientific endeavor should lead to a systematic, consistent and earnest search for truth wherever it may be found. If we are to remain truly faithful to a “principle of objectivity” we should eliminate any prejudice as to where that truth may be found. This is in accordance with the basic principles upon which science was born.

If pain may have *metaphysical causes*, it is within the scientist’s scope to search for them. If—as Aristotle understood—pain may be a *quale*, “a quality of the soul, a state of being,” it is within our responsibility to scientifically search for that soul. If a new state of consciousness and new instruments are needed to correctly apprehend the conditions in other dimensions of being, let us scientifically develop such instruments of perception in the same way that we developed the electron microscope when the ordinary one became obsolete.

There is evidence, indeed, that science is moving away from orthodox approaches to causality. In addition to the developments in the field of physics already alluded to, medical epidemiological research has made it necessary to postulate multidimensional models of causation.<sup>50</sup> Such models have been used in mathematics for some time but had been mostly unrelated to the study of causation in the physical world. And there are other

scientific disciplines using such models in their search for causal factors too.

But while the need for such models is readily apparent, few researchers are concerned with the fact that, ordinarily, human beings cannot visualize things in more than three dimensions. If the models are real—and there is ample evidence of their practical results—what prevents scientists from fully grasping them? Only recently, with the advent of modern computers, have visualization tools become available in attempting to partially bridge this obvious gap.

Does not this fact attest to a limitation in the instrument of perception—the scientist’s consciousness—which so far has been unduly neglected?

If multidimensional models of causation are possible (and useful), then it necessarily follows that somewhere there must exist multidimensional states of consciousness to apprehend such models. Such all-inclusive states of consciousness will necessarily imply a different methodological approach to the concepts of time and causation.

It is in this context that the subject of a post-rational *intuitive* sense, transcending the concrete logical mind, may be introduced as a legitimate concern of scientific inquiry.

### The Soul’s Certainty Principle

Imagine a sphere as perceived by a two-dimensional being.<sup>51</sup> For such a being, the true idea of a sphere will necessarily be beyond comprehension. A point will be perceived, followed by concentric circles of increasing and decreasing diameter, and ending again in a point. The interval between the fragmented perceptions will be called time. And no doubt, this person will have a full share of hypotheses regarding what causes the circles to behave thus.

For a two-dimensional consciousness, the idea of a sphere in another dimension would be incomprehensible. However, the idea of a square would be fully understood by a three-dimensional consciousness. The square is not an “alternative fact” but a fact *nested* in a higher dimension. Most likely, the idea of a sphere would be rapidly dismissed as “metaphysical speculation” in the lower dimensions. Still, for a tri-dimensional being, the reality of the sphere is a “demonstrable

and reproducible” *fact* validated by a community of three-dimensional peers.

All this forces us to postulate that the perceiving scientist certainly is a variable in the scientific method. But this variable (i.e., the scientist’s) is qualitatively different from the variables operating outside his or her consciousness. These outside variables, related to the “objective” world, are horizontal (H) in their scope. They leave the scientist in the same (tri-dimensional) plane of knowledge no matter how strenuous the effort made. They provide answers on the *how*, and infrequently some depth (insight) is obtained, but always in the same dimension. This dimensional limitation is even more radical than the observer effect mentioned earlier.

The perceiving scientist is the vertical variable (V) necessary to complete the *multidimensional approach to causation*. Through this variable it may become possible to minimize uncertainty and approach the world of true causes. The so far elusive Kantian “things-in-themselves” may become accessible. And a direct ascertainment of any living reality may become possible.

Through this variable (V), the subject would no longer be estranged from the object in the act of cognition. The act of cognition would have the potential to become an *identification* with the essential nature of that object in the scientist’s consciousness. This would give rise to a new and distinct awareness of a sense of simultaneous relationship between object, subject and the whole which contains them. This direct knowledge would encompass a timeless, *intuitive* perception of causation.

We may ask, why is it that such a possibility has not been generally acknowledged before? In fact: it has! The mystics of all ages have *unanimously* concluded that there exists a Presence—a Holy Ghost—currently conceived as a *living* matrix of “space filling ethers.” This “Grid,” reminiscent of the Aristotelean “luminiferous ether,” has been

restored to modern theoretical physics, as illustrated by Frank Wilczek in chapter 8 of his book *The Lightness of Being*. Inviting us to expand the way we think about matter *in a scientific way*, Wilczek challenges us to engage in a “dialogue with nature,” but using “Her language.”

Not many orthodox scientists have ventured to explore this new world with a true scientific spirit. Columbus needed staunch determination to doubt what his physical senses were telling him. The New World could not have been discovered without someone taking the risk of plunging into the apparent abyss delimited by the earthly horizon. The discovery of the psychocentric realm may be as risky.

The snares that may entangle the unwary explorer of the subjective worlds are many, indeed. It should be acknowledged that the orthodox scientific method provides much needed experience for many of us, beginners in these perilous tasks. It does so by developing our discernment, and by training our intellectual capabilities. But the basic urge to discover is there and eventually comes a moment when such training, in and of itself, does not suffice.

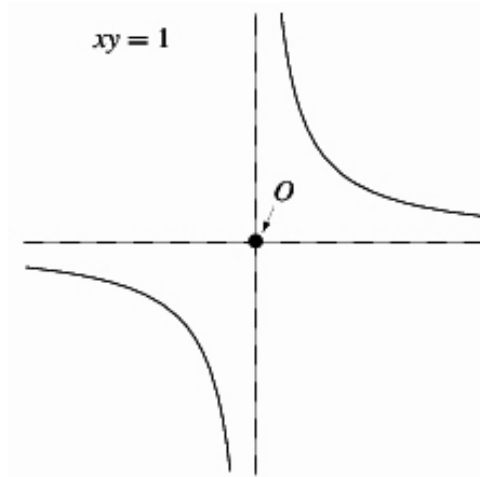
Therefore, the goal is set for the discovery and acknowledgment of a new variable in our method of search. And within this variable we may discover a center that may orient our way. This center can give rise to an entirely new perspective which will make it possible to reassess what had previously escaped our understanding. And only then will our method provide answers regarding *why*—not only *how*, in a *synthesis* of philosophy, science and true spirituality. This “art in search of a method,” we may call the *esoteric* scientific method.

The two variables implied—the H and the V—are deeply interrelated in this revised scientific approach. As a parallel to the H.U.P., these variables can be expressed in a *Soul’s Certainty Principle*.

## Soul's Certainty Principle

*The uncertainty of knowledge decreases  
as the scientist's scope of consciousness increases.*

$$H * V = 1$$



### Rectangular Hyperbola

Like the circle, ellipse and parabola, the hyperbola — ever extending *ad infinitum* — is a conic section (generated by intersecting a cone and a plane) represented by a second-degree equation ( $xy=1$ ). The two open curves are mirror images of each other.

The transpersonal soul is the *evolving* consciousness relating the inner sense of self with the outer reality of the non-self. Let us call this resulting “constant of relationship” the soul’s constant, the One. In the same way that light is the only constant that has withstood the recent revolutionary revelations about space and time in physics, the soul’s constant symbolizes that transcendent reality underlying whatever ephemeral perceptions may occupy the scientist’s attention.

According to this basic equation, it is only when the horizontal and vertical variables attain unity that the scientist’s consciousness can directly cognize the soul’s experience of union through *identification* ( $1=1$ ). Thus, the Hermetic maxim “as above, so below” (or “as within, so without”) is fully realized; the Child becoming a perfect

reflection aligned with the parental Monad, the ultimate One, *forever*.

As we become soul-infused, *integrated* personalities<sup>52</sup> identifying with our own humanity and with the Whole—the One—we will be able to experience the certainty of the soul. We grow into the realization that what is right or wrong somewhere, within or without, is also right or wrong everywhere. This mystical vision will have its practical (social) application in the scientific implementation of *right human relations*.

The search for certainty seems to be intricately related to our ability to relate *in love*, with discerning minds and intuitive hearts, in the most scientific sense of the word love, that is, to link and to bind, as in the practice of participatory

observation.<sup>53</sup> When a scientist alludes to the Big Bang that gave existence to this Universe, cosmic love was present there. When a scientist speaks about that ineffable moment when the animal consciousness became human, compassionate love was present there. When a man and a woman embody on Earth a spark of that cosmic love and give birth to a new light in the world of shadows that is Genetics, Biology and Medicine: *it is science*, in its purest and most exalted expression.

Many pioneering explorers who have preceded us in this quest have confirmed that the *energy* of Life, *consciously* appropriated, can be sensed as a *Presence*—the binding *force* of LOVE—operating as an essential cause in the universe. In the words of Paul, the Initiate:

Then you, being rooted and grounded in love, may have power, together with all the saints, to comprehend the length and width and height and depth of His love.<sup>54</sup>

When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I set aside childish ways. Now we see but a dim reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully.<sup>55</sup>

No fully comprehensive theory of causation seems possible without taking into consideration this basic creative power and binding energy of the universe: in the nucleus, in the human being, in the Cosmos.<sup>56</sup> And yet, to many scientists, it remains a subjective factor and so, outside the scope of valid knowledge.

Truth cannot adjust itself to the limitations of its perceiver. Truth itself *is*, and we should become ourselves suitable instruments for its revelation. The time of developing better instruments of perception without taking into consideration the scientist's consciousness is over. We need a new technique to weave our very essence into the “rainbow bridge”<sup>57</sup> that will lead us toward the world of true causes within the “Chain of Being.”<sup>58</sup>

We may surmise why this esoteric scientific method works from above downwards. It is from an expanded state of consciousness that we obtain the needed perspective and simplicity of embedded facts to penetrate true causality. Causality is

thus approached not as a chronological relation but as an essential relation among parts within the same organic, multidimensional whole.

For instance, the old dichotomy of freedom *versus* determinism in any theory of causation is transcended into a new synthesis: a *correct* organic relation. A correct relation is both free and determined. The part is as free to be its essential self as it is determined by the will of the whole. The result is a synthesis unattainable by the orthodox method. We are not reducing a higher reality to the limitations of our mechanism of perception. On the contrary, we are expanding our frame of reference so as to perceive whatever reality we are studying at its own level.

The key to this approach comes about naturally as we attempt to answer the following question based on Descartes's assertion *cogito ergo sum*: Who is it that cogitates? Is it the physical brain as a computer without a program? Is it the mind as a programmed computer without a programmer? Or is there a Thinker—Wilber's contemplative eye—apart but overshadowing these?

The answer to this question has been an incontrovertible *fact* in the consciousness of thousands who have preceded us on this path. The absolute reality of the Thinker or Soul is as certain to them as our tri-dimensional self-consciousness is in our everyday life. They have scientifically proven to themselves—as also validated by a community of peers—the reality of the Soul.

The limit of this method, however, is that such a self-evident fact cannot be proven to anyone not sharing a similarly expanded state of consciousness. Hence its *vertical* nature. Nevertheless, the reproducibility is intact as long as the researchers follow the necessary practices and methodology, as in the orthodox scientific method.

This practice of ascertaining the good, the beautiful and the true, in the material Presence of the Holy Ghost, has been addressed by the Catalan mystic Vicente Beltrán-Anglada in his rendition of the modern practice of mindfulness: profound attentiveness (concentration and meditation), serene expectancy (contemplation) and the perfect adaptability of the expanding consciousness to more inclusive states of being. In the Alice A.



Bailey tradition, this practice is referred to as the *Technique of the Presence*<sup>59</sup> employed to dispel illusions, such as the illusion of reductionism.

