

The Esoteric Quarterly

**Spring 2009
Volume 5
Number 1**

*A publication of the
School for Esoteric
Studies*

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



The School for Esoteric Studies.

345 S. French Broad Avenue, Suite 300. Asheville, North Carolina 28801, USA.
www.esotericstudies.net/quarterly; e-mail: editor@esotericstudies.net.

The Esoteric Quarterly

The Esoteric Quarterly is published by the School for Esoteric Studies. It is registered as an online journal with the National Serials Data Program of the Library of Congress. International Standard Serial Number (ISSN) 1551-3874.

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

Editorial Board

Editor-in-Chief: Donna M. Brown (United States)

Review Editor: Joann S. Bakula (United States)

Technical Editor: Dorothy I. Riddle (Canada)

Editor Emeritus: John F. Nash (United States)

René Fugere (Canada)

Gail G. Jolley (United States)

Barbara Maré (New Zealand)

Copyright © *The Esoteric Quarterly*, 2009

All rights reserved.

Copies of the complete journal or articles contained therein may be made for personal use on condition that copyright statements are included. Commercial use without the permission of *The Esoteric Quarterly* and the School for Esoteric Studies is strictly prohibited.

The Esoteric Quarterly

Contents

Volume 5, Number 1. Spring 2009

	Page		Page
Features		Hermeticism: The Rise and Fall of an Esoteric System (Part II)	33
Editorial	5	John F. Nash	
Publication Policies	6	Shamballa Comes Full Circle: Part II – The Mayan Calendar and the Return of Shamballa	45
Poem of the Quarter: “ Symphony ” by Eugene Milne Cosgrove	7	Phillip Lindsay	
Picture of the Quarter: “ Divine Grace ” by Freydon Rassouli	8	The Four Aspects of the Will	55
Quotes of the Quarter	9	Donna M. Brown	
Advertisements	11	Book Review	
Articles		<i>God, Science and the Secret Doctrine</i>	63
The Purusha Sukta: Part I	15	by Christopher Holmes	
Zachary F. Lansdowne		News of the School	65
Medicine Shop for the Soul	27		
Joann S. Bakula			

The mission of the *Esoteric Quarterly* is to provide a forum for the exploration of esoteric philosophy and its applications. Full-length articles and student papers are solicited pertaining to both eastern and western esoteric traditions.

We also encourage feedback from readers. Comments of general interest will be published as Letters to the Editor.

All communications should be sent to editor@esotericstudies.net.

CRISIS AND OPPORTUNITY

During the festivals of Easter (Aries full moon), Wesak (Taurus full moon) and Goodwill (Gemini full moon), the School for Esoteric Studies holds a conference related to some aspect of the Plan in order to aid in its precipitation on Earth. For 2009 our topic is "Crisis and Opportunity." Each participant receives a set of study materials and a meditation outline, as well as a final report when the conference is finished.

The conference is open to the esoteric community, and a \$15 payment will cover materials and postage. If you wish to participate, please let us know:

School for Esoteric Studies

345 S. French Broad Ave.
Asheville, NC 28801
info@esotericstudies.net

A Seamless Continuum

A strong link to the *Quarterly's* foundational standards and a cooperative effort by a new team of editors has enabled us to publish another issue of the *Quarterly* in a continuing effort to broaden and clarify the field of esoteric studies. This notion of a continuum is in evidence as a consistent stream and ongoing set of values, insights, and understanding built upon a previous base of knowledge and experience.

The concept of continuity prompts us to think of a passage from *Agni Yoga* that points to the teachings as “a sensed, single stream of energy.” These initiatory teachings provide us with a path of knowledge, a way of comprehending the spiritual world and understanding reality or truth. The spiritual path is a continuous striving for light, love, and power that must be practically applied. As disciples, our goal is to use these energies to establish a living, dynamic community of relationships with the Soul, Humanity, and the Hierarchy. In this way, we can eventually become aware of continuity of consciousness and realize the continuum of existence—the One Reality and Life. The teachings also provide us with a space where those of us on the Path can share our interests and understanding and connect more deeply to the continuum of our spiritual family.

The idea of a continuum also exists in the succession of themes that have been carried over from the Winter issue of the *Quarterly*. This would not be possible without a consistent and growing community of contributing authors to whom we are most indebted. Two of the current articles are continuations from our last issue, and another article is part of an ongoing series on the emergent science of the Will. We begin with an article from one of our frequent contributors.

Zackary Lansdowne presents an interpretative analysis of the *Purusha Sukta*, the most widely used Vedic Sanskrit mantra and oldest known creation hymn. Offered in two installments, his article draws upon the work of Alice A. Bailey and Helena Blavatsky, two of the foremost proponents of esoteric philosophy, to provide a comprehensive elucidation of this ancient intercessory hymn and to reveal how “the ancient *Purusha Sukta* and modern theosophical writings are two independent witnesses that corroborate each other.” Lansdowne’s article sheds new light on the significance of this obscure but important mantra and the many facets of *Purusha*, the transcendent totality or Planetary Logos, whose sacrifice animates all manifestation.

The second article in this issue, by Joann Bakula, likens beauty, art, poetry, and ritual to the “waters of life.” It touches upon the creative work of the Full Moon cycle—as a means of rebuilding the world—and the work of various thinkers, artists, and poets who believe that beauty is “a principle that will save humanity from its own destruction.” Bakula paints an uplifting picture of a coming spiritual renaissance and a freer flow of the creative spirit as a result of beauty’s power to reveal, restore, inspire, and release.

Part Two of John Nash’s article on *Hermerticism: The Rise and Fall of an Esoteric System* continues with an examination of magical traditions during the Italian Renaissance. Nash begins by focusing on the application of hermetic philosophy to medicine, political theory, mathematics, and science. He proceeds to describe the setbacks suffered by Hermeticism and some of its most prominent adherents. Despite the decline of Hermetic wisdom during the seventeenth century, when it was largely driven underground by the Scientific Revolution and Reformation, this article reveals how

Hermetic thought went on to inspire the creation of a new religious synthesis known as Western Esotericism.

In the conclusion of Phillip Lindsay's article, *Shamballa Comes Full Circle*, the author explores the advanced observations and calculations of the Mayan astronomers and links them to ancient prophecies predicting the return of the Mesoamerican Christ or serpent God, Quetzalcoatl. His article dismisses the doomsday speculations regarding the end of the Mayan Calendar in 2102, placing the emphasis instead on the completion of a great evolutionary cycle that is destined to herald a global shift in awareness. Lindsay believes this period connotes the time of the "forerunner," a time that presages the externalization of the Hierarchy, the emergence of the sixth root race, and the eventual return of Shamballa to South America.

The final offering in this issue is part of an ongoing series focusing on the understanding and practical application of the Will. It explores how Divine Will and Purpose seek expression via the rays and constellations through our Sun and the planets and to the Earth through four fundamental processes or aspects. These little-known aspects—the Transcending, Transmitting, Transforming, and Transfiguring Wills—are viewed from macrocosmic and microcosmic levels and are seen as an "all important energetic template that can be used for working with the creative will and for bringing about transformations in our own lives and on the planet."

In addition to a book review for *God, Science and the Secret Doctrine*, we would like to draw readers' attention to an inspiring poem, *Symphony*, by Eugene Milne Cosgrove, one of the original members of the Tibetan's discipleship group. We also want to direct readers to the Picture of the Quarter from visionary artist Freyond Rassouli entitled *Divine Grace*. We thank Rassouli for giving us permission to reproduce this work of universal beauty in the *Quarterly*.

Finally, we direct our readers' attention to the *News of the School* for information on a new elective course on the Kaballah. Open to students from every area of esoteric study, this online course, taught by Dr. John Nash, explores the Judaic, Hermetic, and modern Kaballah in depth, revealing its origins, methodology, true purpose, and use.

Donna Brown
Editor-in-Chief

Publication Policies

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

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

We encourage critical thinking and evaluation of ideas. However, we will not allow our journal to be used as a platform for attacks on individuals, groups, institutions, or nations. This policy applies to articles and features as well as to letters to the editor. In turn, we understand that the author of an article may not necessarily agree with the views, attitudes, or values expressed by a referenced source. Indeed, serious scholarship sometimes requires reference to work that an author finds abhorrent. We will not reject an article for publication simply on the grounds that it contains a reference to an objectionable source.

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

Poem of the Quarter

Symphony by Eugene Milne Cosgrove

Let us not count the years
Or take the measure of our days.
What are days and years,
Beginnings and Endings,
In a life where Endings are Beginnings,
Beginnings are Endings
For those who live in the Eternal?
Rivers run to the sea,
Suns set behind the hills,
But life holds to her eternal ways,
And the soul to her hiding in the heart of God.

Let us not drop a tear
For those more blessed than ourselves,
Nor long after them
As if they passed beyond our reach.
There is no there,
There is no here,
Only the omnipresence of love —
Their eternity and ours.

Let us count no day lost
Wherein we bless another soul,
And heal another's wounds,
And to a needy heart give
The cup of cold water
Which The Christ blest,
And blessing, gave to our giving
A new dimension of greatness.

Let us meet life with the radiant faith
That man was fashioned
To Goodness, to Beauty,
To be in love with Love.
Then the Goodness, Beauty, Love in other
souls
Will rise to greet our own,
And together create the symphony
Destiny intended life to be
For you and me.

Let us give thanks no less
For life just as it is,
All fair and stormy weather;
For the dreams and hopes,
The inspirations of men
Since the day of life began.
Let us say, Beloved!
It has been blessed to be here
To meet you on the arching road,
To be in love with you.
For they who dwell in love
Dwell in God.
And God is all there is.

—from *The High Walk of Discipleship*



Divine Grace
by Freydon Rassouli
www.rassouli.com

Quotes of the Quarter

If you could look backwards beyond historical periods; backwards still across the mist of legend and myth; backward into the darkness of the past where even legend and myth have ceased to be; backwards ever, into the far night of time, into the beginnings of humanity, on our globe; then you will see a brilliant golden cloud flashing down to earth from a far-off planet—the planet you know as Shukra, and which we call Venus in the West. From that planet far away in space, a radiant cloud is coming, a cloud of fire and light; and as it descends through the ambient air, as the clouds of heaven roll away at its coming, the fire-cloud sinks down to Earth like some huge Bird of Heaven and settles down upon an island—the White Island, as it is called in the Purānas—the island on which later was built the sacred City of Shamballa. There the fiery cloud comes to rest; there the glorious Beings who were borne in it, as in a chariot of fire, descend. They are the Sons of the Fire, the Lords of the Flame: They come to this planet as messengers of the Logos, of Ishvara Himself; They come as Helpers of our infant humanity, to guide its tottering steps along the path of evolution.

Annie Besant, *The White Lodge and Its Messengers* (Theosophical Publishing House, 1931, 1-2)

Remember, Art is the one vital medium of the coming culture.

Through Beauty will you approach.

Understand and remember.

I have entrusted you to pronounce Beauty.

I bid you pronounce Beauty.

You, my daughter, said Love.

And you, my son, said Action.

And you, both, said Beauty.

If you desire the gates to be opened to you,
use My Sign.

I said Beauty, in combat and victory.

I said Beauty, and failure was covered by

Beauty.

Mountains blossomed with Beauty

And you must give entrance to the flowers
of Beauty

Let the children approach.

Bow before Him Who brought the Beauty of
the great Universe.

Understand, there are no possessions nor
decisions, nor pride, nor repentance.

There is one thing alone Beauty.

And to you I say:

Guard, expound, and affirm this Beauty.

Therein lies your way.

With Beauty shall I meet those who will
come to Me.

And they are already on their way.

The Call, in *Leaves of Morya's Garden I* (Agni
Yoga Society, 1924, 333)

The half-wise, recognizing the comparative unreality of the Universe, imagine that they may defy its Laws—such are vain and presumptuous fools, and they are broken against the rocks and torn asunder by the elements by reason of their folly. The truly wise, knowing the nature of the Universe, use Law against laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph. Mastery consists not in abnormal dreams, visions and fantastic imaginings or living, but in using the higher forces against the lower—escaping the pains of the lower planes by vibrating on the higher. Transmutation, not presumptuous denial, is the weapon of the Master.

The wise ones serve on the higher, but rule on the lower. They obey the laws coming from above them, but on their own plane, and those below them, they rule and give orders. And, yet, in so doing, they form a part of the Principle, instead of opposing it. The wise man falls in with the Law, and by understanding its movements he operates it instead of being its

blind slave. Just as does the skilled swimmer turn this way and that way, going and coming as he will, instead of being as the log which is carried here and there—so is the wise man as compared to the ordinary man—and yet both swimmer and log, wise man and fool, are subject to Law. He who understands this is well on the road to Mastery.

True Hermetic Transmutation is a Mental Art.
The Three Initiates, *The Kyballion* (Yogi Publication Society, 1912)

The [Human] is the greatest wonder in nature. All other things under God are always in themselves of one certain kind of being; this [human] essence is at once all of them. It possesses in itself images of the divine things upon which it depends. It also possesses the reasons and models of the inferior things that it in a sense brings forth. Since it is the mean of all things, it possesses the powers of all; hence it transforms itself into all things. And because it is itself the true bond of the universe, in passing into some things it does not forsake the others, but enters into individual things, at the same time preserving all things. Therefore it can with justice be called the center of nature, the middle point of all that is, the chain of the world, the face of all, and the knot and bond of the universe.

Marsilio Ficino, *Theologia Platonica*, bk. 3, chap. 3, transl., Josephine L. Borroughs (*Journal of the History of Ideas*, 1944, 5:227-239)

The will dynamic sweeps from the center to the periphery and builds the little world of form—the world of I and my, of me and mine. This world a prison makes. It hides the beauty rare; it shrouds the sound divine; it veils the Word incarnate.

The will dynamic sweeps from that which is without to that which lies within. It builds the

wider world of Thou and Thine, of Ours and That. The doors stand open wide; a light shines forth; a Word can then be spoken and many prisoners go free.

The will dynamic sweeps around the world upon the wings of love divine. It sweeps throughout the universal world; it acclaim with joy the All, the Whole, the One. The Life then stands revealed. The universe stands free and with it [*humanity*].

Alice A. Bailey, *Discipleship In the New Age*, Vol. 1 (Lucis Publishing, 1944, 335-336)

Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity—the forces [It] acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane [Its] influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things—from the planetary system down to the glow-worm and simple daisy—the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. [It] is, metaphysically, the objectivized thought of the gods; the “Word made flesh,” on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life.

Helena Blavatsky, *The Secret Doctrine*, Vol. 1 (Theosophical Publishing House, 1888, 111)

Elective Course

The Kabbalah

קבלה

Taught by John F. Nash, Ph.D., this is the first in a series of online elective courses that the School for Esoteric Studies plans to offer. Elective courses are open to any interested persons, as well as to students enrolled in the ongoing programs in esoteric studies. Students may register for the course at any time.

Judaic, Hermetic, and Modern Kabbalah

Major topics include:

- Origins and Development of the Judaic Kabbalah
- The Mystical and Ecstatic Kabbalah
- The Theoretical Kabbalah
- Hermeticism and the Christian Kabbalah
- The Modern Kabbalah
- Synthesis of Esoteric Traditions

The course can be completed in six months to a year. It is divided into seven segments. Student papers following each segment will be individually critiqued. Students will also receive personal feedback throughout the course and suggestions for further esoteric work. Student-instructor dialog is encouraged.

Tuition

Tuition fee, including all text materials: \$295
Early registration (deadline June 1, 2009): \$225

For further information see the School for Esoteric Studies website:
www.esotericstudies.net, or contact the School at
info@esotericstudies.net or 828-225-4272



FULL MOON MEDITATION
MEDITATION FOR WORLD SERVICE

*

A website rich in resources for all who share in meditation work for world service during the full moon period

*

New papers each month from Joann S. Bakula, Michelle Pearce, Steve Nation, Malvin Artley. Archives from 2004 include Jan Nation, Glenys Lowery, and Phillip Lindsay.

*

Hundreds of pages dedicated to full moon meditation.

www.worldservicegroup.com

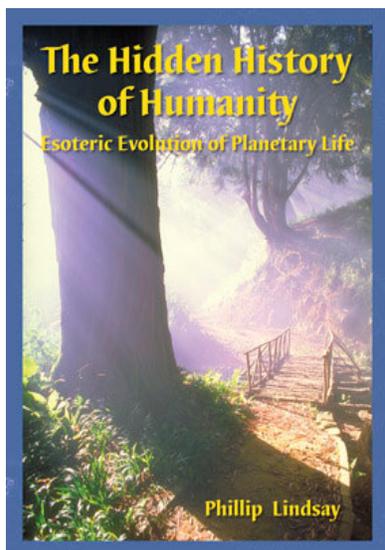


Service-Growth

www.servicegrowth.net

Supporting Spiritual Development

A web portal linking you to groups, initiatives, and resources that support a quantum shift in human consciousness and individual spiritual growth.



The Hidden History Of Humanity

**Esoteric Evolution of
Planetary Life,
Vol. 1**

**By
Phillip Lindsay**

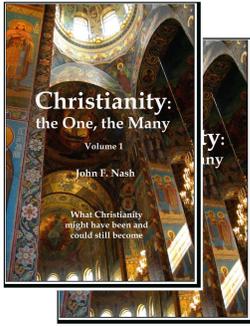
“The clearest exposition since Blavatsky of the Root races and their cycles, from the birth of the human soul in ancient Lemuria through Atlantis to our modern Fifth Root race.”

Contains many useful explanatory tables diagrams and timelines that demonstrate astronomical & astrological bases of the 'rounds', 'yugas' and other cycles, including scientific correspondences. There is also an exhaustive esoteric interpretation of Genesis from the racial and cyclic angle, using the Ten Patriarchs as a key for the duration and order of the races.

422 pp - ISBN 978-1-876849-06-1.

\$55.00 (New 2008)

www.esotericastrologer.org



Christianity: The One, the Many

*What Christianity
might have been and
could still become*

by **John F. Nash**
Xlibris, 2007

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

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

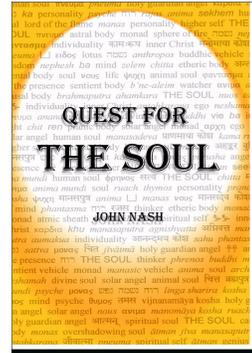
Two volume set.
Paperback \$39.98, hardback \$59.98.

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

Quest for the Soul

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

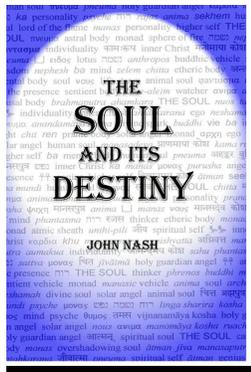
by **John Nash**



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

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

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



The Soul and Its Destiny

by **John Nash**

The soul's sacred journey,
from the teachings of Alice
Bailey, the major
Theosophists, and others.

"For those who aspire to grow in knowledge on the spiritual path, this is a great gift for the soul's journey onward. New insights are greater understanding of the unity of all, and a desire to serve others. .. A labor of love."

320 pages. Price \$20.75
AuthorHouse, 2004.
ISBN: 1418402753

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

The Purusha Sukta—Part I

Zachary F. Lansdowne

Abstract

The Purusha Sukta is an ancient Hindu hymn that celebrates the sacrifice of a God-like entity called “Purusha,” and it is still regularly chanted during Hindu worship. Modern scholars, however, find this hymn to be obscure. This article gives a theosophical interpretation, showing that Purusha corresponds to the concept of the Planetary Logos. Part I of this article covers verses 1 through 10, and Part II covers verses 11 through 16.

Background

The Rig Veda, the oldest text in Hinduism, is a collection of 1,028 Sanskrit hymns and is often dated between 1700–1100 BCE. The earliest version of the Purusha Sukta is in the Rig Veda, but subsequent versions of this hymn appear elsewhere with some modifications and redactions. It is one of the few hymns in the Rig Veda still being used in contemporary Hinduism, as reported by the President of the Ramakrishna Mission at Chennai, India: “This Sukta finds a place even today in the worship of a deity, in a temple or at home, in the daily *parayana* [chanting], in establishing the sacred fire for a Vedic ritual, in various rituals, and even in the cremation of a dead body.”¹

According to the Hindu tradition, the Purusha Sukta was written down by an ancient scribe known as Narayana. Swami Krishnananda, the General Secretary of The Divine Life Society, reports on this somewhat mythical origin: “The Seer (Rishi) of the Sukta is Narayana, the greatest of sages ever known, who is rightly proclaimed in the Bhagavata [Purana] as the only person whose mind cannot be disturbed by desire and, as the Mahabharata says, whose power not even all the gods can ever imagine. Such is the Rishi to whom the Sukta was re-

vealed and who gave expression to it as the hymn on the Supreme Purusha.”²

The Purusha Sukta is a small hymn, with only sixteen verses, and is written in the oldest form of Sanskrit that has been preserved. Some of its words have multiple meanings, and some may have had meanings that were lost during the intervening years. Its language is ritualistic and may seem archaic. Moreover, this hymn may have a hidden, or esoteric, significance that was concealed behind its ritualistic language.

