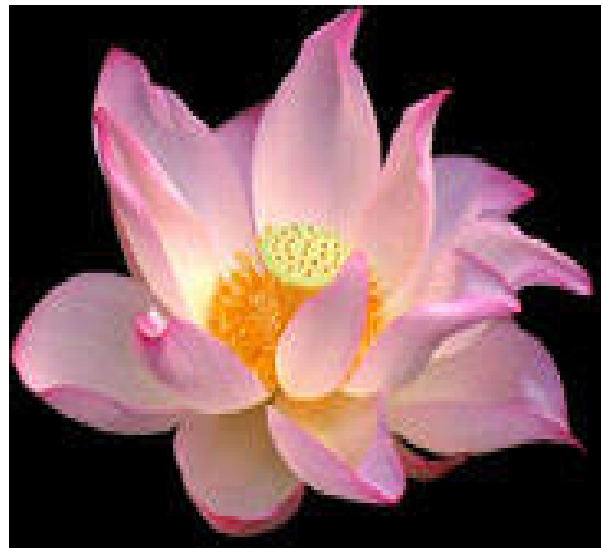


The Esoteric Quarterly

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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 Esoteric Quarterly on its Way

To launch a new journal, as we did in October 2004, is to venture into unknown territory. We held our breath, wondering how *The Esoteric Quarterly* would be received. What if people did not like it or, perhaps worse, did not care? Would major changes be necessary for it to continue? Would articles continue to be submitted?

Fortunately, the response from around the world has done much to quiet those concerns. Among the comments we received are: “Thanks for a wealth of valuable material and the promise of more to come!” “I will enjoy reading the articles as they seem very informative and well-thought out.” “May I congratulate you on the *Quarterly*’s excellence and most timely appearance, I have spent many happy hours reading it.” “The articles are magnificent... High quality writing.” “The maiden edition of the *Esoteric Quarterly* breathes in a lot of fresh air into esoteric literature. To have such a bold venture as downloadable literature is most useful; there is no doubt that over time contributions from co-workers will enrich and energise its contents. Here is wishing the *Quarterly* all success in its new age service of The Plan.”

The Fall 2004 issue was devoted to the theme of *synthesis*, and the first two articles in the present issue continue that theme. The first article explores ways in which mindsets are becoming more inclusive as we move into the Aquarian Age. The worldwide humanitarian response to the recent tsunami disaster in the Indian Ocean has provided an excellent example of this growing sense of inclusiveness. The second article focuses on the soul as the source of relationships among different aspects of the human entity, with our neighbors, and with the Hierarchy of Masters. (Some books on the soul are reviewed later in this issue.)

Then we expand our horizons to sample the wide variety of topics which we hope will be covered in future issues of this publication. The third article provides brief insights into the relationship between music and esoteric studies, hopefully stimulating further work in this important area. The fourth explores an evocative topic in esoteric astrology, focusing not on the familiar planets and constellations but on the fixed stars. This article exemplifies the high standards of research that its author has made her trademark.

All four of these articles draw their inspiration from the teachings of the Tibetan Master, transcribed by Alice Bailey during the period 1919-1949. The final article turns to the western esoteric tradition, exploring service ideals in the Rosicrucian Movement and the extent to which those ideals have been realized. May we remind readers and prospective authors that the *The Esoteric Quarterly* promotes research and study in both the eastern and western traditions.

A question that arose when we were evaluating articles for inclusion in this issue was whether *The Esoteric Quarterly* should be addressed solely to advanced students, or whether we would strive to serve beginning students too. Certainly we encourage in-depth research that produces articles of lasting value to the community of esoteric students. However, our goal is to provide insightful, evocative articles of interest to students at all stages of development, including—to quote one member of our Editorial Committee—those “just beginning to consciously take up the path.”

Also, we invite comments on all articles published in *The Esoteric Quarterly*—or on any other aspect of our journal. Through Letters to the Editor you, the readers, can participate in

serious study of esoteric philosophy and its applications.

This second issue of our journal comes early in a new year. May we affirm that 2005 will bring new dedication to esoteric study, fresh insights, and opportunities for students to share those insights with others in the form of articles, letters and book reviews. Publication is an important way to serve.

John Nash
www.uriel.com

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, or contribute to the expansion of human consciousness.

Publication of an article does not necessarily imply that the Editorial Board or the School for Esoteric Studies agrees with the views expressed. We encourage critical thinking and evaluation of ideas. However, we will not allow this journal to be used as a platform for attacks on individuals, institutions or nations. This policy applies to articles and features as well as to comments from readers.

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 an author to cite work that he or she finds abhorrent. We will not reject an article for publication simply on the grounds that it contains a reference to an objectionable source.

Letters to the Editor

To the Editor:

The first issue of *The Esoteric Quarterly* was enjoyable and informative. I found the articles on the pairs of opposites (“Balancing and Synthesis of the Opposites” by Roberto Assagioli and “Duality, Good and Evil, and the Approach to Harmony” by John Nash) particularly thought-provoking.

Roberto Assagioli’s “higher” and “lower” possibilities for bringing harmony from the pairs of opposites were both intriguing and enlightening. Harmony, he wrote, can be achieved either through balancing and compromise or by means of synthesis. The second approach not only balances the energies, but also transmutes them, raising the point of equilibrium and control to a “higher Center of awareness and power.” An example of this can perhaps be seen in the work of the Triangles Network which seeks to reconfig

ure the planetary etheric body into a system of interlocking triangles rather than the currently-existing squares and oppositions.

John Nash poses the interesting question: “[W]here is the middle path, and is it the same for everyone?” In *Treatise on White Magic* (pp. 244-247) the Tibetan Master indicates that the midway point most certainly differs for each person, depending on his/her alignment and point in evolution, and that it must be found through trial and error. This point is fluid, shifting ever upward as the individual progresses spiritually. For the probationer it lies somewhere on the astral plane; for the disciple, on the mental plane; and for the initiate it is located in the causal body.

Dr. Nash also suggests that “To live in the energy of one of the outer sephiroth can provide rich learning opportunities, so long as

we also experience its opposite and, in due course, bring the two into balance.” Rule Eight of *Treatise on White Magic* supports this contention. Before the disciple can reconcile the pairs of opposites, s/he must experience a period of rapid and possibly even violent vacillation between them. In fact, we are told that “the achievement of equilibrium is only possible where alternation has been the rule.” (*Treatise on White Magic*, p. 245.) The importance of understanding the underlying *unity* and interconnectedness of the pairs of opposites is emphasized in a statement in *Esoteric Astrology* (p.209): “... it must never be forgotten that where the pairs of opposites are concerned they gain and profit from each other, for there is a direct line of force and of contact between the two.”

Nash concludes that “Duality will only be transcended when the created universe passes into pralaya.” This is without a doubt true from the purely human perspective of the fourth Kingdom in nature. But *Esoteric Astrology* (pp. 347-348) suggests that, in *con-*

sciousness at least, duality must be transcended before the initiate can enter the fifth Kingdom of Souls where the individual functions from intuition rather than from logical reasoning: “It should be remembered that—from the angle of the final development of the twelve zodiacal potencies—the twelve opposites must become the blended six, and this is brought about by the fusion in consciousness of the polar opposites... The opposites eternally remain from the point of view of human reason, but to the initiate whose intuition is functioning they constitute but six great potencies... For instance, the Leo subject who has an initiated consciousness preserves the individuality, developed in Leo, as well as the universality of Aquarius; he can function, if he so chooses, as a fully self-identified individual, yet possesses simultaneously a fully awakened universal awareness.”

Susan MacKay
Snowflake, Arizona

Quotes of the Quarter

Today many spiritual seekers are trying to infuse their daily lives with a heightened consciousness of the sacred, striving to act as if each of their attitudes expressed their spiritual essence. Such conscious living is an invocation, a request for personal spiritual authority. It expresses a dismantling of the old religions' classic parent-child relationship to God and a move into spiritual adulthood... As spiritual adults we accept responsibility for co-creating our lives and our health...

It is magnificent to see ourselves through this lens, but it is also intimidating, because no part of our lives or thoughts is powerless or even private. We are biological creations of Divine design. Once this truth becomes part of your

conscious mind, you can never again live an ordinary life.

Caroline Myss. *Anatomy of the Spirit*.
Harmony Books, 1996.

Sometimes our grandiose plans to do great things at some later time interfere with our chances to do little things right now. A friend once told me, "I want my life to be about service, but I can't do anything yet. Someday, when I'm really successful, I'll do lots of things for others." Meanwhile, there are hungry people on the streets, elderly people who could use some company, mothers who need help with their children, people who can't read, neighbors whose homes need paint, streets

with litter, people who need to be listened to, and thousands and thousands of other little things that need to be done.

Richard Carlson. *Don't Sweat the Small Stuff... It's All Small Stuff*. Hyperion, 1997.

[M]usic in the future is to be used to bring people into yet closer touch with the Devas ... The National Devas of various countries, working through Sound, will seek to form a bridge between nation and nation by inspiring the harmony of true co-operations and that genuine peace which is not merely the laying-down of arms...

So far, with our earthly music we have only been able to imitate the faintest echo of the Music of the Spheres, but in the future it will be given us to swell the great Cosmic Symphony. In that unimaginable Unity-Song is the synthesis of Love, Wisdom, Knowledge and Joy, and when Man shall have heard it upon earth and become imbued with its divine influence he will attain the eternal consciousness of all these attributes...

“To-day, as we enter the new Age, we seek, primarily through the medium of *inspired* music, to diffuse the spirit of unification and brotherhood, and thus quicken the vibration of the planet.”

Cyril Scott. *Music: Its Secret Influence Throughout the Ages*. Aquarian Press, 1958.

Light is the carrier of messages of Time... Reaching earth, it forms, energizes, particularizes, drives, animates, creates and destroys; and is itself absorbed, assimilated, reflected, refracted, distorted, captivated, transfigured and transformed; before finally being released

back again toward its celestial origin, modified and carrying in pattern form a record of all the events that occurred during its given moment of interaction with the forces of manifestation.

From this point of view, time, like light, as it recedes from the earth toward the heavens and moves away from its phenomenal condition back towards its original condition of order based upon laws of celestial configuration, may be said to diffuse, expand, and shift its spectral tonality relative to the viewing point from which it was perceived as objective event.

Robert Lawlor. "Ancient Temple Architecture." *Homage to Pythagoras*. Lindisfarne, 1980.

[L]ove cannot be known now by us except in the measure that we cleanse ourselves from the great sin of selfishness. Life is our most precious possession, and Christ therefore said, “Greater love (or unselfishness) hath no man than this, that a man lay down his life for his friends.”

In the measure, therefore, that we cultivate this virtue of unselfishness, we shall attain to love, for they are synonymous, as was shown by Paul in that inimitable thirteenth chapter of 1st *Corinthians*. When a poor brother knocks at our door, do we give him as little as we can? If so, we are selfish. Or do we help him only because our conscience will not allow us to let him go? Then also this is selfishness, for we do not want to feel the pangs of conscience. Even though we give our lives for a cause, is there not the thought that it is OUR work?

Max Heindel. “The Vice of Selfishness and the Power of Love.” Letter to Students, 1914.

Synthetic Trends

Donna Brown

Summary

This article explores shifting paradigms in human thinking and the emergence of a new system of values based on unifying or synthetic tendencies. Utilizing Fritjof Capra's *Web of Life* as a structural reference, the author draws upon some of the latest research and development in the sciences, education and the esoteric philosophy to illustrate how the mechanistic worldview, idea of individual selection and the illusion of separateness are beginning to give way to the new Aquarian ideals of holism, networking, and cooperation.

These developments, along with the cross fertilization of ideas, races and cultures and the nexus being created between science and spirituality are posited as evidence of humanity's burgeoning recognition of the "synthesis that eternally is."

Introduction

As thought ascends to ever higher levels, previously valid premises must yield to more comprehensive points of view. *William N. Johnston.*

For many eons humanity has been predisposed to what the Ageless Wisdom terms "the great heresy of separateness." The Tibetan Master Djwhal Khul tells us that the illusion of separateness is an inherent part of human nature stemming from the *ahamakara* principle or personality identification with the senses.¹ Although this principle is necessary for individuation and is what eventually prompts humanity to seek liberation, prolonged reliance on the five senses with the self-centeredness that results, along with the selective nature of the mind and its tendency to divide and separate, have produced a world full of turmoil and dissensions.

Humanity's sense-oriented living and dissociated, fragmentary thinking has been reinforced by our current systems of education which has long advanced a mechanistic worldview; a belief that the world is comprised of disparate and purposeless parts having little or no relationship to one another. It doesn't take long to see how this kind of mindset could have evolved into our present "dominator system of social organization."² This dominator model is seen as the prototype for patriarchy, militarism, rigid hierarchies, racism, imperialism, some elements of capitalism and many other social, economic and politically exploitative systems.³

Humanity, however, has begun to undergo a significant alteration in perception. Beginning with the shift from the Piscean era (with its focus on the dualities and the struggle between the opposites) to the advent of the Aquarian Age (with its inclusive, blending energies) an increasing number of visionary, unifying thinkers have begun to focus on a new understanding of the world and a new system of values. This new approach toward thinking and living attempts to balance humanity's separative, self-assertive tendencies with what are termed "integrative tendencies."⁴ Instead of viewing the world through the lens of the neo-Darwinist dogma of individual selection or as a competitive struggle for supremacy or self-assertion, of man against man and man against

About the Author

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nature, the idea of interconnection, of life as a living organism or integrated system motivated by group selection and cooperative effort has begun to emerge as a potent force in human thinking.

This “holistic” or integrative point of view implies seeing the world and all that is in inclusive terms and as “dynamic network.”⁵ It involves a more balanced way of thinking and living with an emphasis on the Aquarian ideals of equity, relationship, partnership, identification, brotherhood, connectivity, organization and a new kind of unity that allows for differentiation.

The instinct toward Synthesis, which is said to be the keynote for our universal order and one of the three Laws of our solar system,⁶ has begun to emerge in virtually every field of human endeavor. In the sciences, (science, we are told, is “occultism made accessible to the masses”)⁷ the idea of synthesis has become quite prominent. H. P. Blavastsky foresaw something of this when she prophesized that the sciences, particularly chemistry and physics would discern the subtle realms underlying and inspiring physical manifestation.

Science and Spirit

And so it is that some of the most powerfully transformative ideas now working their way into human consciousness have their origin in the various fields of science. It is interesting to note that humanity’s growing capacity to grasp and utilize some of these new underlying concepts en masse is a sign, in and of itself, of increased mental polarization, integration and fusion brought about in large part by the higher aspects of the fifth Ray of Concrete Science.