How can we prove to our two-dimensional way-farer the facts of the tri-dimensional realities? There is no way, unless our friend grows into a new understanding of reality. How can the existence of the soul be proven to our contemporary scientists if not by growing ourselves into its factual realization? A new framework, inclusive of the synthetic *intuitive* sense transcending but not negating the common sense of the rational mind, will need to be established as the scientific community revises the standards of objectivity in science. The “Technique of the Presence,” as presented in the book *Glamour: A World Problem* by Alice A. Bailey,<sup>60</sup> and the practice of Agni Yoga, as presented by Vicente Beltrán-Anglada, are steps in the direction of unfolding this intuitive sense.

The aim of this esoteric scientific method is the discovery of higher and progressively subtler levels of causation in our earnest search for truth. And the discovery will be Self-rewarding as we approach Life itself in its purest expression and in its most rigorous scientific formulation. Then, and only then, will science reveal to Humanity its highest and most noble purpose, the realization of Brotherhood, a subject to be developed in the second part of this series.

We will discover then that we are that very same elusive cause that we were seeking in the outer, objective world. “And then shall we know even as also we are known.”<sup>61</sup>

Knowledge will take the place of theory, and direct evidence that of speculation. The theorizing of men as to their divine nature must shortly give place to conviction and their philosophizing to direct investigation of the soul. (*A Treatise On White Magic*)<sup>62</sup>

<sup>1</sup> The author draws upon the Greek root *psychē* (meaning “breath, principle of life, soul”) to coin the terms “Psychocentric.”

<sup>2</sup> Ken Wilber, *The Marriage of Sense and Soul: Integrating Science and Religion* (New York, NY: Broadway Books, 1998).

<sup>3</sup> James Moffatt, “Modern Science, Psychology and the Enduring Mystery of Consciousness: Parts I, II, III & IV,” *The Esoteric Quarterly*, 2013. <http://esotericquarterly.com/issues/EQ08/EQ0804/EQ080413-Whole.pdf>.

<sup>4</sup> The group of scientific servers is one of the “Seed Groups of the New Age” formed by the Tibetan Master wherein the technique of the New Age may be expressed. This is how Alice A. Bailey explained their purpose in the book *Externalisation of the Hierarchy* (New York, NY: Lucis Publishing House, 1957): “The time has now come when there are enough people to be found who—having themselves made the religious and the mental approaches to truth definite factors in their consciousness in some small measure, and having established enough soul contact so that they can begin to touch the world of ideas (upon the intuitional levels of consciousness)—can employ a new technique. Together and as a group they can become sensitive to the incoming new ideas which it is intended should condition the new age that is upon us; together and as a group they can establish the ideals and develop the techniques and methods of the new schools of

thought which will determine the new culture; together and as a group they can bring these ideas and ideals into the consciousness of the masses, so that schools of thought and world religions can be blended into one, and the new civilization can emerge. It will be the product of the mental and emotional fusion of the techniques of the Piscean Age, and it will thus produce an eventual manifestation upon the physical plane of the plan of God for the immediate future. This is the vision which lies behind the experiment being carried on in the new seed groups.” (pp.29-30).

<sup>5</sup> “The Manhattan Project,” <https://www.osti.gov/opennet/manhattan-project-history/Events/1945/hiroshima.htm> (accessed Feb. 29, 2020).

<sup>6</sup> “Sigmund Freud,” <https://www.britannica.com/topic/Sigmund-Freud-on-psychoanalysis-1983319> (accessed Feb. 29, 2020).

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<sup>8</sup> “Einstein’s Theory of Special Relativity,” <https://www.space.com/36273-theory-special-relativity.html>.

<sup>9</sup> <http://esotericquarterly.com/issues/EQ08/EQ0804/EQ080413-Whole.pdf> (accessed Feb. 29, 2020).

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- 48 Alice A. Bailey, *Esoteric Psychology, Vol. I* (1962; reprint; New York: Lucis Publishing Company 1979), 41: “From its very nature, the soul is conscious or aware in three directions. It is God-conscious; it is group-conscious; it is self-conscious. This self-conscious aspect is brought to fruition in the phenomenal appearance of a human being; the group-conscious aspect retains the human state of consciousness, but adds to it awareness of its ray life, progressively unfolded; its awareness then is the awareness of love, of quality, of spirit in its relationships; it is God-conscious only potentially, and in that unfoldment lies, for the soul, its own growth upward and outward after its self-conscious aspect is perfected and its group-awareness is recognised.”
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- The antahkarana is the path, or bridge, between higher and lower mind, serving as a medium of communication between the two. [https://www.lucistrsut.org/online\\_books/letters\\_on\\_occult\\_meditation\\_obooks/glossary](https://www.lucistrsut.org/online_books/letters_on_occult_meditation_obooks/glossary) (accessed Feb 29, 2020).
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- 57 Antahkarana.
- 58 Ken Wilber, *The Marriage of Sense and Soul: Integrating Science and Religion*.
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- 60 Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1978), 172-190.
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- 62 Alice A. Bailey, *A Treatise On White Magic* (1951; Lucis Publishing Co., 1974), 340.



# The Meaning of Esotericism: A Theme in Need of a Focus

Nicolas Laos

## Abstract

It ought to be the case that the likely content of a scholarly and, generally, spiritual activity is signaled by its name or title. For instance, in the case of economics, a work bearing the title “economic theory” would unambiguously convey to any competent member of the profession the general nature of what was to follow. Whether this degree of intellectual consensus is or is not desirable is a matter of opinion, but what cannot be denied is that it does make easier the author’s, the researcher’s, and the practitioner’s life: the use of a few generally understood keywords conveys to all likely readers, researchers, and practitioners the nature of what is to come, and the writer, the esoteric “master,” and the practitioner can concentrate his or her energies on the real task in hand. Unfortunately, in the field of esotericism, there are virtually no neutral descriptive terms which can be employed to signal the content of a work, and each writer/practitioner is more or less obliged to re-invent the subject from scratch or to risk serious misunderstanding. The purpose of this essay is to tackle the aforementioned problem by resorting to philosophical anthropology and cultural psychology in order to propose a general, neutral way of using the terms “esotericism,” “symbol,” “allegory,” “myth,” “culture,” and “civilization.”

## Esotericism

The term “esotericism” is controversial and is often confused with the colloquial adjectival sense of something that is obscure and technical or that pertains to the minutiae of a particular area of common knowledge. The term esotericism derives from the Greek root “eso,” which means inner. Plato, in his dialogue *Alcibiades*, uses the expression “ta eso,” meaning “the inner things,” and, in his dialogue *Theaetetus*, he uses the expression “ta exo,” meaning “the outside things.” The Greek adjective “esoterikos” (esoteric) was

coined by the rhetorician and satirist Lucian of Samosata (second century A.D.) in his book *The Auction of Lives* (paragraph 26). The term “esoteric” first appeared in English in Thomas Stanley’s *History of Philosophy*, which was published in 1701. Thomas Stanley used the term esoteric in order to describe the mystery-school of Pythagoras, since the Pythagoreans were divided into the exoteric circle (under training) and the esoteric circle (admitted into the “inner” circle). The corresponding noun “esotericism” was coined by the French philosopher and historian Jacques Matter in his book *Histoire Critique Du Gnosticisme* (1828), and it was popularized by the nineteenth century French occult author and ceremonial magician Eliphas Lévi (born Alphonse Louis Constant).

One of the most influential attempts to explain what unites the various currents designated by “esotericism” in the scholarly sense is due to the prominent French scholar Antoine Faivre, who held a chair in the École Pratique des Hautes Études at the Sorbonne, he was University Professor of Germanic Studies at the University of Haute-Normandie, and also, he

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was the director of the Cahiers de l'hermétisme and of the Bibliothèque de l'hermétisme. Faivre's definition of esotericism is based on his argument that the following four essential characteristics are present in the esoteric currents: (i) a theory of correspondences between all parts of the invisible and the visible cosmos, (ii) the conviction that nature is a living entity owing to a divine presence or life-force, (iii) the need for mediating elements (e.g., symbols, rituals, angels, visions) in order to access spiritual knowledge, and (iv) an experience of personal and spiritual transmutation when arriving at this inner knowledge.<sup>1</sup>

However, the previous approach to esotericism is mainly descriptive, since it refers to certain behaviors, but it says nothing about the final causes of the different esoteric behaviors. Thus, Faivre's approach to esotericism is not as general as Faivre and his followers assert, and it tends to limit "esotericism" to particular esoteric behaviors (belief systems and spiritual practices), instead of offering a broad understanding of the motives that underpin the exhibition of esoteric behaviors. Thus, I propose a teleological approach to the concept of esotericism, in order to articulate a general approach to esotericism based on philosophical anthropology and cultural psychology. My argument is that, if one wants to avoid the risks of lapsing into intellectual atavism and of fixating esotericists on particular stages of humanity's spiritual development, esotericism should be studied as a dynamic cultural phenomenon and specifically as an expression of humanity's attempt to know itself, to discern itself from the world and to impose its intentionality on the world.

From my perspective, esotericism as such, that is, the essence of esotericism (apart from the differences between particular esoteric "schools"/currents), consists in giving witness to the reality of the human being and in particular to the autonomy of humanity, by focusing on the power of the intentionality of human consciousness and on the outer reality's submissiveness to the intentionality of human consciousness. Additionally, the dynamic continuity between the structure of the world and the structure of human consciousness is the truth that serves as the foundation of the grand synthesis between philosophy,

science and esotericism, which I propose in my book *The meaning of Being Illuminati* (Cambridge Scholars Publishing, 2019). Thus, following the previous general and teleological approach to esotericism, I understand esotericism as a program of personality creation and humanity's spiritual emancipation and as a Promethean erection of human consciousness, which can be expressed in many different ways, such as: ceremonial magic, art, science, philosophy, religion, etc.

Unlike animals, human beings do not relate to/communicate with beings and things in the world in a direct way, but they do so indirectly, specifically, through such expressions of the intentionality of human consciousness as values, technology, and institutions. As the German philosopher Max Scheler has pointedly argued, what makes the human being human is a principle that is different from every form of natural life and from natural life itself; this principle, according to Scheler, consists in the spirit, which includes the mind and acts such as love, goodness, repentance, respect, etc.<sup>2</sup> In particular, Scheler maintains that the human being has a "special" place in the world because the human being participates in both the movement of life and spirit, because each human being is an embodied spirit, which is disclosed in the activity of objectivating, a rendering of the world and of beings in terms of what they mean. On the other hand, those beings that merely live (instead of participating in the movement of spirit) relate to objects in their environment not as objects that carry meaning, but as that which satisfies the drives and instincts. In other words, those beings that live merely as physical beings exist in a world of objects that obey the laws of instincts and drives, whereas those beings that participate in the spiritual realm exist in a world of meanings and values that reflect and express the freedom of spirit. Hence, the former exist inauthentically (specifically, according to natural/historical necessities), whereas the latter exist authentically (specifically, according to the freedom of spirit). In fact, the very essence of technology is an expression and a manifestation of the spirit's freedom and creativity. Furthermore, for the same reason, humanity is continually faced with questions about meaning, whose answers constitute the quintessence of esotericism.

As a result, esotericism is based on the thesis that every object of consciousness exists not in itself but inextricably united with the meaning that is assigned to it by consciousness. Therefore, every alteration of the meanings that are assigned to things and make the world meaningful is equivalent to an alteration of the reality of the world itself by consciousness. This is, according to my rationale, the ultimate “secret” of esotericism’s power and significance. Furthermore, inherent in my previous argument is a powerful political message, since the moral autonomy that is achieved through and underpinned by my interpretation of esotericism implies a high level of personal and social autonomy.