For these reasons, modern scholars generally find the Purusha Sukta to be obscure. For example, John Muir refers to it as, “Another important, but in many places obscure, hymn of the Rig Veda.”³ Zenaide Ragozin writes, “The hymn, as a whole, is exceedingly obscure and of entirely mystical import.”⁴ One verse, which characterizes something as both the parent and progeny of something else, is called “a cryptogram” by Rein Fernhout.⁵ Another verse seems to describe a paradoxical situation in which a sacrifice has the same subject and object, so Steven Rosen asks, “Was the confusion that naturally bursts forth from this paradox meant to be like a *Zen koan*, a mystical riddle, or is it a product of the Vedas’ incomprehensibility?”⁶

On the other hand, Helena Blavatsky, co-founder of the Theosophical Society, states that this hymn has a coherent esoteric mean-

About the Author

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

ing: “It is those scholars only who will master the secret meaning of the Purushasukta, who may hope to understand how harmonious are its teachings and how corroborative of the Esoteric Doctrines. One must study in all the abstruseness of their metaphysical meaning the relations therein between the (Heavenly) Man ‘Purusha,’ *sacrificed* for the production of the Universe and all in it, and the terrestrial mortal man.”⁷

Blavatsky continues: “Hence in the Purusha Sukta of the Rig Veda, the mother fount and source of all subsequent religions, it is stated allegorically that ‘the thousand-headed Purusha’ was slaughtered at the foundation of the World, that from his remains the Universe might arise. This is nothing more nor less than the foundation—the seed, truly—of the later many-formed symbol in various religions, including Christianity, of the sacrificial lamb. For it is a play upon the words. ‘Aja’ (Purusha), ‘the unborn’ or eternal Spirit, means also ‘lamb’ in Sanskrit. Spirit disappears—dies, metaphorically—the more it gets involved in matter, and hence the sacrifice of the ‘unborn,’ or the ‘lamb.’”⁸

Blavatsky never published a detailed commentary on the Purusha Sukta. In fact, to our knowledge, the two paragraphs given above constitute most of her published comments on this hymn. Alice Bailey, a later theosophical author, wrote a great deal on subjects related to the Purusha Sukta but did not write anything explicitly about this hymn.

In what follows, the English translation of each verse of the Purusha Sukta (as found in the Rig Veda) by Michael Myers, a Professor of the Philosophy of Religion,⁹ is given in bold, followed by an interpretation of that verse in italics showing that Purusha corresponds to the concept of the Planetary Logos. The subsequent theosophical commentary, including a detailed analysis of the symbols in the verse, is based primarily on the writings of Blavatsky and Bailey.

Purusha

The first five verses provide us with a detailed description of the relationship be-

tween Purusha, or the Planetary Logos, and human beings.

- 1. Thousand-headed is Purusha, thousand-eyed, thousand-footed. Having covered the earth on all sides, he stood above it the width of ten fingers.**

The Planetary Logos, whose body incorporates all human beings, expresses Himself through the planet Earth but transcends it.

Sri V. Sundar provides a slightly different translation for the last phrase in the verse: “He stands beyond the count of ten fingers.” The ten fingers in this phrase are the fingers of human hands. Sundar explains this symbol: “They are the basis of count, of all mathematics, of all the logic and science built on mathematics. However, they are all limited when it comes to analyzing Purusha. He is transcendent, and beyond such limited understanding.”¹⁰

Who or what is Purusha (or Purusa) in this hymn? The Sanskrit word *Purusha* can be translated as man, soul, or spirit. The Purusha Sukta in its earliest version, which appears in the Rig Veda, does not call Purusha by any name other than Purusha and so it is not clear what this word actually denotes. Blavatsky, however, offers this clue: “In these Hymns, the ‘Heavenly Man’ is called *purusha*.”¹¹ So, who or what is the Heavenly Man?

Bailey uses the terms “Heavenly Man” and “Planetary Logos,”¹² and also the plural forms “Heavenly Men” and “Planetary Logoi,” as synonyms. She says, “Human beings are the cells in the body of a Heavenly Man.”¹³ She also speaks of “the planet Earth, through which our Planetary Logos expresses Himself,”¹⁴ and goes on to say, “A Heavenly Man has His source outside the solar system.”¹⁵ Thus, Bailey’s descriptions of the Planetary Logos are consistent with how the first verse describes Purusha. The commentary that follows shows that interpreting Purusha as the Planetary Logos also yields a coherent treatment for the subsequent verses.

- 2. Only Purusha is all this, that which has been and that which is to be. He is the**

lord of the immortals, who grow by means of [ritual] food.

The Planetary Logos is the prototype for human beings, the model for their past development and future attainment. He is the lord of the spiritual kingdom and achieves as human beings sacrifice their own limited ideals and pride.

A *prototype* can be defined as an original model after which similar things are patterned. This definition allows the model and similar things to have different dimensions. We interpret the first sentence to mean that the Planetary Logos is the prototype for each human being even though they have vastly different dimensions. Genesis 1:27 states: “So God created man in his *own* image, in the image of God created he him.”¹⁶ This quotation supports our interpretation because the Planetary Logos could be regarded as the personal God of our planet.¹⁷ Bailey says, “Man is gradually achieving that conscious control over matter in the three worlds that his divine Prototypes, the Heavenly Men, have already achieved.”¹⁸ In other words, human beings are essentially similar to the Planetary Logos, but gradually become in practical manifestation what they truly are and what the Planetary Logos has already achieved. If we accept the premise that the Planetary Logos is the prototype for human beings, we can make inferences about the Planetary Logos based on analogies with human beings.

The above verse mentions the “immortals,” but who are they? In Hinduism, human beings are said to have attained *moksha*—a Sanskrit word that means salvation or liberation—when their

cycle of rebirth comes to an end. We take these liberated human beings to be the “immortals” because they are no longer born into mortal physical bodies. Theosophy uses the terms “spiritual kingdom” and “Hierarchy” to denote them.

The verse designates the Planetary Logos as “the lord of the immortals.” The Planetary Logos could be regarded in such a way because the spiritual kingdom endeavors to carry out the will of the Planetary Logos, as Bailey explains: “The Chohans of the Hierarchy now on Earth ... work consciously carrying out the Will of the Planetary Logos in the planet, but

even They are as yet far from appreciating fully the Will and purpose of the Logos as He works through the system. Glimpses They may get and an idea of the general plan, but the details are as yet unrecognizable.”¹⁹ Here, the “Chohans” denote the presiding officers of the spiritual kingdom.

Sacrifice in Hinduism can be outer or inner.²⁰ In the above verse, “ritual food” is taken as bits of the lower self that are surrendered as part of inner sacrifice, but what are those bits? Bailey encourages “the spontaneous relinquish-

ing of long-held ideals when a greater and more inclusive presents itself” and “the sacrifice of pride and the sacrifice of personality when the vastness of the work and the urgency of the need are realized.”²¹ Thus, ritual food includes surrendered ideals and pride.

Sacrifice, however, does not imply pain and suffering, as Bailey points out: “Students should also bear in mind that they need to rid themselves of the usual idea of sacrifice as a process of giving-up, or renunciation of all that makes life worth living. Sacrifice is, technically speaking, the achievement of a state of

Approximately eighteen million years ago occurred a great event that signified, among other things, the following developments: The Planetary Logos of our Earth scheme, one of the Seven Spirits before the throne, took physical incarnation ... [With Him] came a group of other highly evolved Entities ... to form focal points of planetary force for the helping of the great plan for the self-conscious unfoldment of all life.

bliss and of ecstasy because it is the realization of another divine aspect.”²²

Myers’s translation of the verse, given above, suggests that the entire spiritual kingdom grows by means of ritual food. Rosen, however, translates the last part of the verse as, “He is the lord of eternal life, and grows by virtue of [ritual] food,”²³ which suggests only that the Planetary Logos grows by means of such food. Bailey writes, “When man achieves, then the Heavenly Men likewise achieve.”²⁴ Thus, when human beings sacrifice their limited ideals and pride, the Planetary Logos also advances.

3. Such is his greatness, yet more than this is Purusa. One-quarter of him is all beings; three-quarters of him is the immortal in heaven.

Such is the greatness of the Planetary Logos, and yet He is more than even this. The Planetary Logos is also the “All-Seeing Eye” that sees into His body, including every human being, because He can be focused within His higher life.

Theosophy considers a human being to consist of the following four parts: the Monad, or divine Self; the Triad, consisting of spiritual will, intuition, and higher mind; the causal body, which is the storehouse for the wisdom gained from experience; and the personality, consisting of the mental, emotional, and physical bodies.²⁵ Accordingly, the personality is only one-quarter of these parts; the remaining three-quarters are in higher, or more abstract, realms. Human beings can be self-observant because they can be focused within their higher life and from there observe the personality. Indeed, Bailey says, “The task of the disciple is to become consciously aware—like a detached onlooking Observer—of these energies and their expressing qualities as they function within himself.”²⁶

As indicated by the above verse, the body of the Planetary Logos is only one-quarter of Him because He mainly consists of higher parts that are in “heaven.” By analogy, the Planetary Logos can also be self-observant, which means that He can be focused within His higher life

and from there observe His body. The verse states that His body is formed by “all beings,” so the Planetary Logos is able to observe those beings.

Bailey explains the last point in more detail: “Let me now expand the concept further, reminding you of the phrase so oft employed, ‘the All-Seeing Eye.’ This refers to the power of the Planetary Logos to see into all parts, aspects, and phases (in time and space) of His planetary vehicle, which is His physical body, and to identify Himself with all the reactions and sensitivities of His created world and to participate with full knowledge in all events and happenings.”²⁷ Proverbs 15:3 has a similar notion: “The eyes of the LORD *are* in every place, beholding the evil and the good.”

4. Three-quarters of Purusa went upward, one-quarter of him remained here. From this [one-quarter] he spread in all directions into what eats and what does not eat.

The will, love-wisdom, and intelligence of the Planetary Logos flow through His vital body, which includes the human kingdom of nature, and then through His dense physical body, which includes the animal, vegetable, and mineral kingdoms.

The physical body of a human being has both dense and subtle portions. The dense physical body contains the muscles, organs, and bones. The subtle physical body is called the vital or etheric body in theosophy; *pranamayakosha*, a Sanskrit name, in Hinduism; meridians in Chinese medicine; and biofield in alternative western medicine.

According to theosophy, the manifested universe consists of seven worlds that are often called “planes.” These planes are arranged metaphorically in a tiered sequence. The mental, emotional, and physical planes are the three lowest planes; and they constitute the three worlds of human endeavor. The physical plane is the lowest plane, and it is said to have seven subplanes. The three lowest physical subplanes (called the gaseous, liquid, and dense subplanes) provide the substance for the dense physical bodies of human beings. The

four highest physical subplanes (called the etheric subplanes) provide the substance for the vital bodies of human beings.²⁸

An analogous situation holds for the Planetary Logos. Bailey writes, “Our seven planes are only the seven subplanes of the cosmic physical plane,”²⁹ and speaks of “the appropriation of a dense physical body by the Planetary Logos; this body is composed of matter of our three lower planes.”³⁰ The point is that our mental, emotional, and physical planes, which are the three lowest cosmic physical subplanes, provide the substance for the dense physical body of the Planetary Logos. Similarly, our four highest planes, which are the four highest cosmic physical subplanes, provide the substance for the vital body of the Planetary Logos. The physical body of the Planetary Logos is the combination of His dense physical and vital bodies.

Human beings have inner streams of energy that flow through their vital body and then through their dense physical body.³¹ The above verse depicts the analogous flow of energy for the Planetary Logos. “Three-quarters of Purusa went upward” is taken as His streams of energy that originate within higher cosmic planes; “one-quarter of him remained here” as His vital body, which remains within the cosmic physical plane; and “he spread in all directions” as the streaming of these energies into His dense physical body.

What is the meaning of the fractions that appear in the verse? Three-quarters are associated with streams of energy, one-quarter with the vital body, and zero-quarters with the dense physical body. These fractions are based upon the total number of principles that the Planetary Logos manifests, as Bailey explains: “Only four principles in the Heavenly Men are as yet manifesting to any extent.”³² She goes on to point out that “a Heavenly Man contains within Himself three major principles—will, love-wisdom, intelligence,”³³ and that “the dense physical body is not a principle for a Heavenly Man”³⁴ though “the etheric body ... is the principle of coherence in every form.”³⁵ Thus, will, love-wisdom, and intelligence are three-quarters of the principles manifested by the Planetary Logos, and His vital, or etheric,

body is the remaining one-quarter. Subsequent verses provide examples of how these four principles are applied. His dense physical body is not counted as a principle because its activity is simply an effect, or outcome, of the four manifested principles.

The third verse associates “one-quarter of him” with “all beings,” while the above verse associates “he spread in all directions” with “what eats and what does not eat.” Thus, these symbols are interpreted as meaning that the vital body of the Planetary Logos includes all human beings, while His dense physical body includes the subhuman kingdoms of nature—namely, the animal, vegetable, and mineral kingdoms.

This interpretation is supported by Bailey’s descriptions of the planetary bodies: “It must be remembered that the sumtotal of human and deva units upon a planet make the *body vital* of a Planetary Logos, whilst the sumtotal of lesser lives upon a planet (from the material bodies of men or devas down to the other kingdoms of nature) form His *body corporeal*.”³⁶ Here, Bailey uses *deva*, which is the Sanskrit word for deity, to denote an angelic builder of the form aspect of a planet.³⁷

5. From him the shining one was born, from the shining one was born Purusa. When born he extended beyond the earth, behind as well as in front.

The Planetary Logos brings about illumination in human beings, and this illumination brings about an awareness of the Planetary Logos. When the Planetary Logos for our planet began His work, His influence extended beyond the Earth because He affected the other Planetary Logoi within our solar system.

The above verse describes the paradoxical situation in which “the shining one” is born from Purusha and then Purusha is born from “the shining one.” Here, “the shining one” is a translation of the Sanskrit word *viraj*, which could also be translated as “splendor, radiance, or light.” Modern scholars have attempted to resolve this paradox by offering differing conceptions about what *viraj* denotes. In this

commentary, “the shining one” is taken to represent psychological illumination because the latter shines forth like an inner light within the personality.

Bailey speaks of “the great experiment that has been inaugurated on Earth by our Planetary Logos in connection with the process of initiation”³⁸ and says, “The objective of the experiment might be stated as follows: It is the intent of the Planetary Logos to bring about a psychological condition that can best be described as one of ‘divine lucidity.’”³⁹ In other words, the Planetary Logos brings about illumination in human beings through the process of initiation. This illumination is a manifestation of the principle of love-wisdom mentioned in the fourth verse. Bailey also writes, “At initiation, man becomes aware consciously of the Presence of the Planetary Logos through self-induced contact with his own divine Spirit.”⁴⁰ Thus, this illumination, which is brought about by the Planetary Logos, in turn brings about an awareness of the Planetary Logos. That outcome is also suggested by Psalm 36:9: “In thy light shall we see light.” Just as the light from a lamp enables us to see the lamp itself, the illumination brought about by the Planetary Logos enables us to perceive the cause of that illumination.

The final phrase, “he extended beyond the earth, behind as well as in front,” means that the Planetary Logos for our planet affects the Planetary Logoi for the other planets in our solar system. Bailey describes how the Planetary Logoi may affect each other: “Each of the Heavenly Men pours forth His radiation, or influence, and stimulates in some way some other center or globe. To word it otherwise, His magnetism is felt by His Brothers in a greater or less degree according to the work being undertaken at any one time.”⁴¹

The Sacrifice of Purusha

Verses six through ten depict for us the effects of divine sacrifice on the various forms of life on our planet.

6. When the gods performed a sacrifice with the offering Purusha, spring was its

clarified butter, summer the kindling, autumn the oblation.

When the divinity hidden within the forms of life in the planet sought added life and illumination, the Planetary Logos sacrificed Himself by entering into those forms, thereby transforming their life cycles into evolutionary cycles.

The above verse may seem complex because it depicts how the process of invocation and evocation affected the process of evolution.

Invocation is the act of petitioning for help or support from a greater entity; evocation is the subsequent response of help. The earlier verses describe the evocation of added life and illumination from the Planetary Logos. The forms of life in our planet, however, must have invoked such help before the corresponding evocation could have occurred.

Bailey describes this process of invocation and evocation as follows:

The basic sacrifice that the Planetary Logos made was when He decided to incarnate or enter into the form of this planet ... This sacrifice was imperative in the fullest sense, owing to the ability of the Planetary Logos to identify Himself in full consciousness with the Soul in all forms of life, latent within the planetary substance. When He “took over” this task, He, esoterically, had no choice because the decision was inherent in His own nature. Because of this identification, He could not refuse the invocative appeal of the “seeds of life, striving within the substance of the form, and seeking added life and light,” as the *Old Commentary* puts it. This striving and reaching forth evoked His response and the going out of His divinity, as expressed in will, activated by “fixed determination” to meet the deeply hidden divinity within these seeds.⁴²

The last part of the verse is concerned with evolution. The three seasons—spring, summer, and autumn—represent the life-cycle of annual plants: their birth, life, and death. The verse mentions three elements of a sacrificial ritual: clarified butter, which brightens the sacrificial

fire; kindling, which enables the fire to burn; and oblation, which is burned in the fire. Clarified butter, which is called “ghee” in India, is butter that has had the milk solids and water removed. The verse states that the sacrifice of the Planetary Logos transformed the three seasons into these elements. If the implicit fire in the verse is interpreted as symbolizing the evolutionary process, then the transformed seasons may be interpreted in the following way: spring represents the birth of a new form, which—like ghee—reveals the glory of the evolutionary process; summer represents the discovery of the form’s limitations, which—like kindling—support the continuation of the evolutionary process; and autumn represents the death of the form, which—like an oblation—invokes a new and better form to take its place.

Consequently, the interpretation of the verse is as follows: “The gods” represent the divinity hidden within the forms of life in the planet. “The gods performed a sacrifice with the offering Purusa” means that the hidden divinity performed an invocation that evoked the sacrifice of the Planetary Logos. “Spring was its clarified butter, summer the kindling, autumn the oblation” means that the sacrifice of the Planetary Logos transformed the life cycles of the forms into evolutionary cycles.

This interpretation is supported by Bailey’s discussion of cyclic evolution: “Cyclic evolution is entirely the result of the activity of matter, and of the Will or Spirit. It is produced by the interaction of active matter and molding Spirit ... The active will, intelligently applied, of an Entity ... affects all lesser lives in cyclic evolution within the Body of that particular actively willing Existence ... No form is as yet perfect, and it is this fact that necessitates cyclic evolution and the continual production of forms until they approximate reality in fact and in deed.”⁴³ Here the molding “Will or Spirit” is the will of the Planetary Logos, which the fourth verse depicts as flowing into the human and subhuman kingdoms.

7. It was Purusa, born in the beginning, which they sprinkled on the sacred grass

as a sacrifice. With him the gods sacrificed, the demi-gods, and the seers.

At the beginning of the current Manvantara, the Planetary Logos for our planet became a center within the vital body of the Solar Logos, transmitting streams of energy from the other Planetary Logoi to the forms of life within the dense physical body of the Solar Logos.

In Hinduism, a *Manvantara* is a very long duration of time. According to Blavatsky, “The full period of one *Manvantara* is ... 308,448,000 years.”⁴⁴ Bailey uses the term “*Manvantara*” to denote the “cycle of physical incarnation” of a Planetary Logos.⁴⁵ So, in the above verse, “the beginning” refers to the beginning of the current *Manvantara*.

In theosophy, the “Solar Logos” is the entity who expresses Himself through our solar system, just the Planetary Logos expresses Himself through our planet. The term “Grand Man of the Heavens” is a synonym for the Solar Logos, just as “Heavenly Man” is a synonym for the Planetary Logos. Moreover, the Solar Logos is the prototype for the Planetary Logos, just as the Planetary Logos is the prototype for human beings. Bailey says, “What is true of him [a human being] is true of his great prototype, the Heavenly Man, the Planetary Logos, and true again of the prototype of his prototype, the Grand Man of the Heavens, the Solar Logos.”⁴⁶ Thus, we can make statements about the Solar Logos based on analogies with human beings.

The Solar Logos has both a vital body and a dense physical body, just as a human being has both. According to the Hindu Upanishads, human beings have seven major centers, called *chakras* in Sanskrit, within their vital body.⁴⁷ By analogy, the Solar Logos also has seven major centers within His vital body. In the above verse, three clues indicate that the Planetary Logos has become one of those centers.

