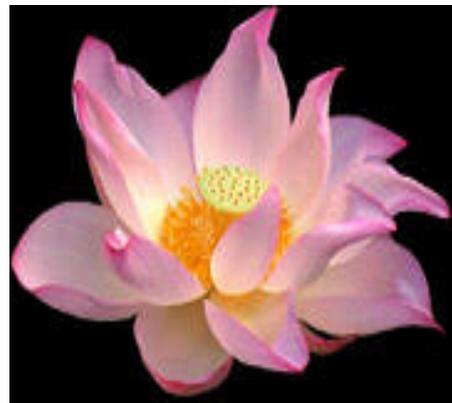


*The Esoteric
Quarterly*

**Winter 2011
Volume 6
Number 4**

*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 <http://www.esotericstudies.net/quarterly>. All correspondence should be addressed to: editor@esotericstudies.net.

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The Esoteric Quarterly

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

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

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



"The Miracle" by Nicholas Roerich. Museum of Oriental Art, Moscow.

2012 A TIME OF TRANSITION

During the festivals of Easter (Aries full moon), Wesak (Taurus full moon) and Goodwill (Gemini full moon), the School for Esoteric Studies holds a subjective group conference. For 2011 our topic deals with the energetic changes expected in 2012 and the opportunities for disciples. Each participant receives a set of study materials and a meditation outline, as well as a final report compiled from the results.

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

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The Language of Symbol

Esoteric Philosophy necessarily requires a deliberate examination of symbols, whether these are sound-symbols, symbolic texts, rituals, visual ciphers or glyphs. Virtually every area of spiritual knowledge, from the speculations of Pythagorean and Platonic metaphysics, to the Vedas, the Jewish Kabbalah and Theosophy, has its own symbology specifically designed to help humanity gain insight into the energies and forces lying behind the mysteries of consciousness and creation. The study and interpretation of symbol polarizes us on the mental plane, awakens the intuition, and allows us to bridge the inner spiritual reality with the literal, outer world of form. Symbols unveil the laws and powers of the Cosmos and provide a vehicle or voice through which Being speaks.

Each of the featured articles in this issue explores symbol in one or more of its many guises. And each in its own way contributes to our understanding of symbol as well as our origins, evolution and destiny.

This issue starts off with Part Two of an article by Christopher Holmes dealing with the Origin and Nature of Consciousness. Part One explored the relationship between sacred texts, consciousness and the Heart. This article expands upon the theme but takes an important step forward by bringing the “invisible source point” of Theosophy into the discussion. Dr. Holmes depicts the *zero point* (the symbol of the neutral Life center) as having relevance not only to the birth of the universe, but also, to the emergence of life and consciousness. His hypothesis on the zero point and the higher space dimensions of a multidimensional heart is backed by the Gnostic, Kabbalistic and Vedic teachings and, most interestingly, by the newest ideas in science. The author’s innovative articulation of the zero point also represents a

significant advancement in our understanding of Blavatsky’s work.

Our next offering, Part One of a Two Part series by Dorje Jinpa, explores the Eastern and Western foundations of archetypal symbolism upon which the language of the Mysteries is based. The article spans a wide range of philosophies and ideologies to illustrate how the Mystery Religions employed the language of symbol to express the secret doctrine of all ages. Special emphasis is given to the Law of Analogy—the “master key”—needed to understand the nature of sacred symbols and the higher truths they represent. In equating the Law of Analogy with archetypal symbolism, the physical world (the microcosm) is shown to be a “direct, proportional reflection of a higher correspondence in the spiritual world (the macrocosm).” This principle forms the basis for the author’s next article on *Sensa: The Lost Language of the Mysteries*.

Zackary Lansdowne continues with an examination of key aspects of Alice A. Bailey’s teachings on the Seven Rays. Previous articles have dealt with the seven integration techniques for the rays, the correspondence between Bailey’s teachings on the rays and ancient texts, as well as methods of service for each of the rays. This article concerns itself with *methods of healing for the seven rays*. These healing techniques take the form of seven ancient symbolic statements or formulas garnered from the *Book of Rules for Initiated Disciples*. Lansdowne sheds new light upon these “advanced magical” formulas while emphasizing their practical value for disciples who have yet to become initiates.

Kerry Bolton’s article offers a thought-provoking perspective on the cyclic nature of life and the current cycle in which we are living. It contrasts the contemporary

Darwinian lineal-progressive approach with the concept of “cyclicality” as symbolized by the Wheel. Dr. Bolton draws from the Greek, Celtic, Norse and Hindu traditions (to name a few) in addition to the “Traditionalist” philosophy of Oswald Spengler and Julius Evola to show that cyclic cosmologies or world-views are part of numerous cross-cultural and spiritual traditions. The article demonstrates that the cyclic paradigm is aligned with universal rhythms and cosmic laws, that it is inherently life enhancing and has much relevance for a world in dire need of archetypal wisdom.

In addition to the featured articles, it’s our pleasure to introduce the first in a series of interviews highlighting the thoughts of various individuals connected with the Ageless Wisdom. Our opening interview is with the renowned Italian psychotherapist and philosopher, Piero Ferrucci. Dr. Ferrucci, a student and close collaborator of Roberto Assagioli, shares his insights on the importance of expanding our notion and sensitivity to the transformative power of “*Beauty*.”

This issue also includes two poems, the first by David George, is called “*Beauty*,” the other by Bruce Lyon focuses on the energetic influences of “*Capricorn*.” This issue also contains an artistic interpretation of “*The Path*” by Nattalia Kilborn. Kilborn’s evocative diagram is followed by a brief explanation.

As per our usual custom, we offer a number of thought-provoking Quotes, as well as a Book Review for *Partakers of the Divine* which discusses the important but little known concept of *Theosis*.

Finally, we wish to express our gratitude to all the authors who have contributed to the *Esoteric Quarterly*. The cumulative index at the end of this issue reflects the diverse array of articles that we have been honored to publish. Our indebtedness extends to members of the Editorial Board and others who have volunteered their time, energy and wisdom. Thanks again to all of you.

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

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

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

Additionally, we expect authors to disclose any prior publication of an article, adapted from a book or any another source, at the time of its submission.

Poems of the Quarter

Beauty by David George

Sometimes unexpectedly, unbidden,
Beauty comes. Not a downpouring of doves,
Not a Venus, sheathed in an ivory shell,
Not even the lenses of Stonehenge in its season—

Stones aligned to catch the sun as it moves
Mystically, majestically, through holes
And crevices. Not even these spectaculars—
The light against the dark, the white ecstatic,

Stars falling and setting the sky on fire—
Take possession, or let the moment take
The horse high over the hedge with an unseen rider.

It comes when least expected, when the dark
Opens a crack to let light filter in—
A word, a look, a sudden realization.

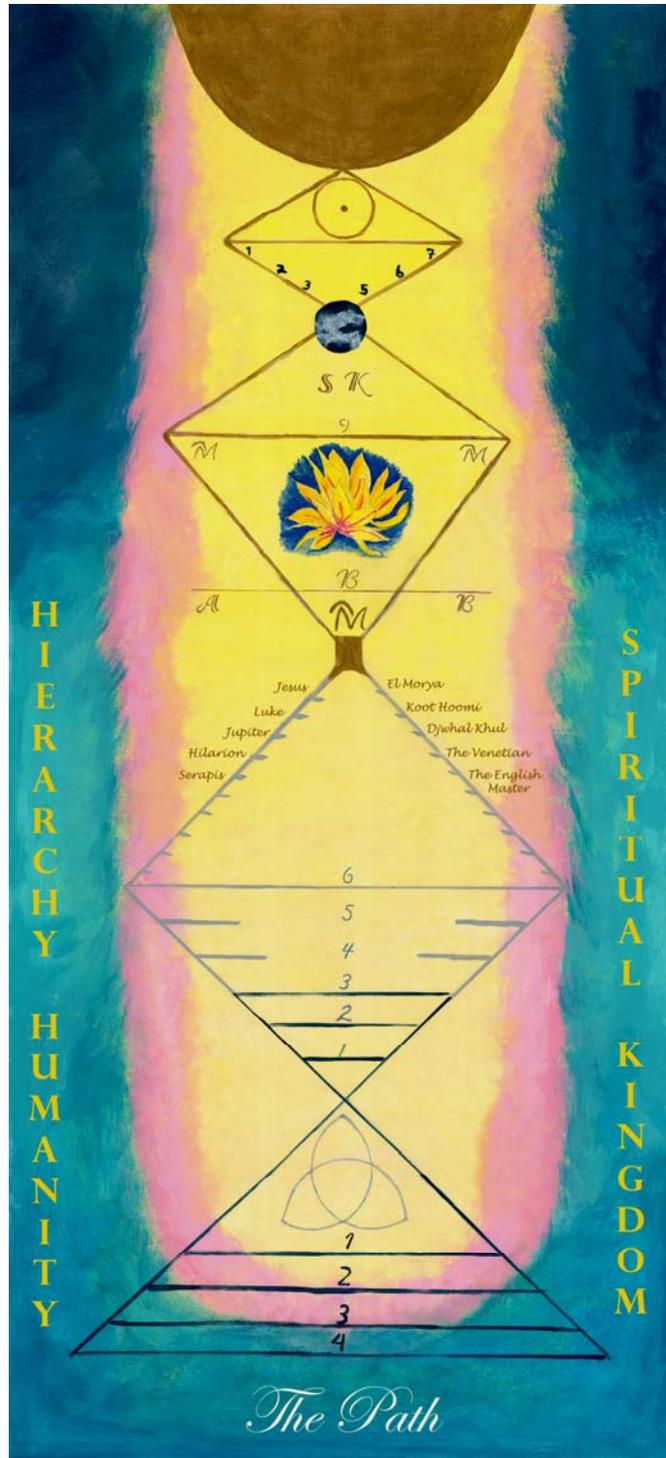
With permission from the original publisher—*Cosmoetica*: www.cosmoetica.com/)

Capricorn by Bruce Lyon

I have no idea, Father
Of what is best
And yet I would have
In that realization
Your life flow through me
Anyway
It is not understanding I seek
In my deepest nature
But identification with you
Reshape this soul
Into any instrument
Moment by moment
That serves your will

There is nothing I can fashion
Capable of containing
Shiva's ecstasy
And I would no longer be
A builder of forms to contain life
But rather Life itself
Graduate me, if that be your will
Lift me into that eternal dance
Leave nothing of me
That will not ignite
Flame up
Fire

(From Ravens Rising)



Artwork and following explanation by
Nattalia Kilborn
aimesea2@gmail.com

Diagram explanation

This diagram is called “*The Path.*”

“*The Path is the way by which the soul must travel in its evolution to spiritual consciousness.*”

It is framed with the words: *Hierarchy, Humanity, and Spiritual Kingdom.*

Its colors are those of a lotus and represent Light, Love and Power.