### Esotericism and the Study of History

We often have the feeling that historical “events” provide us with cognitive security and that, due to this feeling of cognitive security, we can depend on them, because they never change, in contrast with the continually changing interpretations of them by humans. But how can one intellectually legitimize one’s decision to treat historical events as objective (or “crude”) evidence? Isn’t one’s decision to depend on “objective evidence” simply a way of interpreting what an event is? How can one define an event? When does an event begin, and when does it end? How do the initial and the final conditions of an event determine its significance and evaluation?

Those historians who endorse empirical positivism maintain that an event exists objectively, namely, independently of human consciousness, and that, if we are not careful enough, we may stumble over it, or that it can smash up our interpretation of it. However, in the twentieth century, many of the Enlightenment’s certainties were destroyed; one of them was the belief in so-called cold, crude facts.<sup>3</sup> Thus, today, many historians ask: What is an event? Historical events are not “given,” they are not material realities buried somewhere in time. We cannot bring them back to the historical surface, clean them up and then exhibit them to our contemporaries under strong spotlights. A piece of historical research has nothing in common with a museum’s showcase. Thus, today, historians have rediscovered what philosophers had

been arguing regarding history and what esotericists had been experiencing even before the Enlightenment: events are not pieces of objective evidence, and, therefore, they do not exist in some “exoteric” record accessible by our observational skills.

For instance, a student of the history of the Bavarian Illuminati must know that the founder of the Bavarian Illuminati was Adam Weishaupt and not Baron von Knigge and that the Order of the Bavarian Illuminati was founded in 1776. But serious and spiritually demanding students of the history of the Bavarian Illuminati will search behind the previous facts in order to analyze the motives that guided Weishaupt’s historical action, and they will seek to understand the existential purpose and the ethos of the Bavarian Illuminati. In general, the most spiritually fruitful approach to history is focused on the analysis of people’s and societies’ systems of fundamental significations, or values.

In the Bible, the aforementioned truth was stressed by Simeon when he prophesied that Jesus Christ would have a paradoxical effect on Israel and on people in general and that Jesus Christ would be “a sign which shall be spoken against” (Luke 2:34). Indeed, Christ being a person and a Mystery, and not an archaeological object, is open to several, different interpretations, according to each person’s way of relating to the Christ Mystery and according to each person’s ethos. After all, Jesus Christ himself said that humans can know God the Father through God the Son and that the knowledge of God the Son presupposes a mystical participation and progress in God the Holy Spirit: “the Comforter [Paraclete] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26). Moreover, Jesus Christ highlighted the difference between knowing God and knowing about God by quoting prophet Isaiah (Matthew 5:9), and he taught that humans are potential gods (John 10:34). From the perspective of the previous teachings, Christology depends on a peculiar spiritual awareness and attitude (participation in the Holy Spirit and psychological openness toward Christ’s Gospel), and, therefore, the institution of the “Church of Christ” is nothing more and nothing less than the community of those people who participate in a common

experiential knowledge of God through His Incarnate Logos, Jesus Christ.

Following Platonic terminology, Basil the Great (a fourth-century A.D. Bishop of Caesarea) explains the important role of the Spirit in the Trinity in Chapter 9 of his *On the Holy Spirit*, where he writes that the Paraclete (i.e., the Holy Spirit), “like the sun,” “by the aid of your purified eye,” “will show you in himself the image of the invisible,” and, additionally, “in the blessed vision of the image,” namely, the Son (Logos/Word), “you will see the intelligible beauty of the archetype,” namely, the Father (Nous/Mind). In addition, speaking of Christ as the Archetype of restored humanity, Gregory the Theologian (also known as Gregory of Nazianzus), a fourth century A.D. Greek Archbishop of Constantinople and philosopher, has written in his *First Oration: On Easter and His Reluctance*: “[Today] I am glorified with Him . . . , today I am quickened with Him, . . . let us honor our Archetype.” Similarly, in his *Homily in Transfigurationem Domini*, John of Damascus, an eighth century A.D. Syrian monk, theologian, philosopher, and priest, speaking of the deification of humanity, refers to the divine image in humanity as it is “mingled” with Christ the “Archetype.”

Hence, in order to understand the Mystery of Christ, we must bear in mind Gabriel Marcel’s distinction between a “problem” and a “mystery.” The distinction between a “problem” and a “mystery” hinges on the notion of participation. Marcel explains the distinction between a problem and a mystery as follows: a problem is something that one encounters, and it is clearly differentiated from the intentionality of the observer’s consciousness, whereas a mystery is something in which a person’s intentionality is embedded.<sup>4</sup> A mystery is a peculiar problem that feeds back into its own structure. Thus, the initiates of the Christ Mystery understand Jesus Christ as the Archetype of the Deified Human Being, whereas those who approach Jesus Christ as if he was merely an archaeological problem articulate a totally different Christology, e.g., they use fragmented and controversial archaeological information in order to articulate intriguing speculations about Jesus’s family and personal life, and sometimes they write “masterpieces” of “pop pseudohistory,” as Laura Miller characterized Michael Baigent’s book

*Holy Blood, Holy Grail* in a book review published in *The New York Times* on February 22, 2004. Furthermore, many Christian Church authorities (especially under the influence of rationalism), in their attempt to defend their doctrines against heretics and to impose their doctrines in an intellectually coercive manner, try to transform theological beliefs into coercive “objective” truths, that is, they resort to historical positivism, and, therefore, they repeat their theological opponents’ errant Christological methodology, since they degrade Christology into an archaeological problem (as opposed to a mystery).

### Esotericism, Culture, and Civilization

In order to place the study of esotericism within a philosophically and scientifically rigorous framework and in order to avoid charlatanism and spiritually sterile speculation, we must study esotericism as a cultural phenomenon. Hence, we must clarify two more concepts, namely, “civilization” and “culture.” From a broad perspective, the concept of civilization includes the concept of culture, but, from a narrower perspective, “civilization” can be differentiated from “culture” on the basis of the argument that “civilization” is simultaneously the means and the result of a conscious community’s attempt to achieve for itself better terms for its adaptation to the world, whereas “culture” is the result of a conscious community’s reflection on its life. From the aforementioned perspective, “civilization” (in its narrow sense, that is, as something differentiated from “culture”) can be understood as a structure that consists of technology and institutions, while “culture” can be understood as a reflective attitude toward institutions and an attempt to transcend institutions through myth, whose complex structure reflects the structure of institutions.

By the term “myth,” I refer to the spiritual core of the elements of civilization, and, therefore, “myth” should be clearly distinguished from the notion of “tale,” or “fiction.”<sup>5</sup> The creation of tales is an unsuccessful attempt to satisfy humanity’s quest for an inspiring and spiritually life-giving myth. In other words, tales are unsuccessful substitutes for myth. Myth is the most important manifestation and the core of culture. Myth translates experienced reality into a symbolic language,



and in this way, it leads to the experiential participation of the collective consciousness in the same experience of reality, since myth allows the partaking of all areas of the conscious and the unconscious mind in the same experience of reality.

The primary purpose of civilization is to exert control over untamed forces and hence to transform them into forces that are controlled by human consciousness in order, ultimately, to harmonize all controlled forces with each other and with human reason. Human reason, under its different manifestations (namely, technical, scientific, and moral) oversees the successive phases of civilization and evaluates them according to its own dispositions. The dispositions of human reason are subject to change according to the manner in which each society understands its needs. In general, irrespective of whether a civilization gives priority to materialistic pursuits or to more spiritual pursuits, the essence of “civilization” consists primarily in the objectivation of the intentionality of consciousness through the construction of technological systems (e.g., machines, tools, etc.) and through institutions, whereas the essence of “culture” consists primarily in the objectivation of the intentionality of consciousness through artistic creation, philosophy and scientific theories and models. However, civilization and culture are neither contradictory nor incompatible to each other. Even though civilization corresponds to “technical construction” and culture corresponds to “spiritual creation,” culture is embodied in civilization and underpins civilization, and, simultaneously, civilization underpins the integration of culture into history.

Hence, there is a dialectical relation between civilization and culture, both at the level of their essences and at the level of their manifestations. Civilization seems to be founded on a concrete set of knowledge,<sup>6</sup> whereas culture seems to be founded on a concrete set of experiences. In terms of civilization, the progress of humanity consists in the technological and institutional progress of society. On the other hand, in terms of culture, the progress of humanity is evaluated according to the spiritual deepening of the human being. Thus, as Christopher Bamford has pointed out in his inspiring book *An Endless Trace: The Passionate Pursuit of Wisdom in the West*, two powerful motives weave beneath the

surface of the West’s spiritual history: the desire to understand and the desire to love.<sup>7</sup>

## Religion, Spirituality, and Symbology

Given that, in my research work and books, I use many of the methodological and stylistic characteristics of “philosophical anthropology” (as the latter has been formed and delineated by such philosophers as Max Scheler, Ernst Cassirer, Martin Heidegger, Hans-Georg Gadamer, Hans Jonas, Maurice Merleau-Ponty, Paul Ricoeur, etc.), I emphasize the study of the human being as a “symbolic animal,” according to Ernst Cassirer’s terminology,<sup>8</sup> as well as the systematic study of “symbolic anthropology” and the “imaginary,” according to Gilbert Durand’s terminology.<sup>9</sup> When I refer to the imaginary, I mean the set of values, institutions, laws and symbols common to a particular social group.

The notion of “myth,” as we have inherited it from Plato’s philosophy and the ancient Mysteries, gives life to ideas. In the context of the activity of mythologizing consciousness, knowledge is not derived from static representation, but it constitutes an itinerary of the entire human being toward truth. Thus, in his dialogues *Gorgias* and *Republic*, Plato argues that *paideia* (i.e., classical Greek education) consists in a transition from *doxa* (i.e., a belief, unrelated to reason, that resides in the unreasoning, lower-parts of the soul) to the real being. A philosophical myth is not merely an intellectual method of teaching, because it elucidates the significance of its subject-matter and not only the content of its mythological subject-matter. Thus, a myth is not an allegory, but it is a symbol: in contrast to an allegory, a myth does not simply refer to something else, but also it discloses the significance of that “else,” to which it refers. Additionally, in contrast to the analytical method, the mythological method of seeking truth consists in entering into the thing, that is, in knowing its significance, rather than going around it from the outside.

Therefore, due to the fact that my work is focused on the creative and symbolic dimension of the social world, I dare to challenge and, in fact, cross borders between different “camps” of cultures and mentalities in order to elucidate what happens in the inner (“eso”) cosmos of the human being and the corresponding

society, that is, in that spiritual locus from where religion, spirituality, art and science emerge, and to study how the creativity of the human spirit is objectivated in historical becoming. Hence, my approach to esotericism presupposes that one is familiar with “symbolic thinking,” or at least that one intends to employ symbolic thinking and is ready to cross borders between different intellectual “camps.”

At this point, I would like to expand on my thesis regarding the nature and the purpose of symbols, mythological narratives and esoteric ceremonies. Symbols, mythological narratives and esoteric ceremonies have a great philosophical and psychological, even psychoanalytical, significance. As Sigmund Freud has argued in his book *Moses and Monotheism* (originally published in German, in 1939, under the title *Der Mann Moses und die monotheistische Religion*), psychoanalysts use their imagination in order to create myths through which and within the context of which they try to analyze humans’ psychic contents, especially forgotten and repulsed memories, and, thus, a psychoanalyst leads people to the revival of symbolically structured traumatic events and repulsions in order for them to ultimately achieve a new harmonic relationship with themselves and the world.