First, the sacrifice of the Planetary Logos takes place on “sacred grass.” Grass also appears as a symbol in Revelation 8:7, for which it has been interpreted as the human vital body be-

cause it resembles that body in the following way.⁴⁸ According to the Upanishads, the human vital body consists of an extensive and intricate network of energy channels, which are called *nadis* in Sanskrit. A single *nadi* is a thin channel of force, so its form is similar to that of a blade of grass. The Upanishads consider this vital body to consist of many *nadis* but do not agree on the exact number of them; the number most often mentioned is 72,000.⁴⁹ Similarly, a field of grass consists of many blades of grass. By analogy, a field of grass also resembles the vital body of the Solar Logos, so “sacred grass” in the verse is taken as symbolizing that body.

Second, “they sprinkled” the Planetary Logos. Sundar expands Myers’s translation, given above, with the sentence, “Those achievers sprinkled him with holy water.”⁵⁰ In either translation, “sprinkled” is taken as depicting the transmission of streams of energy, which is a key function of a center within the vital body.

Third, “with him the gods sacrificed, the demi-gods, and the seers.” Thus, the other participants in the sacrifice are as follows: “gods,” which could signify macrocosms, or large worlds, are taken as the vital and dense physical bodies of the Solar Logos; “demi-gods,” which could signify lesser macrocosms, are taken as the other Planetary Logoi; and “seers,” which could signify beings with insight, are taken as the forms of life that invoked added life and illumination, as mentioned in the sixth verse.

Consequently, we interpret the verse as saying that the Planetary Logos for our planet became a center within the vital body of the Solar Logos. This interpretation is supported by Bailey’s statement, “The bodies of the seven Heavenly Men are the etheric centers for a So-

lar Logos,”⁵¹ where etheric is synonymous with vital.

8. From that sacrifice completely offered, the clotted butter was brought together. It made the beasts of the air, the forest and the village.

As a result from the sacrifice of the Planetary Logos, the evolutionary changes occurred much more rapidly. This speedup enabled certain lives to pass relatively quickly through the three stages in the evolutionary process for animals and become human beings.

It is those scholars only who will master the secret meaning of the Purushasukta, who may hope to understand how harmonious are its teachings and how corroborative of the Esoteric Doctrines ... [including] the relations therein between the (Heavenly) Man ‘Purusha,’ sacrificed for the production of the Universe and all in it, and the terrestrial mortal man.

The term “clotted butter” is a translation of the Sanskrit word *prasadajya*, which is “curdled or clotted butter, [or] ghee mixed with coagulated milk.”⁵² As in the sixth verse, ghee symbolizes the birth of a new evolutionary form. According to this association, ghee is spread out over the timeline, appearing whenever evolutionary change occurs. Thus, “the clotted butter was brought together” means that the evolutionary changes, which would have been spread out over a comparatively long timeline, were brought together over a relatively short timeline. In other words, those changes occurred much more rapidly.

Bailey describes three stages in the evolutionary process for the animal kingdom: “First, the higher animals and the domestic animals, such as the dog, the horse and the elephant. Secondly, the so-called wild animals, such as the lion, the tiger, and the other carnivorous and dangerous wild animals. Thirdly, the mass of lesser animals.”⁵³ In the above verse, we take the animals of the air, forest, and village as representing Bailey’s three stages of animal evolution, but in their correct temporal se-

quence. By mentioning all three stages and indicating that the duration of those stages had been significantly compressed, the verse suggests that some lives completed their evolution as animals and so became human beings.

This interpretation is supported by Bailey's historical account: "Left to himself for long eons, animal man would have eventually progressed out of the animal kingdom into the human and would have become a self-conscious, functioning, rational entity, but how slow the process would have been ... The decision of the Planetary Logos to take a physical vehicle produced an extraordinary stimulation in the evolutionary process; and, by His incarnation and the methods of force distribution He employed, He brought about in a brief cycle of time what would otherwise have been inconceivably slow. The germ of mind in animal man was stimulated ... The fourth, or human kingdom, came thus into being; and the self-conscious or rational unit, man, began his career."⁵⁴

The above quotation refers to the human kingdom as the "fourth" kingdom of nature. In this enumeration, the mineral, vegetable, and animal kingdoms are counted as the first, second, and third kingdoms, respectively, and the spiritual kingdom as the fifth kingdom.

9. From that sacrifice completely offered, the mantras [Rig Veda] and the songs [Samaveda] were born. The meters were born from it. The sacrificial formulae [Yajurveda] were born from it.

As another result from the sacrifice of the Planetary Logos, the spiritual kingdom appeared and inspired human beings to write sacred scriptures containing mantras, songs, rhythmic patterns, and transformational techniques.

According to Bailey, the sacrifice of the Planetary Logos led to the founding of the spiritual kingdom for our planet: "Approximately eighteen million years ago occurred a great event that signified, among other things, the following developments: The Planetary Logos of our Earth scheme, one of the Seven Spirits before the throne, took physical incarnation ... [With

Him] came a group of other highly evolved Entities ... to form focal points of planetary force for the helping of the great plan for the self-conscious unfoldment of all life. Their places have gradually been filled by the sons of men as they qualify, though this includes very few, until lately, from our immediate Earth humanity."⁵⁵

Bailey also says, "The main technique of the Hierarchy is that of conveying inspiration."⁵⁶ Thus, after being founded by the Planetary Logos, the spiritual kingdom, or Hierarchy, inspired human beings to write sacred scriptures, such as the Rig Veda.

The Sanskrit word *mantra*, mentioned in the above verse, denotes a word or phrase of spiritual significance and power. Each verse in the Rig Veda is said to be a mantra, because it is thought to carry the truth and creative power that can lead to spiritual realization. A *meter*, also mentioned in the verse, is the rhythmic pattern of a stanza in a poem. The earliest known metrical texts are the hymns in the Rig Veda, which are written in a variety of meters. In the Purusha Sukta, the first fifteen verses are composed in the same meter and the final verse in another meter.

10. From it the horses were born and all that have cutting teeth in both jaws. The cows were born from it, also. From it were born goats and sheep.

As yet another result from the sacrifice of the Planetary Logos, human beings produced farm animals through the training and selective breeding of wild animals.

Selective breeding of animals is the process by which a breeder develops a cultivated breed over time, while selecting qualities within individuals of the breed that are passed on to the next generation. Scientific evidence shows that selective breeding, rather than mutation or natural selection, best explains how domestication of animals typically proceeded. Livestock or farm animals are animals that have been domesticated for food or work.

In the above verse, "it" refers to the sacrifice of the Planetary Logos, *all* of the mentioned animals are farm animals, and the word "born"

is a translation of the Sanskrit word that could also mean “made” or “produced.” Consequently, this verse is taken as saying that the sacrifice of the Planetary Logos led to the production of farm animals through the training and selective breeding of wild animals.

Bailey makes a similar statement: “The true and intelligent training of the wild animals and their adaptation to the conditions of ordered living are part of the divine process of integrating the Plan and of producing an ordered and harmonious expression of the divine intent.”⁵⁷ Here, “adaptation” is taken as selective breeding, “the Plan” as a manifestation of the intelligence of the Planetary Logos (mentioned in the fourth verse), and “the divine intent” as the will of the Planetary Logos (also mentioned in the fourth verse).

As shown by earlier verses, the Purusha Sukta emphasizes the role of inner design; but this inner design does not imply a single Designer, such as a personal God who creates the design. Blavatsky explains the last point: “The Universe is worked and *guided* from *within outwards* ... The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who ... are ‘messengers’ in the sense only that they are the agents of Karmic and Cosmic Laws.”⁵⁸ So, for example, the Planetary Logos is guided by the Solar Logos (seventh verse); the spiritual kingdom is guided by the Planetary Logos (second verse); the human kingdom is guided by the spiritual kingdom (ninth verse); and the animal kingdom is guided by the human kingdom (tenth verse).

[Part II covers verses 11 through 16]

¹Swami Amritananda, *Sri Rudram and Purushasuk-tam* (Chennai, India: Sri Ramakrishna Math, 1997), vii.

²Swami Krishnananda, *Daily Invocations* (Rishikesh, India: Sivananda Ashram, 2008), 6, http://www.swami-krishnananda.org/invoc_0.html (accessed Dec. 20, 2008).

³John Muir, *Original Sanskrit Texts*, Vol. V (London: Trubner and Company, 1872), 367.

⁴Zenaide A. Ragozin, *Vedic India as Embodied Principally in the Rig-Veda* (New York: G. P. Putnam’s Sons, 1902), 280.

⁵Rein Fernhout, *Canonical Texts, Bearers of Absolute Authority: Bible, Koran, Veda, Tipitaka* (Atlanta, GA: Rodopi, 1994), 35.

⁶Steven J. Rosen, *Essential Hinduism* (Westport, CT: Praeger, 2006), 55.

⁷Helena P. Blavatsky, *The Secret Doctrine*, Vol. II (1888; reprint; Pasadena, CA: Theosophical University Press, 1977), 606.

⁸Helena P. Blavatsky, *Collected Writings*, Vol. XIV (Wheaton, IL: Theosophical Society in America, 2002), 397.

⁹Paul Briens, et al., *Reading About the World*, Vol. 1 (3rd ed., Fort Worth, TX: Harcourt Brace College Publishing, 2006), 128, http://www.wsu.edu/~wldciv/world_civ_reader/world_civ_reader_1/rig_veda.html (accessed Dec. 20, 2008).

¹⁰Sri V. Sundar, *Purusha Sukta*, February 17, 1995, <http://www.ramanuja.org/purusha/sukta-1.html> (accessed Dec. 20, 2008).

¹¹Blavatsky, *The Secret Doctrine*, Vol. II, 606.

¹²Alice A. Bailey, *The Light of the Soul* (New York: Lucis Publishing, 1927), 387.

¹³Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing, 1925), 353.

¹⁴Alice A. Bailey, *Esoteric Healing* (New York: Lucis Publishing, 1953), 433.

¹⁵Bailey, *A Treatise on Cosmic Fire*, 271.

¹⁶All Biblical verses are taken from the King James Version.

¹⁷Alice A. Bailey, *Letters on Occult Meditation* (New York: Lucis Publishing, 1922), 357.

¹⁸Bailey, *A Treatise on Cosmic Fire*, 410.

¹⁹*Ibid.*, 732.

²⁰Satguru Sivaya Subramuniyaswami, *Dancing with Siva: Hinduism’s Contemporary Catechism* (Kapaa, HI: Himalayan Academy Publications, 2004), 849.

²¹Alice A. Bailey, *Esoteric Psychology, Vol. 2* (New York: Lucis Publishing, 1942), 109.

²²Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 492.

²³Rosen, *Essential Hinduism*, 55.

²⁴Bailey, *A Treatise on Cosmic Fire*, 244.

²⁵Annie Besant, *A Study in Consciousness* (Madras, India: Theosophical Publishing House, 1904), 189-191; Bailey, *A Treatise on Cosmic Fire*, 260-261.

²⁶Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 414.

²⁷Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York: Lucis Publishing, 1955), 291.

²⁸Arthur E. Powell, *The Etheric Double* (Wheaton, IL: Theosophical Publishing House, 1925), 1; Al-

-
- ice A. Bailey, *Initiation, Human and Solar* (New York: Lucis Publishing, 1922), 218.
- ²⁹ Bailey, *The Rays and the Initiations*, 357.
- ³⁰ Bailey, *A Treatise on Cosmic Fire*, 690.
- ³¹ Bailey, *Esoteric Healing*, 34.
- ³² Bailey, *A Treatise on Cosmic Fire*, 253.
- ³³ *Ibid.*, 252.
- ³⁴ *Ibid.*, 253.
- ³⁵ Alice A. Bailey, *Esoteric Psychology, Vol. 1* (New York: Lucis Publishing, 1936), 54.
- ³⁶ *Ibid.*, 301.
- ³⁷ Bailey, *Initiation, Human and Solar*, 36.
- ³⁸ Bailey, *A Treatise on Cosmic Fire*, 1174.
- ³⁹ Bailey, *Esoteric Psychology, Vol. 1*, 252-253.
- ⁴⁰ Bailey, *A Treatise on Cosmic Fire*, 752.
- ⁴¹ *Ibid.*, 359.
- ⁴² Bailey, *Discipleship in the New Age, Vol. 2*, 286-287.
- ⁴³ Bailey, *A Treatise on Cosmic Fire*, 275, 393, 925.
- ⁴⁴ Blavatsky, *The Secret Doctrine*, Vol. II, 69.
- ⁴⁵ Bailey, *A Treatise on Cosmic Fire*, 670.
- ⁴⁶ Bailey, *The Light of the Soul*, 387.
- ⁴⁷ Hiroshi Motoyama, *Theories of the Chakras* (Wheaton, IL: Theosophical Publishing House, 1984), 130-133.
- ⁴⁸ Zachary F. Lansdowne, *The Revelation of St. John* (York Beach, ME: Red Wheel/Weiser, 2006), 72.
- ⁴⁹ Motoyama, *Theories of the Chakras*, 135.
- ⁵⁰ Sundar, *Purusha Sukta*, <http://www.ramanuja.org/purusha/sukta-3.html> (accessed Dec. 20, 2008).
- ⁵¹ Bailey, *A Treatise on Cosmic Fire*, 352.
- ⁵² Sir Monier Monier-Williams, *A Sanskrit-English Dictionary*, <http://webapps.uni-koeln.de/tamil/> (accessed Dec. 20, 2008).
- ⁵³ Bailey, *Esoteric Psychology, Vol. 1*, 224, 253.
- ⁵⁴ Bailey, *Initiation, Human and Solar*, 31-32.
- ⁵⁵ *Ibid.*, 28-29.
- ⁵⁶ Bailey, *The Rays and the Initiations*, 230.
- ⁵⁷ Bailey, *Esoteric Psychology, Vol. 1*, 255.
- ⁵⁸ Blavatsky, *The Secret Doctrine*, Vol. I, 274.

Medicine Shop for the Soul

Joann S. Bakula

Summary

As we struggle to emerge from the glimmers and illusions of the Piscean Age, the healing waters of truth and beauty provide us with the potions we need to usher in a new Age.

A Spiritual Renaissance

The water of new life leaves evidence, like flowers in the desert, of a renaissance of spirit and of life energy set free to create anew. The Tibetan and Alice Bailey predicted that just such a time would be drawing near—despite much evidence to the contrary—and that we “must prepare for a renaissance of all the arts and for a new and free flow of the creative spirit.”¹ The incoming new age will bring with it a “spiritual renaissance” whose quality will affect all avenues of human endeavor, not just the arts.² New life will come to government, education, economics, science, and religion, as well as the arts; upon this world servers meditate. In the meantime, we are living through the end of a failing age, the Piscean, and need all the therapies that that era requires! For civilizations, that means we face the inadequacy of old institutions and an increase in corruption—corruption that is all too evident.

Art, which reveals the highest human potential, heals and purifies, washing away the corruption of society as well as healing the individual. It reveals a truer picture of who we are in the deepest sense, in the more evolved stage of the evolution of consciousness, whether it is in the line and color of the artist or in the words of the poet. Beauty in all forms elevates.

“The Mysteries will restore color and music as they essentially are to the world and do it in such a manner that the creative art of today will be to this new creative art what a child’s

building of wooden blocks is to a great cathedral such as Durham or Milan.”³ In the yearly meditation cycle of 12 festivals, we ponder on the mysteries of human existence in combination with a practical application of values, principles, and energies working out in the world. As these mysteries find appropriate response in planetary ritual, the Mysteries themselves will be restored, the Tibetan predicts. “The Mysteries, when restored, will make real...the nature of religion, the purpose of science and the goal of education. These are not what you think today.”⁴ The ageless wisdom, the perennial philosophy, and the esoteric traditions of all the religions form the foundation of truth from which new revelation emerges, bringing a new spring to the winter of the old Piscean Age. We can expect new life to come with a new era.

The Tibetan describes the ineffable beauty of the greater divine purpose with these incredible words: “Does it mean anything to you when I say that the ceremonial ritual of the daily life of Sanat Kumara, implemented by music and sound and carried on waves of color that break upon the shores of the three worlds of human evolution, reveal—in the clearest notes and tones and shades—the deepest secret behind His purpose?”⁵ Vincent Van Gogh, a colorist himself and very aware of the group nature of a movement in art, stated that

About the Author

Joann S. Bakula, Ph.D., is a transpersonal and humanistic psychologist, writer, and lecturer. She writes Full Moon Meditation commentary online at World Service Group. Dr. Bakula is the author of *Esoteric Psychology: A Model for the Development of Human Consciousness*, as well as many articles in esoteric and theosophical periodicals.

“the painter of the future [would] be a colorist such as has never yet existed.”⁶ Perhaps he had a glimpse of this greater truth. It is by the Spirit-aligned-Soul expressing itself through each avenue of beauty that the reign of love washes the Earth.

Truth and Beauty Heal

As writers from Aristotle to Keats have always known, truth and beauty heal. The effect of great art, Aristotle observed, is catharsis or purification of desires, thoughts, and emotions through “fear and pity,” or insight and understanding.⁷ Truth and insight can also begin to wash civilization and the planet clean from corruption—a condition prevalent today, much needing the water of life for purification.

Today we face the exposure of widespread corruption in society from the highest political, financial, and social institutions. The power structure has even come to believe in the ideology of corruption, now seen in a financial meltdown. “Greed is good” is a famous line from Oliver Stone’s film *Wall Street* in which corporate raiders rob people of their jobs. “Corruption is our protection. Corruption keeps us safe and warm...Corruption is why we win,” said one character in the film *Syriana*, about oil and greed-driven politics in the Middle East (for which George Clooney won an Oscar). But the sickness of society is not purged in *Syriana*, as it was in *Wall Street*. Indeed, the financial meltdown of 2008-2009 has been called corruption at the deepest level of deception, causing suspicion that bred widespread fear. Some called it the “poisoning of the well” through “reckless selfishness,” a broken ideology, and the “social contagion” of both trusting and imitating the most corrupt, putting the world economy itself in intensive care.

Nobel Prize winner Albert Camus wrote of the artist as rebel against a society sick with lies, fake morality, and corruption. “To think,” he said, “is to learn how to see anew”⁸ by refusing to lie to oneself or to others, by clearing the distortions of spin and filter. Artists help us to lift what the Tibetan calls the “Veil of Distortion, related to the world of glamour.”⁹ In the

art form of film, James Dean became immortal by embodying the same truth. He was the model of the artist as rebel, using authenticity to fight hypocrisy. Another artist who heals with truth and freedom is Vaclav Havel, who exposed the culture of ideological lies in his book *Living in Truth*. Prophetically, he also saw the “regrettable lapse of a technology that failed to include ‘the ecological factor’ in its calculation,” and saw this as a symbol of the far deeper miscalculation of denying the “experience of mystery.”¹⁰

“Beauty will save the world,” Dostoevsky wrote; and Solzhenitsyn repeated it in his Nobel acceptance speech. World literature, Solzhenitsyn said, has the destiny of uniting the individual to the world through expressing common values and experiences. “World literature builds upon ‘well-established traditions of national literatures’ and allows the ‘peaks’ of that literature to speak to the whole of humanity.”¹¹ The universality of the human experience, embedded in and yet transcending the national and cultural color, gives a common language to the lived experience clothed in fiction but speaking universal truth.

The art and literature of Nicholas and Helena Roerich are famous for their heralding of beauty as the saving grace of humanity. Nicholas Roerich, the artist most famous in esoteric circles, crowned Beauty as the principle that would save humanity from its own destruction—beauty of nation as well as nature, of culture, and of all life. He saw the immense past of humanity and Earth as the beauty that would “stir him to visions of the future, of a New Era, when the aspiration toward art and the effort to beautify [all] life will again be universal.”¹² The principle of beauty runs through the Agni Yoga books of Helena Roerich with crystalline light. “Amidst various labors, thought about the Beautiful is the bridge and power and stream of benevolence.”¹³

Beauty touches our one Soul, yours and mine, revealing us to ourselves. This is the gift of art, whether poetry or painting, music or monument, film or theater. It acts as a mirror reflecting the best and worst in human nature. Sometimes a bad film with violence, torture, hate-

filled lust, or mockery can leave us quite sick and in need of healing from the art we have made most popular! Great art is, however, a creative force, finding a pathway of change to bridge the gap between Being and becoming. No one bridges better, pouring forth the words that heal, than timeless Rumi, the Persian, the thirteenth century Sufi poet. In “A Presence Like Rain” and excerpts from other poems,¹⁴ rivers of rain, Ocean born, wash us free from pain:

There is a kind of spirit that comes like fresh rain,
a water that carries away to the Ocean whatever’s foul and rotten.
There, water itself gets washed, and the next year it comes again.
This is the magnificent work of those watery souls who wash us.

How could they shine, if we were not so impure!

We exhaust their clarity with our silt, and then the clouds lift them,
and the sun takes them as vapor.
In various molecular ways they go back to the Ocean.

What is meant by this Water is the Spirit of the Enlightened Ones.
Think of these rivers and streams as medicine shops.
Let them take you to be healed in that wide Water
Where even they are cleaned.