In the cutting edge science of Quantum Physics for example, we learn that “things have no meaning (especially on energetic levels) as

isolated entities, and can only be understood in terms of their interconnections.”⁸ Relevant theory goes on to describe the world as a dynamic and constantly fluctuating whole that can not be known by any attempt to divide it into parts. Other research in this area points to the existence of a Zero Point Field, a vast network or field of energy that relates and exchanges energy with everything in the universe.⁹ These hypotheses correspond to some of the basic principles in the Ageless Wisdom such as the idea that “synthesis is” or that the ineradicable tendency to blend, relate and synthesize is an instinct inherent in the cosmos and in life itself.¹⁰ Concepts such as these

Humanity’s sense-oriented living and dissociated, fragmentary thinking has been reinforced by our current systems of education which has long advanced a mechanistic worldview; a belief that the world is comprised of disparate and purposeless parts having little or no relationship to one another.

have begun to displace the old Cartesian dualism with its tendency to divide and separate, with the thought that mind/body and spirit/matter are intertwined and causally linked on virtually every level.

In large part these new ideas with their vast metaphysical implications are responsible for taking

spirituality out of the sphere of conventional religion thereby facilitating a growing intersection of science and spirit. This intersection or nexus might be seen as laying the foundation for the wide spread acceptance of the New World Religion; a religion based on an accord between all the major religious traditions and other genuine systems of self-realization, such as science and reason, that are directed toward the comprehension of life’s most meaningful questions.

Additional trends in keeping with this new synthetic model are the current views about the earth itself as a single organism or a “living system in which all the numerous subsystems co-evolve and interact in varied but mutually dependant ways.”¹¹ The Gaia Hypothesis along with the concept of General Systems Theory (which focuses on relationships and

common principles and views the world as a unity of interlinked elements.) stress the importance of interdependence, networks, collective behavior, responsibility and an interdisciplinary approach towards understanding the world. These new ideas working their way into human thinking represent an essential aspect of the Divine Plan which can lead toward the establishment of right relations in the human and subhuman kingdoms and to the universal recognition that there is One Humanity and One World.

Discoveries in the chemical/biological sciences are also contributing to this trend. Current research proves that “information sharing and other forms of cooperation are taking place in organisms ranging from bacteria to humans.”¹² This markedly different point of view sees the process of evolution as a “team sport” based on the power of group interaction, whose members sacrifice so that the unit may flourish and evolve.¹³ Developments such as these have led to the concept of a networked global brain or superorganismic mind that is much older than and not simply the result of, the Internet, the World-Wide-Web or the technological age. Some researchers have provided evidence that the so-called “global brain in not just an expression of human intelligence but something webbed between species... a mass mind that knits the continents, the seas, the skies and all creatures great and small... into the truest planetary mind.”¹⁴

Networking and synthesis, it would seem, have been crucial to the evolutionary process from the very beginning and were present ever since the cosmos was breathed into being.¹⁵ These discoveries serve to substantiate the Tibetan’s claim that synthesis is not new, but needs only to be recognized. They are also in keeping with his statement that “synthesis has constituted the basic, subconscious urge since the very dawn of evolution.”¹⁶

Another facet of this synthetic trend now working its way into expression is “interdisciplinary thinking.” This new attitude toward knowledge is based on the belief that all life is bound together as a whole. According to this view all inquiry into the nature of life must be connected and brought into “consilience.”¹⁷

This means that the restricting specialisms of knowledge must be bridged and directed toward a common aim. The thought behind inter or trans-disciplinary thinking is to develop unity of knowledge; a new epistemology or ground of knowledge based on a synthesis of religion, esotericism, education, economics, philosophy, politics, science, the arts and psychology so that reality can be studied in a holistic way.¹⁸

Currently there are efforts underway to evolve new learning institutions where students are trained to be future-oriented and where students and faculty share facilities and work in a collaborative “Round Table” way.¹⁹ The internet, which many believe is an aspect of the global brain and an example of the trend toward synthesis, is being used as a tool to “co-evolve knowledge” and to link individuals and organizations into a world-wide problem-solving network.²⁰ These endeavors, while leading to a greater synthesis of knowledge, can also be seen as an attempt to subordinate individual/separative academic or professional identities and concerns into organized group activities consciously directed to the good of the whole. They are based on the new Aquarian/Seventh Ray model that understands the cooperative, shared nature of responsibility for manifesting the Plan, along with the importance of organizational structures based on networks rather than a “graded level or chain of command.”²¹

New Modes of Thinking

In keeping with the goal of educating toward synthesis, the development of a new framework for thinking is also underfoot. Although this framework was originally developed with the thought of defining “ecological thinking,”²² it may also have universal application. These eight distinct but overlapping types of thinking are:

1. scientific thinking (evidence based and critical thinking)
2. systems thinking and hierarchy thinking.
3. temporal thinking (short term, historical and evolutionary thinking)

4. spatial thinking (geographical, place-based and contextual thinking)
5. trans-disciplinary thinking
6. ethical thinking
7. creative thinking
8. empathic thinking

We might add a ninth, truly synthetic way of thinking: that of straight knowledge or intuitive thinking. While the intuition actually supersedes the thinking process and works independently of physical nature and the modifications of the mind, it can be defined “literally as the synthetic and immediate grasp of the truth”²³ and the principle of universality that does away with any sense of separateness. But even without the inclusion of the all important intuition, we might see the merging or fusion of these eight types of thinking as nourishing and fostering synthetic thought, and as striving toward unity and identification with the whole.

These specific methodologies including all those built upon the cooperative, contributive, and values centered models are based on the idea that “appropriate ways of knowing are essential to guiding right action.”²⁴ They are an expression of goodwill and indicative of the budding of an overall synthesis in education that the Tibetan says must become the norm. Methodologies such as these are part of an inner/Hierarchical effort to educate the public in the underlying principles of right thinking, right relations and group work.

Other notable developments such as the concept of unity in diversity as a ethical basis for operating in the world, multiculturalism, the interfaith movement or ecumenism, social ecology, world trade, globalism and immigration, (despite their attendant problems,) can be seen as facilitating a synthesis or a cross fer

tilization of relations, cultures and races. They are a reflection of humanity’s increasing recognition of shared traits, values and goals and its aspiration to rise above the dogmas, ideologies, rivalries and the many allegiances²⁵ which divide and separate.

Closing Thoughts

In observing these many inclinations we can see that the instinct toward synthesis involves the constant exchange and integration of ideas and energies across traditional boundaries. It requires that we learn to see Life with all its differentiation and multiplicity as a functioning unit whose true meaning can only be discovered through a progressive identification with the totality or the whole. And it requires that we rid ourselves of fear, all forms of prejudice and the notion of ascendancy so that we can open ourselves up to life in all its many forms and guises in an ongoing process of creative renewal.

Also reflected in this nascent world view is a deepening integration between the physical and the invisible worlds along with the emergence of the new evolutionary challenge for humanity that will bring the New World Order into manifestation and reveal in time, some aspect of planetary Purpose.

While the recognition of synthesis is still far from being complete, these many developments are an unmistakable indication that separateness, the great illusion is beginning to give way. They indicate humanity’s growing awareness of and responsiveness to the power of the One Life in all living systems, the force of Love as it impels humanity and all life toward right relations and the value of the One Work or truly integrative action.

While the recognition of synthesis is still far from being complete, these many developments are an unmistakable indication that separateness, the great illusion is beginning to give way. They indicate humanity’s growing awareness of and responsiveness to the power of the One Life in all living systems.

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- ¹ Alice A. Bailey. *A Treatise on White Magic*. Lucis, 1934, p. 226.
- ² Raine Eilser, *The Chalice and the Blade*. Harper, 1988, p. xvii.
- ³ Fritjof Capra, *The Web of Life*. Anchor, 1997, p. 8.
- ⁴ *Ibid*, p.10.
- ⁵ *Ibid*, xviii.
- ⁶ Bailey. *A Treatise on White Magic*, p. 402.
- ⁷ Malvin Artley, *Cancer Full Moon*.
www.satyacenter.com/library-archive
- ⁸ Capra. *The Web of Life*, p. 30.
- ⁹ Lynne McTaggart. *The Field*. Perennial Currents, 2003.
- ¹⁰ Alice A Bailey. *Esoteric Psychology*, II. Lucis, 1942, p.220.
- ¹¹ Capra. *The Web of Life*, p 33
- ¹² Peter J. Richardson. *Principles of Human Ecology*.
- ¹³ Dorian Sagan. *Biospheres*. Ballantine, 1990.
- ¹⁴ Harold Bloom. *Global Brain*. Wiley, 2001, p. 270.
- ¹⁵ *Ibid*, p. 14.
- ¹⁶ Bailey. *Esoteric Psychology*, II, p.236.
- ¹⁷ Edward O Wilson, *Consilience: The Unity of Knowledge*. Vintage, 1999.
- ¹⁸ www.lightnet.co.uk/goodwrld/holistic.htm.
- ¹⁹ *Ibid*.
- ²⁰ *Ibid*.
- ²¹ Lucille Cedercrans. *Leadership Training*. Wisdom Impressions, 2003, p. 8.
- ²² Alan B. Berkowitz. Institute for Ecosystem Studies, *Towards a Definition of Ecological Literacy*.
www.ecostudies.org/people_sci_berkowitz
- ²³ Bailey. *Esoteric Psychology*, II, p. 134.
- ²⁴ www.lightnet.co.uk/goodwrld/holistic.htm.
- ²⁵ Baha'i International Community, *Uplifting Voices*. www.bahai.org.

Soul Relationships

Barbara Domalske

Summary

This article discusses three basic soul relationships in understandable esoteric terms that form a foundation for further esoteric work. Soul relationships are the means to gain knowledge of the Ageless Wisdom teachings. Conceivably, these relationships will touch all on the Path and create a growing synthesis of relationship. The ideas presented seek to show the underlying progression of all beings in soul relationship.

Esoteric students may work on one or more of the three soul relationships for many lives. By understanding and then demonstrating them, we stand firmly on the Path. In summary, there is a law of relationship, both planetary and cosmic, that includes these relationships. There will always be a growing stream of new relationships on the Path, for relationship is the expression of all life.

Introduction

There are three basic soul relationships. First, there is soul relationship to other souls within the life of the Oversoul, the spirit of the Universe, where we understand that all souls are one Soul. Second, there is soul relationship to the "Hierarchy of perfected souls" that includes the planetary Logos, the One in Whom we live and move and have our being. As the great soul life for the planet earth, His life moves through all forms creating this planet. His will for all souls is the will-to-good, the will-to-love, the will-to-know, and the will-to-create. Third, there is soul relationship to the Plan of God as it works out now.¹

The relationship between the soul and the personality is especially interesting to people today for it leads the way to soul relationship.² This is pioneer work for those who are ready so they may move into the world of the soul.

It is work for people in all fields of spiritual study.

We call the relationship between the human soul and its instrument, personality consciousness. The soul acts as the bridge between the human form and spirit, seeking to purify the personality for the entrance of spirit. Through a long process called "initiation," the personality perfects, cleanses, and purifies itself so that spirit may enter.

The three levels of soul consciousness are the personality level, the soul level, and the spiritual level. At the personality level of consciousness, the soul experiences living a physical life, while unconscious of other levels. At the soul level of consciousness, the orientation is to a higher spiritual life. The spiritual level of consciousness is discipleship, where the life is dedicated in full service to humanity.

The majority of humanity lives at the lower personality level of consciousness. At this beginning stage, an individual builds a personality that the soul can use. The personality has to be strong with an intelligent lower mind, in order to make use of the thoughts of the soul. Since the soul is a fiery being it exerts great pressure upon the form it uses. This is the reason that humans experience so many tests, trials, and tribulations. Yet, all this is preparatory for an eventual soul-infusion. Soul consciousness gradually provides recognition that

About the Author

Barbara Domalske is a student, teacher and writer dedicated to the Ageless Wisdom teachings. She has published many articles in *The Beacon*, international journal of esoteric philosophy. Readers are invited to visit her website: www.members.tripod.com/esotericlights/.

we are more than the sum-total of our personality.

The three bodies of the personality are the physical-etheric, emotional, and mental. The soul uses these bodies, for we are not just a physical form. The soul exists apart from the physical body. This immortal soul seeks to control and direct the three bodies of the personality. However, the soul gives life to the body by vitalizing it so that the substance of the body becomes more refined.

This soul within us is both all knowing and always present. It creates the outer form of the physical body and through our desires, it creates the emotional body. The soul creates the lower mind that allows us to express ideas and concepts through writing and speech. Thinkers of the world are the result of the soul working through the mind.

The soul's instrument includes the physical-etheric, emotional, and mental bodies functioning as vehicles for experience. Thus, the soul's work in each incarnation is to align the physical-etheric, emotional, and lower mental body with the soul to create a reliable relationship. It is at the stage when the mental body controls the personality that the soul is ready to use it as an instrument. The Raja Yoga method of meditation brings the needed coordination of the three bodies of the personality. The effect of this meditation work is a continuous expansion of consciousness that puts us in contact with our soul, other souls, disciples, initiates, and masters. These contacts bring a growing identification with the group consciousness of humanity.

Relationship with Other Souls

The relationship of the soul, with other souls, is an experience of group consciousness. All souls are identical with the one great Soul, re-

gardless if it is the soul of an atom, flower, mineral, animal, human or master, for all souls are on their own evolutionary path. This means that a person, as soul, can look beyond a form and touch the innermost consciousness in another person or form that is like their own. This puts people in rapport with other souls to produce identification. It allows us to see another with understanding and compassion. Through soul awareness, we can communicate with others because we realize that all souls are one and we are one with all beings. This realization becomes reality through meditation and alignment with the soul. Being group-conscious, the soul is one with all souls, and the Oversoul. We could say that the relationship between the soul and the world of souls is

as planetary messengers of light working together with love and service.

Every human being consists of personality, soul, and spirit. The personality includes the physical-etheric, the emotional, and mental bodies. The soul contains the qualities of wisdom, love, and will. Spirit is the spiritual mind, love, and will. Built of substance of the second and third sub-

planes of the mental plane, the soul is the causal body, or egoic lotus. The Son of Mind, that we call the Soul, is the source of wisdom that comes through abstract thoughts. This intelligence principle has many names in esoteric literature, such as the solar angel, the *Agnishvatta*, and the Christ principle. Religion has dealt with this aspect in the past. The true objective of human education should be to increase soul awareness, build a channel of consciousness, develop a continuity of consciousness, and express soul qualities through the personality.

The soul is also the vehicle for abstract thought. When we synchronize our consciousness with the soul, then we sense the abstract

meaning of things coming to the personality that concern humanity and the world. The soul, as egoic lotus, symbolizes a lotus built of substance from the abstract levels of the mental plane. It has twelve petals, nine outer petals, and three center petals. The center petals represent the energy from the spiritual Triad anchored in the egoic lotus. The nine outer petals occur from the response of the mental plane to triadal energy.

We may think of the soul as an eye looking out from between the personality and spirit. This is a spiritual perception we can develop if we use the light of the soul to see divinity behind all appearances in the phenomenal world. This contemplative stage comes after there is fusion with the soul.