Furthermore, expanding and enriching Freud’s work, Carl Jung essentially adopted Friedrich Schelling’s thesis regarding the difference between a symbol and an allegory. According to the German philosopher Friedrich Schelling, a symbol does not merely refer to something, but it participates in the reality of the thing or the being to which it refers. Integrating Schelling’s conception of symbols into psychoanalysis, Jung has studied the dynamics of the human psyche, specifically, he has studied the manner in which the psyche is organized on the basis of archetypes. As Schelling has argued in his *Philosophy of Mythology* (originally published in German, in 1842, under the title *Philosophie der Mythologie*), an allegory is essentially a

***I understand esotericism as a program of personal-ity creation and humanity’s spiritual emancipation and as a Promethean erection of human consciousness, which can be expressed in many different ways, such as: ceremonial magic, art, science philosophy, religion, etc.***

metaphor, and, therefore, in the context of an allegory, one says something in different words, whereas a symbol is a word, or a phrase, or an image that expresses a reality.

Hence, whereas an allegory functions passively and metaphorically, a symbol functions actively and creatively, in the sense that a symbol underpins a movement towards the future by building a new situation.

Freud has studied the symbolic structure of the human psyche, specifically, of the unconscious, but, according to Freud, the psyche’s symbols are mainly allegories, in the sense that they are mainly metaphors of repulsions,

and, hence, they refer only to past events. By contrast, Jung, in his book entitled *The Archetypes and the Collective Unconscious*, maintains that the psyche’s symbols may be symbols in the real sense, namely, symbols in the sense of Schelling’s aforementioned definition of a symbol, and, therefore, even though the psyche’s symbols may be inspired by an old myth, they can create a new situation by inspiring historical action as archetypal motives for action.

Studying the human being as a “symbolic animal,” I am deeply concerned with comparative symbology and with the analysis of the different human communities’ spiritual horizons and ultimate ends and motives. It is from this perspective that I pursue a comparative analysis of different spiritual and cultural systems within the context of my research program of “Ur-Illuminism.”

## Myth and Logos

The Greek philosophical term “logos” (plural: “logoi”) refers to the way in which the beings and things that exist in the world participate in the corresponding species/form and also to the way in which they relate to each other in the context of the cosmic harmony and order. The logos of the cosmic entities that belong to the same species is common to all of them, and, furthermore, it is unchangeable and eternal, independent of the characteristics of the particular entities. For

instance, every particular rose and every particular lion will perish, and, eventually, it will be annihilated. But the form of a rose, namely, its logos, or the mode of its participation in existence, which makes it what it is (the given plant), and the form of a lion, namely, its logos, or the mode of its participation in existence, which makes it what it is (the given animal), are not susceptible to corruption, but they are unchangeable and eternal. Moreover, the set of the relations in which every particular plant and every particular animal participate (e.g., the way of a plant's sowing, vegetation and blossoming, and the way of an animal's birth, development and reproduction) is an integrated, unchangeable and eternal whole.

As a result of the aforementioned realizations, from the ancient Greeks' viewpoint, "logos," namely, the way in which beings exist, or the disclosure of true being, is the only true existential given, in that it is unchangeable, perfect and eternal. That which exists actually, authentically, and, hence, free from corruption, change, and death is exclusively contained in the logos. In other words, in the context of classical Greek philosophy, logos means the following two things: (i) that relationship of participation in the corresponding (eternal and unchangeable) form which makes existents what they are, and (ii) the relationship of participation in the formation of the entire cosmos.

From the perspective of classical Greek philosophy, true being consists in a harmonious, meaningful, and decent order, namely, in the common logos, which is manifest in the cosmos. Thus, ancient Greeks managed to endow their life with a transcendent scope: specifically, the scope of harmonizing oneself with the cosmic logos, thus bridging the gap between history and eternity. According to Plato's *Timaeus* and Plotinus's *On Time and Eternity*, time is an image of eternity. This does not mean that, for Plato and Plotinus, time consists in a deterministic cycle of the world of becoming, but it means that the image—in this case, time—leads to the creative archetypal good. Plotinus argues that we must release time from the shackles of the physical world (e.g., space) and seek the origin of time in the nature of the soul.

In his essay *On Time and Eternity*, Plotinus describes "eternity" as the radiance of the

substratum of the mental principle (the "nous"), and he argues that it is in a state of unending, changeless timelessness, whereas, following Plato, he describes time as the activity of the soul in the world and as an image of eternity. Furthermore, in the same essay, Plotinus argues that "being" is related to eternity and that "real being" in its absolute ideal state is unmanifested, whereas "existence" is the manifestation of being in the world of becoming. Hence, time manifests a tendency toward perfection, and eternity manifests the participation of beings in the state of the intelligible world, namely, in a state of ontological completeness.

True being, specifically, the way of eternity and immortality, is the participation in the logos, and, therefore, it is clear what a human being must do if one "seeks . . . to be immortal" (Plato, *Symposium*, 207d1–2): one must imitate the logos of the relations of participation in the formation of the cosmos, namely, one must understand and organize society as an event of participation in the order, harmony, and decency of the relations that constitute the eternal cosmic beauty. This is the essence of politics and the mode of being of the ancient Greek "polis" (city-state), according to classical Greek philosophy.

There is a strong relation between "myth" and "logos." In the context of myth, knowledge is not the result of a static representation, but, due to myth's plot, it is an itinerary toward logos. Myth does not serve ideas in a passive way, but, due to its plot, it endows ideas with inner life. Thus, as I have already argued, myth is not an allegory, which is something intrinsically static; myth is actually a symbol. Hence, esotericism, in general, and esoteric societies, in particular, depend on myths and didactic dramas.

As Aristotle maintains in his *Physics* (265a25 ff.), the deity is the direct object of the love (universal magnetism) of the eternal physical beings, namely, of the celestial spheres, which imitate the deity's perfect life through their harmonious motions. Thus, ancient Greek philosophers contemplate the divine logos within the world. For this reason, according to classical Greek philosophy, it is only through one's participation in the cosmos that one can actualize humanity's divine potential. The Greek philosophy of participation in the cosmos has a dual impact on the ancient Greek

person: on the one hand, it socializes the ancient Greek person by teaching one to be a member of the harmonious whole; on the other hand, it urges the ancient Greek person to seek and actualize one's own divine potential, and, therefore, it underpins a process of individuation. As a result of the previous process of individuation, the ancient Greek person was gradually led to an existential crisis, because, at the zenith of Greek philosophy, Greeks encountered the tragedy of existence: the ancient Greek person does not know exactly how to preserve the divine justice that characterizes the cosmos (which is an ontological presupposition of every being and reality) while simultaneously experiencing and manifesting the divine element that lies within the human being and corresponds to free will.

The Greeks' philosophical achievements and ontological orientation led them to the following ultimate questions: Which are the specific criteria of the divine Logos' action? How exactly can a historical being (namely, the human being) know God and actualize humanity's divine potential? How can humanity address the seeming contradiction between cosmic justice/order and humanity's free will? How can humanity manifest its free will, in the image of the deity, without leading the cosmos to chaos? Mystical Christianity, utilizing Plato's philosophy and Neoplatonism, interpreted Christ's Gospel in a way that offered vitally significant answers to the previous ultimate questions of ancient Greek philosophy, thus throwing a new light on the cultural heritage of ancient Greece and inspiring the development of Western esotericism. In particular, Christianity shifted the ontological foundations of civilization away from the rationality of the relations that constitute the cosmic harmony and moved them toward the principle of a communion of persons, whose archetype is the Holy Trinity. From Christianity's perspective, true being, which constitutes the measure of true life, is not the harmonious cosmic rationality *per se*, i.e., it is not the ancient Greeks' unmanifested universal logos, but it is a personal Logos, who is God and reveals the personhood of God, thus, underpinning the personhood (and, hence, the individuation) of the human being.

In his *Ambiguum 7*, Maximus the Confessor (a seventh-century A.D. Greek Church father)

writes that the act of bringing being out of non-being, which only a sovereign God can do, can only be understood in terms of a common *arche* (beginning) and *telos* (end) of being in God, and, therefore, as the source and goal of all being, the divine Logos is in the logoi of His creation. Moreover, in his *Ad Thalassium 64*, Maximus the Confessor adds that both creation and Scripture contain the fullness of the divine Logos in their logoi, and, therefore, they function together, and they are mirror images of one another. However, in his *Ambiguum 7*, Maximus makes an important clarification: the logos of a created being is not a substance, and, therefore, it does not subsist in itself, but it only exists potentially in the creative divine *Logos* as a yet unmanifested possibility. Furthermore, in his *Ambiguum 7*, following Dionysius the Areopagite, Maximus the Confessor names the logoi divine "wills" (*thelemata*). Hence, God knows and treats the beings and things in the world as realizations of His will, and He relates with them through love and not according to any logical/natural necessity (since God's mode of being is freedom). In other words, the logoi of beings are not logical substances, but divine wills. Therefore, the relationship between humanity and the deity, far from reflecting any rational natural necessity, is based on and manifests humanity's potential divinity and free will.

Whereas exoteric Christianity, or Christianity-as-religion, is focused on the practical organization of humanity's life and on the moralization of the human being, esoteric Christianity, or Christianity-as-mystery, is focused on the meaning of humanity's life and on the existential completion of the human being. Hence, according to my aforementioned arguments, esoteric Christianity, or Christianity-as-mystery, implies that a human being can know God by becoming a god, thus manifesting the uncreated grace/light of the divine Logos in and through one's own being.

In general, the relationship between Esotericism (representing the Mysteries) and Religion can be symbolically represented by a circle from whose center several rays start and go off in a particular direction to the circle's circumference. The following correspondences disclose the significance of the previous symbol.

Father (Mind/Nous)	Son (Word/Logos)	Holy Spirit
The Center of the Circle	The Rays of the Circle	The Circumference of the Circle
Esotericism–Mysteries	Religion	Education–Culture

As the Son derives from the Father, so Religions derive from the Mysteries (primordial esoteric light and quest), and so the Rays derive from the Center.

### Conclusion

In the first half of this essay, the meanings of the terms “esotericism” and “myth” were investigated and clarified in the context of philosophical anthropology and cultural psychology, and, in the second half, the focus was on the notions of “civilization,” “culture,” and

“symbol” as well as on the relation between “logos” and “myth.” The purpose of these investigations and clarifications is not to settle substantial questions once and for all, but to facilitate good conversation and esoteric endeavors. Good conversation does not necessarily involve the reaching of conclusions, and it may stop and be taken up again the next time an occasion arises, but it always presupposes and calls for the use of clearly and generally understood terms.

<sup>1</sup> Faivre, Antoine, *Access to Western Esotericism* (New York: State University of New York Press, 1994).

<sup>2</sup> Scheler, Max, *Man's Place in Nature*, translated by Hans Meyerhoff (New York: Noonday, 1961); Scheler, Max, *On the Eternal in Man*, translated by Bernard Noble (London: SCM Press, 1960).

<sup>3</sup> Braudel, Fernand, “Histoire et sciences sociales: la langue durée,” *Annales*, vol. 4, 1958, 725–753; Carr, Edward H., *What Is History?* (London: Penguin, 1961).