Where, look, you can see their cloudy robes raining down.

* * * * *

And

There are such helpers in the world, who rush to save anyone who cries out.
Like Mercy itself, they run toward the screaming.
Where the lowland is, that’s where water goes.
All medicine wants is pain to cure.
And don’t just ask for one mercy.
Let them flood in.
Let the sky open under your feet....
The hard rain and wind are ways

The cloud has to take care of us.

* * *

And

Many mysteries are hinted at.
What if you come to understand one of them?
Words let water from an unseen, infinite ocean
Come into this place as energy...

Art, Like Water, Purifies

The Tibetan defines water as “the symbol of purity, sanitation and universality,”¹⁵ the very antidote for corruption, separatism, and the washing of wounds. But water, like poetry and spirit, can have many meanings, as we know. Water can refer to many planes and perspectives in the esoteric wisdom, from matter to spirit: “the ‘waters of substance,’ the ocean of life, the world of astral glamour and reaction, the astral plane as a whole, the desire and the emotional nature,... and mass existence”¹⁶ are just a few examples the Tibetan cites. Above all is Neptune, “the God of the waters,”¹⁷ a sacred planet closely connected with the Sixth Ray of devotion and idealism.¹⁸ Through devotion, we learn love. This is the most common way that people, and most other mammals, find their way back to the sacred source. Through idealism we stay true to what we can become and find the creative intelligence needed to take the next evolutionary step ahead.

When we associate water with the emotional or desire nature and the astral plane, which is the source of most of the world’s pain and distorted perception, it symbolizes the ocean of misery, the very opposite of the ocean of wisdom. In the words of the *Old Commentary*: “Use pain. Call for the fire, oh Pilgrim in a strange and foreign land. The waters wash away the mud and slime of nature’s growth.”¹⁹ So if what is falling on your face is most definitely not rain, take heart! Use the occasion to call for the fire that “burn[s] the hindering forms that seek to hold the pilgrim back,”²⁰ and rest assured that water will wash away the dirt and reveal the qualities of divinity that are eventually evoked in the mire of maya, glam-

our, and illusion.

“It is the Soul itself that dispels illusion, through the use of the faculty of the intuition. It is the illumined mind that dissipates glamour.”²¹ This is what truth in art does so well and why we love great writers and poets for their healing perception. Glamour can always be found where there is criticism and pride.

Illusion can always be found in the lie. Enlightened poets like Rumi heal with energy from the Ocean of wisdom; they hold a mirror up to the Soul so that you can see its beauty. Rumi has that refreshing ability to startle, through embracing the shunned opposites and cutting through social materialism, false perception, and slander to set the reader free from fear with a laugh:

Forget safety.
Live where you fear to live.
Destroy your reputation.
Be notorious!²²

Few of us are that fearless, but it puts enlightenment in sharp contrast to the social world, which many, including Buddha, have found becomes an obstacle to enlightenment. The means to freedom is through intuition, illumination, and inspiration, the Tibetan tells us.²³ These are the tools with which to purify corrupted values. They dissipate deception from the angle of the Soul.²⁴ They become like chicken soup for the Soul; they are the “Medicine Shop for the Soul.”

Meditation Inspires Creativity

We all know the pain and agony “of every true disciple who...is now giving birth to the Christ, within the animal stable and in the manger of the world,”²⁵ using the same basic DNA as the creatures, eating, breathing, sleeping, and managing hormones that lead to breeding or fighting. Eventually we encounter the Herculean task of cleaning out the Augean

stables, representative of all the dirt accumulated by humanity through the ages, highlighted in the labors of Aquarius.²⁶

Out of that, the Soul evokes the qualities of heart, of compassion and courage; out of that, the Soul creates. This is the main purpose of daily meditation and of our monthly united meditation on behalf of humanity as a whole.

This, the Tibetan tells us, is the main purpose of humanity itself: to discover the divine attributes within itself. “The thread of purpose will be noted and followed through, century after century, integrating not only history into one complete story of the revelation of divine qualities through the medium of humanity, but integrating with it and into it all world philosophies, the central theme of all creative art, the symbolism of architecture and the conclusions of science.”²⁷

In the words of the seventeenth Karmapa, who wrote this poem at age 14 when he fled Tibet in 2000:

Descending from the canopy of white clouds...
May these true words, like pearly drops of light or pouring rain...
Open flowers of friendship and let well-being and joy blossom forth.²⁸

Sky-bound on gift waves of light and beauty, we make our ascent to spiritual worlds as one group of disciples the world around, rushing to meet those Wise Ones who are coming down the mountain. All are renewed in the water of life. As that water rains down, the world is washed clean of war and poverty; and the singular beauty of the world and the Soul shines forth in culture.

Whether we are drawing from the deep well of the interior in meditation to heal others, or to write a poem, paint a picture, or create music, meditation is the engine that drives the production, from the level of the Spiritual Hierarchy

down to the human race. We have a united meditative endeavor in process, through the 12 monthly full moon meditations, to create the thoughtforms of the Aquarian age, the new age, based upon the deepest and most practical spiritual truths gleaned from our approach to the Spiritual Hierarchy of enlightened beings. Through these efforts, the Tibetan predicts, the Mysteries themselves will be restored. In the process, the world is healed of its wounds, the medicine shop of illumined ones is open for business, and society is cleansed of its corruption. The dream lives of a new era in which all life becomes art and all is made beautiful.

¹ Alice A. Bailey, *Education in the New Age* (New York: Lucis Publishing, 1954), 47.

² Alice A. Bailey, *The Problems of Humanity* (New York: Lucis Publishing, 1964), 45-46.

³ Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 332.

⁴ *Ibid.*, 332.

⁵ *Ibid.*, 246. *Sanat Kumara* refers to the Earth's Planetary Logos.

⁶ *The Complete Letters of Vincent Van Gogh*, Vol. III, # 482. Bernard/Smithsonian.

⁷ Aristotle, *Poetics* (Mineola, NY: Dover, 1997), 24.

⁸ Germaine Bree, *Camus* (New York: Harcourt, Brace, 1964), 97.

⁹ Bailey, *The Rays and the Initiations*, 196.

¹⁰ Vaclav Havel, *Living in Truth* (London: Faber, 1986), 138.

¹¹ Edward E. Ericson, Jr. and Daniel J. Mahoney (eds.), *The Solzhenitsyn Reader, New and Essential Writings 1947-2005* (Wilmington: ISI, 2006), xxxvi.

¹² Sina Fosdick, *Nicholas Roerich* (New York: Nicholas Roerich Museum, 1964), 7.

¹³ Helena I. Roerich, *Fiery World* (New York: Agni Yoga Society, 1969), 99.

¹⁴ Coleman Barks (ed.), *Delicious Laughter... Teaching Stories of... Rumi* (Athens, GA: Maypop, 1990), 140-141, 108-109; *Open Secret* (Putney, VT: Threshold Books, 1984), v.

¹⁵ Alice A. Bailey, *Esoteric Healing* (New York: Lucis Publishing, 1953), 235.

¹⁶ Alice A. Bailey, *Alice A. Esoteric Astrology* (New York: Lucis Trust, 1951), 275.

¹⁷ *Ibid.*, 275.

¹⁸ Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing, 1925), 898-899.

¹⁹ Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 359.

²⁰ *Ibid.*, 359.

²¹ Alice A. Bailey, *Glamour: A World Problem* (New York: Lucis Publishing, 1950), 83.

²² Barks, *Rumi*, 110.

²³ Bailey, *Glamour*, 85.

²⁴ *Ibid.*, 85.

²⁵ Alice A. Bailey, *Esoteric Psychology*, Vol. I (New York: Lucis Publishing, 1936), 314.

²⁶ Alice A. Bailey, *The Labours of Hercules* (New York: Lucis Publishing, 1974), 180.

²⁷ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 589.

²⁸ Michelle Martin, *Music in the Sky: The Life, Art & Teachings of the 17th Karmapa* (New Delhi: New Age, 2003), 227.

Hermeticism: Rise and Fall of an Esoteric System: Part II

John F. Nash

Abstract

This is the second part of an article examining the appearance, early in the Common Era, of texts believed to contain revelation from the god Thoth/Hermes/Mercury and teachings of the ancient Egyptian priesthood. It explores the evolution of Hermeticism, which has continued to influence the western esoteric tradition and remains an important pillar of modern esotericism. Part II begins with an examination of the applications of Hermeticism during the Renaissance and concludes with a discussion of its continued relevance in modern times.

Applications of Hermeticism

Marsilio Ficino, Cornelius Agrippa, Robert Fludd, and Giordano Bruno approached Hermeticism as a broad, all-encompassing field. But a number of Renaissance scholars focused on specific applications. One of them was the Austrian nobleman “Paracelsus” (1493–1541), whose full name was Philippus Aureolus Theophrastus Bombastus Von Hohenheim.¹ A close contemporary of Agrippa, Paracelsus applied Hermeticism to medicine. His parallel interest in alchemy will be discussed later. Paracelsus prescribed mineral and herbal remedies, laying important groundwork for modern pharmacology; but he also devoted much time and energy to what we would call alternative therapies. He created astrological talismans for curing a variety of physical and psychological maladies. In *The Archidoxes*, Paracelsus devoted a whole chapter to remedies for impotence, one of whose causes he believed was witchcraft. To ward off such attacks, the patient should “take a piece of horseshoe found in the highway, of which let there be made a trident-fork on the

day of Venus and the hour of Saturn.”² The suitably inscribed trident talisman is shown in Figure 1. Like Agrippa, Paracelsus also invented an alphabet (which he called the “Alphabet of the Magi”) for engraving angelic names on talismans.

Paracelsus regarded magic as an indispensable ingredient in healing work. Comparing his own methods to those of the clergy, he asked: “What Divine that is ignorant of magic... can heal the sick, or administer any other help to him by his faith alone?”³ He was scathing in his criticism of the medical establishment, which he regarded as incompetent. As a result, Paracelsus was continually persecuted by fellow physicians; nevertheless his work had lasting influence. He is mentioned by name in the *Fama Fraternalitatis*, the first of the Rosicrucian Manifestos.⁴ And among his later admirers was the German esotericist Jakob Böhme (1575–1624).

The Italian philosopher Tommaso Campanella (1568–1639) applied Hermeticism to political theory. Like many other Dominican friars who dabbled in Hermeticism,⁵ he fell afoul of both ecclesiastical and civil authorities. He spent 27 years in prison for his role in a failed rebellion against Spanish oppression in southern Italy. However, while incarcerated, he wrote a num-

About the Author

John F. Nash, Ph.D., is a long-time esoteric student, author, and teacher. Two of his books, *Quest for the Soul* and *The Soul and Its Destiny*, were reviewed in the Winter 2005 issue of the *Esoteric Quarterly*. His latest book, *Christianity: The One, the Many*, was reviewed in the Fall 2008 issue. Further information can be found in the advertisements in this issue and at <http://www.uriel.com/>.

ber of important books. His most famous work, *City of the Sun*, was a utopian vision inspired to some degree both by Plato's *Republic* and by the magic city of *Adocentyn* in the *Picatrix*.⁶ Campanella's city was designed on Hermetic lines. A large, domed temple, atop a central hill, dominated a circular city consisting of seven concentric, tiered rows of buildings. The temple clearly corresponded to the Sun and the concentric tiers to the planets. Seven lanterns, representing the planets, hung in the temple; and elaborate planetary symbols adorned the walls of the buildings.

Christian images were not neglected, and representations of Christ and the 12 apostles were given prominent positions on the city's outer wall.⁷ The city was ruled on magical principles by the sun-priest, an autocratic leader who derived his power from the great magus, Christ—or perhaps from Hermes Trismegistus. Following the idealistic theme, the population was virtuous and lived an idyllic life of peace and harmony. Education and medical care were provided by magi-priests who reported to the sun-priest.

Over time, Campanella's utopian vision expanded from a city to the whole world. He envisioned a benevolent, imperial theocracy backed by Spanish military might and headed by the pope, who would function as a latter-day Egyptian pharaoh. He tried unsuccessfully to interest Pope Urban VIII, who was otherwise sympathetic to Hermeticism, in his plan. Undaunted, he moved to France, where a modified version—based on French instead of Spanish military might—appealed to the powerful Cardinal Richelieu.⁸ Richelieu's prodigy,

King Louis XIV, eventually assumed the title "Sun-King."

Alchemy attracted the attention of many people during the Middle Ages, including Albertus Magnus and his student, Thomas Aquinas, who is believed to have written an alchemical text shortly before his death.⁹ But alchemy was neglected during the Florentine revival in favor of magic and astrology. It finally came into its own in the 17th century with the work of Paracelsus, mathematician John Dee, Robert

Fludd, and many others. Two alchemical texts were published along with the Rosicrucian Manifestos in 1614–1616: *Consideration of the More Secret Philosophy by Philip à Gabella*, a paraphrase of a work by Dee, and the much longer alchemical allegory, "The Chymical Wedding of Christian Rosenkreuz" by German Protestant theologian Johann Valentin Andreae (1586–1642).¹⁰

By the 17th century, Kabbalistic concepts were being incorporated into alchemy, as they had been into Hermeticism a century earlier. Furthermore,

the goals of alchemy had broadened. The transmutation of metals remained of interest, but it was viewed primarily as a demonstration of the spiritualization of matter and the personal transformation of the alchemist. Transmutation represented the descent and ascent through the concentric spheres that surrounded the Earth—or the Sun, when the Copernican model finally took hold. A further goal of alchemy was to discover the elixir of life.

Like other Renaissance Hermeticists, Paracelsus viewed his alchemical studies and his religion as parts of a seamless continuum. He affirmed that "the foundation of these and other

Hermeticism envisioned a universe in which gods, planets, the zodiac, and the myriad lives on Earth form an organic, sentient whole. Activity in one part of the universe can affect all other parts. Celestial bodies—and the exalted intelligences that animate them— influence human activity; but, in return, humankind can influence the celestial powers and its own destiny through magic...In itself ethically neutral, magic could be used for either destructive or constructive ends.

arts be laid in the holy Scriptures, upon the doctrine and faith of Christ.”¹¹ After providing detailed instructions on the process of transmutation, he ended with this prayer:

Whosoever shall find out this secret, and attain to this gift of God, let him praise the most high God, the Father, Son, and Holy Ghost; the Grace of God let him only implore that he may use the fame of his glory, and the profit of his neighbor. This the merciful God grant to be done, through Jesus Christ his only Son our Lord. Amen.¹²

Paracelsus insisted that alchemical transmutations, like talismanic magic, had to be performed when the Sun, Moon, and planets were in favorable alignment;¹³ otherwise the process could be ineffective or dangerous.

A number of individuals combined careers in mathematics and science with a profound interest in Hermeticism. One was John Dee (1527–1608), a respected mathematician who wrote the preface to an English translation of Euclid’s *Elements* and contributed to the theory of navigation. His mathematics also embraced concepts of number studied by esotericists from Pythagoras onward.¹⁴ Dee served as astrological adviser to Queen Elizabeth I¹⁵ and gained international fame as an alchemist. He devoted the latter part of his life, assisted by the unscrupulous Edward Kelley, to communicating with angels. There too, Dee’s “studies in number, so successful and factual in what he would think of as the lower spheres...could be extended with even more powerful results into the supercelestial world.”¹⁶ Eventually public opinion turned against him, and he died in poverty.

Isaac Newton (1643–1727) held the prestigious Lucasian chair in mathematics at Cambridge and wrote the *Philosophiæ Naturalis Principia Mathematica*, one of the most influential books in the history of science. He also translated the *Emerald Tablet* into English and dabbled in alchemy, even setting up an alchemical laboratory on the grounds of Trinity College.¹⁷ Elias Ashmole (1617–1692), noted antiquarian and charter fellow of the Royal Society in London, was an astrologer and alchemist. Robert Boyle, “father” of modern chemistry, who was offered

the presidency of the Royal Society, was schooled in Paracelsian alchemy.¹⁸

For leading scientists to be interested in alchemy might seem paradoxical today, but we must remember that Renaissance science—or “natural philosophy” as it was still called—coexisted and competed with modern reductionist science during the early years of the Royal Society. Indeed, the Society was widely regarded as the manifestation of the Rosicrucian “Invisible College.”¹⁹ Within a few decades the Royal Society became a bastion of empirical science and resisted pressure to publish Isaac Newton’s papers on alchemy.

Decline and Revival of Hermeticism

The decline of Hermeticism had multiple causes. Pre-Reformation ecclesiastical attitudes were always mixed. Giovanni Pico was interrogated by the Inquisition but eventually received papal support for his work. Tommaso Campanella received a fair hearing in Rome, but his proposals for a papal utopian autocracy were rejected. Giordano Bruno was executed, and Cornelius Agrippa narrowly escaped a similar fate.

The Scientific Revolution obviously challenged the worldview on which Hermeticism was based. However, as we have seen, Bruno embraced the Copernican model of the solar system; and Renaissance natural philosophy and the new empirical science competed for influence in the late 17th century. The Enlightenment, which built upon the Scientific Revolution, was a more serious threat, seeking to depict Hermeticism—along with traditional Christianity—as superstition. Since that time, magicians have been ridiculed by the scientific community as much as they have been condemned by the church.

By then, Renaissance Hermeticism had already suffered a major setback of a different kind. The Swiss classical scholar and philologist, Isaac Casaubon (1559–1614), used emerging methods of textual criticism²⁰ to demonstrate that the classical Hermetic texts were not nearly so old as previously believed. The vocabulary was relatively modern, and the texts

referred to events in the early Christian era. The implication from Casaubon's findings was that whoever wrote the texts did not predate Moses and Plato but postdated Christ! The "prophecies," which so fascinated the church fathers were not prophecies at all; they were written by people familiar with emerging Christian doctrine. Academic historians now believe that the texts were written in the first three centuries CE. We also know now that the title "Trismegistus" was itself comparatively modern.²¹

The realization that the Pseudo-Hermes was not the "Gentile Prophet" of Old-Testament times destroyed any expectation that the Hermetic teachings might have something valuable to contribute to Christianity. It gave orthodox elements of the Counter-Reformation ammunition to stifle what influence Hermeticism still had in upper echelons of the Roman church. In a deliberate snub to Renaissance Neoplatonism, and Hermeticism to which it had given legitimacy, the Council of Trent reaffirmed the Aristotelianism of Thomas Aquinas as the official philosophy of the Catholic Church. The Protestant reformers were no more sympathetic. They strongly condemned sacramental magic—"hocus pocus" summed up popular attitudes to Eucharistic transubstantiation²²—and their condemnations overflowed into other kinds of magic.

Despite these unfavorable developments, many people were unfazed in their interest in Hermeticism. Robert Fludd and Tommaso Campanella were most productive in the early decades of the 17th century, and the study of al-

chemy peaked at about the same time. As late as the 1650s, Athanasius Kirchner—a member, no less, of the Society of Jesus, which was founded to spearhead the Counter-Reformation—published his *Oedipus Aegyptiacus* containing numerous references to the Hermetic literature.²³ Kirchner surmised that Egyptian hieroglyphics, which Hermes (the inventor of language) must have designed, were sacred talismans.²⁴ Kirchner was never persecuted by the Roman church, but he was nearly killed by an advancing army of Protestants for whom Jesuits were anathema.

Individual Protestants took an interest in Hermeticism, ignoring negative attitudes to magic on the part of ecclesiastical authorities. For example, Jakob Böhme was a Lutheran; and the Rosicrucian Manifestos were published in the Calvinist Rhine Palatinate. Perhaps the very demystification of Protestant beliefs and practices spurred compensatory interest in Hermeticism among those with a hunger for mystery.²⁵

Reductionist science challenged notions of universal, organic interconnectedness. And Enlightenment rationalism branded the Hermetic teachings as medieval superstition. Hermeticism was forced onto the defensive, but it never died out. The teachings were preserved in Rosicrucian and Masonic organizations. They also influenced the arts, as exemplified by the plays of Shakespeare, the music of Mozart, the writings of Goethe, and the poetry and art of William Blake.

The longer-term impact of the deteriorating environment of the 17th century was to drive Hermetic studies underground. Whereas Hermeticism had long been a topic of open discourse, it retreated more and more behind the closed doors of private salons or occult societies. Some of them eventually evolved into Masonic or Rosicrucian lodges.

The first reference to Freemasonry, in anything like its present form, can be found in the minutes of a 1598 meeting in Edinburgh, Scotland.²⁶ Elias Ashmole, whose role in the Royal Society has already been mentioned, was inducted into a Masonic lodge in Warrington, England, in 1646.²⁷ Within 100 years, multiple branches of Freemasonry operated throughout

Europe and North America and even in Russia. What level of organized Rosicrucian activity existed in the 17th century is less clear. The Manifestos (which called for the reform of Christianity and major advances in science, education, and medicine) were published in 1616–1617, shortly after Casaubon's findings were published. They attracted widespread attention, inspiring Robert Fludd, Elias Ashmole, Thomas Vaughan (who translated the the *Fama Fraternitatis* into English), and numerous others. But there is no evidence that a cohesive "fraternity" ever existed, and regional groups seem to have been small and short-lived.²⁸ Large-scale Rosicrucian organizations date from the mid-19th century.