Starting at the bottom of the **First triangle**

#4 represents the *Mineral Kingdom*

#3 represents the *Plant Kingdom*

#2 represents the *Animal Kingdom*

#1 represents the *Human Kingdom* composed of 6,697,254,041+ beings.

Humanity is represented by the symbol of the primary form of the primordial flower of life, the original pattern of creation. This pattern of 3 petals represents divine spark, humanity in its incarnate form and is sometimes seen in crop circles.

The Second triangle

The lower angle of this triangle indicates the threshold of the First Initiation with more than 4 million beings waiting to take it as a group for the first time in History, followed by the:

1st Initiation level composed of 850,000+ beings

2nd Initiation level composed of 240,000+ beings

3rd Initiation level composed of 2,400+ beings

4th Initiation level composed of 450+ beings and the

5th Initiation with the *Masters of Wisdom*, 63 of them are connected with human evolution.

The Third triangle

6th Initiation: These are *Ascended Masters* at Maitreya's table, a few are known by name.

Eventually, all their names (40) would be written outside and inside the triangle.

The Fourth triangle

7th Initiation: M is for Maitreya. It is said that He sits at the head of a table shaped like a Y inverted. A is for *Avatars* and B is for *Bodhisattvas* = 24 Beings choosing to serve humanity.

8th Initiation: M is for *Manu* and the other M is for *Mahachohan*, “the Lord of Civilization,” while B is for *Buddha*. It is said that the Buddha is Maitreya's older Brother “Who stands right behind Him,” and that “Seen from above, this level looks like a lotus of which each petal is a flame.”

The Fifth triangle

9th Initiation: SK is for *Sanat Kumara* known as “The Lord of the World,” “The King,” “Our Father in Heaven,” “Jehovah,” and also described as “The Lord of the Flame.”

The Sixth triangle

The *Planetary Logos*, a “Heavenly Man,” “One in Whom we live and move and have our being.”

The **Seventh triangle** shows the symbol of the *Solar Logos*: serving 7 planetary centers.

The half sphere

The *Galactic Logos*: The “One About Whom Naught May Be Said,” “The Unnameable,” also described as the “Light of ten thousand suns” (Yoga Sutras).

Quotes of the Quarter

The Cosmos must begin at a truly zero (or non dimensional) point (which can be nothing less than pure Consciousness itself, as well as infinitely energetic... And, therefore, it can expand fractally to an infinite series of such points to fill any dimension (or rather, frequency/energy phase order) of hyperspace—which, in essence, must therefore be infinitely divisible ... Consider that the zero-point in any hyperspace field is the only non-dimensional [immeasurable] aspect of that particular field (that has its own particular frequency/energy-phase of vibratory motion).

Although, this zero-point origin expanding fractally into infinite co-energetic and multi-dimensional fields may be impossible to fully imagine in our mind's eye, it is, nevertheless, a logically consistent conclusion based on fundamental principles. That's why the full mysteries of the infinite Universe can never be completely known to the finite minds that inhabit it.

Leon Maurer, *Initial Fields of Cosmogenesis*, 1998

Researchers discovered that the Zero Point Field contains the blueprint for our existence. Everything and everyone is connected with one another through this field in which all information from all time is said to be stored. Ultimately, everything – from man to matter – can be traced back to a collection of electric charges that are continually in contact with this endless sea of energy. Our interaction with this field determines who we are, will become and have been...

Lynne McTaggart, *The Field: The Quest for the Secret Force of the Universe* (Great Britain: HarperCollins: 2002.)

Symbolism is the language of the Mysteries; in it is the language not only

of mysticism and philosophy but of all Nature, for every law and power active in universal procedure is manifested to the limited sense perceptions of man through the medium of symbol. Every form existing in the diversified sphere of being is symbolic of the divine activity by which it is produced. By symbols men have ever sought to communicate to each other those thoughts which transcend the limitations of language.

Rejecting man-conceived dialects as inadequate and unworthy to perpetuate divine ideas, the Mysteries thus chose symbolism as a far more ingenious and ideal method of preserving their transcendental knowledge. In a single figure a symbol may both reveal and conceal, for to the wise the subject of the symbol is obvious, while to the ignorant the figure remains inscrutable. He who seeks to unveil the secret doctrine of antiquity must search for that doctrine not upon the open pages of books which might fall into the hands of the unworthy, but in the place where it was originally concealed.

David Wilcock, *Atlantean Heritage*, 2010

Anation with culture is blessed. To live in a world without becoming aware of the meaning of the world is like wandering around in a great library without touching the books. It has always seemed to me that symbolism should be restored to the structure of world education. The young are no longer invited to seek the hidden truths, dynamic and eternal, locked within the shapes and behavior of living beings.

Manly P. Hall, Quoted in the Tribute to *The Lost Symbol*, (2009) by Dan Brown

From the esoteric standpoint, true healing, healing that will change a person's life and inner motivation, can only happen when the Soul of the patient is involved. It is seldom sudden, for it involves change and

adjustment and reorientation from within. It calls upon the person to make decisions from within, decisions which the Soul wants, not what the little personality desires. True healing will often entail new habits of the body, nutritional change, and changes with regard to the body's fitness, types of entertainment and relaxation. All these are influenced from within by esoteric healing, not imposed on the patient from without.

Alan Hopking, M.A., *Esoteric Healing*
(Nevada City, CA: Blue Dolphin Books,
2007.)

It will already be apparent to the reader that by tradition more is meant than just custom, long established, even if current usage has tended to restrict it in this way. Here the word will always be given its transcendent, which is also its normal, connotation without any attempt being made, however, to pin it down to a particular set of concepts, if only because tradition, being formless and supra-personal in its essence, escapes exact definition in terms of human thought and speech. All that can be usefully said of it at the moment is that wherever a complete tradition exists this will entail the presence of four things, namely: a source of inspiration or, to use a more concrete term, of Revelation; a current influence or Grace issuing forth from that source and transmitted without interruption through a variety of channels; a way of "verification" which, when faithfully followed, will lead the human subject to successive positions where he is able to "actualize" the truths that Revelation communicates; finally there is the formal embodiment of tradition in the doctrines, arts, sciences and other elements that together go to determine the character of normal civilization.

Marco Pallis: *The Way and the Mountain*
(1960, reprint, Bloomington: World Wisdom,
2008.)

According to how we understand the concept from its etymological root: tradere (deliver, transmit) —Tradition has

nothing to do with peoples' usages or customs from old, but is understood as "revealed" tradition, that is truths and principles of divine order revealed or unveiled to mankind.

Tradition is essentially of "super-human" origin, which is quite exactly also its correct definition and nothing traditional can be qualified as such without the presence of this vital and axial foundational element, which defines its own authentic character.

Nothing which is purely human can be considered traditional, that is why it is wrong—as René Guénon rightly says—to talk about a "philosophic tradition" or a "scientific tradition"... because only the hereditary forms of an uninterrupted chain of transmission deserve the qualification "traditional" for they will guarantee the reality and permanence of the "vital element", i.e. that of non-human origin, inside a particular tradition.

Or to put in another way: Tradition is the light with which the human kind has been endowed with from the beginning of times to the end of it; it is the light of meaning in an otherwise meaningless void, it is the light of spiritual guidance in a materialistic and hedonistic era, it is the light of the Logos shining upon the contingent entities. This Light is from God, the light of the heavens and earth.

Omar K. N: *Modernism and Post Modern Thought*, 2010

Cycles of matter will be succeeded by Cycles of Spirituality and a fully developed mind... Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its cooperative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage.