<sup>4</sup> Marcel, Gabriel, *Being and Having*, trans. K. Farrer (Westminster: Dacre Press, 1949, 117).

<sup>5</sup> Jung, Carl G., “The Relations Between the Ego and the Unconscious,” in *The Portable Jung*, edited by J. Campbell (New York: Penguin Books, 1971); Lévi-Strauss, Claude, *The Raw and the Cooked*, trans. John and Doreen Weightman (Chicago: The University of Chicago Press, 1969).

<sup>6</sup> “Knowledge” is an intellectual function according to which one constantly considers that an object corresponds to reality. Knowledge presupposes a correspondence between thing and intellect. This argument has been put forward by Aristotle in his *Metaphysics*, 1011b25, as follows: “To say of what is that it is not, or of what is not that it is, is false, while to say of what is that it is, and of what is not that it is not, is true,” and virtually identical assertions can be found in Plato (*Cratylus*, 385b2; *Sophist*, 263b).

<sup>7</sup> Bamford, Christopher, *An Endless Trace: The Passionate Pursuit of Wisdom in the West* (New York: Codhill Press, 2003).

<sup>8</sup> Cassirer, Ernst, *The Philosophy of Symbolic Forms*, Volume One: Language, Volume Two: Mythical Thought, trans. R. Manheim (New Haven: Yale University Press, 1955).

<sup>9</sup> Durand, Gilbert, *Les Structures Anthropologiques de l'Imaginaire: Introduction à l'Archétypologie Générale* (Paris: P.U.F., 1963).



# Kabbalistic Astrology: The YHVH Zodiacal Mandala

## Patrick Mulcahy

### Summary

This article illustrates how the divine name YHVH is used to create a mandala that describes the metaphysical dynamics of the Western zodiac. The mandala is shown to reveal important esoteric relationships that exist between each of the twelve zodiacal signs, and also how each sign is involved in the evolutionary and creative processes occurring on our planet.

### Introduction

According to the *Zohar*<sup>1</sup> (and other ancient esoteric Hebraic writings) one of the most venerated names of divinity is YHVH<sup>2</sup> (Hebrew: יהוה). The metaphysical teachings of the ancient Hebrews attribute to such divine names meanings that lie beyond their simple face-value so it is not surprising that this most sacred of names conceals a formula describing the profound esoteric nature of our world.

Using the name YHVH we can construct a mandala, potent with meaning, that illustrates the archetypal nature of the energy-system that infuses our globe (Diagram 1). The YHVH mandala will be shown to embody in its symbolism the fundamental evolutionary (and ultimately creative) purpose of the twelve signs of the Western zodiac.

### The Causal Lotus and the Zodiac

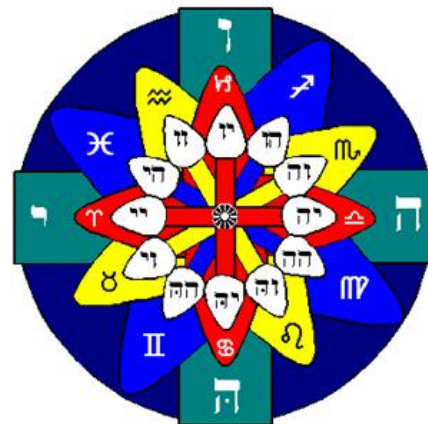
The twelve-sign zodiac was well-known to the ancient Hebrew sages, and it is well represented in their writings.<sup>3</sup> They understood its importance and I believe they recognized in its structure a universal blueprint that is also the foundation of the energy centre that Theosophists have called the *causal body*. Like the zodiac, the causal body (or *golden lotus*) has twelve distinct energy fields (or *petals*).<sup>4</sup>

The causal body is the central, controlling organ responsible for the evolution of human

consciousness. Consequently every human-being has a causal lotus located within the higher levels of his or her mental body. The causal lotus comprehends our personal evolutionary needs. It determines the evolutionary ingredients that characterize each new incarnation.

The Will aspect of the causal lotus impels us to reincarnate, and to endure each stage of the evolutionary process.

### Diagram 1. The YHVH Zodiacal Mandala (Hebrew version).



We usually speak of the causal lotus as existing *within* us, but in fact it is the other way around. It is we who, as human personalities, exist within it. What we experience as we go through life is a reflection of the causal lotus projected

### About the Author

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onto the “screen” of matter. The causal lotus contains an archetypal configuration that reflects our personal evolutionary needs, and this causal blueprint also determines the nature of our experience of the physical world. That is why we, as unique individuals, attract experiences of a certain type. It is those life-experiences that lead to the evolution of our consciousness and ultimately to our freedom from the need to reincarnate within these levels of density.

The tropical zodiac represents an energy-field within which the entire Earth and all Her inhabitants exist. It is an emanation of the causal lotus of the Great Being Whose physical body is our planet. For this reason we (i.e. humanity) are collectively bound to conform to the powerful influences of the twelve zodiacal signs. Collectively, we play a role in the evolution of our Creator, while we ourselves are also turning upon the wheel of our own evolution as “separate” individuals.

So basically, we have two separate but deeply interconnected and interpenetrating zodiacs. They are expressions of two causal lotuses, a lesser and a greater, one contained within the other. The lesser, human zodiacal lotus is enclosed within the greater, logocic zodiacal lotus—like a wheel within a wheel.

These two energy fields interface with each other, and their configuration is symbolically represented by the signs and houses in a person's astrological birth-chart (Table 1)

**Table 1. Planetary and Human Causal Body.**

Causal Body	Reflection
Planetary logos	Twelve tropical signs
Human being	Twelve mundane houses

### Constructing the YHVH Mandala

The YHVH zodiacal mandala is formed through the interplay of two basic energies—

an interior force impacting upon an exterior form. This is symbolic of the influence of the human soul (or causal lotus) as it acts upon its personality vehicle.

The interior force is represented by the three astrological crosses of the Heavens—called the cardinal, fixed, and mutable crosses<sup>5</sup> in astrology, while the exterior form is described by the four astrological directions—designated herein as East (Ascendant), West (Descendent), Above (MC), and Below (IC).<sup>6</sup> The YHVH formula is ascribed to these components: the interior force as in Table 2 and the exterior form as in Table 3.

**Table 2. Interior Force.**

Letter	Cross	Family	Tarot Card	Principle
Y	Cardinal	Father	King	Spirit
H	Mutable	Mother	Queen	Form
V	Fixed	Son	Knight	Consciousness

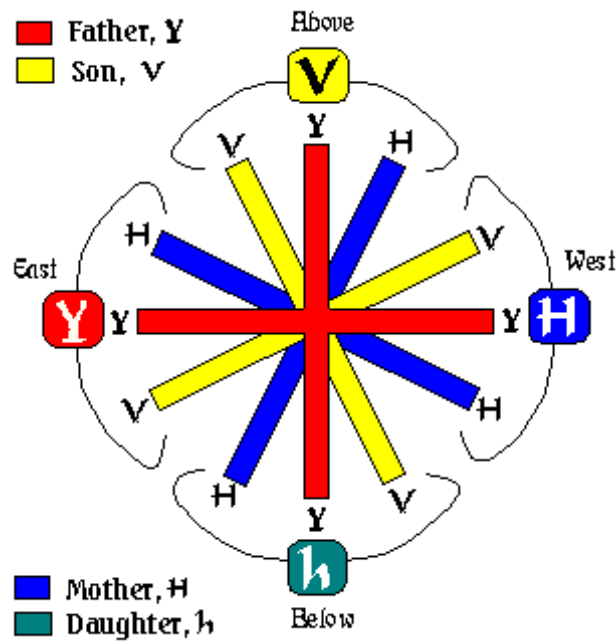
**Table 3. Exterior Form**

Letter	Direction	Family	Tarot Card	Element
Y	East	Father	King	Fire
H	West	Mother	Queen	Water
V	Above	Son	Knight	Air
h <sup>7</sup>	Below	Daughter	Page	Earth

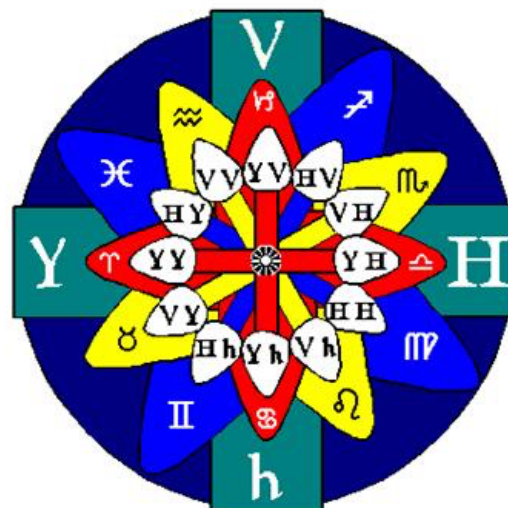
Together these seven archetypal components combine to form a mandala consisting of twelve sub-formula (or couplets).<sup>8</sup> These are listed in Table 4.

The first letter of each sub-formula indicates the heavenly cross upon which it is found. It represents the interior, initiating influence of the sub-formula. The second letter refers to the externally identified “direction” toward which the initiating force is aimed—East, West, Above, or Below.

**Diagram 2. The Three Crosses and the Four Directions.**



**Diagram 3. The YHVH Zodiacal Mandala (English version).**



**Figure 4. Twelve Couplets**

Letters	Zodiac Sign	Relationship	Cross-Direction
HY ךה	Pisces	Mother-Father	Mutable-East
YY ךך	Aries	Father-Father	Cardinal-East
VY ךו	Taurus	Son-Father	Fixed-East
Hh ךה	Gemini	Mother-Daughter	Mutable-Below
Yh ךה	Cancer	Father-Daughter	Cardinal-Below
Vh ךו	Leo	Son-Daughter	Fixed-Below
HH ךה	Virgo	Mother-Mother	Mutable-West
YH ךה	Libra	Father-Mother	Cardinal-West
VH ךו	Scorpio	Son-Mother	Fixed-West
HV ךו	Sagittarius	Mother-Son	Mutable-Above
YV ךו	Capricorn	Father-Son	Cardinal-Above
VV ךו	Aquarius	Son-Son	Fixed-Above

### Interpreting the YHVH Mandala

Symbolically speaking, the exterior or form aspect (i.e. the physical dimension) of a human-being faces outward towards the circumference of the circle, and feels the influence of the interior soul principle behind (or within). This inner influence can be imagined in the guise of your solar angel standing behind you with a gentle guiding hand on your shoulder urging you to step forward in a particular direction.

The twelve sub-formulae (see table) have both an inner and outer expression. Human-beings who are not sufficiently soul-conscious tend to lose themselves in the outer reflection of the archetypes, and rarely sense or acknowledge the inner influence. Advanced humanity, however, is able to register the inner influence and it forms the basis for their actions in the outer world. One of the main purposes of this “evolutionary engine” (i.e. as symbolised by the YHVH mandala) is to urge the personality aspect of a human-being to metaphorically turn a

round and face towards the centre of the circle. In other words, we are urged to inwardly attune to the guidance of our solar angel. We are then able to approach the material world with the love and wisdom of the soul.

The Hebrew letters of the three heavenly crosses represent the inner, dynamic, masculine principles of the zodiacal signs, while those associated with the four directions represent their outer, receptive, feminine elements. The achievement of right relationship between these two components means establishing an appropriate balance and exchange of energy between them. This enables us to become involved in the divine creative process.