Continued Relevance

Diehard believers still hold onto a shred of hope that there was a real Hermes Trismegistus and that the Hermetic texts are authentic. One of many 20th-century Hermetic works describes Hermes as "father of Occult Wisdom; the founder of Astrology; the discoverer of Alchemy."²⁹ In the influential work, *The Secret Teachings of All Ages*, Manly Palmer Hall (1901–1990) speaks of Hermes as being a real god-man.³⁰

Regardless of when the Hermetic texts were written, they may contain traces of ancient Egyptian, Chaldean and Persian religion.³¹ It is not out of the question that an oral tradition preserved teachings from earlier times and that the authors compiled and commented upon those teachings. Furthermore, the teachings may well express elements of a perennial philosophy and/or were inspired by Intelligences beyond the human level.

In any event, the Hermetic texts' intrinsic validity has to be evaluated separately from their authenticity; and the teachings have obvious merit. The philosophical mindset of the Hermetic teachings was a combination of Platonism, Stoicism, Gnosticism, and Neoplatonism; this last emerged in the third century with the work of Ammonius Saccas, Plotinus, Porphyry, and Iamblichus. The teachings themselves were representative of the esoteric cultures of Egypt, Mesopotamia, and other parts of the region. Most likely the texts were writ-

ten in Alexandria, which, by the first century CE, had become a general melting pot of Roman, Greek, and Middle Eastern thought.

A major Hermetic revival began in 19th-century France. Alphonse Louis Constant (1810–1875) adopted the title of magus and wrote a number of books and articles on ceremonial magic under the pseudonym Éliphas Lévi. His books disclosed information that had previously been discussed only in secret societies. Lévi acknowledged that the classical texts were probably creations of the Alexandrian school,³² but he affirmed an authentic Hermetic tradition and seemed to believe that the *Emerald Tablet* was actually the work of Hermes. One of Lévi's lifelong ambitions was to see a rapprochement between magic and Christianity, as had been attempted during the Renaissance.

Another Frenchman, the Marquis Saint-Yves d'Alveydre (1842–1909), made an interesting contribution with his creation of the "archo-meter."³³ The device, which may have been inspired by a passage in the early Kabbalistic text, the *Sefer Yetzirah*,³⁴ consisted of a disc inscribed by correspondences between numbers, letters, colors, musical notes, signs of the zodiac, and planets (Figure 2). D'Alveydre claimed that it provided the key to understanding all ancient science and religion. Reportedly he obtained a patent for the device in 1903.

The Hermetic Society of the Golden Dawn was established in London in 1888. Structured along Masonic lines, with graded initiations, its stated mission was to preserve "the body of knowledge known as Hermeticism." A larger mission was to promote the philosophical, spiritual, and psychic evolution of humanity.³⁵ Drama and rituals were performed resembling ancient mystery rites,³⁶ and a broad range of esoteric topics were studied, including magic, astrology, and the Kabbalah. Although members of the Golden Dawn drew upon relevant Hebrew texts,³⁷ their Kabbalistic teachings were strongly influenced by Hermeticism. The Society's work was protected by initiatory oaths, but publications by individual members soon brought the teachings to a wide readership. The Golden Dawn's influence on modern western esotericism was immense.³⁸

Modern Rosicrucian organizations include Hermetic teachings in their study curricula. Alchemy also continues to command interest. Despite John Dee's contention that alchemy would become almost impossible after his time, on account of humanity's increasing "barbarism," several individuals are reputed to have achieved the transmutation of metals.³⁹ Alchemy has also interested Jungian psychologists who see in its imagery archetypes from the collective unconscious.⁴⁰ Emphasis on the symbolism of alchemy is now so strong that the transformative aspects—transformation of the alchemist as well as the tinctures in their retorts—are often overlooked.

Hermeticism and the Tarot

An important expression of Hermeticism, which remains popular today, is the Tarot. The word "Tarot" is French, but it is derived from the plural Italian word *tarocci* (possibly "trumps" or "triumphs"), believed to refer to a card game.

While there is some evidence that the Tarot was known in early medieval Europe and the Middle East, the oldest extant Tarot deck dates from about 1460. The hand-painted deck was commissioned by Duke Filippo Maria Visconti of Milan and his successor Francesco Sforza.⁴¹ The 74 unnamed, but recognizable, cards were divided into two sections resembling the Major and Minor Arcana familiar today.⁴² From the same period, a set of 50 woodcuts is attributed to Andreas Mantegna, painter and printmaker in Padua. Some of Mantegna's "cards" have captions like "The Emperor" and "Justice," which appear in the modern Tarot; but they also include "Poetry," "Jupiter," and "Chief Agent." Mantegna and the unknown creator of the Visconti-Sforza deck were contemporaries of Giovanni Pico and doubtless knew of his and Marsilio Ficino's interest in Hermeticism. The artwork of the Visconti-Sforza deck (Figure 3) is of a high order and recalls the classical themes of Ficino's talismans.

The French Freemason Antoine Court de Gébelin (c.1719–1784) recognized ancient symbols in the Tarot and concluded that they were of Egyptian origin. He also suggested that the Major Arcana could be correlated with letters

in the Hebrew alphabet.⁴³ Soon thereafter, Tarot cards began to be used for divination, meditation, and esoteric study. A century later, the Tarot became the subject of intense study by Éliphas Lévi and other French occultists. Lévi claimed that:

A prisoner devoid of books, had he only a Tarot of which he knew how to make use, could in a few years acquire a universal science, and converse with an unequalled doctrine and inexhaustible eloquence.⁴⁴

At about the same time, the Tarot entered the repertory of the Society of the Golden Dawn; and, in due course, it spread to other western esoteric bodies.

The Tarot reveals obvious Hermetic influence and seems to have a direct link with Renaissance Hermeticism. Tarot cards are talismans, albeit now serving purposes other than magic. Whether a separate link can be established with Egyptian Hermetism is less clear. Nevertheless, Golden Dawn initiate Aleister Crowley referred to the Tarot as the "Book of Thoth."⁴⁵ And the artwork in the popular Waite-Smith deck⁴⁶ has an Egyptian flavor that calls to mind the mythical setting of classical Hermetic teachings.

Concluding Remarks

Hermeticism has had an enormous influence on the western esoteric tradition. Even though the classical Hermetic texts turned out to be more recent than originally believed and cannot be traced to the god-man Hermes, their powerful message has resonated with seekers for nearly two millennia. Regardless of their origins, the Hermetic teachings speak for themselves.

Classical Hermetism and the later Hermeticism envisioned a universe in which gods, planets, the zodiac, and the myriad lives on Earth form an organic, sentient whole. Activity in one part of the universe can affect all other parts. Celestial bodies—and the exalted intelligences that animate them—influence human activity; but, in return, humankind can influence the celestial powers and its own destiny through magic. Hermetic magic was a broad field that in-

volved the use of minerals, herbs, perfumes, color, talismanic images, spoken or chanted invocations, and many other artifacts. In itself ethically neutral, magic could be used for either destructive or constructive ends. Humanity had divine potential, and to become a magus was within the reach of anyone willing to invest the necessary time and resources and to attain the required moral perfection.

Hermeticism, and the Kabbalah with which it overlapped in western esotericism, were embraced by leading Christians. Scholars, magicians, priests, and even some popes saw no conflict with their faith; in fact, they envisioned ways in which Hermeticism could enrich Christianity or serve as a basis for needed reform. Christ and many of the saints were viewed as powerful magi, and Hermetic practitioners saw themselves as legitimate successors. More orthodox Christians felt threatened to the point that they felt compelled to oppose Hermeticism by any means at their disposal, including the torture and execution of those involved.

Reductionist science challenged notions of universal, organic interconnectedness. And Enlightenment rationalism branded the Hermetic teachings as medieval superstition. Hermeticism was forced onto the defensive, but it never died out. The teachings were preserved in Rosicrucian and Masonic organizations. They also influenced the arts, as exemplified by the plays of Shakespeare,⁴⁷ the music of Mozart,⁴⁸ the writings of Goethe,⁴⁹ and the poetry and art of William Blake.⁵⁰ Hermeticism finally enjoyed a major revival in the late 19th century, and it survives today as a major component of modern esotericism. Numerous books on magic, alchemy, and mundane and esoteric astrology continue to be published for readers at every level of understanding.

In this post-modern age, when trust in rationalism and scientific reductionism is eroding, people are attracted to a worldview that honors belief in a live, sentient, integrated cosmos. Travel through the “spheres,” planes, or however else we choose to represent levels of reality, remains a goal of every mystic. Correspondingly, the invocation of power from higher spheres is the goal of every white magi-

cian. To be sure, we are dismayed by some aspects of Renaissance magic—as much as we are repelled by the crude sorcery, prevalent in prehistory and continuing today, that Hermetic ideals never touched. However, we have opportunities to develop new attitudes to magic; and, in that regard, much depends on perspective. What, from below, might seem like a futile attempt to defy inviolable laws of nature is seen from above as the use of higher mind—*Nous*, *Mens*, or *Manas*—to manipulate subtle energy within a framework of more comprehensive laws. We are reminded that the initiatory path demands mastery of magic as an instrument of service and the means to build a new world order for the Aquarian Age.

¹ The name “Paracelsus” meant “comparable to Celsus,” the latter being the famous Roman physician whose work dominated western medicine until the 16th century.

² Paracelsus, “Celestial Medicines,” *The Archidoxis*, treatise II, chap. 1, trans. R. Turner (Paris: Ibis Press, 1656/1975), 114. Quote transcribed into modern American English.

³ Paracelsus, “Of Occult Philosophy,” *The Archidoxis*, treatise II, chap. 1, 81-82. Quote transcribed into modern American English.

⁴ *Fama Fraternitatis*, 1614. See the discussion in Frances Yates, *The Rosicrucian Enlightenment* (London: Routledge, 1972), 61, 301.

⁵ Considering the number of Dominicans who engaged in Hermeticism, it is ironical that the Order played so prominent a role in the Inquisition that persecuted them.

⁶ Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (New York: Vintage Books, 1964), 370. In the Hermetic view, Plato’s utopian dream was perfectly understandable since he had derived his wisdom from Hermes.

⁷ *Ibid.*

⁸ *Ibid.*, 376, 384-392.

⁹ Thomas Aquinas (attributed to), *Aurora Consurgens*, ed. Marie-Louise von Franz (Toronto: Inner City Books, 2000).

¹⁰ The primary manifestos were the *Fama Fraternitatis* and the *Confessio Fraternitatis*. The mythical Christian Rosencreutz, mentioned in the *Chymical Wedding*, was viewed as a magus in the Hermetic tradition.

¹¹ Paracelsus, Prologue to “Of Occult Philosophy,” treatise II, chap. 1, 30. Quote transcribed into modern American English.

- ¹² Paracelsus, "Secrets of Alchymy," treatise II, chap. 8, 28. Quote transcribed into modern American English.
- ¹³ Paracelsus, "An Election of Time to be Observed in the Transmutation of Metals," *The Archidoxis*, treatise II, chap. 1, 159-160.
- ¹⁴ Dee's preface to Euclid began with an invocation to "Divine Plato." See Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (New York: Routledge, 1979), 94. Plato had been the primary expositor of Pythagoras' theory of number.
- ¹⁵ Dee may have served as the model for the magus Prospero in Shakespeare's *The Tempest*.
- ¹⁶ Yates, *The Occult Philosophy in the Elizabethan Age*, 96.
- ¹⁷ Skeptical colleagues dismissed his interest as a symptom of encroaching dementia.
- ¹⁸ Boyle declined the presidency of the Royal Society because of reluctance to swear an oath.
- ¹⁹ Yates, *The Rosicrucian Enlightenment*, 248. The Rosicrucian Manifestos promised that the Invisible College would teach "without books or marks all the languages of the world...and draw man from error."
- ²⁰ The methods he used came to be called "higher criticism" and were applied to scripture, outraging religious conservatives.
- ²¹ The name appeared on an inscription on the second-century BCE Ibis shrine at Sakkara, Egypt. See Clement Salaman, Dorine van Ovin, and William D. Wharton, *The Way of Hermes* (Rochester, VT: Inner Traditions, 2000), 80.
- ²² The term was a contemptuous parody of the words of consecration: *Hoc est enim corpus meum*.
- ²³ The three-volume work was published in Rome in 1652-1654.
- ²⁴ That notion seems less fantastic when we recall that the medieval Kabbalists believed that the Hebrew alphabet was of sacred origin.
- ²⁵ Tobias Churton, *The Magus of Freemasonry* (Rochester, VT: Inner Traditions, 2004), 136.
- ²⁶ Charles W. Leadbeater, *Glimpses of Masonic History* (Adyar, India: Theosophical Publishing House, 1926), 243.
- ²⁷ Churton, *The Magus of Freemasonry*, 92-117. Churton depicts the Craft, in the 17th century, as being in transition from operative (guild) masonry to modern speculative Freemasonry.
- ²⁸ For a discussion of the Rosicrucian movement, see Yates, *The Rosicrucian Enlightenment*. The Brotherhood of the Rose Cross was so secret there are doubts that it ever existed except in concept. The growth of imitative Rosicrucian organizations was severely limited during the Thirty Years War and the witch-hunts that followed. By the end of the 17th century, "Rosicrucian" had acquired a pejorative sense.
- ²⁹ *The Kybalion* (Chicago: Yogi Publication Society, 1908/1912), 17. Authorship of *The Kybalion* was attributed to "three initiates."
- ³⁰ Manly Palmer Hall, *The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy* (Los Angeles: Philosophical Research Society, 1928). The book was published when the author was only 27 years old.
- ³¹ Salaman et al., *The Way of Hermes*, 84.
- ³² *The History of Magic*, trans. A. E. Waite (San Francisco: Weiser, 1913), 79-80.
- ³³ The archeometer is mentioned in correspondence between d'Alveydre and Papus (Gérard Encausse). See the latter's *The Qabalah* (San Francisco: Weiser, 1892/1977), 28-35. Figure 2 is reproduced from <http://kingsgarden.org/English/Organizations/O.M.GB/Alveydre/Archeometre.html> (accessed December 24, 2008).
- ³⁴ *Sefer Yetzirah* (short version), 2:2-6, trans. A. Kaplan (San Francisco: Weiser, 1997), 262-263.
- ³⁵ Israel Regardie, *The Golden Dawn* (Woodbury, MN: Llewellyn Publications, 1940/1971).
- ³⁶ Mary K. Greer, *Women of the Golden Dawn* (Rochester, VT: Park Street Press, 1995). See also W. Wynn Westcott, "Historic Lecture" (London: Hermetic Order of the Golden Dawn).
- ³⁷ On the other hand, a major source was *Kabbala Denudata* ("Kabbalah Unveiled") by the 17th-century Christian Kabbalist, Knorr von Rosenroth.
- ³⁸ The original Society of the Golden Dawn did not last long into the 20th century, but derivative organizations still operate on both sides of the Atlantic, including the Builders of the Adytum.
- ³⁹ They include the Count of Sainte-Germain (1710-1784?), Jean Julien Fulcanelli (1877-1932), and R. A. Schwaller de Lubicz (1887-1961). For a discussion on famous alchemists throughout history see Kenneth R. Johnson, *The Fulcanelli Phenomenon* (London: Neville Spearman, 1980), 25. Also: Jacques Sadoul, *Alchemists and Gold* (London: Neville Spearman, 1970), 59-187.
- ⁴⁰ See, for example, Carl G. Jung, *Psychology and Alchemy* (Princeton, NJ: Princeton University Press, 1953); *Mysterium Coniunctionis* (Princeton University Press, 1977); *Alchemical Studies* (Princeton University Press, 1983). Also,

-
- Marie-Louise Von Franz, *Alchemy: An Introduction to the Symbolism and the Psychology* (Toronto: Inner City Books, 1981).
- ⁴¹ A reproduction is available from Lo Scarabeo, Torino, Italy.
- ⁴² The Visconti-Sforza deck must have contained at least 76 cards because two of the missing ones left obvious gaps in the minor arcana. Missing from the major arcana are The Devil and The Tower.
- ⁴³ Antoine Court de Gébelin, *The Primitive World, Analyzed and Compared to the Modern World*, vol. viii (Paris, 1781).
- ⁴⁴ Éliphas Lévi, *The Mysteries of Magic* (London: Kegan, 1897), 285.
- ⁴⁵ Aleister Crowley, *The Book of Thoth: Egyptian Tarot* (San Francisco: Weiser 1944/1969).
- ⁴⁶ The deck is often referred to as the “Rider Deck,” after its publisher. The deck was designed by Arthur Waite and Pamela Coleman Smith, both members of the Golden Dawn.
- ⁴⁷ Yates, *The Occult Philosophy in the Elizabethan Age*, 148-192.
- ⁴⁸ Jacques Henry, *Mozart the Freemason* (Rochester, VT: Inner Traditions, 1991). Mozart’s *The Magic Flute*, published in 1791, is replete with occult symbolism.
- ⁴⁹ Matthew M. Ryder, “Goethe, Lessing and Schiller: German Dramatists, Freemasons, Poets and Romanticists,” <http://www.freemasons-freemasonry.com/> (accessed September 15, 2008).
- ⁵⁰ Désirée Hirst, *Hidden Riches: Traditional Symbolism from the Renaissance to Blake* (London: Eyre & Spottiswoode, 1964).

Figure 1. Talismanic Image for Combating Assaults on Potency
(after Paracelsus)

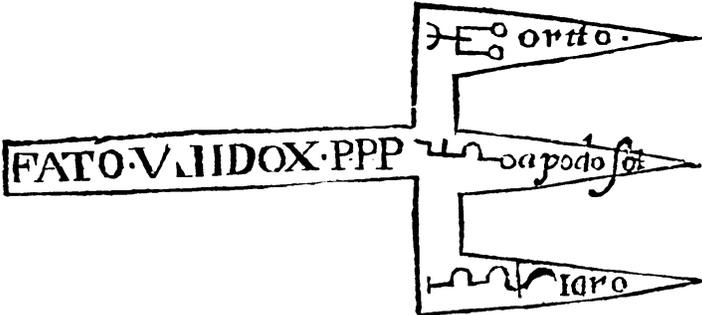
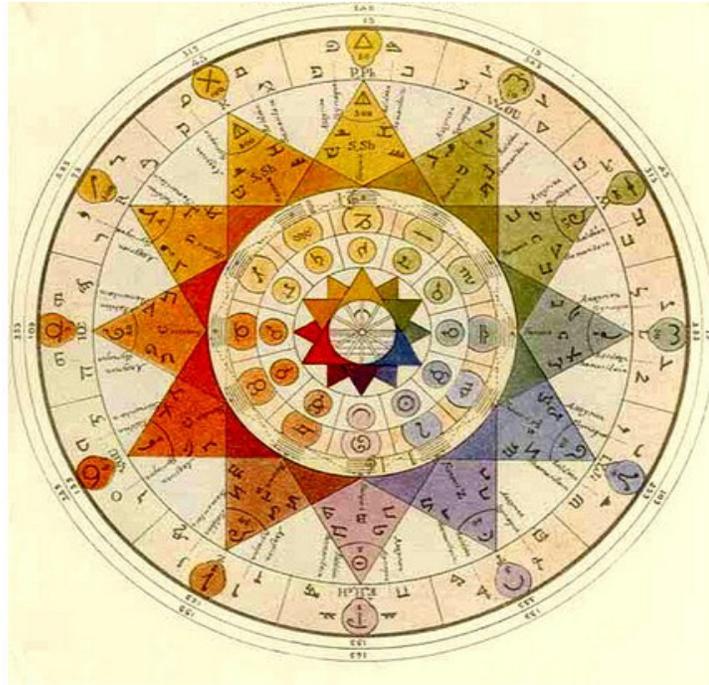


Figure 2. Saint-Yves d'Alveydre's Archeometer



**Figure 3. Two Cards from the Visconti-Sforza Tarot Deck
(with modern names)**

The Hermit



The Star



Shamballa Comes Full Circle – Part II: The Mayan Calendar and the Return of Shamballa

Phillip Lindsay

Abstract

This is Part Two of a discussion of the dawning of the Sixth Rootrace, its link to the re-appearance of Quetzalcoatl, or the Christ, and the return of Shamballa to its original outpost in the center of South America. In this Part Two, the astronomical expertise of the Mayans is explored, along with the Mayan Calendar and its relationship to the greater Aquarian cycle. Evidence for the ultimate return of Shamballa to South America is presented

Mayans: Master Astronomers

The Mayans are well known for their astronomical accuracy through their studies of the cycles of Venus; yet their whole system of astronomy and cycles derives from their ancient Hindu past:

Modern students of the ancient Mayan numerical glyphs have found that the dating of major series of events noted on Mayan stelae invariably give such reckonings in terms of the time elapsed *since* a date known as 4 Ahau 8 Cumhu. They know that for the Maya chroniclers this date represented a commencement point in time-reckoning of such awesome magnitude that it was central to all else in subsequent Maya history; but they don't know what it meant or why it was so important to the latter. Among other ancient nations only one, the Hindu peoples of the Indian subcontinent, is known to have developed a system of calendrics accounting for such vast periods of time. For computing the age of the earth and various geological and other epochs, as well as the age of mankind, the learned Brahman caste still employs a Tamil calendar derived from archaic astronomical data, known as the "Tirukanda Panchanga" (*The Secret Doctrine, II: 49-51*).¹

Other commentators corroborate these facts:

The Mayan culture flourished in Mesoamerica during the early Christian era, before being completely wiped out by the Spanish conquest. Astronomy played a significant role in Mayan culture. Venus in particular had a pre-eminent status. Testimony to this rich tradition is borne out by Mayan temple art and the few available Codices, or sacred books, of the Mayans. Western scholars have attempted to relate the Mayan concepts to those of Greek astronomy. The sidereal Mayan astronomy is more akin to the Hindu system and does not easily fit into the Greek model.²

The theories about Greek astronomy are related to the misapprehension of cycles by historians and researchers down the ages—both East and West. Greece is a much more modern and recent culture; India and the Mayans are very ancient. Confusion has arisen due to cross-fertilization of ideas between Greece and India in the past few thousand years, as well as the "Greek-centric" view held by many Western historians.