The soul maintains continual relationship with all other souls, when in incarnation or out, that they may all do their own specific work. Incarnated souls are more limited in their activity than those souls out of incarnation. The soul rays of all souls differ to account for the work they do. Those souls on complimentary ray lines, either the 2-4-6-ray line or the 1-3-5-7 ray line, vibrate easily with each other to bring cooperation in their work.

Relationship with the Hierarchy

Letters on Occult Meditation by Alice Bailey says that the relationship to the master is an evolutionary stage of development for souls at certain stages. Souls are under an Adept of a particular ray that supervises their evolution, and works with them in groups. Under the Adept, work the Masters and Their groups. Under the Masters, work disciples with soul consciousness to help souls with less developed causal bodies. This is the great chain of being that extends from the Adept to the disciple.

This chain of being is the working out of the law of God. The developing egoic body depends on the progress of the personality. The personality has help on the lower levels of the personality by a disciple working on the emotional level that reports to a second disciple working on the mental level. In turn, this disciple reports to a third disciple with causal consciousness that reports to the Master. This all happens with full co-operation of the indwelling consciousness in the causal body. Together, there is a synthesis of activity assisting the evolutionary development of the soul.³

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proves ready for service with the Hierarchy. This again depends on the increasing vibration and capacity of the vehicles of the personality to hold increased fire and the light of illumination. Usefulness of the disciple precedes the purification of the disciple's vehicles.

Hierarchy works with the quality aspect, not the form, and this human potential within is "Christ in you, the hope of glory."

We remember that as the disciple moves toward a Master, he or she becomes part of the Hierarchy, that center of fusion of all souls on the higher levels of the mental plane. The disciple moves closer toward the center of fusion as they come under soul impression, soul control, and identification with the soul. As disciples increase their interest and love for humanity, without glamour and illusion, they move closer into relationship with a Master working from the higher level of the spiritual Triad. The relationship of the soul to the Master is through monadic consciousness, a very high level of consciousness. Masters express monadic energy, while the disciple works to ex-

press soul energy and group consciousness through their love and service.

A Master's Ashram has an integrated group of souls in incarnation and out of incarnation, and a synthesis of initiates of different degrees and accepted disciples. Hierarchy is a world of souls that are consciously aware of the Plan, and work to impress humanity with certain high ideas. Each soul, in essence, is part of the Hierarchy. As a disciple replaces personal self-will with the greater Will-of-God, they consciously become part of a Master's Ashram and the Hierarchy. The value of the disciple for hierarchical work is that they are in the world and in touch with the daily life of humanity. At present, they belong to humanity, thus know the concerns of the whole. This provides valuable information for the Masters and senior initiates that work with souls. A disciple that is a soul-infused personality has contact with their soul and proves useful to the Masters.

There are three types of hierarchical workers. First, there are souls of fourth-degree initiates, custodians and formulators of the Plan, with the soul body, the causal body, destroyed. Second, there are soul-infused personalities that carry out the Plan by modifying, qualifying, and adapting it to the times and this group includes disciples and initiates of the first three initiations. Third, there are intelligent aspirants who are not soul-infused personalities but who recognize the need to make the Plan work as service to humanity.

An Ashram is a subjective grouping of individuals, operating at a soul level, that works in service for the whole world. The individual work of disciples blends into a synthesis of both subjective and objective work for the Plan. Members of an Ashram work cooperatively under a Master as a unified group, yet handle different aspects of the group work. They work soul inspired and are cooperative with all other souls. What is common to all is the compatibility of vibration. Regarding soul relationships, an Ashram is a magnetic point of tension and a fusion of energies directed toward a unified purpose. The work of the Ashrams of the Masters form part of world hierarchical activity that we will evidence first-hand

when the externalization of the Hierarchy is complete.

¹ Alice A. Bailey. *Esoteric Psychology*, II. Lucis, 1942, pp. 244-246.

² Alice A. Bailey. *A Treatise on White Magic* Lucis, 1934, pp. 86-87.

³ Alice A. Bailey. *Letters on Occult Meditation*. Lucis, 1922, pp. 33-37.

The Sonata of the Master Musician

William Meader

Summary

This article examines the esoteric implications of music and sound. Emphasis is placed upon the proposition that sound gives birth to all things and is the force that facilitates evolution itself. Specific focus is directed to the nature of sound as it moves from dissonance to harmony. This is particularly true when considering the evolutionary drama occurring between the soul and the personality. In addition, the magical nature of language is examined: how words have the power to shape outer effects, either for good or ill. Through this, support is given to the premise that human civilization is the product of ideas transmitted through the sounds imbedded within the words we use. Finally, discussion is offered suggesting that music is a principle inherent in the Universe as a whole.

Introduction

Sound gives birth to all that is. It is the power behind existence itself, and the universe is merely its outer effect. At first glance this may seem a strange notion. Yet, within Christian theology we are told that creation came forth in response to the “Word.” In the East we are given to understand that Brahman sang the universe into existence. Both these mythological views hearken to the same notion. That is, that God gave birth to existence through the power of sacred sound. No other notion is as important in the understanding of human existence than this idea. If sound is the creative force behind all things, then humanity’s use of it must be examined in this light. It suggests that the words we use and the music we create has far greater implications than normally conceived. The sounds we project into the outer world must eventually be harmonized with the

sonata being played by the cosmic symphony and the Master Musician who directs it.

Music is a force that has the power to awaken the heart. When the mind is free from its analytical tendency, the heart is then receptive to the uplifting vibrations concealed within music. Lofty music is a great transmitter of love, and its gate of entrance is the heart chakra within each of us. Indeed, the heart is the place where music (in its highest form) is destined to touch. In our society music most often reaches the masses through the solar plexus – the chakra that gives rise to emotion and desire. This is why music becomes so important as a person enters the adolescent phase of life. During that time, one’s emotional nature is becoming increasingly active, and likewise does the solar plexus. The music of one’s youth is therefore laden with emotion. Yet as one matures (and the soul becomes more influential in his/her life) music will increasingly be felt in the heart, not the solar plexus. Love will then be experienced—a thing quite different from emotion or desire. This is the true destiny of music, at least when considering its role as a force that facilitates spiritual development. It is through the heart chakra that lofty music is realized, and the heart is the outer representative of the soul hidden deep within.

About the Author

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Positive and Negative Purpose

Sound can be used for both good and ill. This is most easily recognized in the words we use in dialogue with others. Human speech is a means by which we share ideas. It is the art of shaping sounds into words or lyrics that will touch others in some way. The words we speak inevitably create outer effects. When loving and wise, these words (sounds) will have an uplifting effect upon those they touch. Conversely, when motivated by lack of insight or selfish intent, language can be antithetical to the well being others, and at times even destructive. Here we see the power of sound as it is conveyed in the spoken word. In truth, this principle is at the heart of the soul's creative (magical) process. All things in civilization are the product of ideas transmitted through the power of word, song or artistic expression. Other factors, such as intonation, syntax, volume and cadence all contribute to the power of the sounds we convey through language. Wise consideration as to the words we use is therefore well advised. To shape one's language with wisdom is to conform to the larger rhythm sounding forth within creation. Evolution demands that a lesser sound must eventually harmonize with the greater sound that has given it birth. This is a spiritual principle of great importance.

The same can be said of the music we create. It too represents a "sounding forth" and therefore has either positive or negative effects. When music leads the listener to touch a deep and meaningful aspect of his/her soul, then its power is evolutionary and profound. In such cases, the listener's soul becomes the agent of the ear. An inner sense of harmony and spiritual depth is then recognized within music. However, music can also be quite destructive. One only needs to witness the nature of much (but not all) popularized music today to see evidence of this. When dissonance and dis-

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cord is its major theme, it will tend to create disharmonious effects. Please note the word "major" in the previous sentence. Some music will have dissonance as a feature of its expression, but its larger theme is not dissonance, but instead its resolution. When this is case, it can be a powerful creative force in support of the soul and its development. It provides the listener with an inner sense of the drama of evolution. In many ways, spiritual transformation is based on the notion that the personality and soul are slowly evolving their relationship from one of dissonance to one of harmonious rapport. It is a musical interaction occurring over the course of countless lives. Therefore music that highlights (through chord progression) the struggle to achieve harmony out of

chaotic discord is symbolically consistent with the drama of evolution itself. It therefore has great value to a human being because it shapes his/her consciousness with a sensed understanding that through crisis a higher harmony will be found.

Soul and Personality

Looked at with greater depth, esoteric literature suggests that the soul is sounding a note and is doing so for the entire duration of an incarnation. This note represents the soul's essential quality and nature. In the soul's long evolutionary journey, its intention is to sound its note through the personality as a means of serving the outer world. Interestingly, the lower self (personality) is also sounding its own independent note. By this is meant that the human personality has a quality of vibration in and of itself. The differences between people (that are most easily recognized) are largely differences evident in the notes (qualities) that their personalities represent. These notes are vibrational. What we consider a personality trait is simply our interpretation of a unique vibrational tone emitted by that personality.

For many incarnations these two notes (soul and personality) are discordant. This simply means that the personality is inharmonic with the soul's downward chant. Indeed, for thousands of lives the soul's tonal whisper is not even heard by the personality. This is because the personality's note is so loud that it drowns out the subtle sound that the soul continuously sings. Eventually there will come an incarnation when the music of the soul is inwardly sensed for the first time. When this occurs, the personality recognizes that there is a subtle sound behind what it thought itself to be. This then stages the beginning of the spiritual journey, in that the individual now struggles with the problem of how to bring more of the soul into his/her outer personal life. The spiritual journey has to do with the gradual transformation of the personality (its nature and note) so that it willingly yields to the soul's creative agenda. It is the process, slow and laborious, of blending these two tones so that their dissonance is transformed into harmony and therefore beauty. This transformation involves an adjustment of the personality so that its note begins to resonate with the soul's chanted tone. This is why living a conscious spiritual life can be so difficult. It involves a tuning up of the lower self, a thing that the personality inherently resists. In some cases it may actually require a change of key. Woven into the fabric of spiritual evolution is the fact that soulful harmony must be earned, and this, through the lessons learned as one struggles through dissonance. When this is fully achieved (and held) enlightenment is sure reward.

Music, Healing and Being

Within the Esoteric Tradition it is said that someday humanity will discover the means to use sound and music as part of the art of healing. Already it is clear that certain music can have a soothing effect on the human nervous system, which invariably is helpful in the healing process. Music is an amazing tool that can

help reduce a person's stress level. In this regard it is often used to facilitate various relaxation and meditation techniques. In the future, the therapeutic implications of music will be understood more fully from a spiritual perspective. The note of the soul will be realized as having a tremendous relationship to a person's health and well being, both physically and psychologically considered. The nature of death, and the uses of sound in support of the death process will also be better understood in time. For example, certain sounds presented within the death chamber will facilitate the departure of the soul from its containment within the human body. These sounds will have much relationship to the note of the soul, as well as the tone that is being orchestrated by the Larger Life that the soul is an "instrument"

The soul within each of us is sounding its sacred and eternal note. When the personality is willing to "change its tune" so as to resonate to that sacred note, the soul can truly shine forth within one's life.

within. Importantly, we are given to understand that the music used at the time of death needs to have a single recurring chord as an overtone that accompanies it. The art of dying is not yet understood within most Western cultures. It is probably accurate to say that we live in a death denying society. Nonetheless,

the day will come when our appreciation of death shall be as great as our attachment to life. At that time, death will be understood as an abstracting process of the soul as it yearns to reconnect with the greater melody coming forth from its cosmic birthplace. Music will then be fully understood as a means to support this departure.

As has been stated, sound is the foundation for the emergence of the universe and all things contained within it. The Greek notion of the "music of the spheres" is a reference to the fact that sound forms the matrix of existence itself. Because sound is related to the universe in this way, its attributes should have correlation to the universe as well. This it surely does. An example of this is rhythm. When we are attentive to the rhythm of music, we are participating in the experience of time, and time is a fea-

ture foundational to the universe itself. Herein is found a deep clue as to the nature of music and its relationship to the universe as a whole. Metaphysically considered, as God sounded forth the universe, the principle of rhythm immediately emerged and thus time was born.

Concluding Remarks

In this writing we have examined sound from both a practical and metaphysical perspective. Admittedly, there is much more that could be explored, and further pursuit of this subject would be well worth an individual's time. It is this author's view that a good starting point is to examine deeply the impact music has upon one's personal life. As has been discussed, music is a great force in support of human betterment. Our spiritual evolution is enhanced when we realize the sacred sound residing deep within ourselves. Through the effective use of music, the human heart awakens and the oneness of humanity is then truly sensed. Love is rooted in this fact. Esoterically understood, love emerges from the ability to sense the inner unity underlying outer diversity.

Uplifting music brings us closer to sensing this underlying unity through the opening of the heart. To touch the heart via music is to find the gate that leads to the soul and beyond. It must be remembered that creation itself is an expression of sound echoing through (and as) time and space. In truth, every entity within creation is a musical composition in the making, and a human being is no exception. The soul within each of us is sounding its sacred and eternal note. When the personality is willing to "change its tune" so as to resonate to that sacred note, the soul can truly shine forth within one's life. When the soul and personality notes are harmonized, a sacred chord is formed. And when that chord is united with the clarion sound of the cosmic symphony, the music of the spheres is truly known. The sonata of the Master Musician is then heard.

Fixed Stars in Esoteric Astrology

Temple Richmond

Summary

This essay concerns the nature of psychospiritual influence stemming from star life in far distant space. The discussion is based upon the esoteric astrological doctrine articulated by the Tibetan Master Djwhal Khul via Alice A. Bailey, his amanuensis.

All astrological influence arises from great cosmic lives containing many individual stars. These individual stars have been designated by conventional astrology with the term “fixed stars,” for the fact that stars at great distances from Earth appear to evidence little or no appreciable movement. This and the prevailing perception of fixed-star influence in mainstream or exoteric astrology are contrasted with the exalted and sublime nature of star life according to the esoteric doctrine.

Included is a discussion of complexities surrounding the use of the term “eighth sphere,” which term in certain bodies of literature refers to the realm of the fixed stars, while in the works of Alice Bailey, it refers to something quite other.

The essay ends with an explanation of the ladder of astrological influence upon which the spiritual aspirant ascends, according to the esoteric doctrine, culminating with monadic awareness in concert with receptivity to the influence of the distant “fixed stars.”

Introduction

The esoteric astrological hypothesis holds that the origin of all astrological influence ultimately can be traced to great cosmic lives whose emanations sweep through star-strewn space, the robe of Deity. In other words, astrological influence results from the spiritual livingness of immense beings whose bodies of manifestation are constituted of grouped star lives.

The dominant characteristic of energies flowing forth from this level is uniformly benign, according to the Alice Bailey writings. There we read that “...the will-to-good is the primary quality of the energies and forces coming forth from the great Lives in which all that exist live and move and have their being.”¹ The will-to-good pours through space, where it is received and distributed throughout creation by star life.