The majority of humankind is strongly identified with the form principle. This means their attention is drawn primarily towards the four mundane quarters (i.e. outwardly towards the circumference of the circle) and thus to the second term of each YHVH couplet. When the form principle is over emphasized we are inevitably confronted by an unconscious evolutionary force that is aimed at turning our attention

back towards the first term of a couplet (and the centre of the circle).

When we have attuned our consciousness to the creative spirit principle (i.e. the “jewel within the heart of the lotus”) we naturally shift our focus from the second term of a couplet to the first term (and vice versa) according to the love and will of our soul. When this stage is reached the emphasis is on the inner spirit-soul principle (the first term), while the form aspect (the second term) is measured and creatively utilized in right relationship to spirit. At this stage we have become (to a large extent) freed from the unconscious influence of form-based *evolutionary* forces, and our lives are now governed by the subtle *conscious-creative* power that burns at the centre of the zodiacal wheel.

Thus for the purposes of general interpretation, if the second term of a couplet is the main focus in consciousness it means we are largely influenced by the evolutionary forces inherent within the matter principle. Alternatively, if our approach to life is ruled by the first term it means we are significantly affected by the creative energy of the spirit-soul principle.

## The Four Universal Principles

The twelve YHVH formulae are based on a dynamic relationship that exists between four principles called the Father, Mother, Son, and Daughter (also called King, Queen, Knight, and Page in the Western esoteric tradition). These four fundamental principles can be explained as follows.

### *The Father principle (Y or ʾ)*

The Father personifies the monad, or spiritual principle of a human-being. The monad is the divine expression of the Will aspect and is concerned with the fulfillment of divine purpose. In mundane human life this principle is usually experienced in an unconscious way—often as a powerful, *external*, motivating, controlling, or opposing, force. These kinds of external manifestations of the Father principle are geared towards helping us become more conscious of its *internalized* expression.

The Father’s direction is East. The eastern horizon is associated with the initial appearance of light, and therefore with the origin of Creation.

The rising sun represents the issue of the Father’s seed and its entry into the domain of consciousness.<sup>9</sup> The divine creative impulse is directed towards the west.

### *The Mother principle (H or ʿ)*

The Mother principle<sup>10</sup> is the feminine complement of the Father. She represents the objectified material universe as well as the active intelligent matrix that underlies it. The special relationship that exists between the Father and Mother is well-expressed in Aleister Crowley’s *Book of the Law* where the Father principle states: “In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.”<sup>11</sup>

The Great Mother encompasses and embodies all. She represents the form-making principle of the Universe. Inwardly, She symbolizes the divine feminine<sup>12</sup> principle of a human-being, while Her outward reflection appears in all the manifold physical structures that contain and support each of us individually and collectively. These structures are formed of physical, astral, and mental substance because the Queen’s royal robes are woven from the matter of the lowest three planes of our Universe.

The Mother’s direction is West. The western horizon is the place of the setting sun, and therefore it symbolizes the darkness that swallows up the Light. The west represents the dark, but fruitful “womb of night” toward which the sun, as seed of the Father is propelled. The Mother is the ultimate object of the Father’s desire.<sup>13</sup> She is full of potential, and represents the supreme material resource of Creation. Like a human mother, Her body provides all the physical materials needed by the child that grows within Her.<sup>14</sup>

### *The Son Principle (V or ʃ)*

The Son<sup>15</sup> personifies the human soul. He is especially the progeny of the Father, and represents Him within the middle planes of our Universe. The human soul carries the “genetic seed” of the Father principle. The Son’s role is essentially creative, but he is also very much involved in the work of evolution.

An ordained Knight of the Realm is bound by his oath to uphold the law of the King. To fulfill

his creative mission the Knight must firstly train his Page to be an effective personal attendant and servant. In other words, the human soul must train its personality vehicle to respond to it consciously, devotedly, and effectively.

The direction ascribed to the Son is Above—that is, near the place of the noonday sun. This place of greatest light is symbolic of full soul-consciousness.<sup>16</sup> The Knight is the active, visible representative of the King within the royal Realm. The Page looks up to his master and aspires himself to become a Knight.

### *The Daughter Principle (h or 17)*

The Daughter represents the human personality vehicle. Her main composition is of the substance of the Mother—specifically, she is formed of Her “outer garments.” This is because she exists within the three lowest planes of our Universe. The Daughter is the medium through which the divine creative process is able to occur within the physical dimensions. The creative process occurs with greater potency as the Daughter progresses upon her path of evolution.

The Page is devoid of purpose until he finds his Knight and is accepted into service. The duty of the Page is to attend to the directives of the Knight, but he must be trained by the Knight before he can become an effective assistant. The Page must eventually accompany the Knight, and provide him with the physical tools (weapons, etc) that he needs on his Quest (i.e. a Quest that has been assigned to him by the King). This Page-Knight relationship is symbolic of the function of the human personality in relation to the soul.<sup>17</sup>

The direction ascribed to the Daughter is Below—that is, below the horizon, specifically, in the region of the “midnight point” of deepest

darkness. This place is symbolic of the total absence of soul-consciousness. The Daughter feels disconnected from the light of soul-consciousness until she establishes contact with the Son.<sup>18</sup>

## **The Twelve YHVH Couplets**

**Aries: (YY, 11, Father-Father).** The dispersion of the Father's seed. The impulse of the

*The evident causal body is the central, controlling organ responsible for the evolution of human consciousness. Consequently every human-being has a causal lotus located within the higher levels of his or her mental body. The causal lotus comprehends our personal evolutionary needs. It determines the evolutionary ingredients that characterize each new incarnation.*

Father to create through the extension of his own essence (Y). The impulse becomes veiled, and its “velocity” slowed as it enters the microcosmic sheaths of consciousness (Son) and form (Daughter). The successful impregnation of the Mother by the Father (i.e. that occurs along the East-West axis) is dependent upon the opening of a conduit between the Son and Daughter principles (i.e. along the vertical Above-Below axis). The

King sounds forth His decree. The masculine power (and purpose) of the divine creation is contained and carried forward in Yod (Y).

The potential conflict here is between the internal and external Father principles (YY). The Purpose-Will aspect of the Father is emphasized in Aries so here we have to learn to recognize the validity and spiritual power of our own higher will and purpose. We also need to learn to trust and obey the inwardly felt urges of the internal Father principle.

Before we can achieve oneness with the inner spiritual Father (the initial Yod) we must overcome the glamour of worldly authority and physical power (the second Yod). This psychospiritual struggle can arise, for example, when an officer of the law (e.g. a police officer) has to choose between:

- (a) his/her own inner sense of rightness, or
- (b) the rigid procedures prescribed by “the book.”

Ultimately, we must learn to honor our own inner instinctual sense of what constitutes right action.

**Taurus: (VY, יג, Son-Father).** The Son invokes the Father. The Knight pledges himself to the King and vows to seek the Holy Grail. The opening of the Heart to receive the divine influx of love-wisdom. The growing revelation of the jewel (Y) within the lotus (V). The lesson here is that true wealth (the jewel) is to be sought within the human soul.

In Taurus (VY), we are learning to appreciate the essential value of our own soul (V). Initially however, we are more attracted to the value system of the external Father principle (Y) because we think it is of greater validity. In human society we are told by the media (and other sources) what is desirable. We are told what *should* be of greatest value to us by materially powerful corporations, etc, (i.e. by external expressions of the Father principle). And so we become distracted by those things we believe to be materially valuable. We strive after them; we seek to possess, amass, and attach ourselves to them. But of course in so doing we fail to realize the valuable inner resources of our own soul.

The inner Father principle is embedded at the core of every soul (V). It symbolizes our inherited spiritual essence (love-wisdom) refined and enriched over many incarnations. It reflects our true essential value, and its purpose is to take on form (within the body of the Great Mother principle) through the medium of our own lives. So the awakening of Taurus to Self-love and to the appreciation of true Self value comes through inner attunement with the soul (Son), eventually to make contact there with the internal Father principle. The emphasis shifts then from material wealth to soul-actualized abundance.

**Gemini: (Hh, יב, Mother-Daughter).** The Mother (H) suckles the Daughter (h) with the milk of her knowledge. The personality aspect is made accustomed to its physical, astral, and mental environment by the subliminal influences and orchestrations of the Great Mother principle. As a result, an individual's awareness of self and others expands. We learn from the Mother the concept of right relationship with

our environment. Here the Mother's influence is felt primarily within the lower (or rational) mind of a human-being. From a respectful distance, the Page looks with awe upon his Queen and perceives her as a wise matriarch.

The human personality (h) is very limited in its capacity to understand the deeper meaning and purpose of its relationship with other egos and with the world at large (H). That is because its normal perceptions are filtered through a lower mental body that is generally clouded with emotionally tainted and erroneous thought-forms. If we become polarized in "h" of Hh we can find ourselves the prisoners of a very narrow perspective, and we can become possessed by our own prejudices, biases, and illusions.

In order to establish conscious attunement with the "H" of Hh we need to resolve our emotional-mental conflicts, dispel our illusions, and integrate our disconnected thought-forms into a condition of wholeness that is based on truth and love. We are then able to communicate our knowledge and experience of the world (H) in a balanced and harmonious way through the medium of a purified and enlightened personality vehicle (h).

**Cancer: (Yh, יא, Father-Daughter).** The Father disciplines the Daughter and demonstrates to her the illusory nature of her selfish desires and exaggerated personal needs. He teaches her to recognize her fear-based emotional dependencies (and insecurities). The personality aspect is urged by the Father principle to release itself from the prison of externally-based security, and learn instead to draw upon an inner source of strength and power (i.e. the Father principle within), and thereby gain true independence. The King provides a structural foundation within his kingdom to support the training of the Page.

The Father (Y), or monad, symbolizes the centre point of the circle of human consciousness while the Daughter (h), or human personality, represents the revolving circumference. When we direct our attention to a point on the rim of a revolving wheel, we experience dizziness and a sense of instability, but if we train our eye upon the central hub, we acquire a perfect sense of stability even in the midst of change.

Being aligned with the second term (h) of Yh means we are preoccupied with a point on the rim of the wheel. In this case, we may hope we can achieve stability by attaching ourselves (like a hermit crab) to an existing form (h) such as home, family, tradition, or institution, etc. But all external forms (including our own personalities) are in a state of flux, and eventually we come to realize that no matter what form we attach ourselves to, it ultimately becomes uncomfortable, unsuitable, or simply falls apart. At some stage in our search for an enduring foundation we recognize the futility of looking outside ourselves towards existing external structures (h).

After a time we begin to look within and cultivate a “tree of stability” (Y) that has its roots at the core of our soul. We start then to develop an inner fortitude—a disposition that is unshakeable in the face of external change (h). The spirit (Y) strengthens our emotional body, providing us with internal and external support and nurture according to our evolutionary and creative needs. In Cancer we must learn to draw upon our inner spiritual fortitude, and trust in its power to materialize whatever foundation is needed to support our growing sense of purpose.

**Leo: (Vh, 71, Son-Daughter).** The Son shines his light upon the Daughter and she reflects his radiance within the darkness of Earth (form) like the full moon in the night sky. This subformula characterizes the general nature of the vertical axis (the Above-Below axis) of the YHVH mandala.<sup>19</sup> It represents a channel that must be opened between personality and soul before the Father and Mother principles can fully consummate Their divine union. The Knight must train his Page to respect and serve him (and thereby, indirectly serve the King). The soul teaches the personality aspect to focus within (and to attain soul-consciousness) instead of being overly focused on the personalities of other people. The soul principle dispels the illusion of personality love, and evokes the realization that true personal fulfillment and satisfaction can only be achieved by unfolding the *inner self*.