Helena P. Blavatsky, *The Secret Doctrine*
(Pasadena: Theosophical University Press,
1974)



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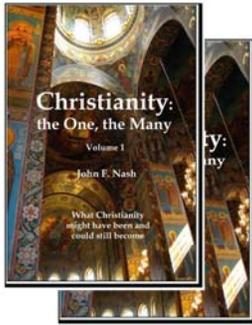


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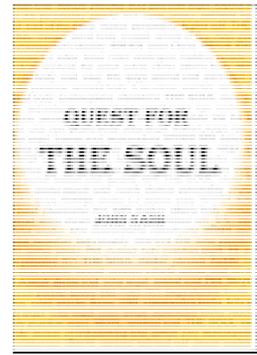
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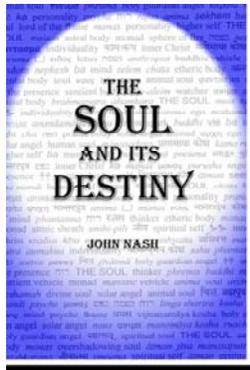
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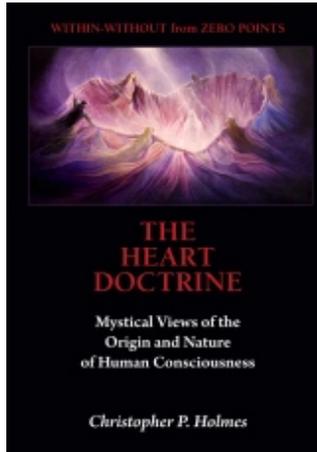
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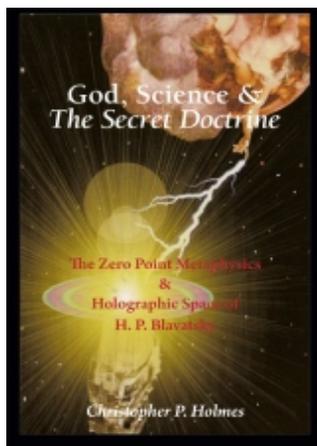
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The Origin and Nature of Consciousness: Zero Point Hypothesis, Part Two

Christopher P. Holmes



the Universe is contained in ovo in the first natural point.

*“material points without extension” are Leibnitz’s Monads,
and at the same time the materials out of which the “Gods”
and other invisible powers clothe themselves in bodies...
such a point of transition must certainly possess special
and not readily discoverable properties.*

H. P. Blavatsky, *The Secret Doctrine*, 1888¹

*the divine spark [is] buried deep in every soul. .
we must leave the physical world of matter far behind and rise to the
luminous world above to attain the divine principle of our superior soul. ...
I ... engraved the symbol of the knowledge of the Initiates: a circle with a point in the center.
... all my life has been based on this symbol of the circle with its central point.
This center which is in us, we must find.*

Michael Aivanhov ²

Abstract

Varied mystical teachings depict the origin of consciousness as deriving from a zero point source or condition. Whether the Monads of Blavatsky, the divine sparks of the Gnostics and Kabbalists, the jivatma of yogic and Vedic teachings, or the “God spark” of Shirley MacLaine, the notion is that a human being does have a central “I” element, associated with the source of life and consciousness within the material body. This zero point “laya center” is associated with the human heart and is the means by which a higher dimensional metaphysics give rise to a lower dimensional physics. Zero point centers can be regarded as emanations or divine elements in higher dimensional space and/or as the portals between the spiritual and material realms. The essential life

center or zero point element is inherently Self-illuminating and this light is that of consciousness. Modern physical views of universal creation illustrate such bizarre notions of zero point origins, although scientists do not conceive that human consciousness and being-existence might similarly have such zero point origins.³

About the Author

Christopher P. Holmes was born in England and raised in Ontario, Canada. He earned a PhD in clinical psychology from the University of Waterloo in 1978, taught at York University, Toronto for eleven-years and then worked as a forensic psychologist. Christopher currently directs the *Zero Point* Institute for Mystical and Spiritual Science, Kemptonville, Ontario. Christopher maintains a website at www.zeropoint.ca and hosts a bimonthly radio show on www.bbsradio.com.

The Zero Point Hypothesis

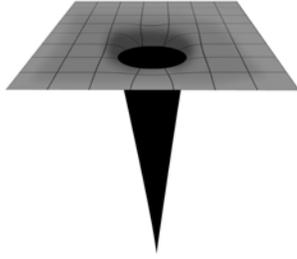


Figure 1⁴

The term *zero point* was used by mystic scholar Helena P. Blavatsky, founder of the Theosophical Society (1875) and author of *The Secret Doctrine* (1888). Blavatsky does not elaborate extensively upon zero point dynamics within *The Secret Doctrine* or elsewhere, but her few discussions are immensely valuable. The zero point teaching has been largely overlooked within modern theosophical studies.

Volume I of *The Secret Doctrine, Cosmogogenesis* deals with the origin of the universe and creation metaphysics. Blavatsky used the symbol of a point within a circle to represent the zero point origin of the cosmos—a point source of unfolding wherein the finite Kosmos emerged from the Infinite root principles at the beginning of time. The Kosmos expands within-without when the *Breath of the Father* is upon it and then eventually contracts without-within when the *Breath of the Mother* touches it. (See Figure 1) The Kosmos returns to a neutral zero point center at the end of time. Relative space-time worlds, or “*Sons*,” emerge out of an underlying *Eternal Parent Space* and eventually return again to it. Cycles of the Seven Days and Nights of Brahma occur with Days of creation or *Manvantara*, alternating with Nights of Brahma—a period of *Pralaya*, or rest. Blavatsky depicted innumerable worlds over eons of time being created in cycles from such zero point sources or “*laya centers*.”

Blavatsky uses various terms to depict these invisible points—labeling them also as “*layu centers*” and “*laya centers*.”⁵ The influ-

ences of divine or spiritual realms upon the physical realm emerge through these *laya centers*, which exist at or beyond the level of material differentiation.

... the *Laya* condition, the point from which, or at which, the primordial substance begins to differentiate and thus gives birth to the universe and all in it.

Laya does not mean any particular something or some plane or other, but denotes a state or condition. It is a Sanskrit term, conveying the idea of something in an undifferentiated and changeless state, a zero point wherein all differentiation ceases.

... from the “Zero-state” (or *layam*) it becomes active and passive, ... and, in consequence of this differentiation (the resultant of which is evolution and the subsequent Universe),--the “Son” is produced, the Son being that same Universe, or manifested Kosmos, till a new Mahapralaya.⁶

Not only did Blavatsky depict the point source origin of the universe, but she also described zero point *laya centers* as existent in all living beings—including ourselves. It is through zero point *laya centers* and dynamics that “*the ‘Gods’ and other invisible powers clothe themselves in bodies.*”

Zero points are beyond the level of material differentiation:

The chemist goes to the *laya* or zero-point of the plane of matter with which he deals, and then stops short. ... But the full Initiate *knows* that the ring “*Pass-Not*” is neither locality, nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this “Infinity” ... there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the “para-parametaphysical.”⁷

What Blavatsky describes as the *zero point* or the *Ring Pass Not* is similar to those levels of the Planckian units in physics, beyond which physical measurement becomes impossible.

However, zero point transitional states and dynamics might occur at varied levels within the Aethers of Space.⁸

Blavatsky gives this overview of the evolution and dissolution of the Cosmos:

... evolution ... may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls “the zero point,” and beyond.⁹

The Secret Doctrine postulates the dissolution of the universe, or Son, into a Laya Center or neutral zero point center at the end of time.

When examined from a physical perspective, zero points are infinitely small and disappear from view. Zero points mark the transition between varied world orders within the hierarchies of creation. They are points at which something passes over from this world to THAT; where the physical dissolves back into the metaphysical or the material resolves back into the spiritual and divine. Zero points are rooted into higher dimensional Space. The actuality of human beings being based upon such a multidimensional physics of zero point dimensions allows for a much expanded view of human nature.

A century after the publication of *The Secret Doctrine*, theories in modern physics and cosmology now illustrate Blavatsky’s seemingly bizarre concepts of the zero point origin of the Kosmos. In modern cosmology, the universe is described as emerging from a *singularity point*, 10^{-33} cm. in diameter at the beginning of time, 10^{-45} th of a second. It emerged out of the quantum vacuum—a seeming void and plenum, a realm of hidden dimensions of being and non-being. Modern scientists consider that the universe emerged from such a singular point and it could ultimately return to such a singularity at the end of time, in what is referred to as the “big crunch” to contrast with the “big bang”

creation event. *The Secret Doctrine* similarly described creation emerging from such a point source and eventually returning to such a state. However, in *The Secret Doctrine*, the zero point or laya center is not just there at the beginning and end of time, as the alpha and omega points, but instead exists throughout. It is the means by which the higher dimensional intelligences fashion and ensoul the material coverings or bodies.

Within the metaphysical teaching of Blavatsky’s *The Secret Doctrine*, a Kosmos is labeled as a “Son,” as a “*wink of the Eye of Self-Existence*” and as a “*spark of eternity*.” It is suggested that there are such zero point laya centers, elements and dynamics within all living beings.

A Monad is such a zero point source of light and life within self. Blavatsky wrote: “... *the Monad ... is not of this world or plane, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth.*” Just as the Macrocosm might have a first point of supernal *lux*, so does the Microcosm of a living breathing human being, in accord with the mystical axiom “*As above, so below.*” Thus, there might theoretically at least be a “God spark” or divine element, or jivatma, within a living human being. This would constitute an “I” unlike any of those proposed by materialist scientists which are only the impermanent and illusory composites of molecules, cell or neurons in the brain. A zero point laya center within the heart would be an “I” for which there could be a whole inner higher dimensional physics and metaphysics.