As is evident to anyone who has a good view of the night sky, the celestial sphere is filled with stars. However, most astrological analysis concerns itself with the influences of a small band of the sky called the ecliptic. The ecliptic is literally the plane of our solar system as seen from our planet. In the night sky, the ecliptic is that part of sky through which the Moon and visible planets are seen to travel. This band of the sky contains the star groupings (or constellations) for which the zodiac of astrological signs was originally named—Aries, Taurus, Gemini, and so on.² But there are other constellations all over the sky, such as prominent Orion, the Great Bear, and Draco, to name a very few. It is star groupings like these last named with which the esoteric astrological system begins its analysis of impinging energies.

Because such constellations are away from the zodiac of the ecliptic, they can be called non-zodiacal constellations. The Bailey writings refer to such non-ecliptic star groupings as

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“extra-zodiacal constellations,” meaning constellations outside the ecliptical or zodiacal region. For ease of comprehension, the term non-zodiacal constellations will be used here.

All these non-zodiacal constellations, just like the zodiacal ones, are composed of what have been traditionally referred to by astrologers as “fixed stars,” which are simply stars so named because they appear to remain utterly motionless, in stark contrast to the obvious peregrinations of the Moon and planets. However, all stars are in motion through space, for they orbit the center of the galaxy much the same as the planets in the solar system travel around the Sun.³

Though these distant suns travel around the galactic center, their motions are not discernable by the naked eye. Ancient astronomers and astrologers therefore labeled them “fixed stars.” It is these fixed stars and their groupings into non-zodiacal constellations which first bring divine emanation down into the created sphere, and so the esoteric astrological system begins here.

Constellations as Coherent Life Expressions

The Tibetan Master Djwhal Khul who dictated the Alice Bailey writings defined a star grouping or constellation in an intriguing way. Emphasizing the unseen or occult dimension of star life, the Tibetan stated that a constellation consists of two or more solar systems and that “...these systems are held together as a coherent whole by the powerful interrelation of the suns, whose magnetic rapport is so balanced that ‘occultly’ they tread the Path together within the radius of each other’s power....”⁴ On the physical level, the path such suns or stars tread is an orbital path through the heavens as they circle the galactic center together. On the spiritual level, the path they tread together is another matter, an occult mystery pertaining to the higher evolution of those entities manifesting as star beings, or Solar Logoi as the Tibetan called them, in their progress toward the status of Cosmic Being and beyond.

Clearly, the Tibetan meant to indicate that Solar Logoi (or stars) evolve in association with

other Solar Logoi, their onward spiritual advancement facilitated by interchange with oppositely charged units of their own type. From this perspective can be gleaned the notion that a constellation is a purposeful, integrated organism made of highly conscious and evolving star life, quite a departure from the widely embraced belief that constellations are nothing more than imaginative, convenient, and man-made ways to identify the parts of the complex celestial sphere. Thus, it is well to remember that within the esoteric astrological system, constellations or star groupings are considered to be the embodiments of specific Great Beings, with definite purposes and *raison d’être* of their own. These are some of the Great Lives in the bodies of which lesser lives find place.

Again according to the Tibetan, the non-zodiacal constellations visible to the human eye are just some of the Great Lives active at this level. Indeed, he stated that there are other such great constellational lives invisible to human sight at the stage of development currently attained by that sense.⁵ Some of these invisible and unknown constellations are etheric in nature,⁶ and therefore do not register in the physical sight of humanity.

As is characteristic with the Tibetan’s teaching, here the subjective influence of star life is emphasized. This distinguishes his perspective rather dramatically from that of both exoteric astrology and contemporary astronomy, for the one emphasizes the putative effects of fixed stars in human character and destiny, while the other surveys the stars for knowledge of their physical properties only. However, the Tibetan’s mention of invisible constellations does tally remarkably well with the results of modern astronomy’s astounding inventory of space, which has revealed many celestial structures visible only through the medium of advanced technology. In this, modern astronomy and the esoteric astrological doctrine may be seen to converge.

The Night Sky: Region of the Sublime

Whether admired as today, through telescope and astronomical photography, or as yester-

year, via unaided sight under the night sky, the field of space strewn with star life seems always to have offered inspiration for the human mind.

The ancient world referred to the night sky, or the region of the fixed stars, as the eighth sphere, meaning the region of space encountered beyond the seven celestial bodies then recognized as constituting our solar system. The phrase “eighth sphere” was used by early Greek astronomers and astrologers,⁷ Christian Gnostics,⁸ and Neo-Platonic philosophers,⁹ all of whom referred to the region of the fixed stars as the eighth sphere. This terminology was still in use during the lifetime of Tycho Brahe,¹⁰ the trailblazing 16th century European astronomer, and it even appeared in Masonic literature of the nineteenth century.¹¹ The eighth sphere was universally conceptualized by these traditions as the region in which the soul attained to unity with Deity and from which emanated redemptive, salvific forces.

However, it is important to note that the Tibetan used the same phrase, “eighth sphere,” in an entirely different sense, though without discounting the legitimacy of stellar influence. His use of this term concerns another matter entirely. This point emerges early in Bailey’s *Esoteric Astrology*, in which volume the Tibetan characterized the “eighth sphere” in a decidedly pejorative way. There he referred to the “eighth sphere” as a dimension of consciousness to which dangerously self-centered entities are attracted.¹² In Bailey’s *A Treatise on Cosmic Fire*, a work dictated much earlier than was *Esoteric Astrology*, the Tibetan laid the groundwork for his use of this term. There he alluded to the “eighth sphere” as a region concerned with the involutory pull of matter,¹³ conveying the residual effects of the first solar system,¹⁴ and

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literally created by exaggerated intellectual or mental development to the exclusion of spirituality.¹⁵ The inherently pernicious nature of such a dimension or state of mind is apparent.

This fact is made plain in *A Treatise on Cosmic Fire*, for there the Tibetan equated the “eighth sphere” with what the Theosophists referred to as “Avitchi.”¹⁶ According to a footnote appended to the text in *A Treatise on Cosmic Fire*, “Avitchi” is a hellish state of consciousness which can supervene either during embodiment or in between incarnations.¹⁷ In *The Mahatma Letters*, a Theosophical classic first printed in December 1923,¹⁸ “Avitchi” and the “eighth sphere” are described in much the same light. The *Letters* equate the “eighth sphere” with “Avitchi” and define the latter term as a place of retribution for wayward deeds,¹⁹ a region of despair encountered in consequence of intemperate and indulgent behavior,²⁰ and a world of woe in stark contrast to Devachan, a world of bliss.²¹ The source for the use of the word “Avitchi” is given in *Letters* as the Abidharma Shastra,²² a Buddhist scripture. The *Letters* characterize the “eighth sphere” similarly, referring to it as a region inhabited by entities undergoing a type of self-engendered spiritual annihilation,²³ and as a dimension of consciousness inhabited by shells devoid of spiritual essence.²⁴

Thus, it is plain that from within the Theosophical tradition, the terms “eighth sphere” and “Avitchi” referred to nothing like the eighth sphere of the Greeks, Gnostics, Neo-Platonists, and 19th century Masons, for all these associated the eighth sphere with the territory of the sublime. Oddly, Blavatsky herself recognized this other sense of the term, for she too understood that the highest heaven of the Gnostics, to which souls were ultimately to ascend, was alluded to as the eighth heaven or sphere.²⁵ Further, in at least one passage in *A Treatise on Cosmic Fire*, the Tibetan himself even used

the phrase “eighth sphere” in such a way as to equate the eighth sphere with spiritual abstraction and hence spiritual liberation,²⁶ a sense entirely in keeping with the eighth sphere as the region to which the immortal spirit goes when released from physical incarnation.

From all this it is important to understand two things. First and obviously, there have been different uses for the term “eighth sphere” throughout history. Second, though indeed the Tibetan and the Theosophical tradition did speak of an eighth sphere the character of which was certainly abhorrent, in so doing *they were not speaking about the region of the fixed stars*. They were instead speaking of a state of consciousness in some fashion isolated or segregated from the natural progression of evolution through the seven planes of existence, and hence, in an “eighth sphere.”

That the Tibetan held the nature of the fixed stars in highest esteem is unquestionable. In Alice Bailey’s *Esoteric Astrology*, he stated that massive constellations such as the Great Bear symbolize the realm of universals,²⁷ which realm constitutes the starting point for all properly conducted esoteric contemplation, according to the fundamental tenets of the Ageless Wisdom.²⁸ Further, the Tibetan equated the realm of the non-zodiacal constellations (traditionally called the fixed stars) with the monad and all that it connotes.²⁹ Hence, to the Tibetan the fixed stars were expressions of the First Aspect or First Emanation of Deity.

Thus, the Tibetan attributed to the non-zodiacal constellations and fixed stars a primacy of spiritual influence. In fact, since the

Will Aspect is essentially the first diversification of the Ultimate Principle, the non-zodiacal constellations and fixed stars as agents of the Will Aspect are, like the First Aspect itself, as close to Deity as possible. Contact with the realm of the fixed stars thus confers the bliss consequent upon identification with Deity, a state of being equivalent to monadic awareness,³⁰ the First Aspect correlate in the human microcosm, according to the Bailey teachings.

It should be noted that the Tibetan associated the zodiacal constellations (those lying close to the ecliptic) with the Second Aspect of Deity, or Love-Wisdom and its correlate, the soul.³¹

He linked the planets of our solar system with the Third Aspect of Deity and its correlate, the personality, representative of the Ray of Active Intelligence, which the Tibetan specifically characterized in this context as the Will to Know.³² Thus, the zodiacal constellations are given to the producing of consciousness (the province of the soul and the Second Aspect) while the planets play the role of providing mate-

rial expression in time and space (the province of the personality and the Third Aspect).

Thus, it is apparent that in the Tibetan’s view, the fixed stars constitute the region from which originate the most sublime type of inspiration, for according to his understanding, the First Aspect operates through the fixed stars, the Second through the zodiacal constellations, and the Third through the planets. This layering establishes a clear hierarchy of influence, with the non-zodiacal constellations and fixed stars providing the highest available energies.

The fixed stars constitute the region from which originate the most sublime type of inspiration, for according to his understanding, the First Aspect operates through the fixed stars, the Second through the zodiacal constellations, and the Third through the planets. This layering establishes a clear hierarchy of influence, with the non-zodiacal constellations and fixed stars providing the highest available energies.

Climbing the Ladder of Celestial Influence

In terms of human development and spiritual progress, the implications in regard to this hierarchy of influence are meaningful. It is plain to see that planetary influence relates to and impacts primarily the form or personality, while the zodiacal constellations (and hence their representative astrological signs³³) stimulate soul consciousness. Beyond this, the energies of the non-zodiacal constellations and fixed stars activate monadic awareness in those individuals properly prepared.

This is a matter of great importance to all those committed to progress along the spiritual path. This path begins at the stage of personality focus, proceeds through soul centeredness, and leads at length to the monadic identification characteristic of the disciple who has entered into an even greater relationship with the universe of energies.

Progress on this path can be stated in astrological terms. In this sense, the path begins with responsiveness to planetary influence, which is characteristic of personality emphasis. The next stage leads into and through responsiveness to the zodiacal constellations (and their representative signs), which is typical of the stage of soul consciousness. At length, the path arrives finally at responsiveness to the non-zodiacal constellations and fixed stars, which is indicative of monadic awareness.

Indeed, the Tibetan indicated that capacity for monadic awareness is directly related to an ability to register and respond to the influence of three specific stellar entities. These three are the Great Bear (a non-zodiacal constellation), Sirius (a fixed star in a double star system and possibly a triple star system), and the Pleiades (also a non-zodiacal constellation).³⁴

These three stellar entities are of great significance in the esoteric astrological teaching, for they constitute what is called the Prototypical Triangle,³⁵ a celestial structure through which pour all energies entering our solar system.³⁶ Sensitivity to their influence thus attunes the seeker to the fundamental and basic energies driving manifestation and evolution, a decided

contrast to the alternating and fluctuating world of personality dynamics.

Simply stated, the position of the esoteric astrological doctrine in regard to the three-tiered hierarchy of celestial influence is as follows. The monad senses great non-zodiacal constellations and fixed stars, such as the Great Bear, Sirius, and the Pleiades; the soul registers the twelve zodiacal constellations and their representative signs (that is, the twelve equal divisions of the ecliptic); and the personality responds to the influences of the planets.³⁷

Thus, the striving spiritual seeker gradually ascends a ladder of influences, successively mastering reception and expression of energies at each level. To successfully manage the personality stage, he or she must master planetary influences, an accomplishment much aided by wise astrological counsel. Then, to use the same principle proactively, the seeker might make an effort to become responsive to the zodiacal constellations and their representative signs in order to cultivate soul consciousness – an enterprise much facilitated by the practice of Full Moon Meditation upon the energies of the Sun sign concerned. And finally, a third and invocative use of this principle might see the striving seeker appealing to star consciousness to set the stage for monadic realization.

In the last analysis, all astrological influence, whether planetary, zodiacal, or fixed star in origin, is ultimately an expression of the Will Aspect of Deity,³⁸ a concept partially revealed in the final pages of Bailey's *Esoteric Astrology*.³⁹ The Tibetan spelled this idea out in regard to zodiacal influence when he stated, "It is the work of the zodiacal influences to evoke the emergence of the will aspect of the Heavenly Man and of all monads, souls and personalities who constitute the planetary body of expression."⁴⁰ Here is an elegant statement of a great truth which binds all things together in a commonality of purpose and experience, for in this passage the Tibetan has declared that Planetary Logoi (or beings whose bodies of manifestation are the seven planetary schemes), human monads, souls, and personalities are all undergoing the same process. All are subject to stimulation by energies emanating from superior sources and all are thus

awakened to an ultimate recognition of Deity, its inherent nature and purposes.

Primacy of Stellar Influence

Since the esoteric astrological teaching holds that all astrological influences ultimately originate in celestial sources, such as the Central Spiritual Sun, the Prototypical Triangle, and the Great Bear,⁴¹ all of which are non-zodiacal or fixed star entities, it is assured that this realm of influence holds a paramount place of respect and importance in this doctrine.

In fact, the Tibetan even stated that the effect of non-zodiacal constellations is so great that it plays a significant role in determining the very shape of our solar system.⁴² The

spherical shape of our solar system is an expression, the Tibetan said, of the gradual evolutionary expansion of consciousness consequent upon constant energy stimulation from surrounding star life.⁴³ This, taken together with the previously enumerated effects of the non-zodiacal constellations and fixed stars, proves conclusively that

the esoteric astrological doctrine awards to these factors an unparalleled pride of place.