Striking similarity is found between certain Mayan and Puranic stories, and their related astronomical interpretation. In the Puranas, Lord Vishnu is represented as resting on the serpent Ananta or Sesa, after having dis

About the Author

Phillip Lindsay has been a teacher of the Ageless Wisdom and esoteric astrology for over 20 years. He has lectured in New Zealand, Europe, and the Americas as well as in his native Australia. He is the author of several books, including *The Shamballa Impacts* and *The Hidden History of Humanity I*. Further information is available at <http://www.esotericastrologer.org/>, and he can be contacted at philip@esotericastrologer.org.

solved all creation. The serpent represents the eternity of time (Ananta), and the “remainder” (Sesa) in subtle form, of prakriti, the germ of all that has been and will be. After waking up from the yoganidra, Vishnu rides on the eagle Garuda. Both Garuda and Sesa are shown in association with Vishnu in the temples of India. It is said that Garuda represents the Vedas and the solar deities, and Sesa represents the watery deities. The serpent [Naga] is of great significance in the Mayan culture also. A supreme example is the serpent of sunlight and shadow seen at Chichén Itzá. At the time of the equinoxes, as the Sun moves from east to west, a pattern of light and shadow appears on the west balustrade of the north stairway of the Castillo at Chichén Itzá. This display resembles a descending snake whose head is the monumental serpent head carved out of stone at the foot of the stairs. The feathered serpent represents the Mayan God Kukulcan, who is associated with rain water and new life, among other things. Kukulcan appears to be Sesa and Garuda combined into one.³

In the book *The Conquest of the Maya* by J. Leslie Mitchell, he explains that the basis of the old Maya empire was not of the work of the ancestors of the present day Maya, but was an import from the same foreigners that built the palaces and temples of the Chams and Khmers in Cambodia, and the temples in Java. He also points out the similarities between the Maya rain-god Chac and the Vedic Indian Indra, and the Maya monkey-god and the Vedic Hanuman. The Vedic origin is further enhanced by the frequency that the elephant motif is found in Maya art, especially the earlier works of the Maya, such as at Copan, although the elephant never existed in the region.⁴

The ancient Khmer (Cambodian) culture probably belongs to the second subrace of the Fifth Rootrace (5.2), the same as the Egyptians and Mayans but of a different *branchrace lineage*. One is reminded of the vast extent of the Indian empire that stretched from South East Asia to Persia (Iran). It also extended southward to the old Tamil country.

One reason for these similarities between the Americas and India is that in ancient Vedic times there were two great architects, Visvakarma of the demigods or Aryans, and Maya of the asuras. Surya Siddhanta was revealed to Mayasura by Sun. The Mayan people, also known as technicians, were no doubt named as such because of being connected with this person named Maya or Mayasura and Maya Danava. They were a part of his clan or tribe. They had fallen away from the Vedic way of life and were sent or escaped to the region of Central America. They also carried with them much of the science of astronomy and navigation for which this Mayasura was known. Mayasura’s knowledge is more fully explained in the classic work of Indian Vedic astronomy known as the Surya Siddhanta for which he is given credit. Many people have wondered from where the Mayan acquired their astronomical knowledge. This would explain how the Mayan people had such a high degree of understanding in astronomy, from which they also developed their calendar.⁵

“Asuramaya” has been reversed to become “Mayasura,” but the same historical details are intact. The Mayans were known as “technicians”—a very interesting word that denotes a strong influence of the Fifth Ray of Science, which of course is related to astronomy. This “fifth aspect” not only corresponds to the Fifth Rootrace and “fifth continent” but possibly to a fifth branchrace (clan/tribe) “signature” such as 5.2.5—the 5th branchrace of the second subrace of the Fifth Rootrace.

The second subrace of the Fifth Rootrace (5.2) originated around 860,000 years ago⁶—at the second great Atlantean flood, and coincident with the migration from India that established the Egyptian civilization on the Nile. It was also at a time when the Atlantic Ocean was full of many islands (which have since sunk). It would not have been very difficult for the ancient Mayans—who were renowned mariners—to “island hop” their way across the Atlantic from Africa to where Guatemala is today; *if* they came the same route as the Egyptians from India and kept heading west.

Like the Vedic culture, the Maya had a pantheon of demigods, many of which have similarities to the Vedic deities. Mayan gods like Xiuhtechutli and Xipe Totec have their Vedic counterparts in Indra and Agni. Indra, like Xiuhtechutli, was the rain god and guardian of the Eastern Quadrant, and Agni, similar to Xipe Totec, was the god of sacrificial fire, born in wood and the life force of trees and plants. Then there is the Vedic Ushas, the beautiful goddess of Dawn or Sky, who is similar to the Mayan view of Venus, goddess of Dawn . . . Furthermore, hymn 121 of the book ten in the [Hindu] Rig Veda is very similar to the description of creation as found in the [Mayan] Popul Vuh.⁷

This pantheon of gods would be incomplete without the legendary Quetzalcoatl:

A Mesoamerican Christ: Quetzalcoatl is to the New World what Christ is to Europe [or Krishna to India]: the center of a religious cosmology and the pre-eminent symbol of the civilized nations of Mesoamerica. Both were considered to be men who ascended into heaven upon their death; Christ to sit at the right hand of God, Quetzalcoatl to become the Morning Star [Venus]. Both were tempted by evil powers; Christ by Satan, Quetzalcoatl by the wizard-god Tezcatlipoca. And both were prophesied to one day return to earth, Christ as the Prince of the Kingdom of Heaven, Quetzalcoatl as a god-king returned to claim his kingdom in Central Mexico. To understand the life and teachings of Jesus Christ is to understand Christianity, the root religion of what we refer to as Western Civilization. To understand the life and mystery of Quetzalcoatl is to understand the religious thought of what we call Mesoamerica.⁸

Mayan Calendar

The Vedic, Maya, and Hopi calendars all describe our current age as the fourth world. The Maya and Hopi calendars also describe the ending of a great age around the year 2000 (several Mayan calendar cycles end at winter solstice, 2012). Mayan cycles de-

scribe the Earth's *Great Year* (a ~24,000-year cycle caused by the Earth's wobble) as well as an additional rotation of our sun and galaxy around Alcyon, central star of the Pleiades. The Maya are one of many cultures (as far-flung as the Australian Aborigines, the ancient Greeks, and several Native American nations) with stories about the Pleiades."⁹

"Incredibly, at the early Maya site of Izapa in southern Mexico, the galactic cosmology and a profound spiritual teaching are preserved. Izapa speaks to us of the Galactic Alignment in 2012 as a transformative nexus in time, a still-point turnabout, inviting us to reconnect with our cosmic heart and eternal source."¹⁰

"The doctrine of the World's Ages (from Hindu Yugas) was imported into Pre-Columbian America... The Mexican sequence is identical with the Hindus... The essential fact remains that they were derived from a common source... It would be ridiculous to assert that such a strange doctrine was of spontaneous origin in different parts of the Old and New Worlds."¹¹ This passage is a more exoteric view but nonetheless testifies to the origin of Mayan astronomy. These yugas contain other yugas within them, or cycles within cycles:

The Dvapara Yuga differs for each Race. All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or *Krita* Yuga. [Approximately 4 million years ago.] The Aryan Race is now in its Kali Yuga [3,102 BC], and will continue to be in it for 427,000 years longer, while various "family Races," called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming 6th Sub Race [of the Fifth Root race or 5.6]—which may begin very soon—will be in its Satya (golden) age while we reap the fruit of our iniquity in our Kali Yuga.¹²

These dark and golden ages (Kali and Satya) overlap as one cycle finishes and another starts. This is confirmed in the Puranas where Lord Krishna tells Ganga Devi that a Golden Age will come in the Kali Yuga. Lord Krishna predicted that this Golden Age would start 5,000 years

after the beginning of the Kali Yuga, and would last for 10,000 years.

The Mayan Calendar measures the unfolding evolution of consciousness—as do all cycles that are impelled by the rays, planets, yugas, or zodiac signs. It is actually two calendars that are closely inter-related: the Tzolkin (Daily Calendar) of 260 days, and the Tun (Prophetic Calendar) of 360 days. These two calendars intermesh like gears, the smaller Tzolkin (with 260 “teeth”/days) intermeshing with the larger Tun (360 “teeth”/days); then, as the Tzolkin turns, so does the Tun. It takes 72 turns of the Tzolkin “gear” (calendar) and 52 turns of the Tun “gear” (calendar) for each “tooth” (day) of each “gear” (calendar) to come into contact—i.e., 18,720 days (72 x 260, or 52 x 360), or approximately 51 Gregorian calendar years (18,720/365).

The carvings in the stone represent the four cycles of creation and destruction. The skull at the center of the calendar depicts the god Tonatiuh, the fifth sun. The calendar was also adopted by the Aztec and Toltec nations after renaming the days and months.

The Maya of the Mayan Calendar (Maya = Illusion)

One of the secrets of initiation is concerned with the apprehension of cycles, and with their duration.”¹³ One problem with comprehension of the Mayan Calendar is the hype about it in “New Age” circles. Esoterically the whole subject is “glamoured”—there have been so many speculations, claims, and distortions by academics, mystics, and “New Agers.”

The exact astronomical date in 2012 is something that the general public tend to get somewhat fixated upon, creating confusion, fear, and much futile speculation; this is a perennial problem and other “significant dates,” including the yearly cycle of eclipses, continually attract superstitious and uninformed reactions. John Major Jenkins, a leading scholar of the Mayan Calendar, has this to say:

So, in point of fact, we have a previous testimonial of Don Alejandro, from an interview he did with reporters that was published as “The Mayan Worldview of the Universe” by Patricia Gonzales and Roberto

Rodriguez, Universal Press Syndicate, *The Denver Post*, January 2, 2000. In it, we read: “Based on thousands of years of astronomical observation, a cataclysm is indeed predicted by indigenous elders, as opposed to ‘prophesized.’ No one is predicting that at the strike of midnight, Dec. 20, 2012, the world will end. Instead, Mayan elders predict that the cataclysm can occur within a year or 100 years—and the cause would be something astronomical as opposed to metaphysical.”

[Jenkins continues...] “I’ve always agreed with this idea, that we should think of the 2012 end date as being a ‘zone’ stretching on the order of decades. I don’t agree with the above view that the end date is only an astronomical event, for the physical dimension and the metaphysical (or spiritual) dimension unfold in parallel.” We further read in the interview that:

We don’t know what will happen in the next few days or in the next 12 years. What we do know is that it wouldn’t hurt to listen to the words of Don Alejandro who said that on Dec. 20, 2012 Mother Earth will pass inside the center of a magnetic axis and that it may be darkened with a great cloud for 60 or 70 hours and that because of environmental degradation, she may not be strong enough to survive the effects. It will enter another age, but when it does, there will be great and serious events. Earthquakes, marimotos (tsunamis), floods, volcanic eruptions, and great illness on the planet Earth. Few survivors will be left.

[Jenkins continues...] “Thus, beginning on December 20, as stated, the events stretch almost three full days (‘60 or 70 hours’) through December 21st. The Earth passing ‘inside the center of a magnetic axis’ is a striking description and sounds like the way I described the alignment in the last chapter to *Maya Cosmogenesis 2012*. ‘Darkened by a great cloud’ almost sounds like a reference to the dark-rift in the Milky Way. Notice the difference between this conception of ‘earth in the darkness’ and my alignment description — where I describe it as *the sun* passing through the dark-rift, through the ‘galactic axis,’ with different magnetic or gyroscopic

effects on either side. I suppose Don Alejandro's wording works fine, it's just a translation or interpretation of where the effect is really to be felt (on Earth, ultimately)...

He [Carlos] said Mayan Daykeepers view the Dec. 21, 2012 date as a rebirth, the start of the World of the Fifth Sun. It will be the start of a new era resulting from and signified by the solar meridian crossing the galactic equator, and the earth aligning itself with the center of the galaxy. *At sunrise on December 21, 2012 for the first time in 26,000 years the Sun rises to conjunct the intersection of the Milky Way and the plane of the ecliptic.* This cosmic cross is considered to be an embodiment of the Sacred Tree, The Tree of Life, a tree remembered in all the world's spiritual traditions. Some observers say this alignment with the heart of the galaxy in 2012 will open a channel for cosmic energy to flow through the earth, cleansing it and all that dwells upon it, raising all to a higher level of vibration.¹⁴

It is interesting to note that the inherent symbolism of the "greatest darkness" of the winter solstice period (in the northern hemisphere) will be extraordinarily amplified within the cosmic macrocosm in 2012. The winter solstice is a time of initiation where the candidate to the mysteries must "find their way through the dark." The conjunction of the Sun with Pluto in December 2012 signifies the darkness of the underworld experience, transformation and initiation. The Moon is conjunct Uranus in Aries, reflecting the new revolutionary cycle that will begin in consciousness. Perhaps Humanity has an opportunity for transformation of consciousness en masse.

The Greater Aquarian Cycle

If the 26,000 Great Year Cycle of the Mayans is ending in 2012 (coinciding with the lesser

5,125 year cycle), it is highly significant because it may also relate to "the greater wheel" and its cycle of 26,000 years. The twelve zodiac signs take 26,000 years to progress through the full circle of 360 degrees—the same time span as it takes for one zodiac sign in the greater zodiac.

The world is entering the Age of Aquarius on both the smaller and greater wheels, an event that has only occurred six times previously in the history of this Fifth Roottrace, hence a time of great opportunity.¹⁵

Nevertheless, we are on the cusp of these cycles—a cusp of 500 years for the lesser wheel and 5,000 years for the greater wheel. It is

doubtful that "something will happen" on December 21, 2012. We are going through a *process* of unprecedented change during this cuspal period. If the above date is accurate, then this is an advantage for students of astrology and cycles, as this could be used as a time marker to work forward or backward.

Another factor to consider is that the 26,000 year cycle coincides

with a 104,000 year cycle of the "fourth Sun." ($104,000 = 26,000 \times 4$). In other commentaries, this author has dated the fifth subrace of the Fifth Roottrace (5.5) as starting around 100,000 years ago.

Indeed, in this fifth *branchrace* of 5.5 (5.5.5), the race has reached its apotheosis, and in this Kali Yuga cycle of destruction, is ready for a major shift. According to the Mayans, Humanity will shift to the 'fifth sun' phase, El Quinto Sol, where a golden age of higher consciousness will emerge.

There are "yugas within yugas," and a Satya Yuga (golden age) may well be emerging and overlapping the Kali Yuga (black age) of 432,000 years. The Sixth Roottrace is only about 25,000 years away¹⁶, and a parallel may be

Mayan Daykeepers view the Dec. 21, 2012 date as a rebirth, the start of the World of the Fifth Sun...Some observers say this alignment with the heart of the galaxy in 2012 will open a channel for cosmic energy to flow through the Earth, cleansing it and all that dwells upon it, raising all to a higher level of vibration.

drawn with the previous Satya Yuga (1,728,000 years) for the Fifth Root race when it was in its nascent inception about four million years ago—at the decline of Atlantis when Atlantis was going through *its* Kali Yuga. Alternatively in this cycle, there may be a smaller Satya Yuga cycle emerging within the Kali Yuga.

Aquarius, Polaris, and the Increasing Shamballa Force

The sign Aquarius and the pole star Polaris have a direct connection with the planetary center called Shamballa. In this 25,000 year *greater Aquarian cycle* leading up to the start of the Sixth Root race, the direct influence of the Shamballa force will come to bear upon Humanity through “Polaris—The Star of Direction—governing Shamballa.”¹⁷

The influence which emanates from the Pole Star and which is such a potent factor in our solar system reaches our planet via the sign Aquarius. The reasons will be noted if the student bears in mind the significance of water as a symbol of the emotions, which are but a lower manifestation of love-desire. Aquarius is a force center from which the adept draws the “water of life” and carries it to the multitude. This force from the Pole Star, via Aquarius, is of special power at this time and the day of opportunity is therefore great. It is one of the agencies which make the coming of the Great Lord a possibility.¹⁸

Of course the “Great Lord” is The Christ or Lord Maitreya who intends to culminate the externalisation of the Masters of Wisdom, starting about 2025.

“Esoterically speaking, the Pole Star is regarded as the “star of re-orientation” whereby the art of “refacing and recovering that which is lost” is developed. This eventually brings a man back to

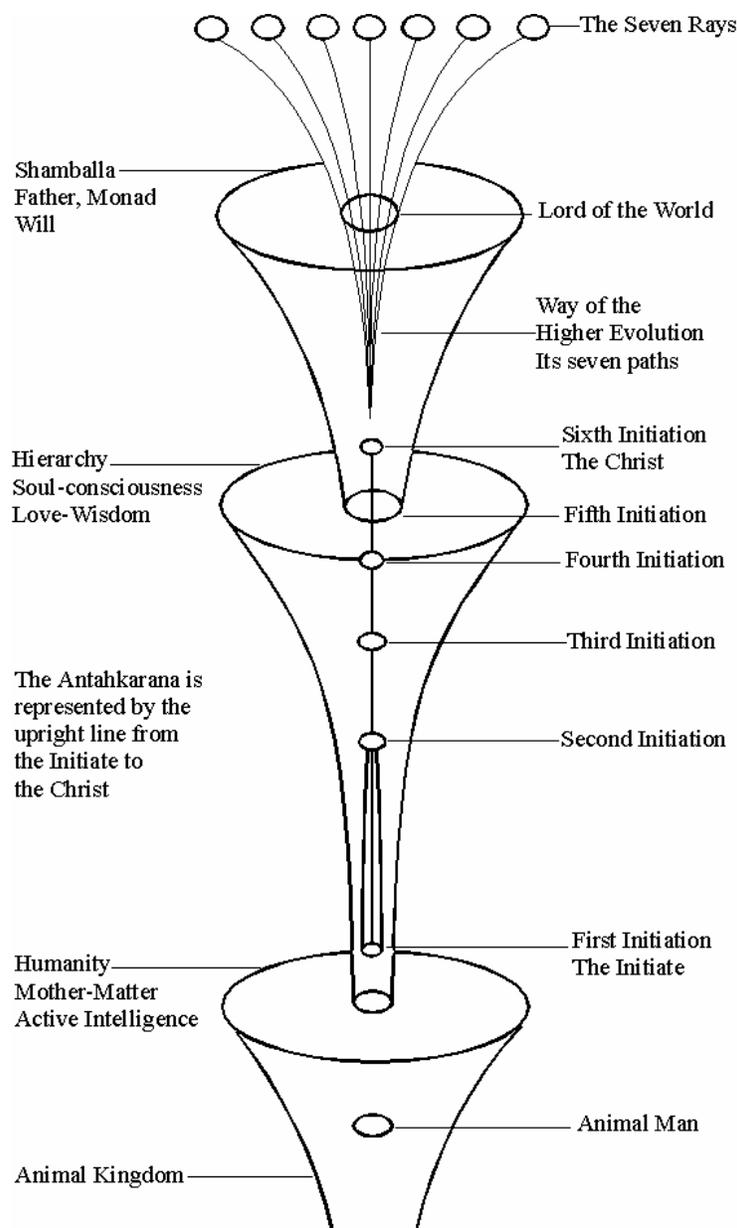
his originating source.”¹⁹ It is also said that “concentration upon the Pole-Star will give knowledge of the orbits of the planets and the stars.”²⁰

What is “his originating source”—the Soul, or even the Monad? Perhaps we can gain knowledge by “meditating on the Sun” like Asuramaya.