The Secret Doctrine maintains that the universe is founded upon an original zero point and the laws of nature are based upon a further differentiation into *seven zero point centers*. Whether a Universe, a quantum or an individual divine spark, the laws of nature manifesting in the material worlds are due to Divine and spiritual forces and intelligences emerging within/without through seven dimensional zero point dynamics. Blavatsky describes seven minute “*holes dug in space*” as the means by which higher dimensional

forces sculpt the void through the processes of creation. Blavatsky offers this explanation of the “*Forces of Nature*:”

... all the so-called Forces of Nature ... are *in esse*, i.e., in their ultimate constitution, the differentiated aspects of that Universal Motion. ... Fohat is said to produce “Seven Laya Centers” ... the GREAT LAW ... modifies its perpetual motion on seven invisible points within the area of the manifested Universe. “*The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara.*” (Occult Catechism). We have said that Laya is what Science may call the Zero-point or line; the realm of absolute negativity, or the one real absolute Force ... the neutral axis, not one of the many aspects, but its center. ... “Seven Neutral Centers,” then are produced by Fohat¹⁰

Blavatsky describes the great Breath or Law as “*digging holes in Space*” to channel intelligence and influences into the material realm. Thus, seven invisible zero point *holes dug in space* are established as a foundation for physical manifestation and the laws of nature. Any Cosmos, any Universe, any Monad (a divine or spiritual spark), any atom or quantum, is thus “*worked and guided from within outwards*” through the dynamics of such zero point centers. (See Figure below)

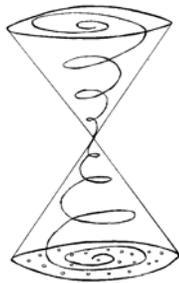


Figure 2

A zero point can be regarded a “thing” in itself—and/or a condition or a place at which certain processes occur. A zero point can be considered as a “point particle” —like a monad in hyperspace, or as a portal or transi-

tional point between dimensions. In fact, there could be multiple zero point transitions between dimensions and lives.

A *Stanza of Dzyan* from *The Secret Doctrine* (1888) reads: “*The Sons expand and contract through their own selves and hearts; they embrace infinitude. ... Each is a part of the web. Reflecting the ‘Self-existing Lord’ like a mirror, each becomes in turn a world.*”¹¹
¹²

The expansion and contraction of the Sons is through the zero point laya center associated with the heart and each individual in turn becomes a world. At the heart of the universe, a galaxy, the sun, a quantum and a human being are such zero point laya centers, whereby the Gods and other invisible powers clothe themselves in bodies. Thus, life and consciousness within a living being originates within/without out of higher space dimensions through the dynamics of a multi-dimensional heart.

Although the zero point is sometimes described as singular, at other times it is described as having a sevenfold differentiation. Like Fohat, it is One and Seven. Fohat is the messenger or agent of the seven spiritual intelligences above. He, and his seven sons, run *circular errands*, to convey the influences of Mind above to impress ideas upon matter below. This process proceeds through zero point dynamics, the “*holes dug in space.*” Further, for Blavatsky, “real space,” is the “*Seven Skinned Eternal Parent Space,*” the ultimate Aether or Akasha.

The trinity of Intelligence, the cosmic electricity of Fohat and material nature are the spirit, soul and body of the Kosmos. It is through such mysterious zero point dynamics that the differentiation of a Cosmos, a quantum or Monad begins, and through which they are ensouled by Fohat.

Modern scientist, Paul Davies, described such a model of 11 dimensional theory in modern physics where 7 “compact dimensions” are rolled up into elements at zero point levels. Davis explained, “*think of the extra dimensions as somehow inside the atom.*”¹³ Remarkably, Blavatsky explained

exactly this type of peculiar inner dimensionality to “atoms,” quanta, Monads and the Kosmos over a century ago. Accordingly, Blavatsky’s model suggests that there is a complex metaphysics to reality at zero point levels.

The “Imperishable Laya Centers” have a great importance, and their meaning must be fully understood if we would have a clear conception of the Archaic Cosmogony....¹⁴

The mystical conjunction of zero point divine sparks within the nothingness and seven hyperspace dimensions associated with the heart ultimately gives rise to human consciousness. The zero point divine spark is a quantum self—a point source of divine light and life and of spiritual consciousness. It is the source of the “I” that “I AM,” the hidden Self pointed to by mystics and sages throughout the ages.

Yogic Science of the Soul

The *Mundaka Upanishad* compares individual spiritual souls to sparks which are thrown off from the fire of the supreme source and which eventually return to this underlying realm:

As sparks innumerable fly upward from a blazing fire, so from the depths of the Imperishable arise all things. To the depths of the Imperishable they in turn descend.¹⁵

Swami Prabhupada explains that according to Vedic teachings both the Supersoul (the Paramatma) and the atomic individual soul (the jivatma) abide within the inner dimensions of the heart. A verse of the Gita reads: “... *the Supersoul accompany(s) the individual soul in all bodies...*” Prabhupada elaborates upon this distinction between the Supersoul and the individual soul:

The Vedas declare, aham brahmasmi: “I am pure spirit soul.” And as spirit souls we all have a relationship with the supreme spirit soul, Krishna, or God. The individual soul may be compared with a spark emanating from the fire of the Su-

preme Soul. Just as the spark and the fire are of the same quality, the individual

spirit soul is of the same spiritual quality as the Supreme Lord. Both share a spiritual nature of eternity, knowledge, and bliss.¹⁶

The atomic individual soul is a divine or spiritual spark emanating from the fire of the Supreme Soul. The individual life is thus an *apparently* discrete quantum emerging from a transcendental realm of infinite Being.

Prabhupada writes:

... the soul is inconceivable by human experimental knowledge. The soul is consciousness and conscious ... The Supreme Soul is infinite, and the atomic soul is infinitesimal.

Every living entity is only a spiritual spark.

There are two kinds of souls—namely the minute particle soul (anu-atma) and the Supersoul (the vibhu-atma). ... Both the Supersoul (Paramatma) and the atomic soul (jivatma) are situated ... within the same heart of the living being ... the atomic soul, forgetful of his real nature ... requires to be enlightened....¹⁷

According to yoga philosophy, a human being has seven vital energy centers within the subtle (non-physical) anatomy. These centers are the *chakras*, a term implying wheels or vortices of energy. Of the seven chakras, the heart center is the fourth and central chakra with three above and three below. In an authoritative text on *Layayoga*, Shyam Sundar Goswami describes these:

Each center consists of two parts—the center itself and a peripheral aspect. The center is an infinitesimal point which, from a material point of view, is zero. This point in the substratum is a power concentrated to its highest degree ... the peripheral aspect ... appears as circular radiant energy ... The *chakras* are subtler than atoms and particles. If an atom can contain a tremendous amount of energy, why should not a *chakra*, which is infinitely subtle, contain energy which is

practically unlimited in quantity and capacity?¹⁸

The divine or spiritual spark, the jivatama, is a point source at the center of the heart chakra, from which differentiate seven such zero point centers, all quite consistent with Blavatsky's explanation.

In *Science of Soul: A Treatise on Higher Yoga*, Swami Saraswati, describes the nature of the spiritual soul within the orbits of the heart:

The seat of the individual soul (is) in the heart..., which may be likened to an infinitesimal poppy seed. There is no form or color to the soul.

In the innermost center of the orb of Chitta exists *Atman*, the self, like a living spark, radiant and beautiful.

This luminous, gentle, diamond-like spark of the soul is enveloped by the apparel of Chitta which is snowy-white and radiantly luminous.

... it is instinctually recognized that Jivatma denoted by the pure form of "I" has its abode in the heart, and in Samadhi there is direct realization of this.¹⁹

The spiritual spark, the jivatma abides within the "bliss sheath," a mass of unemergent light the size of a small grape.

Ramana Maharshi describes the Self as emerging as a point source of light and consciousness associated with the true Heart center:

The effulgent light of active consciousness starts at a point and gives light to the entire body even as the sun does to the world. When that light spreads out in the body one gets the experiences in the body. The sages call the original point "*Hridayam*" (the Heart).²⁰

The jivatma is essentially an element at zero point levels beyond the level of physical differentiation, yet ultimately the essential point source of individual light consciousness and the life force within a living being.

Divine Sparks of Kabbalah

Kabbalists describe *three Realms of Negative Existence* as underlying and sustaining the worlds: *Ayin*, or Nothingness, *En Soph*, the Plenum or All, and *En Soph Aur*, the limitless light. These realms are associated with the numbers of 0, 00 and 000. Kabbalist, Z'ev ben Shimon Halevi states: "*the mystic knows that everything has its origin in Absolute Nothing and Absolute All...*"²¹

Kabbalists portray the creation of the universe as emerging from a supernal point of no-dimension out of a background in NEGATIVE EXISTENCE. This point is established within the first Sephira of Kether. The scientific theory of "vacuum genesis" is in fact quite consistent with the Kabbalist description of creation as emerging from within the three realms of Negative Existence—the *creation ex nihilo* of the mystics. Mystics and scientists both regard creation as emerging from point sources out of a seeming Nothingness.

Kabbalists further described the zero point origin of the universe well ahead of the modern scientists who imagine that they originated such a concept. In *Visions & Voices*, Jonathan Cott interviewed Rabbi Lawrence Kushner, whose writings explore the parallels between modern science and Jewish mysticism:

Jonathan Cott: Cosmologists have speculated that at the first explosive moment of the birth of the universe, everything that exists—or ever will exist—was contained within a single spark of energy, smaller than an atom's nucleus and ruled by a single primordial law.

Rabbi Lawrence Kushner: One dot—a point of light. Perhaps the fact that contemporary cosmologists talk about a dimensionless point of light from which all being sprang and that the Kabbalists long ago came up with precisely the same image (in the fourteenth century, Moses de Leon spoke of "*a hidden supernal point*" whose "*primal center is the innermost light, of a translucence, subtlety, and purity beyond comprehension*") means that this awareness comes

from something we all carry within us. We're walking Torahs ... if we could just shut up and listen to it.²²

Kabbalists and Rabbis, as well as modern scientists, suggest the zero point origins of the universe—depicting it as originating from “a dimensionless dot in the midst of the Absolute;”²³ a “supernal point” or “primal center.” However, the Kabbalists extends this notion to apply to ourselves—as we are living Torahs with the Word and the laws of God written into our very being—in fact into the Heart. So also, we might imagine a human being as having such zero point origins in a type of ultra-physics of consciousness and the heart.