When we are overly identified with the second term (h) of the Vh couplet we can be very

attached to the forms (h) that we create. We can also be unduly influenced by the personality reactions of friends (h), etc. For example: If the primary aim of an artist (V) is to please his audience (h) he may lose touch with his unique creative spark (V). In other words, we can become driven by the emotional needs and insecurities of our own personality, and by the responses of other personalities who we are trying to impress.

A more evolved expression of the Vh couplet occurs when we realize the value of the creative process itself as it is initiated and governed by the human soul (V). The forms that manifest (h) during the process of creation are not coveted, or overly identified with, but are viewed as ephemeral objects of beauty—like the blossoms of a flower.

**Virgo: (HH, 77, Mother-Mother).** This YHVH couplet symbolizes the Mother's relationship with Herself. Here She ensures that Her outer appearance (i.e. the physical, astral, and mental environment of our world) is maintained in a healthy and fertile condition. She ensures that the nature of Her form is pleasing to the Father—i.e. that it is an appropriate and efficient foundation for his creative purposes. The Queen faithfully attends to Her mundane duties—including the business of managing the royal palace. Because the personality aspect is a microcosmic cell in the body of the Mother, it is impelled by the will of the Mother principle to nurture and cultivate its own physical attributes, and to actively participate in the evolution of the wider human psycho-physical environment.

Because as human personalities we are atoms within the body of the Great Mother it is imperative that we learn to cooperate with Her as She works to maintain, upgrade, and unfold Her physical manifestation. Thus, in Virgo we need to consciously connect with the divine Intelligence and Intent of the Great Mother (initial Heh) in order to harmonize our physical labors and earth-based service activities (second Heh) with Her divine Will.

When we are aligned with the second Heh of the HH couplet we tend to become overly attached to the Great Mother's existing manifestation.



We may not appreciate the fact that She is gradually unfolding Herself towards cosmic perfection, and that therefore She must undergo periodic transformation. We may also have a tendency to become fixated upon some ideal image of perfection that we see as being ultimate, but that actually is limited by the narrow focus of our own human perception. We may have a fear of chaos due to our ignorance regarding the true nature, power, and purpose of the Great Mother. If such is the case, then we need to realize that quite often what we perceive to be chaos is actually *divine order* expressing itself in ways incomprehensible to the rational mind.

**Libra: (YH, ♎, Father-Mother).** The movement of the Father towards the Mother. The King unites with the Queen in a royal marriage that is celebrated throughout the Realm. The creative union of the Father with the Mother can occur (in our three-dimensional world) on three basic levels: physical, astral, and mental. In order for the Father to effectively impregnate the Mother his creative essence (Y) must be transmitted through the medium of a unified Son (V) and Daughter (h). As the consciousness of a human-being evolves, so can s/he participate in the higher forms of creative union that this sub-formula represents. A portion of the Father's creative essence is carried within each human soul and can only influence the physical environment (i.e. the Mother principle) through the medium of the personality aspect (i.e. the Daughter principle). This YHVH couplet exemplifies the fundamental dynamic of the horizontal axis (i.e. the East-West axis) of the YHVH mandala.

The purpose of the sign Libra (YH) is to facilitate the creative union between the Almighty Father (Y) and the Great Mother (H). This union is destined to occur through a unified and coordinated creative exchange that reverberates

and spreads through collective Humanity. But in Libra most of us identify ourselves primarily with the Mother principle (H). We tend to assume a receptive (or submissive) attitude. We seek to fulfill the desires of our own (and other people's) egos. In this case, the creative Father principle (Y) is unable to gain entry into our lives, and therefore the Mother can display only a superficial beauty, devoid of the depth and power of the Father's spirit.

An individuated aspect of the Father principle (Y) indwells every human soul linking each one to the Father. When we make contact with the masculine creative force (Y) at the centre of our own being, then we are able to interact with our environment (H) in a spiritually meaningful and creative way. We can join together with others in wisdom, taking

the creative initiative (Y), or becoming a vessel of reception (H) as the spirit moves us in each sacred interaction.

**Scorpio: (VH, ♏, Son-Mother).** The Son draws near to the Mother. The Knight cherishes his Queen. The human soul desires to penetrate, to know, and to understand the darkness that enshrouds its light. This is an experiential journey into the dark unknown physical realms in order to redeem the matter principle. First, the soul works to redeem the matter closest to itself—that is, its personality vehicle, and then it is able to become involved in a wider process of redemption. The legend of Sir Lancelot's relationship with Queen Guinevere is a reflection of these archetypes.

Ideally, in Scorpio (VH) the resources of the human soul (V) are harnessed and, under divine guidance productively utilized within the body of Mother Earth (H). But initially the emphasis is on the physical returns of our worldly labors (H). Psychological fears and conditioning

*The YHVH mandala teaches us that the zodiac involves two basic interdependent processes—an evolutionary and a creative process. The evolutionary process requires the unification in consciousness of the Son and Daughter principles... The creative process is symbolized by the union of the Father and Mother principles... The Father and Mother are united through the medium of the Son and Daughter.*

cause us to be concerned with maximizing the growth of our assets; to be worried about the possibility of financial loss; and to ignore the desires of our soul. In other words, we become fixated on issues of security and material gain, and our personal resources end up being channeled towards achieving those ends.

When the emphasis shifts to the first term of the couplet, we allow our soul (V) to guide us in the management of our personal energy, and we are not so concerned about seeing tangible results (H). Material rewards become a secondary consideration and are accepted as a gift from the Great Mother (H) if they should arise. We realize that our soul's purpose is only achieved by following our spiritual intuition, and we learn to let go of the fear of poverty, loss, and even death. In love-wisdom we unite our energy with the energy of others whose soul purpose complements our own. Power games no longer characterize our relationships because we are free of fear and insecurity, and act in absolute harmony with, and devotion to the soul (V).

**Sagittarius: (HV, 17, Mother-Son).** The Mother cultivates wisdom in the Son by sharing with him Her knowledge. The Queen initiates the Knight into the higher sacred mysteries. The Mother principle expands and enriches the energy of the soul. She does this by constantly exposing the soul to new experiences within Her realm of form. Here the Mother principle's influence is upon the higher mind and intuition (i.e. soul-consciousness) of a human-being. Her purpose here is to expand soul-consciousness, whereas in Gemini (Hh) the personality aspect experiences an expanded state of *personal* awareness (i.e. self-knowledge).

In Sagittarius (HV), when the emphasis is on the Great Mother (H) the human mind seeks to comprehend the universal nature of all life and experience. Those fundamental laws are sought that lie behind the manifested world. We seek after experience and knowledge of the expansive and multiplistic body of the Great Mother in all Her manifest glory. She assists in our education by guiding us into fields of research that are appropriate to our soul's special purpose and our level of consciousness. The ultimate goal is a holistic understanding of the One Life that is the universe.

While our focus remains fixed on the externalized second term (V) of HV we can become steadfastly attached to the body of knowledge of another human soul (V). In other words, we become a devoted follower of somebody else's belief system, and fail to open our mind to alternative perspectives and more personally significant understandings of life (H). This is a result of personal insecurity and ego attachment, and it prevents the expansion of our mind to embrace the ALL (H). Alternatively, we can become too attached to, and therefore trapped by our own personally formulated system of knowledge and belief. The final result is the same—the imprisonment of our consciousness (V) in self-imposed limiting thought structures.

**Capricorn: (YV, 17, Father-Son).** The Father bestows His heritage and blessing upon the Son who thereby gains the authority of the Father. The jewel in the lotus becomes fully implanted (or embodied) within the human soul. The link between the Father principle (i.e. monad) and the soul is established and maintained via the creative will that burns at its heart. The monadic will eventually comes to dominate a person's life—that is, after the evolution of the personality aspect has been completed. The King passes His seal of authority to the Knight who represents Him. He keeps it safely hidden until the destined time comes for its use.

In Capricorn (YV) the influence of the soul (V) is being superceded by the spiritual dynamic of the Father principle (Y). The challenge is to become motivated by a higher spiritual purpose (Y), and imbue life with a greater depth of meaning—as opposed to being driven exclusively by the creative desires of the soul (V).

In Capricorn if our focus is primarily soul-based (V) then our creative work tends to express little more than the *quality* of the soul, but by the time of the third initiation<sup>20</sup> we have added a new dimension to our life—an energy that permeates our work with a deeper sense of purpose (Y). By this stage we have taken the next evolutionary step and gone beyond the demonstration of soul-quality for its own sake (which is the rightful domain of Leo, and the fixed cross in general).

**Aquarius: (VV, 11, Son-Son).** Son unites with Son, soul with soul in the spiritual fellowship that will characterize the Age of Aquarius. The unification of souls towards the common Purpose of the supernal Creator. This union exists on soul levels, but does not manifest visibly on the physical plane until the personality aspect (of each soul-group member) has gone through the evolutionary process. All the Knights of the Realm are united in One Spirit (as symbolized by the Round Table of Camelot). The energy that magnetically links soul to soul is love-wisdom.

In Aquarius (VV) our main aim is to become conscious of the inner soul-based relationships that exist between ourselves and the other members of our soul group. Thus we need to establish and maintain soul-consciousness (initial Vav), and allow ourselves to be guided into right relationship with the other beings (second Vav) with whom we share a soul-based group purpose.

The challenge of Aquarius is to resist becoming personally attached to other souls (second Vav) who we admire, or who enhance our ego's sense of self-value. Personal attachment (if too strong) can prove to be a distraction that confines us within a circle of spiritually inappropriate individuals.

**Pisces: (HY, 17, Mother-Father).** The Mother moves towards and embraces the Father. The divine form principle becomes molded into forms precisely shaped to accommodate the Father's creative energy. Each form is a magnetized, polarized, energy-field that gravitates towards, and enfolds itself around the creative seed of the monad—i.e. in a creative consummation. When the season is ended the form resolves back into its elemental state and the creative energy is released from that which contained it. The Mother principle serves as a resource to assist the Father principle in the process of Creation. The Queen stands behind and supports the King.

In Pisces (HY) we need to be especially attuned to the Mother principle (H) as She moves in response to the Father's (Y) creative purpose. (This is opposite to the YH Libra dynamic.) The Father needs the Mother to provide the

materials necessary to physically manifest His creation. So in Pisces we are required, like the Mother, to be essentially passive and receptive, responding in harmony with Her (H) to the purposes of the Father (Y). Success comes as we develop an intuitive awareness of Her divine presence. We also need to be aware of the Mother's use of the principle of synchronicity, and learn to correctly interpret the symbolic forms through which She manifests everywhere in the world around us.

In Pisces it is important that we don't preempt the divine creative process by acting prematurely. This can happen when we try to forcibly create (Y) a reality that we feel is appropriate, but that instead turns out to be glamour and illusion. We must learn to sense the presence of the Mother (H), and allow Her to reveal (to our intuitive senses) the most appropriate path towards actualizing the Father's purpose (Y). Our life must become as a vessel (H) perfectly receptive to divine guidance and consecrated to the Great Work of Creation.

## Conclusion

The twelve-petalled YHVH mandala outlines the metaphysical nature and structure of the Western zodiac. It demonstrates how each of the twelve signs facilitate twelve unique interactions between four universal esoteric principles (i.e. YHVH, Jehovah).

The YHVH mandala teaches us that the zodiac involves two basic interdependent processes—an *evolutionary* and a *creative* process. The *evolutionary* process requires the unification in consciousness of the Son (V) and Daughter (h) principles. It establishes the vertical axis of the mandala which in turn acts as a necessary support for the horizontal axis.