Three Centers Become Two

So what does this arcane knowledge mean, and what is its purpose? Basically the planetary Plan has to do with the three planetary centers of Shamballa, the Hierarchy, and Humanity being reduced to two centers:

It is interesting to note...that the work of destruction initiated by the Hierarchy during the past one hundred and seventy-five years (therefore since the year 1775) has in it the seeds—as yet a very long way from any germination—of the final act of destruction which will take place when the Hierarchy will be so completely fused and blended with Humanity that the hierarchical form will no longer be required. The three major centers will then become the two, and the Hierarchy will disappear and only Shamballa and Humanity will remain, only Spirit or life, and substance as an expression of intelligent love will be left. This corresponds to the experience of the individual initiate at the Fourth Initiation, when the causal body, the Soul body, disappears and only the Monad and its expression, the personality (a fusion of Soul and form) are left. This event of final dissolution will take place only at the close of our planetary existence, when the door to individualization is finally closed for a pralayaic period and the Way of the Higher Evolution will be more closely trodden than the Path of Initiation.²¹



Shamballa, the Hierarchy, and Humanity²²

The year 1775 was not only the start of a lesser cycle of the Fifth Ray, but also signaled the start of the 500 year cusp of the Aquarian Age—so destructive processes are needed to break down the past Piscean cycle. For Humanity to be blended with the Hierarchy, Humanity must be initiated into higher consciousness en masse. It is still a “long way from germination,” let alone fruition, as the impulse in the year 1775 only carried the “seeds...of the final act of destruction.” The destruction will occur in a smaller

degree in the next 25,000 year cycle and in a greater degree in the Sixth Roottrace; and final dissolution will take place only “at the close of our planetary existence.” The Tibetan says:

Therefore, my brothers, the closer relation of the Hierarchy to Shamballa, the stimulation of its own interior life, and the readiness of humanity for revelation and for certain unexpected development, will condition the cycle into which we are now entering. This is, therefore, the most amazing period in the

history of humanity. Added to this, it must be borne in mind that we are entering another greater round of the Zodiac, and this coincides with the lesser zodiacal activity because Aquarius governs the greater immediate cycle of 25,000 years²³ and is also the sign into which the sun is now moving for a period of 2300 years—a most amazing happening and full of import in our planetary history.”²⁴

Shamballa and the Gobi Zodiac

Blavatsky has pointed out: In the same manner and on the plan of the **Zodiac in the upper Ocean or the heavens**, a certain realm on Earth, an inland sea, was consecrated and called “**the Abyss of Learning**”; twelve centers on it in the shape of twelve small islands representing the Zodiacal signs—two of which remained for ages the “mystery signs” and were the abodes of twelve Hierophants and masters of wisdom. **This “sea of knowledge” or learning remained for ages there, where now stretches the Shamo or Gobi desert.** It existed until the last great glacial period, when a local cataclysm, which swept the waters south and west and so formed the present great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, **as a relic of the Zodiacal Ring on Earth.** For ages the watery abyss—which, with the nations that preceded the later Babylonians, was the abode of the “great mother” (the terrestrial post-type of the “great mother chaos” in heaven), the parent of Ea (Wisdom), himself the early proto-type of Oannes, the man-Fish of the Babylonians.²⁵

Imagine Melchizdek directing astrological and ray forces, bearing in mind the importance of Shamballa as an *earth zodiac* reflecting the *celestial zodiac*. The distribution occurs through certain Masters or “hierophants” who help distribute these forces to all the kingdoms of the planet, not just Humanity. There are seven Masters, or Chohans, who are the custodians of the Seven Rays and who help distribute and “step them down.”

Shamballa and the “White Island”

The last survivors of the fair child of the White Island...had perished ages before. Their (Lemuria’s) elect, had taken shelter on the sacred Island (now the “fabled” Shamballah, in the in the Gobi Desert).²⁶ “Mysticism...is reported to have originated in the fabulous country Sambhala...beyond the Sir Deriáu [Yaxartes] between 45° and 50° north latitude. 110° east and 45° north is exact center of Gobi.”²⁷

The legend given in *Isis [Unveiled]* in relation to a portion of the globe which science now concedes to have been the cradle of humanity—though it is but one of the seven cradles, in truth—ran, condensed, and now explained, as follows:

Tradition says...that long before the days of Ad-am, and...He-va [Eve], where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours.

The last “remnant” meant the “Sons of Will and Yoga,” who, with a few tribes, survived the great cataclysm. For it is the *Third Race* which inhabited the great Lemurian continent, that preceded the veritable and complete human races—the fourth and the fifth. Therefore it was said in *Isis* that—“This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the ‘Sons of God’; not those who saw the daughters of men, but the real *Elohim*, though in the oriental *Kabala* they have another name. It was they who imparted Nature’s most weird secrets to men, and revealed to them the ineffable, and now *lost* ‘word.’”

The “Island,” according to belief, exists to the present hour; now, as an *oasis* surrounded by the dreadful wildernesses of the great Desert, the Gobi—whose sands “no foot hath crossed in the memory of man.”²⁸

This “race” was the primitive archetype of Humanity before the dawning of consciousness and the separation of the sexes in later Lemuria (3.5). Adam and Eve (Heva) are the sexually separated hermaphrodite, now endowed with the “spark of mind.” These “Sons of God” therefore, were the previous Lemurian (hermaphrodite) subrace: the fourth subrace of the Third Root-race.

It makes sense that the Elohim lived in this highly magnetized area of Shamballa under the watchful eye of Sanat Kumara. These “Sons of God” were the “ideal humanity” cared for in the “nursery” of Shamballa by Sanat Kumara and the Manu. This is a profound point as Blavatsky says, “The gradual evolution of man in *The Secret Doctrine* shows that all the later... Races have their *physical* origin in the early Fourth

Race. But it is the sub-race, which preceded the one that separated sexually [5th subrace, 3.5], that is to be regarded as the *spiritual* ancestors of our present generations, and especially of the Eastern Aryan Races.”²⁹

At present all this may read like pure fiction, given the incredulity that may accompany the extraordinary time scales, let alone the concepts of Shamballa and Melchizedek. Yet “at a later date than the present, discoveries will be made, revealing the reality of the old form of hierarchical work; ancient records and monuments will be revealed, some above ground and many in subterranean fastnesses. As the mysteries of central Asia in the land stretching from Chaldea and Babylon through Turkestan to Manchuria, including the Gobi desert, are opened up, it is planned that much of the early history of the Ibezhan workers will be revealed.”³⁰

This table shows the overlapping periods and durations of the races. The Patriarch ages are code for the durations of the races (as discussed at length in *The Hidden History of Humanity* by this author).

Patriarchs or “Manus” of the Root races and Subraces³¹

Lemurian Patriarch		Atlantean Patriarch		Aryan Patriarch	
3.4.5	Adam (Elohim) 930				
3.5.5	Seth 912	4.1	Enos 905		
3.6	Cainan 910	4.2	Mahaleel 895		
3.7	Jared 962	4.3	Enoch 365		
		4.4	Methuselah 969		
		4.5	Lamech 777	5.0	Noah 950 yrs
		4.6		5.1	Enoch
		4.7		5.2	Menes
				5.3	Abraham
				5.4	Isaac
				5.5	Jacob
				5.6	Moses

Return of Shamballa to South America

The Sixth Root race promises the greatest human achievement through the expression of the buddhic principle and love-wisdom. That achievement will be paralleled, or *caused* by, the

fusion of the two planetary centers, Humanity and the Hierarchy, into one center that is in direct relationship with Shamballa.

If the new humanity of the Sixth Root race is going to be based initially in South America, then it stands to reason that Shamballa will be

physically close to them, just as the Elohim, or “Sons of the Fire Mist,” were in close proximity to Shamballa and the White Island in the Gobi Desert. Due to various quotations, it seems that both the Shamballa centers in the Gobi Desert and South America were active concurrently.

In this future time, many Initiates and Masters will walk amongst Humanity again—which has not occurred since the time of the Atlantean war when they withdrew. We are now in the time of the “forerunner” and, from 2025 onward, the externalization of the Hierarchy will proceed. Eventually Humanity will once again become androgynous *Elohim*, returning to their original state of beauty and purity, but with a highly expanded awareness.³²

¹ Blair Moffett, *Ciphers and Civilizations*, Available at <http://www.theosophy-nw.org/theosnw/world/america/my-moff4.htm> (from *Sunrise* magazine, January 1973. Copyright © 1973 by Theosophical University Press).

² Dr. B. N. Narahari Achar, November 1995.

³ B. N. Narahari Achar, *Maya-Hindu Connection*, 1995. Available at <http://www.hinduismtoday.com/>

⁴ Stephen Knapp, *Proof Vedic Culture’s Global Existence* (Detroit, MI: World Relief Network, 2000), 246-247.

⁵ *Ibid.*, 246-247.

⁶ Phillip Lindsay, *The Hidden History of Humanity I* (Apollo Publishing, 2005), 361-370.

⁷ Knapp, *Proof Vedic Culture’s Global Existence*, 246-247.

⁸ Carl Johan Calleman, *Breakthrough Celebration: A Global Process Leading into the Quetzalcoatl/Christ Energy of the Fifth Day* (accessible at <http://www.breakthroughcelebration.com/>).

⁹ ‘JC’. <http://www.alley29.com/Sphinx%20Group/sphinx.html>.

¹⁰ John Major Jenkins, leading Mayan scholar.

¹¹ Donald Alexander Mackenzie, *Myths of Pre-Columbian America* (New York: Courier Dover Publications, 1996).

¹² H.P. Blavatsky, *The Secret Doctrine II* (New York: Theosophical Publishing House, 1888), 147fn.

¹³ Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing, 1925), 792.

¹⁴ John Major Jenkins, “Carl Calleman’s latest assault on the traditional end-date, December 21, 2012.” Italics emphasis added by the author.

¹⁵ Lindsay, *The Hidden History of Humanity I*.

¹⁶ *Ibid.*

¹⁷ Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 197.

¹⁸ Bailey, *A Treatise on Cosmic Fire*, 1263.

¹⁹ Bailey, *Esoteric Astrology*, 196.

²⁰ Alice A. Bailey, *The Light of the Soul* (New York: Lucis Publishing, 1927), 239.

²¹ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 565-567.

²² Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 525.

²³ For more commentary on the lesser and greater cycles of Aquarius, see “Zodiac & Ray Cycles in Esoteric Astrology: Beginning of the Age of Aquarius (2117)” in Phillip Lindsay, *The Destiny of the Races and Nations* (Apollo Publishing, 2007); and Phillip Lindsay, “Aquarius and the Fifth Rootrace: The Coming Sixth Rootrace.” Both can be found at <http://www.esotericastrologer.org/>.

²⁴ Bailey, *The Externalisation of the Hierarchy*, 567.

²⁵ Blavatsky, *The Secret Doctrine II*, 502. Bold emphasis added by the author.

²⁶ *Ibid.*, 319.

²⁷ H.P. Blavatsky, *Collected Writings XIV* (New York: Theosophical Publishing House, 1888), 441.

²⁸ *Ibid.*, 220.

²⁹ Blavatsky, *The Secret Doctrine II*, 166.

³⁰ Alice A. Bailey, *A Treatise on White Magic* (New York, Lucis Publishing, 1934), 379.

³¹ Lindsay, *The Hidden History of Humanity*, “Patriarchs or ‘Manus’ of the Root Races and Subraces.”

³² This article is based on the author’s forthcoming book, *Esoteric History Series III*.

The Four Aspects of the Will

Donna M. Brown

Abstract

This article focuses on one of the primary differentiations of the Will as It seeks expression on Earth. The analysis describes a set of four dynamic streams or aspects of Will energy from both the macrocosmic and microcosmic perspectives and their deliberate use by the disciple. In exploring these four aspects of the Will, we become able not only to gain a better understanding of macrocosmic processes whereby cosmic energies and forces are transmitted into our system and the Earth from extra-solar sources, but also to discover an all-important energetic template that we can use for working with the creative will and bringing about transformations in our own lives and on the planet.

Introduction

Esoteric philosophy reminds us that it is not possible to gain more than “a dim perception of that vast aggregation of intelligent Forces and [the] immense concatenation of stupendous divine ‘Intentions’”¹ that are directed and distributed into the cosmos by the fountainhead of Light and Will. However, we are provided with a clearer picture of how Divine Purpose seeks expression via the rays and constellations through our Sun and the planets and to the Earth through four fundamental processes. These all-important energetic processes or stages are characterized in terms of the Will being expressed as the Transcending, Transmitting, Transforming, and Transfiguring Wills.²

Moving outward through space from the “One About Whom Naught May Be Said,” these four streams of cosmic energy are responsible for the “extension from the One into the Many and of the Many into the One.”³ Herein lies a clue to the importance of learning to recognize and work with the Will in Its various aspects.

This complex and extensive process of energy distribution to our system and planet is what gradually brings the Earth into alignment with divine intention, incentive, and objective. Producing countless changes and transformation on Earth, the four expressions of the creative Will touched on this paper are what make the “spirits of the righteous...perfect.”⁴ Such a perfecting process gradually lifts humanity off and beyond the confines of the planet, away from our solar system altogether, and on to one of the seven cosmic Paths.⁵

The Transcending Will

The Transcending Will partakes of the Omnipresence, the Omnipotence, and the Omniscience of God. This aspect of the Will corresponds to the ineffable, indescribable cause of all causes. Non-dual and complete in Itself, the Transcending Will exists above and independent of material experience. Being immutable, illimitable, and free from all chronological and spatial parameters, It belongs to the pure archetypal eternal world.

Yet the Will, by its very nature, is active and capable of affecting tremendous change via the emanation of energy or force. This would seem to run counter to some of the aforementioned thoughts on the notion of Transcendence. One way to move beyond this apparent contradiction is to view the Transcending Will as having the potential for duality or to see It as both latent Will and the power to use it.⁶ Alternatively, we might see the Transcending Will as

About the Author

Donna M. Brown is a long-time student and teacher of esoteric philosophy. Her background includes a career in the arts and election to public office in the District of Columbia. She serves as a Board Member of the School for Esoteric Studies.

both Being-ness and Becoming-ness and as having the capacity to retain Its synthetic wholeness both prior to, and after, It extends or projects Itself into the Universe or our system. As a stream of all-pervading Life, the Transcending Will can pervade and inform the Universe with a fraction of Itself and yet remain outside of space and time.⁷

In an absolute sense, we might see the Transcending Will as the First Cause—that which underlies all manifestation and then enfolds back again unto Itself. As the Will-to-Be, Its focus lies outside our solar system altogether and spirals through various sources until It gradually rays forth from the seven stars in Ursa Major.⁸ The Transcending Will serves as the ensouling Life of the seven solar systems of which ours is one.

While it is useful to think about the Transcending Will from the level of the absolute, the spiritual axiom “as above, so below” is applicable in helping us to understand that the Transcending Will embodies the life-building process inherent and reflected in centers of focus, intention, or cause at virtually every level of creation. Although the Transcending Will corresponds to Monadic essence,⁹ this aspect actually indwells in multiple hierarchies and in all the great energy centers, large or small, from universes, galaxies, and suns to the smallest atom. The Transcending Will initiates the chain of causes that expresses in all life as the creative urge or impetus toward growth, development, and evolution. It embodies the fundamental inclination in the Universe—the fiery spark of Purpose—that prompts all living systems to move beyond separateness, impediments, and restrictions. All world-changing visions, all expectations

and aspirations toward unity, synthesis, truth, and beauty, along with each accompanying increase in consciousness, are rooted in the super-empirical ideal or principle of transcendence.

Moving from the material to the immaterial, from the part to the interconnected whole, from existence to essence is the goal we seek in aspiring to develop this aspect of the Will.

This process necessarily begins with the recognition of God Immanent and the singular, deliberate, and strenuous effort to accept, obey, and eventually surmount the so-called “Laws of Nature.” It involves transcending limitation, pessimism, and fear by focusing instead on the “transcendent nobility of the Good” and an unwavering “belief in a pre-existing reality or truth.”¹⁰

While the ability to use the Will in any real sense can only begin to take place when “the Soul principle is well established and is gradually becoming exoteric,”¹¹ It can be acknowledged and evoked, in some small measure, at each step along the way. It begins

as aspiration—an irrepressible inclination embedded in the human psyche—to move toward greater fullness and authenticity. The Tibetan alludes to the transcendent aspect as “the will that lies behind all *initiatory activity*,”¹² all creation, differentiation, and the urge to evolve, proceed, and progress.

The ability to work with this aspect is predicated on alignment and constant striving. Striving and the unremitting reaching forth toward higher spheres create communication and an interchange of energies. Striving establishes the spiral of ascent. “The principle of attraction”—the quality of love inherent in the Tran-

The Transcending Will...embodies the fundamental inclination in the Universe—the fiery spark of Purpose—that prompts all living systems to move beyond separateness, impediments, and restrictions. All world-changing visions, all expectations and aspirations toward unity, synthesis, truth, and beauty, along with each accompanying increase in consciousness, are rooted in the super-empirical ideal or principle of transcendence.

scendent One—“obliges us to strive”¹³ and draws Life toward it like a great magnet.

In addition to striving, developing this aspect of the Will requires surrendering our hearts and minds to the Divine in order to integrate with higher levels of being. Surrender requires giving our lives over to service, to self-forgetting, to discipline and the relinquishment of all that relates to the separate self. “Surrender is the recognition that we are not separate from the pure world of Being.”¹⁴ It entails an active association with Will and Purpose and a willing return to the Divine Whole. Such a yielding of the personal will to divine will is the climax or culmination of all spiritual practice.¹⁵

The Transcending Will is also cultivated and developed through a commitment to universality and synthesis in our thoughts, words, and action. As part of this process, consideration must be given to how the past, present, and future fit into our visions, thoughts, and plans. Any vision of the Plan or revelation of Divine Intention that we receive as a result of the combined activities of striving and surrender should be accompanied by an effort to think things through so that various contingencies might be anticipated and mapped out in advance. Focused thinking and sacrificial surrender, along with the persistent determination to move beyond the karmic limitations of the lower planes, are what allow us to increasingly wield the Will and manifest the quality and nature of God. Ultimately, it is by striving to anchor our awareness in the center of Transcending Power—the Monad—that the will-to-achieve is guaranteed.¹⁶

The Transmitting Will

In an absolute sense it might be possible to describe the Transmitting Will as the out-breathing of some great entity or as the Will-to-Manifest or Create. In terms of our system, we might envision the Transmission of the Will as a giving stimulation or more accurately, as an act of love under the impulse of the great cosmic Ray of Love-Wisdom.

The Transmitting Will is primarily known by its outer effects. The initial outpouring from

the Transcendent Cause into what the Tibetan describes as the “ocean of space” produced the first differentiation into the major and minor rays.¹⁷ The rays might be seen as the seven breaths that transmit the One Life from the seven stars of the Great Bear or Ursa Major.¹⁸ In turn, these potent energy streams are stepped down and transmitted into our solar system through a three-fold grouping of zodiacal constellations and thence to our Sun and the planets so that life on the planet is increasingly brought into line with the Will aspect. These three-fold zodiacal groupings “produce certain tendencies in humanity, evoke certain attitudes of the will, and lead consequently to certain unavoidable events as well as to definite and determined forms of Being.”¹⁹

Although the constellations function as the primary sources of inter-cosmic transmission from the Transcendent Cause, it is important to realize that each major center is designed to function as a conduit for the distribution and exchange of energy. In fact, there is no entity or being in the cosmos that is not involved in the transmission process on some level. The Tibetan assures us that “the whole system of spiritual revelation is based (and has always been based)...on the transmission of energy from one aspect of divine manifestation to another—from God in the ‘secret Place of the Most High’ to the humblest human being.”²⁰ All are part of a great transmitting chain or hierarchy that synthesizes, organizes, connects, and disseminates energy from higher to lower levels and in varying potencies, degrees, and stages. In this way, the Transmitting Will moves outward into all the kingdoms of nature.

In relationship to our system, high energy transmissions from Aries, Leo, and Capricorn, embodying the First Ray of Will and Power, are stepped down and directed to our Sun. In turn, the Sun transforms and steps down this dynamic grouping of cosmic energies and transmits it via the planets to Shamballa where it becomes focused as the *Will of God* for our planet. In the case of the First Ray, Vulcan and Pluto are the key planets involved. From the Council at Shamballa these energies are made available for transmission to receptive members of the Hierarchy. As a center of love and

mediating understanding, the Hierarchy steps down or transforms these energy streams even further and directs them via the *Will-to-Good* toward sensitive humans who express them, in turn, as *Goodwill* and right relations toward humanity and the subhuman kingdoms.

Effective transmission is predicated on the ability to receive, embody, and correctly interpret impression. Transmitting the Will also involves “working from the point of synthesis, stepping down the energies distributed in line with the creative, evolutionary plan.”²¹ Therefore, transmitters must be centers of focused thought, capable of directing thought energy, and able to evoke and employ the Will in one of Its three major expressions.