Rabbi Chaim Kramer describes such “sparks of holiness” and their emergence from the primordial realm of *Adam Kadmon*:

The consequences of Adam's fall can be compared to a beautiful and expensive piece of crystal that is dropped from a great height and shatters into thousands of tiny pieces which become scattered over a large area. Adam had contained within himself the souls of all mankind in a state of perfect unity. His fall shattered that holy unity into countless “sparks of holiness” which subsequently became dispersed throughout the entire world. It has since been man's mission, utilizing the spiritual inclinations incorporated within his system, to search for, find, purify and elevate these sparks, that they may return to their source. This will ... even improve upon, the vessel from which they originated—Adam. ...²⁴

Human beings have a remarkable nature according to Kabbalist teaching—as “sparks of holiness.” “I” originates from within the deepest realms as an infinitesimal point source of Divine Will and Light Consciousness—“I” stands out and declares “I AM.”

... every created being cries out the name I AM as it emerges from Kether, before plunging into the Cosmic Sea below.²⁵

Kabbalist teachings certainly support the zero point hypotheses and the notion that human beings have such a “primal center,” as illustrated in this depiction of a multi-dimensional *Star of David* with its 7th central element: (See Figure below.)



Figure 3²⁶

Another creation process described by Kabbalists involves the withdrawal of the Infinite Light (the En Soph Aur) from around a central point—which creates an empty space or vacuum. This concept has application to understanding the mysteries of the vacated heart Space and the psychology of human consciousness. Luria describes the *Zimzum* or Self-constriction:

BEHOLD HE THEN RESTRICTED HIMSELF, IN THE MIDDLE POINT WHICH IS IN HIM, PRECISELY IN THE MIDDLE, HE RESTRICTED THE LIGHT. AND THE LIGHT WAS WITHDRAWN TO THE SIDES AROUND THE MIDDLE POINT. AND THERE HAVE REMAINED AN EMPTY SPACE, ATMOSPHERE, AND A VACUUM SURROUNDING THE EXACT MIDDLE POINT.²⁷

God as the Creator withdrew the Limitless Light from that Space surrounding an exact middle point. This created a form of “nothingness at the heart of Being.” It is of course quite logical that the Infinite Being would have to withdraw from a space in order to allow a finite being or Universe to come into existence. Without this self-contraction, everything is swallowed up in the Infinite.

Kramer explains the “Torah of the Vacated Space,” known in Hebrew as the *Challal HaPanuy*:

Prior to the Creation, there was only God. ... Since God is everywhere, there was no “room” for the Creation to come into being, no *place* which could accommodate His Infinite Light. God thus restricted His Light away from a “center point,” as it were, to create the Vacated Space. In this space would be created all the supernal Universes, and also the material world ... God contracted His Light, as it were, concealing Himself from man, making it seem to man’s limited vision as if there is a vacuum, a place devoid of Godliness. This is the mystery of the Tzimtzum (Self-constriction).²⁸

Kramer explains that the action of the Heart “mirrors the original act of Creation” and the Heart is such a hollow Space within us. Hence, Kramer explains: “the passion of the heart is really an infinite desire for the Ein Sof.” Further, “God is always extremely near, for God resides within one’s heart—within one’s ‘vacated space.’”²⁹ The Heart is such a hollow Space within us, a form of “nothingness at the heart of being.”

The Kabbalist *Tree of Life* is a mystical symbol depicting the higher dimensional structures of existence. It is essentially a diagram of God: a diagram of the microcosm or macrocosm and the principles of design inherent to nature. All things in creation embody the sacred principles of the Laws of Three and Seven depicted in the *Tree of Life*, through different generations of causes and effects—all worked out from *within without*. The *Tree of Life* can be used as a model for mystical states and applied to the study of physics and metaphysics, as well as to any other area of inquiry.

The *Tree of Life* is composed of 10 Sephirot and the paths which link them. The term “Sephirot” refers to “numerations,” “Lights” or “aspects” of God. (See Figure 4) The Sephirot are represented as spheres and are arranged on Three Pillars. An eleventh invisible Sephira, Da’at, is also part of Kabbalist teaching and is located between the supernal triad of Sephirot and the seven lesser Sephirot below.

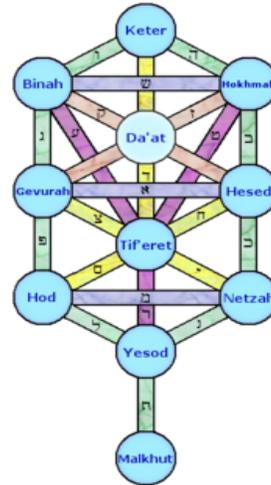


Figure 4

In the *Tree of Life*, the three superior Sephirot are within the *unmanifest supernal realm* and reflect the three-fold nature of Negative Existence. Ayin is embodied in the first Sephira, Kether, the Crown and portrayed as a dimensionless point. Chokhmah is the Divine Father, the active spiritual force and embodies the En Soph Aur—the Limitless Light. Binah is the Divine Mother and embodies En Soph, the plenum, the seven-fold Aether of Space—the roots of material nature. Binah is associated with the Heart.³⁰

When applied to the Act of Creation and to the Vacated Space, the Creation represents Chokhmah while the Vacated Space represents Binah. With Chokhmah alone, there would be no diversification within Creation. It is through the Vacated Space, corresponding to Binah, that the design of all the Universes comes into being.³¹

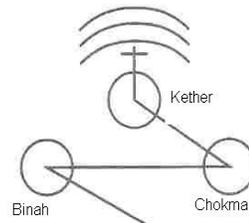


Figure 5

In above illustration, the three realms of Negative Existence are suggested by the three overriding arches. Kether is the all-

potential, Chokhmah the active creative force and Binah the structuring, containing force—all necessary before creation begins.

Chokhmah is assigned the attribute of Wisdom. In the Bible, it is written, “*In the hearts of the wise, I have placed wisdom.*” (Exodus 31:6) God is said to have made all things with Chokhmah or Wisdom and these take form within the heart in Binah. The heart is “*the one that gives form to this thought.*” (sic) Rebbe Nachman explains: “*For the heart is the ‘tZuR of the worlds’ (Isaiah 26: 4), meaning, tZayaR, the one that gives form to the Attributes.*” The vacated space of the heart is a sevenfold hyperspace dimension underlying the sevenfold material realms within positive existence. The Mind of God illuminates the Vacated Space of the Heart, as Chokhmah and Binah, and the matrix of creation is set into motion through these metaphysical processes.

The conjunction of Kether, Chokhmah and Binah (the supernal Father and Mother) produces the Son, Da’at—the 11th invisible Sephira, also represented as a point within a circle. Kramer explains: “*Daat is the external manifestation of Keter, It is a quasi-sefirah that must be formed by the confluence of Chokhmah and Binah.*” Further, “*Chokhmah is the male aspect that unites with Binah, the female aspect, to create Daat.*”³²

Da’at is the first external manifestation of the Supernal Triad into the worlds below the abyss. Kramer thus explains that: “*Daat itself went into exile*” and further, that an individual can “*redeem Daat from its exile.*” The Point that stands out and emerges from the Supernal Triad is the “*spark of holiness.*” Blavatsky similarly describes the three falling into four and initiating the pilgrimage of the Son.

Chokhmah is associated with Wisdom, Binah with Understanding and Da’at with Knowledge—including the Knowledge of God. Kramer explains in regards to Da’at: “*Man’s goal must therefore be the pursuit of Daat, to build his personal sanctuary of spirituality, wherein Godliness can be revealed.*”³³

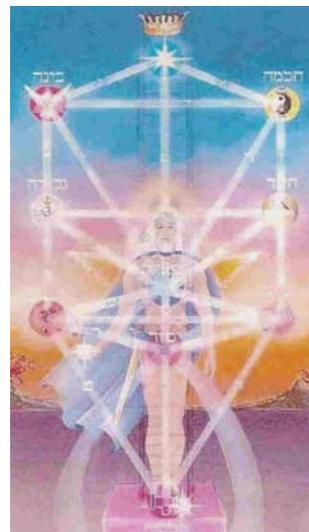


Figure 6³⁴

Da’at embodies Kether as one descends the central pillar of the Tree into the sphere of Tipheret—associated with the Heart. The central pillar of the *Tree of Life* represents the pillar of light, will and consciousness, relative to the side pillars of force and form, the masculine and feminine principles and their generations. (See Figure 6) The supernal triad manifests as Da’at and this is brought down into the Heart in Tipheret. The Self is thus established within the heart. Tipheret is associated with the Sun and with the attribute of beauty. Tipheret is the only Sephira directly connected to each of



Figure 7³⁵

the three supernal Sephira and it is the seventh Sephira central to the other six lesser Sephirot.

The Sephirot on the central pillar (*Kether, Da’at and Tipheret*) represent possible higher levels of human consciousness and illumination, while the lesser *egoic* consciousness is centered over *Yesod* or *Malkuth*. Although Kether and Da’at are frequently represented as a point within the circle, as a symbol of I AM, this is not unusual for Tipheret.

However, the symbol of the Sun is of a point within a circle and I would argue that the spiritual Self within the heart can be similarly presented as a zero point source on a lower plane of existence, to contrast with the divine element within the world above.