The *creative* process is symbolized by the union of the Father (Y) and Mother (H) principles (and the horizontal axis of the mandala). The Father and Mother (YH) are united through the medium of the Son and Daughter (Vh). The divine union between the Father and Mother principles effectively brings Heaven down to Earth, but it remains unrealized until the Daughter has become reconciled with the Son. In other words, the divine Creation is dependent upon

individual and collective Humanity opening a channel between the soul and personality aspects so that the divine creative energy can flow

through and manifest within the physical dimensions of our planet.

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<sup>1</sup> The Zohar is a collection of writings that together form a mystical commentary on the Pentateuch. It first appeared in printed form in the 16<sup>th</sup> century, and is the main source for much of what is now called “kabbalah.” For an English translation see: *The Zohar*, Vols. 1-5, Soncino Edition, 1984.

<sup>2</sup> It is usually pronounced Yahweh, or Jehovah. A good example of the veneration held for the name YHVH occurs in the Shema—probably the most famous of all Jewish prayers.

*Sh'ma Yisrael Adonai Elohaynu Adonai Echad.*

“Hear, Israel, the Lord is our God, the Lord is One.”

(In an undertone:)

*Barukh Shem k'vod malkhuto l'olam va-ed.*

“Blessed be the Name of His glorious kingdom for ever and ever.”

These are the first two lines of the Shema. The first verse of the prayer comes from Deuteronomy 6:4-9. The name Adonai is reverently substituted for the unpronounced YHVH. Each verse has six Hebrew words that are said (in the Zohar) to represent the upper and lower firmaments of Heaven, and they could also be said to allude to the twelve signs of the zodiac. For more information see: *The Zohar*, Vol. 1, pp 77-78.

For a full version of the Shema see: <http://www.jewfaq.org/prayer/shema.htm>.

<sup>3</sup> For example, The story of the twelve sons of Jacob in the *Book of Genesis*. See especially, *Genesis*, Ch. 49.

<sup>4</sup> See: *A Treatise on Cosmic Fire*, by Alice Bailey. Lucis, 1989, pp. 536-544. See also: <http://members.fortunecity.com/patrickm/golden.htm>

<sup>5</sup> The Master Djwhal Khul states that average mankind are crucified on the Mutable cross, disciples on the Fixed cross, and initiates on the Cardinal cross. See: *Esoteric Astrology*, by Alice Bailey. That is because the Great Mother (H) is the initiating principle in the lives of average humanity up until the first initiation. It is then that they symbolically climb onto the Fixed cross and the Son principle (V) becomes the motivating influence. After the third initiation the Cardinal cross is consciously

mounted by the initiate and the Father principle (Y) becomes the initiator of experience. The Daughter (h) does not have her own cross because she is a purely external manifestation, and the direct focus of the evolutionary and creative forces of the other three principles.

<sup>6</sup> This seven-fold division (consisting of an inner three and an outer four) reflects the theosophical division of the seven planes into a higher three (*arupa*, or formless) and a lower four (*rupa*, or form-based). Similarly, the seven rays are divided into three greater “rays of aspect” and four lesser “rays of attribute.” The accompanying tables also divide the seven into three interior principles and four exterior elements, which is another way of expressing this concept.

<sup>7</sup> In the English transliteration of YHVH, the second Heh (i.e. the Daughter principle) is sometimes depicted as a lower-case “h” in order to distinguish it from the upper-case “H” of the first Heh (i.e. of the Mother principle).

<sup>8</sup> In the table I have listed the signs in order from Pisces to Aquarius so they are grouped according to their associations with the four directions.

<sup>9</sup> The implantation of the Father’s seed (Y) within the Consciousness principle (V) is fully realized at the sun’s highest point in the Heavens—that is, in the sign of Capricorn (YV).

<sup>10</sup> The Mother principle (as here defined) approximates the *shekinah* (שכינה) of kabbalistic literature.

<sup>11</sup> *The Book of the Law*, by Aleister Crowley. Chapter 2, Verse 3. Samuel Weiser, 1987. A similar metaphor is attributed to Hermes Trismegistus.

<sup>12</sup> Please do not conclude from this that the YHVH couplets ascribed to the signs are indicators of them being “masculine” or “feminine” in the traditional astrological sense applied to those terms. The Father, Mother, Son, and Daughter principles are extremely complex and are therefore beyond the simple gender associations of traditional astrology. For example, the Daughter principle corresponds with the “personality” aspect of a human-being and therefore has both masculine and feminine qualities. Put simply, the Daughter represents the **hierarchical position** of the personality

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- 13 aspect in the family dynamic of YHVH—that is, in the Father-Mother-Son-Daughter scheme. The union that occurs between the Father (Y) and Mother (H) principles is especially symbolized by the sign Libra (YH). Libra is the sign symbolically positioned on the western horizon.
- 14 The Mother (H) in Her role of supreme material resource is especially represented by the sign Virgo (HH) and at a subtler level, by the sign Pisces (HY). Master Djwhal Khul mentions in *Esoteric Astrology* that Virgo “stands... for the womb of form and for the nurturing mother, guarding the Christ principle within her own material substance until in ‘the fulness of time’ she can give birth to the Christ child.” (*Esoteric Astrology*, by Alice Bailey, p. 262.)
- 15 See: *A Treatise on Cosmic Fire*, by Alice Bailey. Lucis, 1989, pp 225-231.
- 16 In a sense, the purest expression of the Son principle (V) is found in the sign Aquarius (VV).
- 17 This soul-personality relationship is particularly exemplified by the sign Leo (Vh).
- 18 In the sign Cancer (Yh)—the “darkest” of the signs—the personality aspect (h) has, symbolically speaking, little contact with the light of the soul (V). Instead, in Cancer the emphasis is on contact with the Father principle (Y), but because the Father principle is so remote from the consciousness of the personality aspect it is generally experienced as an external archetype. The personality aspect (h) experiences the soul (V) primarily in the sign Leo (Vh).
- 19 Notice that the horizontal axis (East-West) of each cross is aligned towards the two macrocosmic principles (i.e. the Father and Mother) while the vertical axis (Above-Below) is directed towards the two microcosmic principles (i.e. the Son and Daughter).
- 20 See: *The Rays and the Initiations*, by Alice Bailey. Lucis, 1988, pp 687-692.

## Book Review

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***The Magic of Psychosynthesis – Initiation and Self-Development***, by Will Parfitt. PSA Books 2019, Glastonbury, England. Paperback; 289 pages. £15,00; Available from Amazon.uk and Amazon.us: \$15.00.

Roberto Assagioli, the founder of Psychosynthesis, maintained that: “Psychosynthesis is a method of psychological development and self-realization for those who refuse to remain the slaves of their own inner phantasms or of external influences, who refuse to submit passively to the play of psychological forces going on within them, and who are determined to become master of their own lives.” In this quotation one may wonder what tested exercises, techniques or practices are valid and available for individuals to use to become masters of their own lives. Many of them appear in Assagioli’s books of course, their sources lying at the heart of several spiritual and psychological traditions. Assagioli has an extraordinary ability: he could borrow inspiration from a variety of heterogeneous esoteric and psychological sources, reduce them to their basics and reformulate and integrate them within a coherent system for self-development. That is a thing of beauty as the aim was to offer this “magic” to a wider audience. Assagioli was gifted with the rare skill of translating esoteric knowledge into models and techniques that could help all of us in the modern world. I found Will Parfitt’s books very much in line with this *pathos* and celebrate the publishing of his most recent book *The Magic of Psychosynthesis – Initiation and Self-Development*.

On the section of the author’s website dedicated to this new release we read that: “the aim of this book is to initiate you, to empower you in your life journey and help you to explore your connection to Will, Imagination and Love, the essential components for your personal and spiritual self-development.” This remarkable work by one of the leading psychosynthesis therapist and writers in England does exactly that, and much more.

Parfitt’s book stretches our conception of Psychosynthesis. While Assagioli is widely known as a pioneer in the daunting task of founding, conceptualizing and applying transpersonal psychology during the 50’s and 60s, he was also a prolific esoteric writer and lecturer, affiliated with several occult organizations in the Alice Bailey/Djwhal Khul tradition, organizations with whom he collaborated for decades. Unquestionably, however, he was keen on many other schools of thought, including Agni Yoga, Theosophy, and of course Kabbalah. This book, which focuses primarily on the latter, is replete with numerous examples, exercises and ideas that open a wide and vibrant field of research for psychosynthesis practitioners.

In my experience, it is not uncommon to find that the concepts of the *will* or *intuition* take over other significant ideas developed by Assagioli. In this book there is a balanced presentation between the *will* and *imagination*. I found that the suggestion that imagination expands our horizon and therapeutic goals and methods to be the master key in this book. As Parfitt writes: “through imagination we are capable of being united to the gods, of transcending the mundane order, and of participating in eternal life.” On page 16, quoting Israel Regardie, we read that “Imagination is the image-making faculty, an image creating power which when developed may prove of the utmost importance as assisting the soul in its forward journey...the imagination is being directed by the will.”

In this book, Parfitt eloquently presents the main discoveries of psychosynthesis—he clearly articulates the main concepts of Assagioli’s model (e.g. the interplay between identification-disidentification, subpersonality, self and Self, etc.) but he has the great merit of embarking on a journey that takes him even further and deeper than the standard presentation of a system of thought. Indeed, throughout the book there are multiple cross-references to sources Assagioli studied in-depth, although to the best of my knowledge they hadn’t been so precisely

and practically articulated within one book as in this one. In particular, Parfitt focuses on the psycho-spiritual journey as described in Kabbalistic wisdom and magic, drawing comparisons with other Western Ageless Wisdom traditions as well as Psychosynthesis. The main point in making such a comparison seems to be to demonstrate that spiritual evolution is an initiatory, graded, structured path that has been charted since the beginning by sages all over the World. Psychosynthesis and Kabbalah offer a modern, practical approach to this Ageless Wisdom that can be experienced at different degrees of depth by working with an experienced professional, with a group or simply on one's own.

As Parfitt writes: "Being initiated is about uncovering what has been hidden in you and aligning yourself with the natural flow of life on earth. To be an Adept is not a goal, it is an acknowledgement that you are on the path and that you have attained a level of proficiency in walking the path. This is key, for to be an Adept is not a state but a process of continual growth through deeper and deeper self-inquiry." Rethinking esoteric concepts in light of modern psychosynthesis, (e.g. the spiritual path is a process of self-inquiry) is a valuable hint provided in the volume. Personally, I think that psychosynthesis can benefit from rewording certain

ideas that are less accessible to the general public who, in some cases, are defensive against the "psy" jargon. I also think that the exercises provided in the book are accessible to everybody and can be noted as one of the most important contributions in this book, in line with the spirit of Roberto Assagioli, who was himself quite pragmatic. In fact, as Parfitt ascertains: "Psychosynthesis is more than another kind of therapy, it is a complete education and a workable system of initiation and self-development. The primary aim of Psychosynthesis, as with all magical and esoteric endeavor, is to help us deepen our inquiry into human nature and then find ways to effectively use our discoveries in everyday life. *The Magic of Psychosynthesis* includes working to restore balance to the various parts of the personality in the present, and also to find ways to promote the fuller expression of the potential and unique creativity of each individual." In this regard, the two appendices at the end of the book can be used for personal development or as a tool to have at hand when planning your own workshops and seminars.

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