The stars were held in a like degree of reverence by traditional cultures the world over. For example, the Hindu religion considers that all celestial bodies are deities,⁴⁴ and specifically equates stars with primal cosmic beings and the world of pure spirit.⁴⁵ The hymns of India's great sacred literary source, the Rig Veda, have recently been shown to allude to astronomical phenomena,⁴⁶ and the gods of the ancient Indian pantheon to symbolize planets and stars.⁴⁷ The Australian Aboriginal peoples, whose rites of initiation feature myth and

legend centered around the star strewn Milky Way, understand the stars to be the homes of their ancestors.⁴⁸ Ancient Egypt is of course famous for its emphasis upon Orion and Sirius, the location to which the souls of the departed were thought to ascend.⁴⁹ Further, it was thought in the land of the Pyramids that the union of the soul with certain stars after death constituted the path to immortality.⁵⁰

Not far from Egypt, Mesopotamian culture around 2000 B.C.E. held the starry realm sacred, associating each star or constellation with a cosmological deity.⁵¹ The souls of the righteous were thought by these peoples to ascend to the stars after death, an idea assimilated by Greek culture at least by 500 B.C.E.⁵² and then embraced and embellished upon by the much later Hermetic philosophers of the early centuries C.E., who also believed that moments of particular insight, concentration, and ecstatic contemplation of the stars could literally bring about ascension to the celestial world of the Gods.⁵³

So it was with the roughly contemporaneous Gnostic Christian divines Marsanes, Martiades, Nicotheus, and

Seth, who were believed by their traditions to have been raised up into heaven.⁵⁴ Likewise, late Greek religion glorified the stars as the seats of the Gods, a superior world in which regularity and law reigned supreme.⁵⁵ Star groupings were also of importance to the Mediterranean Greeks and the early English Druids, both of which groups timed their religious rites according to various positions of the Pleiades.⁵⁶ Even the crusty Roman Empire paid homage to the stars, for the official state religion around the 3rd century C.E. championed Sol Invictus,⁵⁷ the Invincible Sun, an imminently stellar entity.

Thus, when monadically oriented fixed star influence arrives, it tends to abruptly shift the focus of attention from normal human comforts and attachments to extraordinary matters of a truly impersonal, systemic, and perhaps even cosmic nature. This sudden change of territory can easily be interpreted by the personality-oriented individual as an invasion of normality, autonomy, and predictability, and therefore inimical.

Through a Lens Darkly

Even so, ancient astrologers almost universally viewed the influence of the fixed stars as inherently malefic, the cause of innumerable serious travails to which humanity was subject.⁵⁸ Twentieth century astrologers in the western mainstream astrological tradition tended to hold the same opinion of fixed star influence,⁵⁹ though by the late twentieth century, the prevailing trend toward a more holistic and psychological rendering of all astrological influence led to the first steps toward a reformulation of fixed star influence.⁶⁰

Though the opinion of mainstream astrologers regarding the essential nature of fixed star influence remains somewhat mixed, the field is unified in acknowledging that influence from beyond the confines of the solar system is indeed relevant to humanity. Vivian Robson, one of the earliest of the modern fixed star enthusiasts, articulated this position when he wrote "...experience...seems to indicate that bodies in all parts of the celestial sphere are capable of exerting an influence upon the earth and its inhabitants."⁶¹ In this matter mainstream and esoteric astrological thinking are in agreement, for the Tibetan, like Robson, held that stellar influence does impact humanity. According to the Tibetan, "...the stars in their courses do affect Humanity."⁶² Just exactly in what way is a question of great importance.

Mainstream astrological analysis of fixed star influence has drawn its characterizations from three major sources: the mythological imagery associated with the constellation in which any fixed star is found,⁶³ the size and brightness (or magnitude) of any specific star,⁶⁴ and the widely accepted psychospiritual natures of the planets within the solar system.⁶⁵ The bulk of astrological history shows that these three methods of characterization resulted almost uniformly in characterizations of fixed star influence as dramatically injurious to human interests.

This perspective on fixed star influence might be accounted for by the fact that fixed star influence addresses itself to the monad, rather than to the personality. The interests of the monad and the personality being markedly dis-

similar, the perceived harshness of the fixed star influence is thus explained.

In this sense, fixed star influence is not necessarily injurious, but rather irrelevant to the interests and fixations of the personality, which rightfully concerns itself with physical survival, comfort, and social acceptance. The monad, on the other hand, is in no way beholden to these matters. Its purview is the evolutionary life wave coursing through the seven planetary schemes of the solar system, which process leads ultimately to spiritual synthesis or unification at levels of being rarely sought or recognized in the everyday life of the personality.

Thus, when monadically oriented fixed star influence arrives, it tends to abruptly shift the focus of attention from normal human comforts and attachments to extraordinary matters of a truly impersonal, systemic, and perhaps even cosmic nature. This sudden change of territory can easily be interpreted by the personality-oriented individual as an invasion of normality, autonomy, and predictability, and therefore inimical. Fortunately, true fixed star influence rarely contacts the personality level until the individual is spiritually prepared for such an event. But apparently enough fixed star influence has filtered into average human awareness and experience to render exoteric astrologers wary of its nature.

Final Thoughts

Thus, even though the traditional astrological view of fixed stars has been largely pejorative, the esoteric astrological doctrine of Alice Bailey and the Tibetan offers a different, more encouraging view. It holds that stellar entities such as fixed stars act not as offenses against humankind, but rather as sources of benefic power.⁶⁶ In fact, according to this astrological doctrine, celestial factors such as fixed stars are channels for the will-to-good, or the fundamental and essential nature of Deity. Said the Tibetan Master who was the source for this information, "...the will-to-good is the primary quality of the energies and forces coming forth from the great Lives in which all that exist live and move and have their being."⁶⁷ This is the general nature of fixed star influence according

to the esoteric astrological doctrine of Alice Bailey and the Tibetan.

- ¹ Alice A. Bailey. *Esoteric Astrology*. Lucis, 1951, p. 443.
- ² Actual star groupings in deep space should be distinguished from zodiacal signs, or mathematical divisions of the ecliptic. The ecliptic is essentially the plane of our solar system as seen from planet Earth. It is that part of the sky through which the Sun, Moon, and planets are seen to travel. This belt has been divided mathematically into twelve sectors. It is these sectors which constitute the familiar twelve signs of the zodiac. They are not the same as the visible star groupings of the same names, which are farther out in space.
- ³ This notion is unquestioned in modern astronomical science and was alluded to by the Tibetan in his dictations to Alice Bailey. For example, it is stated in *A Treatise on Cosmic Fire*, (Lucis, 1925), p. 1084, that “All the constellations, viewing them as a whole, are impelled in one direction.” Though this statement of the Tibetan’s could conceivably refer to some motion other than orbit of the galactic center, it certainly seems at the very least to cover the concept of the universal or proper motion of the stars as known to modern astronomy.
- ⁴ Alice A. Bailey. *Esoteric Psychology I*. Lucis, 1936, p. 152.
- ⁵ Bailey, *A Treatise on Cosmic Fire*, pp. 1042, 1058.
- ⁶ *Ibid*, p. 1058.
- ⁷ Cyril Fagan and R. C. Firebrace. *A Primer of Sidereal Astrology*. Littlejohn, 1971, p. 9.
- ⁸ Jean Doresse. *The Secret Books of the Egyptian Gnostics*. Inner Traditions, 1986, pp. 38, 277; Dan Merkur. *Gnosis*. State Univ. of New York, 1993, p. 120.
- ⁹ Jocelyn Godwin. *Harmonies of Heaven and Earth*. Inner Traditions, 1995, p. 50.
- ¹⁰ Timothy Ferris. *Coming of Age in the Milky Way*. Anchor, 1985, p. 71.
- ¹¹ Albert Pike. *Morals and Dogma*. p. 11. [This book is available online at www.freemasons-freemasonry.com/apikefr.html.]
- ¹² Bailey, *Esoteric Astrology*, p. 41.
- ¹³ Bailey, *A Treatise on Cosmic Fire*, p. 794.
- ¹⁴ *Ibid*, p. 588.
- ¹⁵ *Ibid*, p. 261.
- ¹⁶ *Ibid*, p. 642.
- ¹⁷ *Ibid*, p. 705.

- ¹⁸ According to the Tibetan in Alice A. Bailey, *The Rays and the Initiations* (Lucis, 1960), p. 342, H. P. Blavatsky is the actual author of most of *The Mahatma Letters*. The Tibetan’s perspective on this matters differs significantly from the official position of the Theosophical Society, which holds that the *Letters* were indeed written by members of the Planetary Hierarchy. This conflict can be resolved somewhat if it is accepted that Blavatsky was sufficiently close to the Masters’ consciousnesses to adequately represent their views. Seen in this light, the *Letters* and their contents may be said to have legitimacy even though the question of authenticity may remain.
- ¹⁹ A. Trevor Barker, *The Mahatma Letters*, p. 171.
- ²⁰ *Ibid*, p. 340.
- ²¹ *Ibid*, *The Mahatma Letters*, pp. 194, 196 – 197.
- ²² *Ibid*, p. 108.
- ²³ *Ibid*, p. 130.
- ²⁴ *Ibid*, p. 196.
- ²⁵ H. P. Blavatsky, *Collected Works*, v. XIII, pp. 24 – 25.
- ²⁶ Bailey, *A Treatise on Cosmic Fire*, p. 879.
- ²⁷ Bailey, *Esoteric Astrology*, p. 607.
- ²⁸ *Ibid*, p. 591.
- ²⁹ *Ibid*, p. 28.
- ³⁰ Alice A. Bailey. *Initiation, Human and Solar*. Lucis, 1922, p. 77; *Discipleship in the New Age I*. Lucis, 1944, pp. 181, 420, 557.
- ³¹ Bailey, *Esoteric Astrology*, p. 28.
- ³² *Ibid*.
- ³³ According to the type of esoteric astrology espoused by the Bailey writings, the sidereal constellations are the energy sources for the tropical signs of the same names. On this point, see *Esoteric Astrology*, pp. 193, 299, 410; also *A Treatise on White Magic* (Lucis, 1934), p. 437.
- ³⁴ Bailey, *Esoteric Astrology*, p. 57.
- ³⁵ *Ibid*, 32.
- ³⁶ *Ibid*. 415, 595.
- ³⁷ *Ibid*, p. 57–58.
- ³⁸ Alice A. Bailey. *Telepathy and the Etheric Vehicle*. Lucis, 1950, p. 43.
- ³⁹ Bailey, *Esoteric Astrology*, pp. 613 – 634.
- ⁴⁰ *Ibid*, p. 22.
- ⁴¹ Bailey, *A Treatise on Cosmic Fire*, p. 920. See also *Esoteric Astrology*, p. 257, and *Esoteric Psychology I*, p. 154 for related notions.
- ⁴² Bailey, *A Treatise on Cosmic Fire*, p. 1041.
- ⁴³ *Ibid*, p. 1040.
- ⁴⁴ John R. Hinnells, Ed. *A New Dictionary of Religions*. Oxford, 1995, p. 54.
- ⁴⁵ Subhash Kak. *The Astronomical Code of the Rig Veda*. Aditya Prakashan, 1994/2000, p. 9.

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- ⁴⁶ *Ibid*, p.120.
- ⁴⁷ *Ibid*, p. 33.
- ⁴⁸ Jack Lindsay. *Origins of Astrology*. Muller, 1971, p. 93.
- ⁴⁹ Robert Bauval and Adrian Gilbert. *The Orion Mystery*. Three Rivers, 1995, p. 90. See also on this point *The Mystery of the Sphinx* (Three Rivers, 1997) and *The Fingerprints of the Gods* (Three Rivers, 1996) by Robert Bauval and Graham Hancock .
- ⁵⁰ M. Temple Richmond. *Sirius*. Manasadeva, 1997, p. 33.
- ⁵¹ Hinnells, Ed., *A New Dictionary of Religions*, pp. 497, 53.
- ⁵² Lindsay, *Origins of Astrology*, p. 92.
- ⁵³ *Ibid*, pp. 191, 192.
- ⁵⁴ Doresse, *The Secret Books of the Egyptian Gnostics*, p. 109.
- ⁵⁵ Lindsay, *Origins of Astrology*, p. 91.
- ⁵⁶ Richard H. Allen. *Star Names and Their Lore*. Dover, 1963, p. 401.
- ⁵⁷ John R. Hinnells, *A New Dictionary of Religions*, p. 497.
- ⁵⁸ Allen, *Star Names and Their Lore*, p. 402.
- ⁵⁹ For example, see Reinhold Ebertin & Georg Hoffmann, *Fixed Stars and Their Interpretation* (American Fed. of Astrologers) as a representative sample.
- ⁶⁰ A representative example can be found in Bernadette Brady: *Brady's Book of Fixed Stars* (Samuel Weiser, 1998).
- ⁶¹ Vivian Robson. *Fixed Stars and Constellations*. 1923, p. 93.
- ⁶² Bailey, *Esoteric Astrology*, p. 541.
- ⁶³ Ebertin & Hoffman, *Fixed Stars and Their Interpretation*, p. 9.
- ⁶⁴ Robson, *Fixed Stars and Constellations*, pp. 95, 103.
- ⁶⁵ *Ibid*, p. 97.
- ⁶⁶ As an important case in point, see Richmond, *Sirius*, which contains an exhaustive study of the sublime nature of that fixed star according to the esoteric teaching and as opposed to its exoteric characterization.
- ⁶⁷ Bailey, *Esoteric Astrology*, p. 443.

Service Ideals in the Rosicrucian Movement

John Nash

Summary

The Western Esoteric Tradition is known for its rich mosaic of occult studies, ritual, magic, alchemy and even mysticism; but it has never earned a reputation for service that could compete with, say, the monastic orders. Nevertheless, classical Rosicrucian texts present ideals of teaching, healing and brotherhood that continue to inspire us today.

This article explores the environment, events and writings that gave birth to the Rosicrucian movement and eventually brought it into the modern age. Special emphasis is given to the emergence of service ideals and the halting steps to practice them, both in the “classical period” and in subsequent periods of Rosicrucian history. The hope is that all of us can express these ideals more completely in today’s climate of increasing group consciousness.

Background

The Rosicrucian movement, the first significant esoteric movement to emerge from Protestant Christianity, started less than a century from the day Martin Luther nailed his 95 Theses to the door of the Castle Church in Wittenberg, Germany. Like the Reformation itself, the Rosicrucian movement initially had a distinctively German character, although it was influenced by antecedents in England, Bohemia, Italy, Spain, and the Islamic world. It reflected Neoplatonic, Qabalistic, and Hermetic teachings as well as Protestant doctrine and practices. In particular, the movement expressed a strong sense of evangelical piety, not uncommon in early 17th-century Europe. Its own influence would spread far beyond the principality of the Rhine Palatinate in which it was born to make a major contribution to the Western Esoteric Tradition.

The movement began with the appearance of two documents which came to be known as the

Rosicrucian Manifestos. The *Fama Fraternitatis, des Loblichen Ordens des Rosenkreutzes* (“The Declaration of the Worthy Order of the Rosy Cross”), written mostly in German but with occasional Latin passages, was circulated informally as early as 1610 and published in 1614. The *Confessio Fraternitatis R.C. ad Eruditos Europea* (“Confession of the Fraternity R. C. to the Learned of Europe”), written entirely in Latin, was published a year later.