According to Kabbalah, creation involves the “descent of supernal light,” the *kav* or Ray, from above into the hollow or vacuum created through the *Zimzum* or *Tzimtzum* contraction (and the withdrawal of the Infinite Light). This leads to the sequential unfolding of the ten Sefirot within the *Tree of Life*. The Kabbalah also describes four world orders of *Emanation*, *Creation*, *Formation* and *Made*, which can be depicted on the Tree of Life, or as four *Trees of Life*, which overlap and descend from each other as one world order generates the next successive world order. (See Figure 7) The four worlds illustrated above represent the elements fire, air, water and earth, while the fifth realm of *Adam Kadmon* is the realm of Unity within Negative Existence.

The Kabbalist model of the cosmos is most relevant to the study of a human being and the origins of consciousness and Self. Like the macrocosm, the microcosm or Self, originates as a point source of supernal light and is then conditioned by the three pillars of nature and embodied within seven different world orders. Further, a human being and the human heart have a physical nature in the *world made*, a psychical and soul nature in the *world of formation*, a spiritual nature in the *world of creation* and a divine nature in the *world of Emanation*. There is an entire inner physics and metaphysics of being, which serves to *clothe those material points without extension* in different interpenetrating bodies and dimensions.

This “God spark” or divine source emanation is brought down into a spiritual world, where in it is a “spiritual spark,” then into a psychical (soul) world and embodied as the electromagnetic center within the physical heart. The presence of Self initiates the heartbeat and diffuses the light of consciousness and life energies through the processes of oxygenation and the blood, and through subtle

matters to various levels of the body and psyche. The presence of the Self as a “self-illuminating element,” the Sun of the body, serves to illuminate the psychological and psychic processes within the inner world.

The teachings of Kabbalah offer a complex mathematical and metaphysical model of the inner geometry of being and non-being, and the higher dimensional origins of consciousness within the sacred heart Space. The microcosm of a human being is designed on the same basic principles of creation as embodied within the macrocosm of the Universe. Hence, key Kabbalist ideas concerning the creation of the universe provide a valuable model for the emergence of human consciousness.

The zero point teaching in Kabbalah is also represented in this illustration from Manly Hall’s *Secret Teachings of All Ages*. (See Figure below) The diagram shows the En Soph (Limitless) concentrating/contracting through the four worlds (Atziluth, Briah, Yetzirah, Assiah) to a central point of manifestation.

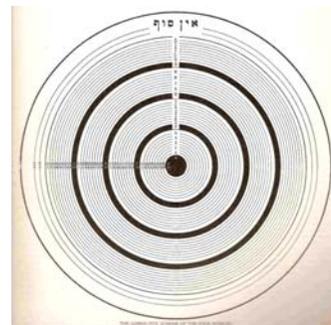


Figure 8³⁶

Kabbalist Lenora Leet depicts the nature of *Da’at*, the 11th invisible Sefirot the Son born of the Supernal Triad, which crosses the abyss and declares “I Am.” (See Figure above) The central point of *Da’at* is surrounded by the “matrix of creation” generated as the Ladder of Jacob unfolds. A multidimensional Star of David surrounds a central point and the “I” is embodied within the “matrix of creation,” as a spider in a web spun of spirit and matter. In essence, this might be considered to be the “God Particle” of the Kabbalists.³⁷

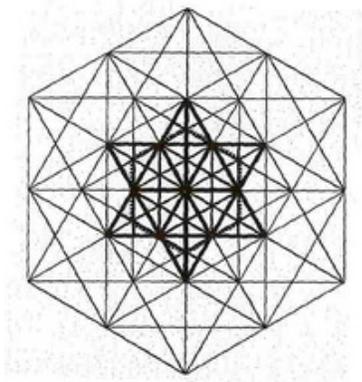


Figure 9

It embodies the Star of David pattern with a seventh central element, described by H.P. Blavatsky as “*the seventh key*” depicted in Theosophy by an ankh at the center of the *Star of David*.³⁸

These ideas of the Kabbalists certainly suggest a profoundly alternative approach to the enigmas and mysteries of human consciousness and self existence.

From Gnosticism to Adi Da

In explaining *Gnosticism*, Dean Edwards writes:

The true nature of the Soul is as a divine spark, which originally issued forth from the fountainhead of God. ... The world is often seen as a training ground or prison for Soul as it seeks spiritual liberation, a return to its true home in the Pleroma or realms of pure spirit beyond the physical and psychic regions of matter, emotion and the mind. ... Soul refers to the spark of individualized spiritual essence that dwells within the consciousness or mind.³⁹

The term gnosis derived from the Greek language means “to know.” The Gnostics believe that the knowledge of God and of spiritual realities can be directly experienced. Thus “I” can be recalled, remembered or realized in its cosmic and divine nature.

Some mystical teachings emphasize the quantized nature of Space as the basis for individual consciousness. The Gnostic *Gospel of Truth* of the Nag Hammadi library

depicts the “spaces” as “emanations,” which exist within the underlying invisible source:

... the Father of the all was invisible, the one who is from himself, from whom all spaces come forth. ... All the spaces are his emanations. They have known that they came forth from him like children ... though truly within him, they do not know him. But the Father is perfect, knowing every space within him. ... all the emanations of the Father are pleromas, and the root of all his emanations is in the one who made them all grow up in himself. ... In time Unity will perfect the spaces. It is within Unity that each one will attain himself; from multiplicity into Unity.⁴⁰

All individual spaces are thus rooted within the invisible pleroma and Unity, which sustains them as individual I’s (eyes) of the One.

These spaces are “pleromas” as they emerge from the fullness of things (all possible potencies, in the En Soph). The zero point center is an emanation, a “quantum of original light” arising in association with a “quantum of space.” The mystical conjunction of a zero-point source of original light within higher Space dimensions gives birth to individualized consciousness.

The Dalai Lama explains that to understand human consciousness, we have to distinguish between matter and consciousness. “*Space particles*” (space quanta) are the basis for matter, while the “*mind of clear light*” is the basis for consciousness:

In Buddhism, there are levels of coarseness and subtlety of particles, and the most subtle of all particles would be the particles of space. These serve as the basis for all of the particles ... The particles of space remain forever. ... When you go back and back, researching what the substantial causes are, you will eventually get back to the particles of space. ... new worlds will form physically on the basis of the empty space-particles.⁴¹

... prior to its formation, any particular universe remains in the state of empti-

ness, where all its material elements exist in the form of potentiality as “space particles.”⁴²

According to the Dalai Lama, “... *new worlds will form physically on the basis of the empty space-particles.*” Conscious experience consists of this conjunction of the mind of clear light with a quantized space particle, again which might be considered as a zero point source.

In his autobiographic writings, Adi Da describes varied experiences of enlightenment and self-realization which occurred at different periods of his life. Adi Da describes an ultimate process of “Translation” or “Transition,” whereby consciousness normally polarized around the ego identity or personality surrenders the position of Narcissus and experiences the prior condition of Self—related to the deepest Spaces of the Heart.

In this Process of Translation, we pass as if through a point in space, at the root center of the heart. All awareness converges on that point in a kind of spiral or vortex. And that point is so small it is without dimensions, or any conceptions, or any objects. The independent self seems to dissolve in this narrow Passage. ... The Divine Translation is a matter of Transcendence of separate bodily, emotional, mental, astral, supermental, and egoic states of experience. It is a Transition through the infinitesimal space of the Heart.⁴³

Adi Da states that: “*When the soul truly awakens, it breaks out of its atomic state in the heart and Radiates through and beyond the body-mind.*”⁴⁴ The individual becomes diffused with the Radiance of Consciousness.

Adi Da describes how an individual awakened in the Heart can still move about and function in the world, although there is no sense of being identical with, or limited to, the mind and body:

At the heart of the universe, a galaxy, the sun, a quantum and a human being are such zero point laya centers, whereby the Gods and other invisible powers clothe themselves in bodies. Thus, life and consciousness within a living being originates within/without out of higher space dimensions through the dynamics of a multi-dimensional heart.

I am no-seeking in the Heart. ... The zero of the heart is expanded as the world. ... There is a constant observation of subject and object in any body, any functional sheath, any realm, or any experience that arises. Thus, I remain in the unqualified State. There is a constant Sensation of “Bright” Fullness permeating and surrounding all experiences, all realms, all bodies, all functional sheaths. It is my

own “Bright” Fullness, which is radically non-separate. My own “Bright” Fullness includes all beings and all things. I am the Form of Space Itself, in which all bodies, all functional sheaths, all realms, and all experiences occur. It is inherently “Bright” Consciousness Itself, which Reality is even every being’s Very Nature (or Ultimate, inherent, and inherently perfect, Condition) now and now and now. ... I awakened as perfect, absolute, awesome Love-Bliss, in which the body and the mind, and every functional sheath, boiled into a solder of undifferentiated Reality. It was the madness of Dissolution into most perfect Self Awareness.⁴⁵

Adi Da describes the Divine Domain as Shining through “*an atomic window*” and becoming the illusory and narcissistic ego—as a knot or contraction out of the Infinite. Experiences of enlightenment involve glimpses of such inward zero point dynamics:

... the soul ... is a “seed” or “spark” of Radiance, and atom of Original Light

... body-mind arises within the soul, the atom, which is prior to space, time, size, shape, and all relations.

... all souls, or all living beings (human or otherwise), are points or atoms of the Original Light or Radiant Bright Consciousness of God.

In that Process (of Re-cognition), the infinitely small space or door of the heart, the intuition of the atomic condition of the soul, is penetrated.⁴⁶

Adi Da explains that the zero point is not in the body as such—because in reality, the mind/body and even the subtle mind/bodies are within or surrounding the zero point. All things exist within space secondary to the prior zero point condition.⁴⁷ Further, Adi Da describes “*all living things*,” human or otherwise as having such zero point origins.