In the Fourth Kingdom (humanity), the New Group of World Servers is an important intermediary group that is beginning to collectively function as a center for transmission to the rest of humanity and aspects of the lower kingdoms. This group, in its two divisions—disciples who are integrated into the Ashrams and the intelligent and humanitarian aspirants²²—is in the process of learning to transmit ever more potent concepts and techniques in order to move humanity forward into a culture of greater light, love, synthesis, and peace. The lower strata in this group cooperate in the transmission process by learning to use the mind or intellect. Since “energy follows thought and the eye directs the energy,”²³ this first group uses “the eye of knowledge” to transmit mental awareness.

However, the ability to use the Transmitting Will really only starts to become available when we learn to transmit the quality of our Soul ray to our group, stimulating our group companions to greater courage, clearer vision, and creativity, purity of motive, and deeper unity and love. The attractive magnetic quality of the Soul allows the transmitter to attract the material need to clothe and hold together the idea, thought, or concept that is to be directed to the larger group. The force of the mind is also involved in lighting the way of the idea or thought to be transmitted. At this stage, disciples transmit their grasp of the Plan, via *Goodwill* or essential love, using the eye of the Soul or vision.

At a more advanced stage, pure reason and the development of the spiritual will make the Initiate a transmitter, via the *Will-to-Good*, of the Purpose underlying the Plan.²⁴ Pure Will is transmitted or directed (using the “eye of Shiva”) from the Monad to the personality by way of the Antahkarana.

All transmission is predicated on physical purity, control of the emotions, mental stability, in-tension, receptivity to impression and the ability to project or direct thoughtforms or energy and force. The transmission of even a small degree of Will energy requires a level of spiritual realization and the ability to recognize other people as souls. In addition, the transmitting soul or group will have to embody the energy that it intends to transmit. In other words, we have to be at once the “message and the messenger” of divine Will to become a transmitting agent. This involves a level of relationship, fusion, or identification with the Plan and/or Purpose.

All efforts to transmit what the Soul sees and hears must be balanced with intelligence, devotion, and service to avoid error.²⁵ Irrespective of our spiritual status, we can and must aspire toward becoming transmitters of positive energy by acting as bridging agents of spiritual force and by assuming responsibility for the energy influences that flow into and through us. This means seeing ourselves as conscious vehicles for the reception and the dissemination of truth to the world. The effort to assume this role is nothing less than a recognition of the “call to service.”

The Transforming Will

Each of these four expressions of the Will work in conjunction with one another and have a cumulative and sequential effect. Therefore, the Transforming Will comes into play as a direct result of the Transmitting Will or transmitted energy. It initiates a dynamic process that serves to modify those transmitted energies in order to move the ensouling person, group, or entity from one nodal point to another. It shapes, alters, and changes energy into force and amends and reforms consciousness, relationships, function, and form. This aspect of the Will produces differentiation, then at-

traction, inter-relation, and intelligence, all of which lead to upliftment and the union of the many into the One.

We might see the Transforming Will as the measurable impact of the presence and purpose of God on Earth and the clearest expression of the ceaseless cosmic creative process.²⁶ It is a veritable “Philosophers Stone” that produces interaction, purification, substitution, reorganization, and eventual transmutation of the base elements of thought, word, and action into the golden light of pure creative substance.

Although there are many transforming centers in the cosmos, one of the primary vehicles for the expression of the Transforming Will for our planet is the Sun.²⁷ As the source of life, intelligence, and love, it is responsible, along with stimulation from higher energetic forces, for the unfoldment of consciousness and sensitive response on Earth and in the entire solar system. The Sun’s great transforming power makes it possible for life on the planet to develop sensitivity to the environment, to the wishes and will of the personality, to the Soul, and eventually to the divine Plan and Purpose.

From a scientific standpoint, we know that life and progress on Earth are the result of the Sun’s ability to transform matter into energy through a continual and willful process of conversion, fusion, and change. The Sun also affects a corresponding process in us so that we learn to function as a “lighted center,” an “illuminator,” or a miniature Sun—a store house of loving understanding, vital force, and life-giving energy.

Irrespective of our spiritual status, we can and must aspire toward becoming transmitters of positive energy by acting as bridging agents of spiritual force and by assuming responsibility for the energy influences that flow into and through us. This means seeing ourselves as conscious vehicles for the reception and the dissemination of truth to the world. The effort to assume this role is nothing less than a recognition of the “call to service.”

We begin to employ a semblance of the Transforming Will when we willingly submit ourselves to the fires of change. The decision to tread the Path of Discipleship, with all this implies, is the first major step that must be taken. On the Path, we begin by learning to transform the astral body since all transformational processes begin, and are carried out, in the heart. Agni Yoga reminds us that the heart, the Sun of our body, is imbued with highest creativeness²⁸ and that it is the center of motive power and curative compassion and connects us with the heart of the world. All communion,

change, unity, and synthesis are achieved through the alchemy of the heart. The Ageless Wisdom also tells us that the seven sacred energies transmitted from the zodiacal signs through our Sun and into our system are assimilated by the awakened heart. These assimilations are changed into creative radiations that heal, evoke beauty and joy, courage, inspiration, understanding, and other transformative energies.

As we know, meditation plays a critical role in the process. As a result of the meditative process (which is initially carried into the heart), we learn to master all our forces,

alter our personalities, and bring about the death of the little self via the transformative energy of Soul. Meditation brings about a series of fusions or at-one-ments; a radical reorganization of identity, meaning, and purpose in life;²⁹ and an ability to radiate lighted understanding, magnetic love, and power to humanity and the other kingdoms in nature. Over time, meditation allows “spirit to mount upon the shoulders of matter” as it transforms human desire into the spiritual will.³⁰

The ability to visualize—to see the needed transformations developed—also plays a role in the process. Visualization allows us to change old patterns and habits, develop new ways of thinking, and transform potential faculties into active powers.³¹ These efforts have to be coupled with the extra effort to transform ourselves from well-intentioned idealists into persons of action on behalf of humanity. Persons, groups, or organizations that seek to facilitate a paradigm shift or a leap from “individual evolution to collective evolution,” or to liberate and move others into a new, more authentic center,³² are agents of change employing the Transforming Will in some measure. The applied power of a loving heart and an illumined mind, along with “persistence in the daily recognition and consideration, accompanied by a fixed determination to bring the life and service into conformity with the revealing relations, will (almost unexpectedly) produce great and transforming results.”³³ The process of self-initiated, sustained transformation results in a series of transfigurations and the ability to wield something of the Transforming One’s regenerating force.

The Transfiguring Will

The rays, as we know, have correspondences with various planets and use them to transmit energy so that some measure of divinity is revealed in us and on Earth in its transcendent beauty. Will energy carried by the planets³⁴ impinges upon the lives of humanity, shaping and altering them in accordance with the individual or group’s level of development. The seven sacred planets—the seven great psychological lives—serve as the primary distributors of transfiguring energy embodying the seven grades of psychic knowledge.³⁵ They are responsible for integrating the personality and changing it into an instrument for the Soul, thereby making possible the first revelation of divine radiance.³⁶ Once the Transfiguration (or first major initiation) has been taken, Initiates can continue to increase their sensitivity to even more subtle vibrations in order to facilitate transfigurations of a higher order—specifically those taken on the levels of the Atmic, Monadic, and Logoc planes.

The Transfiguring Will brings about a series of unions between God and humanity. It makes an individual a representative of divinity: first as a Soul, then as a full-fledged member of the Hierarchy with the ability to function on the three levels of the Spiritual Triad, and later as a Spark of pure Monadic Spirit. This aspect of the Will resolves opposition and duality into a unity. It connotes a level of purification and liberation or freedom, beginning with freedom from the ancient authority of the threefold personality and culminating in the freedom from the seven planes of planetary existence.

A measure of this Will is employed by the Lord of the World via the rod of Initiation at the Third (or first major) Initiation. It carries a “touch of enlightenment” and facilitates irradiation by the full light of the Soul.³⁷ The Will that Transfigures affects an irrevocable change from a body of flesh to a sanctified state. It engenders the ability to use the mind and a true measure of integration, fullness, completeness, and perfection.

The Transfiguring Will comes into play even more fully during the Fifth Initiation. However, the transfiguring agent for these higher initiations is not the Soul but the Spiritual Triad.³⁸ The Transfiguring Will is employed by officiating hierophants and used by Initiates to complete the integration process (oneness with the Monad) begun at the Third Initiation. At the Seventh Initiation—the true Transfiguration—this aspect of the Will gives entrance to an entirely new cycle of experience. The Initiate functions on the Logoc Plane and uses the Will to alter, change, and manipulate energy in all six worlds so that Its impact is felt by all of humanity, and to some extent, the allied kingdoms.³⁹

The transfiguring process becomes increasingly active in us through the application of a steady and extreme effort to refine and elevate the substance of our whole being. Our personality vehicle must become so incorruptible and so insensate to material attractions that nothing can deter it from the impulses coming from the higher worlds.⁴⁰ A willing submission to the process of self-transcendence—involving purification, death, rebirth, renewal, and regeneration—is required. Fearlessness is essential

along with trust and the ability to make use of the great opportunity that crises bring.

Our efforts to reveal the divinity in ourselves, and in that which lies deeply hidden in the world, are needed. This means taking an active stand against self-absorption, selfish individualism, falsehood, and slavery. Divinity is further revealed as we seek to recognize and create beauty, joy, greater authenticity, and freedom. Added to this is the work of bringing in new ideas, new life, and new energy.

We tap into the divine transfiguring power by healing the divisions in our nature and in the environment in which we operate. Practicing forgiveness and acting out of the power of love contribute. But not until our passion and commitment to the Whole is ineradicable and all consuming⁴¹—and every effort is directed towards personal, group, and global transformation—does the First aspect of Divinity triumphantly appear. Only then does the Transfiguring Will reveal our “Christed heritage” in its resplendent glory.

Conclusion

The creative Will is one of the most potent and direct means of interface between the Transcendent One and creation. As the First Cause, it immerses divinity in form and gives birth to God Immanent. It conditions all manifestation and initiates various stages of activity, growth, and development so that the purpose, incentives, urges, and objectives of the *One in Whom we live and move and have our being* are recognized and made manifest. Its four streams of cosmic energy produce all transformation in us and throughout the planetary scheme. They challenge us to fulfill our divine heritage, to bring about the conquest of Spirit over matter, to express group unity and synthesis, and to heal, salvage, and redeem. By embodying these four living processes in ourselves, we are able to take part in the great experiment, inaugurated by the Logos, to sacralize the Earth that it might shine with Life more abundant.

¹ Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 608.

² *Ibid.*, 609 (see Diagram Three).

³ *Ibid.*, 612.

⁴ The Bible, *The New International Version* (Colorado Springs: International Bible Society, 1984), Hebrews 12:23.

⁵ Bailey, *Esoteric Astrology*, 612.

⁶ Mayananda, *The Tarot for Today* (London: Zeus Press, 1963), 66.

⁷ *The Bahavgad Gita*, “Having pervaded in the Universe with a fragment of Myself, yet I remain.”

⁸ Bailey, *Esoteric Astrology*, 609, 610 (see Diagram Four).

⁹ *Ibid.*, 611 (see Diagram Five).

¹⁰ Phil Rolnick, *Polanyi's Progress: Transcendence, Universality, and Teleology*, <http://www.missouriwestern.edu/orgs/polanyi/TAD%20WEB%20ARCHIVE/TAD19-2/TAD19-2-fnl-pg13-34-pdf.pdf> (accessed Nov. 13, 2009).

¹¹ Bruce Lyon, *Working with the Will* (Palmerston North, NZ: White Stone Publishing, 2007), back-cover.

¹² Bailey, *Esoteric Astrology*, 613.

¹³ Helena Roerich, *Infinity II* (New York: Agni Yoga Society, 1930), 150.

¹⁴ Lyon, *Working with the Will*, 9.

¹⁵ Ramamanda Prasad, *The Fifth Track of Spiritual Journey*, American Gita Society, <http://bhagavad-gita.gita-society.com/bhagavad-gita.htm#2> (accessed February 16, 2008).

¹⁶ Bailey, *Esoteric Astrology*, 619.

¹⁷ Bailey, *Esoteric Psychology, Vol. I*, 44.

¹⁸ Bailey, *Esoteric Astrology*, 612.

¹⁹ *Ibid.*, 602.

²⁰ Alice A. Bailey, *The Reappearance of the Christ* (New York: Lucis Publishing, 1948), 6.

²¹ Bailey, *Esoteric Astrology*, 617.

²² Bailey, *The Externalization of the Hierarchy* (New York: Lucis Publishing, 1957), 556.

²³ Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York: Lucis Publishing, 1955), 372.

²⁴ Alice A. Bailey, *The Rays and Initiations* (New York: Lucis Publishing, 1960), 588.

²⁵ Bailey, *Discipleship in the New Age, Vol. 2*, 546.

²⁶ Lynn and Sarah Leslie, *What Is Transformation?*, 2005, <http://www.discernment-ministries.org/WhatIsTransformation.htm> (accessed July 19, 2008).

²⁷ Bailey, *Esoteric Astrology*, 609-610 (see Diagrams Three and Four).

²⁸ Helena Roerich, *Heart* (New York: Agni Yoga Society, 1932), par. 1.

²⁹ Kenneth Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice* (New York: Guilford Publications, 1997).

³⁰ Bailey, *Esoteric Astrology*, 626.

³¹ Alice A. Bailey, *Letters on Occult Meditation* (New York: Lucis Publishing, 1922), 324-325.

³² Leslie, *What Is Transformation?*

³³ Bailey, *Discipleship in the New Age, Vol. 2*, 142-143.

³⁴ Bailey, *Esoteric Astrology*, 610 (see Diagram Four).

³⁵ *Ibid.*, 649.

³⁶ *Ibid.*, 510.

³⁷ Bailey, *Esoteric Psychology, Vol. 2*, 282.

³⁸ Bailey, *The Rays and the Initiations*, 598.

³⁹ Alice A. Bailey, *Initiation, Human and Solar* (New York: Lucis Publishing, 1922), 162.

⁴⁰ Bailey, *The Rays and the Initiations*, 688.

⁴¹ Alice A. Bailey, *From Bethlehem to Calvary* (New York: Lucis Publishing, 1937), 139.

Book Review

***God, Science and The Secret Doctrine: Zero Point Metaphysics & Holographic Space of H.P. Blavatsky*, by Christopher Holmes.** Zero Point Publications, 218 pages, US \$35. Order from <http://www.zeropoint.ca/>.

In 1888, Helena Blavatsky published her masterwork—*The Secret Doctrine*—on the genesis of the cosmos and the creation and evolution of humankind. It provided a radical paradigm for cosmic, planetary and human evolution that not only dwarfed past and popular scientific theory, but anticipated many of its most current and striking developments.

One of its aims was to contest and counter the mechanistic materialistic worldview of the seventeenth and eighteenth centuries. Blavatsky intended to show that Nature was not “a fortuitous concurrences of atoms” or the result of an accidental or random process, but evolved as a result of an intelligent and profoundly meaningful design. She encouraged a dialogue between esotericists and scientists, and advocated for “the Secret Teachings to be contrasted with the speculations of modern science.” Blavatsky understood that it was only by “placing occult teachings side by side” with scientific theory that the origins and ultimate fate of the Kosmos could be revealed.

Over 100 years have passed since Blavatsky issued this call. “While a few scientists and authors are beginning to explore the connection between these wisdom teachings and modern developments in science,” they have, as mystic scientist Dr. Christopher Holmes points out, “only begun to scratch the surface!” Blavatsky’s great treasure is still relatively unknown even today. Its abstruseness and the fact that most scientists disapprove of mixing so called hard science and mathematics with occult and mystical thought have relegated its astonishing mysteries to the realm of religious speculation and the pseudo-scientific.

Holmes, however, has no such objections and has given himself over to Blavatsky’s challenge entirely. He seems uniquely placed to relate ancient mystical knowledge to the newest ideas in physics and science. His background includes a doctorate in clinical and forensic psychology and an in-depth understanding of current scientific theory. Over thirty years of study and research have provided him with a wealth of knowledge and insight into the teachings of Helena Blavatsky, the Kabbalah, Judaism, Gurdjieff, and a wide-range of esoteric doctrine.

Holmes begins by relating how the strange and seemingly incomprehensible *Stanzas of Dzyan*—which serve as the basis of *The Secret Doctrine*—anticipated the newest concepts of Cosmological Physics and can be understood as representing “a profoundly alternative interpretation of the facts and theories of science itself.” He offers a penetrating look at the cosmogenesis and metaphysics of *The Secret Doctrine* that is sure to interest all those who have tried to decipher its hidden mysteries.

One of the foundational themes inspiring Holmes’ work is the concept of zero point—a source point or singularity—that, as Holmes points out, Blavatsky articulated a century before it came into common usage. She described these dimensionless points as “material points without extension... ‘the material out of which the Gods’ and other invisible powers clothe themselves in bodies” and the single point (or laya point) in which the entire universe concentrates itself.

The author expounds upon this concept at length, noting that the zero point is “not exactly a thing in itself—so much as a condition, or a place at which certain processes occur.” He goes on to give a fascinating account of how “the zero point hypotheses can be applied to the study of the macrocosm, the Universe or Kosmos, to quanta or elements, and to the study of the microcosm—the inner world of

human consciousness and Self-existence.”
“Just as science conceives that the huge universe grew from an infinitesimal singularity out of a quantum vacuum, so also,” as Holmes suggests, we “have such a hidden zero point or singularity source condition—a singular I within the Heart.”

Drawing upon a wealth of scientific papers, books, and diagrams, Holmes explores accepted and cutting edge theories in science including those of Einstein, Steven Hawking, and David Bohm, to name a few. The General Theory of Relativity, Quantum Theory, Bell’s Theorem, the concept of Holism, and numerous other theories such as Superstring and M-Theory are explained in a concise and clear fashion. These same concepts are then aligned or contrasted with the Secret Teachings to reveal a supremely valid portrait of how the Universe works and was created. We learn from Holmes how Blavatsky’s notion of the *Seven-Skinned Eternal Parent* can be linked with “what science now describes as seven dimensional hyperspace and with the newer M-theory and the Calabi Yau spaces that exist at every point underlying the four dimensional

complex.” And that Blavatsky’s view of Space—a living Unity or plenum—can be linked to Bohm’s view of space “as the container of the implicate and superimplicate orders.”

While portions of this book are not easy going, Holmes plunges the reader into the deep places of the occult and the new frontiers of science to come up with a lucid and provocative book. It unseals many of the Secret Doctrines mysteries as it weaves the seeming opposites of spirit and science into a new synthesis. It is a must read for those wishing to understand the complex and seemingly impenetrable world of Helena Blavatsky alongside the newest ideas of quantum theory. Holmes has created something of his own tour de force in *God, Science and the Secret Doctrine*. His book is destined to serve as a guidebook for all those that follow.

Dr. Holmes hosts an online internet Radio Broadcast every Saturday through
<http://www.bbsradio.com/>.

Donna Brown

News of the School

The School for Esoteric Studies offers training in discipleship work, based primarily on the writings of Alice Bailey. The training is built around a prescribed sequence of courses that can extend over a period of more than ten years and encourages students to make a long-term commitment to the work. Its success is evidenced by the dedicated group of students who count participation in the program as a primary element in their spiritual development.

Now the School plans to expand its teaching mission to include elective courses that will accomplish two things. First, the electives will cover a broader spectrum of esoteric topics. Second, these courses will be open to any interested persons as well as to those participating in the ongoing discipleship training program. Students who enroll in an elective course need make no commitment beyond what is required of the particular course.

The School is in process of implementing a series of electives that will include:

- **The Kabbalah**
- **Cosmic Laws**
- **Esoteric Christianity**

Development of the course on the Kabbalah is now complete. It offers an in-depth exploration of the Judaic, Hermetic/Christian, and modern Kabbalah. The course is divided into seven

segments, each of which requires the student to write a paper on what has been learned. Papers will be individually critiqued, and the instructor will offer suggestions for further study and encouragement in proceeding to later stages of the course. Student-instructor dialog is welcomed.

The course is now ready to accept students, and an advertisement providing further details appears in this issue of the *Quarterly*. Additional information is available from the School for Esoteric Studies at www.esotericstudies.net, by e-mail at info@esotericstudies.net, or by phone at 828-225-4272. We highly recommend this interesting course and encourage enrollment by students from all areas of esoteric study.

The instructor in this course is Dr. John F. Nash, who has studied the Kabbalah for nearly 40 years, as well as being a long-time student of Alice Bailey. He is an internationally recognized teacher and author of 14 books, including *Quest for the Soul*, *The Soul and Its Destiny*, and *Christianity: The One, the Many*. Dr. Nash was also the founder and first editor-in-chief of the *Esoteric Quarterly*. He remains a frequent contributor to our journal.

Other elective courses will be offered in coming months.