The *Confessio* was published together with an alchemical text: *Secretioris Philosophiae Consideratio Brevis a Philippo à Gabella* (“Consideration of the More Secret Philosophy by Philip à Gabella”), a paraphrase of a work by English mathematician and occultist John Dee (1527–1608).¹ Also associated with the Manifestos was a much longer alchemical allegory, *Die Chymische Hochzeit Christiani Rosenkreuz* (“The Chymical Wedding of Christian Rosenkreuz”) by German Protestant theologian Johann Valentin Andreae (1586–1642). It was published in 1616 but was based on a draft written when the author was only 16 years old. Authorship of the *Fama* and *Confessio* has not been established, although speculation has linked them to a variety of people, including Dee, Andreae, and even Francis Bacon (1561–1626).

The Rosicrucian Manifestos revealed a politico-religious agenda: overthrow of the papacy; initiation of a “General Reformation” in Christianity; and return to an Edenic paradise, presumably under the protection of the Elector

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Palatine, Frederick V.² The Palatinate, a jurisdiction consisting of two separate territories extending across south-central Germany, provided a fertile environment for occultism; and most of the events surrounding the Manifestos took place there.³ The *Chymical Wedding* describes the seven-day celebration of a royal wedding. The scene, a large castle, resembled the palace in the Palatine capital of Heidelberg; and the wedding is thought to have been inspired by the post-nuptial celebrations of Frederick and English Princess Elizabeth Stuart.

“Electors” were princes and kings designated to elect the Holy Roman Emperor. The Elector Palatine’s importance was reflected in the fact that he wielded seven votes. Frederick V’s power peaked in 1619 when he accepted the crown of neighboring Bohemia. However, by 1622 his army had been defeated in Prague, the Palatinate was overrun by Catholic forces, and Heidelberg lay in ruins. By then the 30-Years War was in full swing.⁴ The political objectives obviously were not achieved, and “Rosicrucianism,” as it was eventually termed, was largely suppressed during the war.

The Rosicrucian Prophecy

However, the main thrust of the Rosicrucian Manifestos was more idealistic and consequently unaffected by external events. The *Fama* and *Confessio* describe a mysterious and probably mythical individual referred to simply as Father (or Brother) C. R. C. Allegedly he was born in 1378 and lived to the age of 106, remarkably longevity for the time. The *Chymical Wedding* identified him as “Christian Rosencreutz,” where *Rosencreutz* is the German for “Rose Cross.” According to the *Fama*, Father C. R. C. traveled throughout the Middle East and North Africa where he came into the possession of secret teachings, including “mathematics, physic and magic,”⁵ which, he hoped, could change the course of world history. But, after a fruitless attempt to interest

Spanish authorities in the teachings, he returned to Germany and in 1408 founded a secret brotherhood: the Fraternity of the Rose Cross. The Brothers lived together for a while but then dispersed to work in different countries. They were told to “follow the custom of the country” and not wear distinctive clothing. Moreover; “The Fraternity should remain secret for one hundred years.”⁶ Whereas the Manifestos were addressed—indeed “trumpeted”—to the “erudite of Europe,” the Fraternity kept a low profile.

The notion of secret Brotherhoods was not new. Occult and mystical movements evolved in parallel with mainstream Christianity and

Judaism, offering an alternative to the beliefs, practices and authority of exoteric religion. Secrecy was necessary because of the relentless opposition of the church and ruthless persecution both by the Inquisition and by secular authorities. Nevertheless, occult societies flourished among the aristocracy and royalty of Europe, and not surprisingly their esotericism overlapped with political interests. Such was the environment in which the Rosicrucian Manifestos were published.

The Rosicrucian movement, the first significant esoteric movement to emerge from Protestant Christianity, started less than a century from the day Martin Luther nailed his 95 Theses to the door of the Castle Church in Wittenberg, Germany.

Initially, we are told, the Fraternity of the Rose Cross consisted of only four Brothers, although four others were recruited during Father C. R. C.’s lifetime. Even eight brothers might seem a very small number, considering the importance of their work. However, we recall that, with only nine members the Knights Templar took on the enormous responsibility of protecting European pilgrims traveling to the Holy Land.⁷ Several commentators have noted similarities between the Templars and the Fraternity of the Rose Cross.

However, the *Confessio* mentions a decree “to increase and enlarge the number of our Fraternity;”⁸ and men across Protestant Europe were urged to join the Brotherhood. But numerous

efforts to contact it failed. Perhaps none of the applicants met the necessary standards. The Manifestos warned against any attempt to gain the secret knowledge out of curiosity or for personal gain. The *Confessio* explains: “A thousand times the unworthy may clamour, a thousand times present themselves, yet God hath commanded our ears that they should hear none of them.”⁹ Scholars have long debated whether the Fraternity ever existed.

A plausible theory, at least for esotericists, is that the Brothers were higher beings. To quote Manly Palmer Hall (1901–1990): “[T]he true Rosicrucian Brotherhood consisted of a limited number of highly developed adepts, or initiates.”¹⁰ In other words, the Fraternity’s work—presumably including publication of the Manifestos—represented an episode in the Planetary Hierarchy’s periodic intervention in human affairs. Hall goes on to say: “[T]hose of the higher degrees were “no longer subject to the laws of mortality.” Father C. R. C.’s alleged longevity was no more remarkable than that of fellow adept, the Count of Sainte-Germain.¹¹

Paul Foster Case (1884–1954) concludes on the basis of an analysis using gematria, that “Father C. R. C.” was none other than Jesus Christ.¹² He also asserts that the Fraternity of the Rose Cross always has been an invisible order; people do not recognize the Brothers “because cause the minds behind those eyes cannot recognize the marks of a true Rosicrucian.”¹³ The Fraternity, he argues,

does not come in corporate form before the world, because by its very nature it cannot. True Rosicrucians know one another, nevertheless. Their means of recognition cannot be counterfeited nor betrayed, for these tokens are more subtle than the signs and passwords of ordinary secret societies.¹⁴

Case almost seems to be describing what the Tibetan Master Djwhal Khul calls the New Group of World Servers. This latter is a “loose linking together of all men of constructive peace aims and goodwill who lay the emphasis upon the... need of establishing right human relations.”¹⁵ The Tibetan emphasizes that the Group—like the Fraternity of the Rose

Cross—is united by the common vision of “creation of the new civilisation and of the new world order.”¹⁶ It stands apart from human institutions, including religion sects:

This group in no way interferes with the allegiance and loyalties of any man. It is a banding together of all who seek to express the spirit of Christ and who are free from the spirit of hatred and revenge. The challenge of this group to the world is to drop all antagonisms and antipathies, all hatred and racial differences, and attempt to live in terms of the one family, the one life, and the one humanity.¹⁷

Theosophist Charles Leadbeater takes a contrasting view, insisting that both the Fraternity and Father C. R. C. actually existed. He asserts boldly:

Despite the assertions of scholars and the absence of corroborating evidence, Christian Rosencreutz did indeed found the Order of the Rose Cross, and he was in fact an incarnation of mighty Master of the Wisdom who [sic] we revere today as the H.O.A.T.F. [Head of All True Freemasons].¹⁸

Teachings

According to the Manifestos, Father C. R. C. shared the secret knowledge acquired on his travels to the Brothers who, in turn, were charged with communicating the “great treasure” to hand-picked successors. The Fraternity was “divided into grades;”¹⁹ so presumably the teachings were to be given out little-by-little, as the seeker after enlightenment moved up through the initiatory ranks.

Among the Fraternity’s tasks was to breathe new life into European philosophy. And the *Confessio* affirmed that the secret teachings would “lay a new foundation of sciences.”²⁰ Some aspects of the teachings could be reduced to writing, but a major part was revealed by the “*Librum Naturae*,” the Book of Nature.²¹ Evidently observation and experimentation were to be encouraged, an approach to knowledge which Francis Bacon would certainly support. Importantly, we learn, Father C. R. C. had mastered “the transmutation of

metals,” although the quest for riches was of no concern to him, and he distained “all vain glory and pomp.”²² This reference to alchemy comes as no surprise since alchemical texts were published together with the Manifestos. In any event, astrology, alchemy and magic were conspicuous elements of Renaissance

Figure 1. The Invisible College.

Attributed to “Theophilus Schweighardt,” 1618.



science. But in this regard we must remember that the term “magic” was applied broadly, even to mathematics and mechanics.²³ Since the time of Pythagoras mathematics was considered not only *compatible* with esoterica but as an esoteric discipline in its own right.

The Brothers had an important teaching mission. But this mission was confined to the Fraternity itself; and membership evidently was by invitation only. The general invitation to the “erudite of Europe” to participate in the Fraternity’s work rang hollow since nobody

could find it. The combination of the teaching mission and the secrecy led to speculation that the Fraternity formed an “Invisible College,” although that term does not actually appear in the Manifestos. A famous print (Figure 1) shows a tall building equipped, among other things, with a drawbridge, wheels and wings. A scroll above the building proclaims “Collegium Fraternitatis” and bears the date: 1618.²⁴ Presumably, the drawbridge symbolizes inaccessibility, the wheels mobility, and the wings either angelic connections—one of John Dee’s favorite themes—or further mobility.

The notion of an Invisible College has experienced a modern reincarnation; more than one distance-learning program describes itself in those terms. An invisible college actually materialized a quarter-century after publication of the Manifestos—in a surprising context. In 1646 Robert Boyle (1627–1691), distinguished scientist and member of the London and Oxford groups that eventually developed into the Royal Society of London, referred to the embryonic institution thus: “The best of it is that the cornerstones of the Invisible (or as they term themselves the Philosophical) College, do now and then honour me with their company.”²⁵ Several members of the same groups also had Rosicrucian associations. The Royal Society was finally chartered in 1662, and soon became a bastion of rational science. However, its roots lay in the Renaissance science to which Raymon Lull (1225–1315), Cornelius Agrippa (1486–1535), John Dee, Robert Fludd (1574–1637), and many others all contributed. Francis Bacon, often championed as the father of empirical science and the first man to claim that “knowledge is power,”²⁶ in fact retained much of the Renaissance tradition and thus formed a connecting link with the past. In any event, the very motives for establishing the Royal Society can be linked to the quest for enlightenment heralded in the Rosicrucian Manifestos.

Healing

The *Fama* also emphasized the Fraternity’s mission of love and compassion. In the early days the Brothers “did live together above all others in... most kindness towards another.”

They tried to transcribe the teachings, we are told, but “the unspeakable concourse of the sick hindered them.” Before they departed for different countries, the Brothers committed themselves to a number of precepts, one of which was to “profess [nothing but] to cure the sick, and that gratis.” Indeed we read that “Brother I. O.,” who went to England, “cured a young Earl of Norfolk of the leprosie.”²⁷ This story may be apocryphal; there was indeed an intermittent line of Earls of Norfolk from 1075 to 1660; but historic records do not mention any of them being afflicted with leprosy.²⁸ Be that as it may, the ideal of ministering to the sick at no charge was a noble ideal previously put into practice only by monastic orders. The author of the *Fama* wishes that there were “more love and kindness” among German physicians.²⁹

Precisely what form of healing the Brothers practiced is unclear. During the period when Father C. R. C. is alleged to have lived, medical practice generally followed the classical work of Galen (c. 129–210 CE), although the “physic” he learned on his travels may have been more advanced.

When the Manifestos were published the newer methods of Paracelsus (1493–1541) were gaining popularity; and indeed the Manifestos appear to support Paracelsus over Galen. Swiss-born Paracelsus, whose real name was Philippus Aureolus, combined the use of mineral medicines, magnetism, alchemy and magic in his medical practice.³⁰ Although his work as a physician and surgeon won wide acclaim, he invited controversy and was constantly hounded and persecuted by traditional medical authorities.³¹

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Or perhaps the Brothers employed some form of spiritual healing. It is doubtful that even Paracelsus could have cured leprosy, using nothing more than medical or magnetic therapy. Moreover, the successful use of alchemical or magic techniques would be problematic for an ordinary person. But it might be feasible for an adept. Alchemists sought to produce the Philosopher’s Stone—*Lapis Philosophicus*—that could be used to transmute base metals into gold but, more importantly, could cure disease and secure longevity. Precisely what the Philosopher’s Stone was has never

been determined, but in any event only high adepts could hope to produce it.³² The Stone may have been an expression of their higher consciousness or a channel for their superior power.

Regardless of what types of therapies were envisioned, the healing mission does not seem to have been pursued in Rosicrucian circles for more than 200 years. The healing work of the Brothers seems to have been viewed in much the same

way as early Christians viewed the healing ministry of Jesus: impressive but not intended to continue beyond its short dispensation.

Enlightenment and Utopia

The Rosicrucian Manifestos contain apocalyptic passages such as: “[T]he world is falling to decay, and near its end.”³³ However, they also have a strong utopian flavor, offering prophecies of a return to Paradisal wisdom and blessings. The *Confessio* promises

an influx of truth, light, and grandeur, such as [God] commanded should accompany

Adam from Paradise, and sweeten the misery of man. Wherefore there shall cease all falsehood, darkness, and bondage.³⁴

Leaving aside the issue of what political environment might nurture that utopia, the Manifestos proclaim considerable optimism. As a sign that a new age was imminent, new stars “appeared in the constellations Serpentarius and Cygnus.”³⁵ This remark might have had an astronomical basis, or it might have referred to the appearance of the Brothers, bringing new light into the world.

Utopian writings were not new in the 17th century; Thomas Moore (1478–1535) had published his famous work 100 years earlier. But the “Rosicrucian” period saw a number of important works of this genre. Among them were Francis Bacon’s *New Atlantis* and Thommaso Campanella’s (1568–1639) *City of the Sun*, written while its author was imprisoned in Naples. Bacon’s work—and even the Rosicrucian Manifestos themselves—are claimed to have been contributing factors in inspiring the American Revolution.³⁶

We also find the *Republicae Christianopolitanae Descriptio* by none other than Johann Andreae, author of the *Chymical Wedding*. The *Republicae* describes the utopian city of Christiopolis, center of a harmoniously ordered society structured on mathematical and scientific principles. But its science was still Renaissance science, with a Hermetic orientation, and angelic presences were once more in evidence. Importantly; there was also strong emphasis on philanthropy and on the practical matters of living.³⁷ Christiopolis was fictional, but Andreae established the Societas Christiana, a real society expressing Christian utopian principles. The Societas, formed between 1618 and 1620, foundered with the onset of war; however, Andreae made an attempt to restart it in 1628.³⁸ Other Christian Societies or Christian Unions were established on similar lines. As we have seen, the Royal Society also offered a kind of utopia, at least in the area of scientific research.