For Adi Da, there is a living awareness of these profound depths of Self. He states, “*I remain Aware of the Free point in the heart ... Everything only appears to me, and I remain as I am. There is no end to This.*”⁴⁸

Sufi Secrets

Sufis suggest that humans are generally not awake to the inner life of the heart, as they are turned towards the external senses and dramas of life. The greatest treasure is to live fully within the life of the heart and thereby, increasingly within the life of the soul. Even the hosts of heaven visit the chambers of the Heart.

Robert Frager, by his Sufi name—Sheikh Ragip, is an American psychologist and Sufi teacher. Frager describes essential Sufi practices and teachings:

The secret of secrets is the divine spark within each of us. Remembrance is remembering that which we already know. It is to get in touch with that divine spark that God has placed within each human being. In the Koran it says that God breathed from the divine soul into Adam; another way of translating that would be that God placed a divine spark into every human being. And that

divine spark is the secret of secrets. My master put it this way: That spark in us could set the whole universe on fire. It's greater than the universe itself because it's a spark of what is infinite. And it's within every one of us. Who we are is far more than who we think we are.⁴⁹

A divine spark is a zero point source emanating out of the infinite realm within. This spark is beyond the level of physical differentiation in terms of the Planckian units of physics, beyond which we cannot measure. A divine spark does not “have extension,” as judged from the external viewpoint. Recall Blavatsky described “*material points without extension*” as the basis upon which the Gods and other invisible powers clothe themselves in bodies. The divine spark exists always at the center of our being at zero point levels, and through the heart, the breath and blood, consciousness and life are infused into a living, breathing human being. Remembrance is recalling and living within this inner experience which has strangely been forgotten.

Relationships to Science

Scientists now consider that the universe itself arose from a singularity condition at Planckian lengths and such possibilities are also considered for galaxies and galactic clusters. On a lower order of scale, one might consider the human being to have grown from a zero point source—a fertilized ovum, a barely visible point element to human perception. Somehow, the forces inherent to this fertilized ovum unfold from within without to form an infant, which is certainly not constructed or made from without. Of course, a scientist would say, but a fertilized ovum has a whole inner world to it, even though it may appear as an unextended point. So also, this is true of the zero points of occultism.

Mystic philosopher Peter D. Ouspensky explained such a notion:

The zero-dimension or the point is a *limit*. This means that we see something as a point, but we do not know what is concealed behind this point. It may

actually be a point, that is, a body having no dimensions and it may also be a whole world, but a world so far removed from us or so small that it appears to us a point... seven cosmoes related to one another in the ratio of zero to infinity.⁵⁰

The term zero point can be used in varied manners in reference to different domains of science, from the singularities of creation, to the growth of living beings and to the super-string and membrane structures thought to exist at Planckian levels in modern physics.

The most advanced models of modern physics actually propose that at zero point levels, material elements have varied extension into seven hidden compacted dimensions. The four large dimensions of space-time are founded upon a seven dimensional hyperspace and a seven dimensional “space” is described as existent at every point. Popular texts on physics depict such a Calabi Yau space as shown here, which is really not so dissimilar to the “Da’at” zero point structure depicted by Kabbalist with their God Particle.

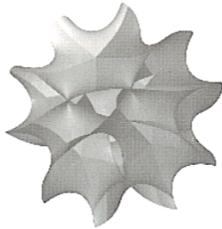


Figure 10

The most advanced M-theory posits eleven dimensions—with a seven dimensional hyperspace existing at every point underlying the four large space-time dimensions of the everyday world. (See below)

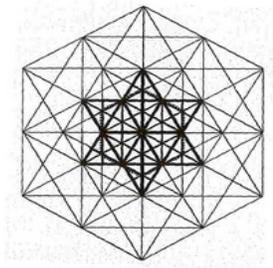


Figure 11

In *Galileo's Finger: The Ten Great Ideas of Science*, Dr. Peter Atkins writes:

...string theory is all about strings vibrating in ten dimensions of space and one of time. ... In actuality, there are seven dimensions compactified in this way at each point, with the strings somehow wrapped round them, like a rubber band wrapped round a pipe. The compactified dimensions are thought to adopt a special shape at each point ... called *Calabi-Yau spaces* ... Shapes like these—in seven dimensions—are the hosepipes of string theory, for the strings wind round them and through their holes.⁵¹

Closed strings can loop around the Calabi-Yau space many times, while not be extended at all within the ordinary directions of space. Atkin says: “*Think of a structure like this (but in more dimensions) as attached to every point in space.*”

The latest version of string theory is called M-theory. The “M” is related to “membrane,” although Atkins suggests that it might be also in reference to “*the mother of all theories,*” or to “*matrix.*” Physicist and String Theorist, Brian Greene suggests that it might be related to “*mysterious.*” Regardless, M-theory describes higher dimensional “membranes” or matrices—instead of one-dimensional strings—wrapped up in these hyperspaces.

The Calabi-Yau spaces or strings vibrate through all of the hidden dimensions and the manner in which these extra dimensions are twisted up and curled back upon each other determines the possible resonant vibration patterns. Hence, scientists are especially interested in exploring “*the dimensionality of the holes in these spaces ... through which the strings are threaded.*”⁵²

Calabi-Yau spaces contain a variety of “*multi-dimensional holes*” and different families of particles are a reflection of the “*number of holes in the geometrical shape comprising the extra dimensions.*”⁵³ Atkins notes, cryptically, that somehow “*the number three is emerging as possibly significant,*” as there are three primary families of elementary par-

ticles, each of which exists at three distinct energetic levels (three generations). Perhaps the number three is inherent to the geometry of the world—as is the number seven!

Furthermore, if a string is wound around a compact dimension, it acquires an electrical charge. Each turn of the string gives a unit of charge, and these charges are positive or negative according to the directions of the turns. Such entities might be viewed as—a ball of electric charges, although it might appear from a four dimensional perspective, as electrically neutral, like a laya center.

The most recent holographic model in physics provides for an even more complex dynamics at zero point levels, postulating the existence of micro black hole information processors in higher dimensions of anti-de-Sitter space. The information processing activities of these mini black holes are rendered equivalent to the string and M-theories, and quantum field theories, upon different levels of holographic shells. These emerging notions are too complex to elaborate fully here, but again provide a basis upon which to understand *The Secret Doctrine* about “seven holes dug in space,” as the means by which an informational world of Mind, is impressed upon successive layers of Space, or the Akasha.⁵⁴

Remarkably, Blavatsky explained exactly such a peculiar inner dimensionality to “atoms,” quanta, Monads and the Kosmos over a century ago. There is a complex metaphysics to reality at zero point levels. As Blavatsky explains, “*God ‘geometrizes!’*” and all living cosmoses differentiate from apparent point sources

Concluding Remarks

Occultists have anticipated modern views in physics of vacuum genesis and of creation from singularities by centuries, although their cosmic insights were far beyond the science or physics of their day. The zero point hypothesis is relevant, however, not only to the birth of the universe, but also, according to occultists, to the birth of every living being and the issue of the origin of consciousness. Life comes from life and it

is through zero point dynamics, that processes within higher dimensions infuse life and consciousness into the material form. God and other invisible powers “clothe themselves” in bodies based upon such higher dimensional processes.

One must wonder if it is any more inconceivable to imagine that a human being has such a zero point I, or quantum self, than it is to accept the discovery of modern physicists and cosmologists that indeed the universe did! Of course, the scientists imagine that there are the alpha and omega points of creations, but they do not seem to consider that such a zero point laya centers might be existent throughout a cycle of creation, evolution and dissolution.

The subjects of zero points and the meanings of this term are very complex and subtle. We have considered it to refer to elements beyond the level of physical differentiation existent in hyperspace dimensions, and/or as representing “portals” or “holes dug in space” through which higher dimensional processes sustain material processes within the worlds below.^{55 56}

¹ Helena P. Blavatsky, *The Secret Doctrine*, Vol. I (Wheaton: Theosophical Publishing House, 1888), 118, 489, 628.

² O. Michael Aivanov, *Love and Sexuality*, Complete Works, Vol. 14 (France: Editions Prosveta, 1976), 73.

³ Pre-publication reviewers of this article had most valuable reservations concerning the tendency here to too simply equate ideas and teachings from different mystical traditions, when really there are subtle distinctions and emphasis which need to be more significantly examined. This is absolutely true and I agree with this sentiment whole heartedly. However, the point to be made is that such types of point source dynamics *are found* within varied traditions. The fact alone of isolating and identifying such a “zero point hypothesis” within different traditions is a starting point in exploring such mystery teachings. I, as author, am merely trying to isolate such profound concepts and draw similarities and comparisons. Similarly, although I draw relationships between the mystical traditions and modern physics and science, these also cannot

be simply equated. Zero point dynamics and dimensions are multidimensional within both traditions, and I personally do not pretend to fully understand the mysteries of these things. Physicists themselves do not claim to fully understand these things either. We do firstly need a language in order to address these issues. Further, there are definitely aspects of such teachings within the mystical tradition beyond the concepts of modern science—particularly that ‘living beings’ have such point source origins. All the reviewers themselves acknowledged the value of this effort despite such reservations, which I myself similarly share.

⁴ Figures 1, 2, 5, 7, 9, 10, 11 are in the public domain.

⁵ *The Secret Doctrine* employs both terms, sometimes alone and sometimes together, but the meaning is the same. However, Layu is the term found in the original verses of the *Stanzas* or *Book of Dzyan* upon which much of *The Secret Doctrine* is based.

⁶ Helena P. Blavatsky, *Transactions of the Blavatsky Lodge*, (Los Angeles: Theosophy Company, 1889/1987), 5, 7, 38.

⁷ Blavatsky, *The Secret Doctrine*, Vol. 1, 131.