The Moravian scholar Jan Amos Comenius (1592–1670) is best known as an educational reformer and proponent of *pansophism*—a

synthesis of religion, philosophy and science—fields that were certainly consistent with Rosicrucian principles. In fact he was well-acquainted with the Manifestos and related literature. He also had the opportunity to observe the rise and fall of Frederick V closely during his travels to Heidelberg, to Prague, and then into exile as the 30-Years War raged. Comenius grew up in Bohemia in the stimulating environment created by Emperor Rudolph II (1552–1612), Catholic but strongly supportive of scholarship and the Hermetic arts.³⁹ However, in contrast to most of the “Rosicrucians,” including his teacher Andreae, Comenius’ own background was not Lutheran or Calvinist but *Unitas Fratrum*, the main branch of the Hussite reform movement that preceded Luther by more than a century.⁴⁰ An important characteristic of Unitas, as its name implied, was insistence on the unity of all Christendom and the avoidance of sectarianism that, sadly, would divide the reformed churches of the West.⁴¹

Comenius emerged as one of the most effective commentators on early Rosicrucianism. In *The Labyrinth of the World* he described the excitement created by the Manifestos and the promise of new learning and then the disillusionment when seekers found that they were unable to acquire and exploit the new knowledge.⁴² In retrospect we can see that the disillusionment stemmed from the naïve assumption that higher wisdom could be obtained without the long years of training and effort characteristic of the initiatory path. The expectation of “instant enlightenment” was as common in the 17th century as it is today. The Manifestos held out the promise of what could be achieved—either by individuals or by the larger society—only if timeless principles of self-development were followed. There are no short-cuts. For people who had not conquered ego, materialism or greed, possession of higher knowledge would be as dangerous as possession of the Philosopher’s Stone.

Comenius finally achieved enlightenment after a long search. He found it, not in the secular institutions, the churches or popular cults and fads but in his own heart. “[W]here God is,” he exclaims, “there is heaven; where heaven is,

there is eternal joy.”⁴³ In contrast, he adds wryly, “All worldly joy is but a shadow, a joke, a mockery.” Comenius insisted that one should not give offense, do harm to one’s neighbor, or “seize the property of others.”⁴⁴ His vision of tolerance was ahead of its time. Still, he mentioned “service” only in connection with one’s relationship with God.

The Rosicrucian Heritage

“Rosicrucian” groups were formed in the early-to-mid 17th century, some of them fraudulently claiming to be the true Fraternity of the Rose Cross. However, there was little activity for several decades, partly because of disillusionment at the collapse of the Palatinate and partly because of widespread witch hunts provoked by the 30-Years War and Counterreformation.⁴⁵ Since that time numerous fraternal orders have been established in imitation of the Rose Cross; some have used the name “Rosicrucian,” although none can claim unbroken lineage from the early 17th century. Much larger numbers of people have been inspired by the Manifestos and their teachings. The Rosicrucian message could not be extinguished.

One of the first modern Rosicrucian bodies was the *Fraternitas Rosae Crucis*, founded in the United States in 1858 by Pascal Beverly Randolph (1825–1875). And the *Societas Rosicruciana in Anglia* was founded in the United Kingdom in 1865 by Robert Wentworth Little (1840–1878) and six other Freemasons. Still in existence, it describes itself as “an independent Christian Society.”⁴⁶ All of its members are stated to be Master Masons; however, the *Societas* emphasizes that “It is something beyond and outside Freemasonry.”

In 1888, three senior members of the *Societas*: William Wynn Westcott (1865–1928), William Robert Woodman (1828–1891), and Samuel Liddell “MacGregor” Mathers (1854–1918), formed the Hermetic Society of the Golden Dawn.⁴⁷ Its charter called for preservation of “the body of knowledge known as Hermeticism or the Western Esoteric Tradition.”⁴⁸ The Golden Dawn was dedicated to the philosophical, spiritual, and psychic evolution of humanity. Another stated goal was tolerance for all

religious beliefs.⁴⁹ The Society’s initiatory oath required members to swear: “I will not abuse the great power entrusted to me.”⁵⁰ The Golden Dawn was intended to be a secret society, but its members published a substantial number of occult books, bringing esoteric teachings to a wide audience for the first time. Often they were criticized for violating their oaths; whether or not this is strictly true, they nevertheless performed a major act of service.

The original Society of the Golden Dawn did not last long into the 20th century, but derivative organizations still exist, including the Builders of the Adytum founded by Paul Foster Case. Another Golden-Dawn initiate, Dion Fortune (1890–1946), founded the Society for the Inner Light in 1924. Its stated mission is “the expansion of consciousness... not regarded as an end in itself, or a means to personal power or knowledge, but as a way of dedicated service to God and all evolving life.”

The Rosicrucian Fellowship, founded in 1908 by Max Heindel (1865–1919), claims to be “An International Association of Christian Mystics for the Aquarian Age.” When he sought to build a center of healing and a sanitarium, Heindel reported being warned in words that echo the *Fama*: “If ever you make these priceless teachings subservient to mammon, the light will fade and the movement will fail.”⁵¹ The Ancient Mystical Order Rosae Crucis (AMORC) was founded in 1915 by businessman and inventor Harvey Spencer Lewis (1883–1939). Its mission statement affirms: “The Rosicrucian teachings allow individuals to direct their own lives, experience inner peace, and leave their mark on humanity.”⁵² Emphasis is placed on “mastery of life,” awakening one’s innate potential for higher knowledge and experiencing an aware union with Divine or Cosmic Consciousness. With his inventions, which included the “Color Organ” and “Sympathetic Vibration Harp,” Spencer Lewis would have been very much at home during the Renaissance. However, there is no clear directive in AMORC or the other Rosicrucian organizations, to engage in major acts of service.

Some Rosicrucian principles were absorbed by Masonic orders. The origins of Freemasonry

are as murky as those of the Rose Cross. Legend links it to Hiram Abiff and construction of Solomon's temple and, more plausibly, to the craft guilds (operative masons) of the Middle Ages; but lodges of speculative Masonry were certainly in existence soon after the Rosicrucian Manifestos were published. In fact one of the earliest members was Elias Ashmole (1617–1692), who was also an alchemist and founding member of the Royal Society. Significantly, he hand-copied English translations of the *Fama* and the *Confessio*.⁵³ Ashmole was initiated into a Masonic lodge in Lancashire in 1646 and into a London lodge in 1682.⁵⁴

It would be a gross oversimplification to say that Freemasonry is the successor of the Rose Cross. Nevertheless, Rosicrucian symbols and rituals are still preserved in some branches of Freemasonry, and the discussion of Rosicrucian influence has become more common. Masonic organizations largely exist to serve their own members; however, they also perform an important outreach function. The Ancient Arabic Order of the Nobles of the Mystic Shrine ("Shriners") commit themselves to "Brotherly Love, Relief and Truth" and undertake major works of philanthropy.

Concluding Remarks

Rosicrucian ideals include the enlightenment of humanity, reform of philosophy and religion, healing, and a general demeanor of inclusiveness and compassion. Some of these have been put to good use, while others remain to be expressed. This kind of delay should come as no surprise. To a significant degree the Rosicrucian Manifestos restated the message of the Christ, delivered 16 centuries earlier, and key aspects of the latter still await full expression.

The Rosicrucian movement promoted the advancement of knowledge and particularly the

awakening of higher levels of consciousness. Its main heritage has been the creation of institutions of learning, ranging from the purely rational and secular, like the Royal Society of London, to esoteric schools that continue to offer programs in spiritual development. Rosicrucian teachings continue to inspire and inform large numbers of people today. Ritual and ceremonial magic received major emphasis in the Golden Dawn and in Masonic organizations, but they were not stressed in the Manifestos and cannot be considered a major element of the Rosicrucian heritage.

Rosicrucianism—to use that term to categorize

The service ideals enshrined in the Rosicrucian Manifestos were clear. Now that group consciousness is finally taking hold in the world, these ideals can provide a strong basis for service—service on a much larger scale than has either been possible or even encouraged in the past.

the many institutions that have drawn inspiration from the Manifestos—has traditionally focused on individual spiritual development. That was the norm in both esoteric and exoteric religion during the Piscean Age. Significantly, spiritual development in Rosicrucian institutions was en-

visioned to occur in ways other than dedication to a life of service. Perhaps that was understandable for an esoteric movement under the influence of Luther's axiom of salvation by faith alone.

Be that as it may, compared to organized religion, whose monastic orders and church-sponsored welfare agencies fed the hungry, healed the sick and gave shelter to the homeless,⁵⁵ Rosicrucianism and its offshoots have not earned a conspicuous service record aside from the teaching mission. To use the language of Theosophy, the first, sixth and seventh rays have all found strong expression in Rosicrucianism, but the second ray of Love-Wisdom has remained dim.⁵⁶

Rosicrucianism, like the larger Western Esoteric Tradition to which it belongs, has appealed to exceptional people rather than the masses. Typically it has offered an elite spiri-

tual path, focusing on the enlightenment of those willing to make the necessary commitment and enjoying the ability to do so. At times—understandably, in view of the pervasive climate of persecution—its activities have been pursued within occult societies and its teachings protected by initiatory oaths. More recently, Rosicrucian teachings have been disseminated through numerous books and programs addressed to a wider audience. New opportunities for outreach have opened up, and the response has been commendable. Esoteric schools are still needed to train advanced students, but they must draw from a general population already informed and inspired by esoteric teachings presented at a level the ordinary person can understand. Importantly, the schools' focus must be on service, not on self-interest or even on spiritual ambition.

An elite spiritual path does not necessarily imply indifference to the needs of the larger human family. The enlightenment of a single individual cannot fail to raise the general consciousness. On the other hand, the very privilege of an elite path gives rise to significant responsibilities to serve in more tangible ways. Hermeticist René Schwaller de Lubicz (1887–1961) recognized these responsibilities: “To be of the Elite is to want to give and to be able to give . . . to draw on the inexhaustible source and give this food to those who are hungry and thirsty.”⁵⁷ With the exception of Max Heindel's work, and the distantly related work of the Shriners, healing has been the Rosicrucian ideal most neglected.

The service ideals enshrined in the Rosicrucian Manifestos were clear. Now that group consciousness is finally taking hold in the world, these ideals can provide a strong basis for service—service on a much larger scale than has either been possible or even encouraged in the past. Rosicrucianism can at last find full expression on the second ray. Moreover, all of us who are stirred by its ideals can participate, mindful that tardiness in responding to service opportunities has never been confined to a single esoteric tradition. This article is not intended to criticize but to encourage greater focus on service by all seekers.

The Fraternity of the Rose Cross was imitated by exclusive fraternal orders; now it can be expressed through an inclusive brother-sisterhood extending to the whole of humankind. We are fond of saying that earthly life is a school. When enlightenment comes within the reach of a substantial segment of the world's population, perhaps the *Collegium Fraternitatis* will become a reality.

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- ¹ “Philip à Gabella” seems to have been a fictional character. No one of that name has been identified in the historical record.
 - ² Frances A. Yates. *The Rosicrucian Enlightenment*. Routledge & Kegan Paul, 1972, pp. 75ff.
 - ³ However, the *Fama* and *Confessio* were published in the town of Cassel (now Kassel), in the principality of Hesse-Cassel, some 140 miles northeast of Heidelberg.
 - ⁴ Many nations took part in the 30-Years War. Ostensibly it was a Catholic-Protestant confrontation; but it also offered rich opportunities for territorial expansion. When the war ended in 1648 much of Germany was devastated. Frederick V's son recovered part of the Palatinate, but its power was spent. Frederick himself died in exile.
 - ⁵ *Fama Fraternitatis*. (Transl. publ. by Thomas Vaughn, 1652.)
 - ⁶ *Ibid*.
 - ⁷ For a fairly complete account of the Templars see: Stephen Howarth. *The Knights Templar*. Barnes & Noble, 1982.
 - ⁸ *Confessio Fraternitatis*, ch. IV. (Transl. publ. by Thomas Vaughn, 1652.)
 - ⁹ *Ibid*, ch. V.
 - ¹⁰ Manly P. Hall. *Secret Teachings of All Ages*. Philosophical Research Society, 1977, ch. 140.
 - ¹¹ The Count of Sainte-Germain reportedly appeared in Venice sometime around 1710, “looking about forty-five years of age.” But 50 years later he looked no different. He is said to have died in 1788. Theosophists associate Sainte-Germain with the Master Rakoczy.
 - ¹² Paul F. Case. *The True and Invisible Rosicrucian Order*. Weiser, 1985, pp. 37-64.
 - ¹³ *Ibid*, p. 5.
 - ¹⁴ *Ibid*.
 - ¹⁵ Alice A. Bailey. *Externalization of the Hierarchy*. Lucis, 1957, p. 205.
 - ¹⁶ Alice A. Bailey. *Discipleship in the New Age*, II. Lucis, 1955, p. 212.
 - ¹⁷ Alice A. Bailey. *Externalization of the Hierarchy*. Lucis, 1957, p. 205.

- ¹⁸ Charles W. Leadbeater. *Glimpses of Masonic History*. Theosophical Publishing House, 1926, p. 296. One Masonic order associates the H.O.A.T.F. with the Count of Sainte-Germain, but this association is rejected by others.
- ¹⁹ *Confessio Fraternitatis*, ch. V.
- ²⁰ *Confessio Fraternitatis*, ch. IV.
- ²¹ *Fama Fraternitatis*.
- ²² *Ibid*.
- ²³ In the eyes of the church there was “good” and “bad magic.” In the preface to his translation of Euclid, John Dee had to defend himself against charges of being a conjurer.
- ²⁴ The print appeared in a work by Theophilus Schweighardt (probably a *nom de plume*): *Speculum Sopicum Rhodostauroticum* (“Mirror of Wisdom.”). A colored version is currently available at www.alchemywebsite.com/emb_angels.htm.
- ²⁵ T. Birch (ed.). *The Works of the Honourable Robert Boyle*, 1744. See also: R. Lomas. *The Invisible College: The Royal Society, Freemasonry and the Birth of Modern Science*. Headline, 2003. Parenthesis in original.
- ²⁶ Francis Bacon. “Nam et ipsa scientia potestas est.” *Meditationes Sacrae de Hæresibus*, 1597. Bacon may have been inspired by *Proverbs* 24:5.
- ²⁷ *Fama Fraternitatis*.
- ²⁸ “Earls of Norfolk” tended to hold office during periods of waning royal favor, and “Dukes” when favor increased. During the period of possible Rose Cross activity, “Earls” held office from 1399 to 1425 and from 1477 to 1660. The last significant outbreak of leprosy among the English aristocracy occurred in the 13th century.
- ²⁹ *Fama Fraternitatis*.
- ³⁰ Paracelsus’ pioneering work on magnetic healing preceded the better-known work of Anton Mesmer (1734–1815) by more than 200 years.
- ³¹ See for example: Manly P. Hall. *Pathways of Philosophy*. Philosophical Research Society, 1947, pp. 72-99.
- ³² See Comenius’ vivid description written in 1623: Jan A. Comenius. *Labyrinth of the World*. (Transl: Howard Louthan & Andrea Sterk.) Paulist Press, 1998, pp. 102ff.
- ³³ *Confessio Fraternitatis*, ch. I.
- ³⁴ *Ibid*, ch. VII.
- ³⁵ *Ibid*, ch. VIII.
- ³⁶ Manly P. Hall. *The Secret Destiny of America*. Philosophical Research Society, 1944, pp. 108ff. Also: *Secret Teachings of All Ages*, ch. 143.
- ³⁷ Yates. *The Rosicrucian Enlightenment*, pp. 186ff.
- ³⁸ Yates. *The Rosicrucian Enlightenment*, p. 197.
- ³⁹ A number of famous alchemists worked in Prague, and Rudolph himself is alleged to have possessed the Philosopher’s Stone.
- ⁴⁰ Jan Huss, Catholic priest, scholar, and rector of the University of Prague, was charged with heresy and burned at the stake in 1415.
- ⁴¹ Comenius’ vision of a united Christendom found an echo 300 years later in the work of the Russian philosopher Vladimir Soloviev.
- ⁴² Comenius. *Labyrinth of the World*, pp. 114-117.
- ⁴³ Jan A. Comenius. *Paradise of the Heart*. (Transl: Howard Louthan & Andrea Sterk.) Paulist Press, 1998, p. 217
- ⁴⁴ *Ibid*, p. 204.
- ⁴⁵ Yates. *The Rosicrucian Enlightenment*, pp. 139ff.
- ⁴⁶ Source: Societas Rosicruciana in Anglia.
- ⁴⁷ Mary K. Greer. *Women of the Golden Dawn*. Park Street Press, 1995. See also: W. Wynn Westcott. “Historic Lecture.” Hermetic Order of the Golden Dawn.
- ⁴⁸ See for example: Israel Regardie. *The Golden Dawn*. Llewellyn Publications, 1940/1971.
- ⁴⁹ *Ibid*.
- ⁵⁰ *Ibid*, Publisher’s Preface.
- ⁵¹ Max Heindel. *Echoes from Mount Ecclesia*, June & July 1913, pp. 1-2.
- ⁵² Source: *Mastery of Life*. Ancient Mystical Order Rosae Crucis.
- ⁵³ Yates. *The Rosicrucian Enlightenment*, p. 249.
- ⁵⁴ Charles W. Leadbeater. *Glimpses of Masonic History*. Theosophical Publishing House, 1926, p. 246.
- ⁵⁵ Revered as the “Patron of charitable work,” Vincent de Paul (1580–1660), began his service work precisely one year before the first recorded appearance of the *Fama*. He was canonized in 1737. The Society of St. Vincent de Paul and the Sisters of Charity were founded to continue his ministry to the poor, sick and oppressed.
- ⁵⁶ The seven rays are discussed at great length in the teachings of the Tibetan Master Djwhal Khul, recorded in the books of Alice A. Bailey.
- ⁵⁷ René Schwaller de Lubicz. *Nature Word*. West Lindisfarne, 1982, p. 102.

Book Reviews

***Meditation: The Royal Road to the Soul* by Niels Brønsted**, 2004. Published by Esoteric Center Scandinavia. Available at boghandel@esoterciskcenter.dk. Paperback, 125 pages. \$17.00.

Niels Brønsted, co-founder and head of The Esoteric School in Denmark and Sweden has brought his more than 30 years of experience in esoteric philosophy to bear in creating a much-needed manual for those who wish to make meditation an integral part of their every day life pattern. Drawing upon traditional theosophy and the teaching of the East and West, the author stresses the *occult* nature of meditation; meditation aimed at revealing the inner laws of nature and the purpose behind human incarnation.

The book begins with a discussion of “Esoteric Man” and includes a beautiful schematic of the seven planes or dimensions of being and an illustrated section on the “Soul” and the various states of consciousness that the student must learn to distinguish. The author goes on to explore the psychological processes that compel a person to meditate and those qualities such as aspiration, perseverance and visualization that are needed to expand and sustain the practice. Here and elsewhere in the book emphasis is placed on the idea that meditation is not merely a vehicle for self discovery but rather a powerful tool that must be used for practical and compassionate service.

The author then proceeds to guide the reader expertly through each of the stages and techniques of occult meditation; from individual alignment, dedication and meditation with and without seed thought, to Creative Meditation and Contemplation. Group Meditation and meditation at the time of the Full Moon are also included along with a section on Invocation and Evocation, the Creative Word and the Evening Review. At each step along the way the author incorporates at least one meditation

that illustrates the theories and concepts he presents. These evocative meditations serve to underscore the importance of the creative imagination and controlled visualization and are designed to give the reader a secure foundation that can lead toward more advanced forms of meditation. However, the inclusion of references to the Ashram of Synthesis might have been best left for more advanced students.

The book also includes a thorough examination of the dangers related to the meditation process. While, there is wisdom in mentioning these “elements of danger” it might have been helpful if the author had accented the rarity of their occurrence. The book concludes with a discussion of the effects of occult meditation and a summons to the reader to see it as an aspect of the trinity that includes esoteric teaching and service.

The author has written a lucid and authoritative guidebook suited to teachers, those who are new to meditation or those who wish to take their meditation practice deeper. This book will serve as a valuable tool for all those who are interested in discovering the *Royal Road to the Soul*.

Donna Brown
Washington, DC

***Quest for the Soul* by John Nash**, 2004. Published by FirstBooks Library, 1663 Liberty Drive, Suite 200, Burlington, Indiana 47403. 800-839-8640 or www.authorhouse.com. Paperback, 302 pages. \$18.75.

What could be more pressing than the quest to know *who we are* as human beings, and the relation we have with the universal reality, whatever that may be? In *Quest for the Soul*, this most ultimate of questions is posed and thoroughly explored, using the soul as the main reference point.

Nearly all known civilizations have left an historical record of belief in a soul which mediates between our earthly selves and the ultimate divinity. This first of two books about the soul (the other being *The Soul and Its Destiny*, reviewed below) surveys the nature and identity of the human soul as seen through the eyes of the ancient Egyptians, Greeks, Jews, Christians, Hindus, and Buddhists, as well as by those in the Western Esoteric tradition that grew out of the ancient Mystery Schools: esoteric Judaism, esoteric Christianity, Hermeticism, and eventually the modern spiritual movement of Theosophy and its outgrowths. (This latter movement, whose exponents include Alice Bailey, Rudolf Steiner and Helena Roerich, is fully treated in the sequel book.) Recent developments in science, which point toward a growing rapprochement between the materialistic *inductive* scientific view, and the intuitive *deductive* spiritual view, are also explored.

For the in-depth yet concise historical overview of how each culture regarded the existence of the soul—which makes up the greater part of the book—I refer the reader to the book itself. I dare to say that John Nash's book, along with *The Soul and its Destiny*, may be to esoteric studies what Huston Smith's books are to the study of the world's major religions.

What I found refreshing was the author's humble approach to this daunting task. For example, echoing the Tibetan Master Djwhal Khul (to whom the book is dedicated), Nash in the introduction affirms that he is only interested in "the truth," and that the reader should test for him- or herself the validity of any suggestions, implied truths, or assertions found therein. In a society where truthfulness were ubiquitous, this would be redundant.

Upon re-reading the book to write this review, I constantly marveled at how the vast array of data was expertly marshaled into concise yet graceful sentences, and substantial yet eloquent paragraphs and how these were all so seamlessly knit together. I despaired at adequately conveying the pleasure I experienced at reading fewer than 300 pages of text that provided so much insight and in so little space.

A good example of the author's succinctness is found in the introductory chapter. Explaining how the "Axial Age (800-200 BCE) eclipsed primitivism, he writes:

[T]he human mind evolved from sensory perception, through self-consciousness, reason, spirit, and religion, to abstract knowledge. The spiritual path became a matter of conscience, purification, and enlightenment rather than empty ritual and cruel sacrifice. Reason was promoted over superstition, individual and collective responsibility over blame of capricious gods, purpose over chaos, compassion over aggression. Individualism began to replace tribal consciousness, and people acquired a new sense of self-worth. Not that these changes immediately took root, and some of the seeds have still not come to fruition. Jesus' and Mohammed's teachings also await full implementation. The Axial Age began a transition from external religion to internal spirituality that is not yet complete. (p. 10)

For me that sums it up. Good books will do that for the reader who opens to any page and reads for a few minutes; it's like a hologram, where the *whole* can be glimpsed from a mere *part*; a few pages will suffice to stimulate the mind with the ideas that are in the entire book. The rest are details, a variation on the theme, to which we return necessarily again and again for remembrance, perspective, and ultimately insight to wisdom that is never forgotten and put to use in daily life.

Another concept that especially struck me, regarding spiritual vs. scientific inquiry, was the gentle suggestion that flashes of intuition might actually "count" as a form of scientific observation, and thereby the duality of science and religion might find synthesis. This was in the context of an introductory discussion of the various approaches to truth and reality, specifically the inductive scientific method and the deductive approach, where "general principles are formulated and then presented for consideration and proof from personal or collective experience." (p. 5).

The concepts of induction and deduction are both used in *Quest for the Soul*. The historical

review is Dr. Nash's scholarly and *inductive* contribution to the understanding of the human soul, and is heavily footnoted. His *deductive* contribution, however, resides in the assumptions and criteria that underlie and guide his quest, for he freely admits at the outset that he already believes in the existence of the soul, from direct intuitive experience, to be sure. It is for each of us to discover if that be true.

Tom Blodget
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***The Soul and Its Destiny* by John Nash,** 2004. Published by AuthorHouse, 1663 Liberty Drive, Suite 200, Burlington, Indiana 47403. 800-839-8640 or www.authorhouse.com. Paperback, 320 pages. \$20.75.

Building upon his earlier book *Quest for the Soul*, which examined the historical concepts of the soul in both ancient and contemporary cultures, John Nash's *The Soul and Its Destiny* explores the nature of the soul in depth; its origins, objectives and profound meaning for the individual and humanity as a whole. Using the soul as the centerpiece, the author guides us into a carefully woven tapestry that blends and synthesizes Neoplatonic ideas with Buddhist, Hindu, esoteric and traditional religious thought on the nature of life, its meaning and purpose

Designed to help the reader understand the nature of the soul and enter into conscious relationship with it, this book begins by presenting a unified definition of the soul as a conscious entity that urges humanity toward expansions of consciousness and creative power. Chapters 2 and 3 explore concepts of God including the seven planes of divine manifestation. Based on the Theosophical model these chapters provide a background of ideas relating to God and the universe and give the reader an appreciation of the vast magnitude and duration of the divine creative life. Here and elsewhere in the book the author employs numerous graphs designed to simplify and synthesize facets of the teaching.

In Chapters 4, 5 and 7 the author discusses the various aspects of the Soul including its triune function, structure and relationship to God within the context of contrasting but enriching philosophies. Chapter 7 offers a detailed and revealing exposition on the highest aspect of the soul, the angelic soul or solar angel, its origins and central relationship to the human constitution. Chapters 6, 8 and 9 describe the path of human evolution from its primeval beginnings to the attainment of our highest level of spiritual possibility and perfection. The book concludes with some thoughts and reflections on the purposeful nature of creation, our collective evolutionary progress and a call to the reader to use the knowledge he or she has gained to awaken to the soul's high destiny.

While some of the material in this book will be familiar to those schooled in the western esoteric tradition, particularly the work of Alice Bailey, the author's scholarship and skill in combining thousands of years of ideas and concepts with new research and revelation make it a new classic in the domain of spiritual literature. This book is also laced with ample insights drawn from the author's own experience that shed light on many of the subtleties of the perennial philosophy.

Dr. Nash has succeeded in creating a rich and compelling portrait of the soul, one that will have immense appeal for all those interested in humanity's divine heritage and long evolutionary journey.

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***Brain and Belief: An Exploration of the Human Soul*, by John J. McGraw,** 2004. Published by Aegis Press, POB 3023, Del Mar, CA 92014. 888-848-7885, or www.theaegispress.com. Paperback, 404 pages; \$14.95.

Brain and Belief is an attractive, well-written book whose first 100 pages or so presents an historical survey of ideas on the soul that closely mirrors that in my own book *Quest for the Soul* (reviewed above). But then the two

books diverge. Much of *Brain and Belief* is devoted to accounts of modern neuroscience; the effects of psychoactive drugs, some of which mimic mystical experience; and the debilitating effects of brain pathology. The argument is stated—or more correctly restated, for it has been around for some time—that consciousness is nothing but an epiphenomenon of brain activity. Mother Theresa's work, we learn on page 198, was inspired by dopamine in the limbic system. It becomes clear that the objectives of this book are very different from mine.

Mr. McGraw holds out the tantalizing carrot: "We can now know the truth about the soul." However, the "truth" that emerges is that human beings are nothing but physical organisms whose most sophisticated organ, the brain, is capable of deluding itself that there is any kind of higher reality:

The human soul is a myth. It teaches wonderful truths, each of us is more than a body that persists for a few decades. Each of us is the act of love, the act of memory, the act of individuality, the act of enlightenment, the human being. We are each vital links in a chain of family and history. But like all the myths, the myth of the soul must yield to modernity. We are not ghosts. We will not live forever. We are noble, ingenious, but wholly mortal animals.

Unfortunately, John McGraw offers no explanation for the emergence of love, memory, individuality and enlightenment in the human experience. Instead, any attempt to relate these to a higher element in the human constitution is dismissed as an infantile or neurotic response to the fear of death.

A major theme is the age-old issue of mind-body duality. And McGraw is right that, despite great advances in science, many questions about the relationship between mind and brain remain unanswered. We simply do not have a complete theory of human consciousness, and we confront important paradoxes. However, he does not view paradox as a stimulus for further effort to comprehend our inner

nature. Rather, it is fundamentally threatening and must be dealt with—disposed of—right now. The only way to do so is to admit, on the basis of 2004-vintage scientific knowledge, that we are nothing more than organic machines. This requires courage: "Are we strong enough," McGraw asks, "are we honest enough, and are we creative enough to be true to ourselves and the world?"

This is indeed a worthy challenge. But sadly the author was unwilling to consider a different challenge: to admit that we do not yet have all the answers; that science, including neuroscience, is a work in process whose final outcome—if ever there will be one—cannot be predicted; that science may well demonstrate that the ageless wisdom has been right all along.

McGraw sees the quest for knowledge in simplistic terms: "Many prefer the methods of science, while others cling to mythologies of another time and place, long out of date." But today's science may seem just as out of date in another ten or twenty years. And what he calls "science" is just a fraction of what is going on even today. There is no discussion of the contributions to knowledge made by psychology and sociology. There is no mention of the work of Carl Jung, Abraham Maslow, or Charles Tart. Sigmund Freud makes it into the book, but only with reference to his work on cocaine usage. Evidently "the methods of science" are more restrictive than we thought.

Brain and Belief is full of interesting facts and is worth reading to obtain a contemporary view of neuroscientific materialism. But its subtitle's claim to "explore the human soul" is exaggerated. On that subject Mr. McGraw has little of value to share with us.

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