⁸ What might be regarded as a “point source” from one level of apprehension might constitute a *whole inner world* on another level of cosmic differentiation. A concrete example of this is a “fertilized ovum,” which on one level appears visually as a point element, but which contains a whole inner world on another dimension of scale. The application of the zero point concept must be considered in a multidimensional way. The Ring Pass Not does not simply equate with the Planckian level of physics, which are simply the limits of perception from the vantage point of the lower ethers. The etheric level is far from the original impulse of the Monad as it starts its journey downwards through the seven planes.

⁹ Blavatsky, *The Secret Doctrine*, Vol. 1, 620.

¹⁰ *Ibid.*, 147-8.

¹¹ *Ibid.*, 489.

¹² The *Stanzas of Dzyan* are described as “*the heart of the sacred books of Kiu-ti*,” once known only to Tibetan mystics. Blavatsky describes a “*very old Book*” originally recorded in Senzar—the “*sacred sacerdotal tongue*” and she maintains that the *Stanzas* originated from “*the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th*

(*our race*.” (p. xliii) certainly, these are the most unusual claims and the origin of the *Stanzas* seems largely lost in antiquity.

¹³ Paul Davies, *Superforce: The Search for a Grand Unified Theory of Nature* (New York: Touchstone Books, 1984), 174.

¹⁴ Blavatsky, *The Secret Doctrine*, Vol. 1, 145.

¹⁵ Swami Prabhavananda & F. Manchester, (Eds.) *The Upanishads: Breath of the Eternal* (New York: New American Library, 1957), 45.

¹⁶ A. C. Bhaktivedanta Swami Prabhupada, *The Bhagavad Gita* (India: Bhaktivedanta Book Trust, 1972), 106, 209, 100.

¹⁷ *Ibid.*, 123.

¹⁸ Goswami S. *Layayoga: An Advanced Method of Concentration* (London: Routledge and Kegan Paul, 1980), 144-5.

¹⁹ Swami Yogeshwaranand Saraswati, *Science of Soul: A Treatise on Higher Yoga* (New Delhi: Yoga Niketan Trust, 1987), 22, 36, 69, 223.

²⁰ S. Krishna Bhikshu, Sri Ramana Gita: *Dialogues of Maharshi* (Tiruvannamalai, India: Arunachala Ashrama, 1966), 42.

²¹ Z'ev ben Shimon Halevi, *A Kabbalistic Universe* (New York: Weiser Books, 1977), 10.

²² Jonathan Cott, *Visions & Voices* (New York: Doubleday, 1987), 209.

²³ Halevi, *A Kabbalistic Universe*, 10.

²⁴ Chaim Kramer, *Anatomy of the Soul* (Jerusalem: Breslov Research Institute, 1998), 56.

²⁵ Halevi, *A Kabbalistic Universe*, 11.

²⁶ Mandala with permission from NgAng.

²⁷ Isaac Luria, *The Kabbalah: A Study of the Ten Luminous Emanations from Isaac Luria, with Two Commentaries by Yehuda L. Ashlag*, translated by Levi I. Krakovsky (Jerusalem: Research Center of Kabbalah, 1984).

²⁸ *Ibid.*, 207.

²⁹ *Ibid.*, 218.

³⁰ There are several Kabbalistic “schools” and this material derives from the Lurianic Kabbalah (Isaac Luria, 1533-72), the basis for modern Judaic Kabbalistic thought. The idea that Binah is associated with the heart is particular to the Lurianic idea of Adam Kadmon. In the Western Mystery Tradition, Binah is often associated with the right side of the face and the three supernal Sephiroth form the head of Adam Kadmon. The tradition that Binah also forms the heart is because the heart was at one time understood to be the location of thought, while the head was for rationalization and judgment (see Charles Ponce *Kabbalah: An introduction and illumination for*

- the world today*, Wheaton, IL: Theosophical Publishing House, 1973, 136).
- ³¹ Chaim Kramer, *The Anatomy of the Soul*, 210, 211.
- ³² Ibid., 181.
- ³³ Ibid., 180.
- ³⁴ Permission for this image was given by <http://www.Crystalinks.com>.
- ³⁵ Permission for this image was given by the Kabbalah Society: www.kabbalahsociety.org.
- ³⁶ <http://www.prs.org/gallery-kabblh.htm>.
- ³⁷ Leonora Leet's discussion of Sacred Geometry is far-reaching and complex. The more normal association of the Hexagram/Star of David on the Tree of Life places Tipheret at its center. The author would treat these two similarly, as Da'at is manifest through Tipheret.
- ³⁸ Leonora Leet, *The Secret Doctrine of the Kabbalah: Recovering the Key to Hebraic Sacred Science* (Rochester: Inner Traditions, 1999). Leet is not referencing Blavatsky's *S.D.* in this title.
- ³⁹ Dean Edwards, *Gnosis-Overview*. Deane@netcom.com. (accessed December 7, 1996).
- ⁴⁰ James M. Robinson, *Nag Hammadi Library* (San Francisco: Harper & Row, 1981), 39-41, 47.
- ⁴¹ Renee Weber, *Dialogues with Scientists and Sages: The Search for Unity* (New York: Routledge & Kegan Paul, 1986), 235-6.
- ⁴² H. H. Dalai Lama, *The Universe in a Single Atom: The Convergence of Science and Spirituality* (New York: Morgan Road Books, 2005), 89.
- ⁴³ Adi Da. (Da Love Ananda, Bubba Free John, born Franklin Jones from Brooklyn, N. Y.). *The Enlightenment of the Whole Body* (Middletown, Dawn Horse Press, 1978), 83.
- ⁴⁴ Adi Da, *The Knee of Listening: The Early-life Ordeal and the Radical Spiritual Realization of the Divine World Teacher*, (Middletown: Dawn Horse Press, 1975), 103-4.
- ⁴⁵ Ibid., 364.
- ⁴⁶ Adi Da, *The Enlightenment of the Whole Body*, 476, 489, 492, 541.
- ⁴⁷ Adi Da explains that even mystical experiences of the Crown Chakra, the *Sahasrara*, resolve back into the point within the Heart. The *Sahasrara* is the lunar orbit, reflecting the light originating within the solar realm, the Bright within the Heart.
- ⁴⁸ Ibid., 408.
- ⁴⁹ Robert Frager & J. Fadiman, *Essential Sufism* (New Jersey: Castle Books, 1997), 213.
- ⁵⁰ Peter D. Ouspensky, *In Search of the Miraculous: Fragments of an Unknown Teaching* (New York: Harcourt, 1949), 209.
- ⁵¹ Peter Atkins, *Galileo's Finger: The Ten Great Ideas of Science* (New York: Oxford University Press, 2003), 197-9.
- ⁵² Atkins, *Galileo's Finger*, 199.
- ⁵³ Brian Greene, *The Elegant Universe: Superstrings, Hidden Dimensions, and the Quest for the Ultimate Theory* (New York: Norton & Co, 1999), 217.
- ⁵⁴ These issues are explored in depth in Christopher Holmes' *God, Science & The Secret Doctrine: The Zeropoint Metaphysics and Holographic Space of H. P. Blavatsky* (Kemptville, Ontario: Zero Point Publications, 2010.)
- ⁵⁵ Such zero-point concepts might also be applied within other contexts—for example, considering cycles of humanity, time and history, as in Gregg Braden's popular *Awakening to Zero Point*. However, Braden does not consider that human beings, or self-existence, might have such zero point origins.
- ⁵⁶ Dr. Leon Maurer, a chemical engineer, specializing in atomic energy, modern physics and material science, and Dr. J. Dea, a physicist who has written *Space, Time, & Matter: Modern Views Vs the Secret Doctrine* are two Theosophists to have explored such interfaces between Blavatsky's zero point concepts and modern ideas in physics.

Sensa: Part One, Archetypal Symbolism

Dorje Jinpa

When the Elohim created the world they made the lower world as a reflection of the higher. Thus, they established a direct correspondence between the higher and the lower worlds as between the higher and lower letters of the spiritual language with which they created the world.

The Book of Light (Zohar)

All esoteric teaching is based upon the correspondence that exists between the macrocosm and the microcosm.

Rudolf Steiner

Although everything on earth is a more or less direct reflection of a higher reality, it is only the most direct reflections that can be called truly symbolic.

Abu Bakr Siraj Ed-Din

Abstract

The following two-part series of articles is adapted from my forthcoming book *Sensa: The Lost Language of the Sun* to be published by Pentarba Publications 2011. Part 1 pertains to the principle of analogy or archetypal symbolism, which expresses the truth that there is a direct correspondence between the material world (microcosm) and the spiritual world (macrocosm). This basic esoteric principle not only forms the basis of *Sensa*, the language of the Mysteries, it is as Master Djwhal Khul, H.P. Blavatsky, and Rudolf Steiner suggest, the master key to understanding the esoteric works of initiates everywhere. Though often kept secret, this principle, and the symbolic language that is derived from it, can be traced through the esoteric writings of all world-class religious traditions. This we will attempt to do as much as possible, in Part 2, which will follow in the next issue.

Introduction

According to the ancient Mystery Tradition, all living organisms, without exception, follow the pattern of growth predetermined by their seed. In the same way that

an acorn contains the complete archetypal formula for the evolution of an oak tree, so the seed of the human spirit contains the blueprints for the spiritual evolution of humanity. Therefore, in order to gain an understanding of the nature and purpose of evolution we must first examine its seeds. These seeds are contained in the language of symbols. In the same way that science relies upon the language of mathematics to give a precise and accurate description of its findings, so the spiritual scientists of the ancient Mystery Religion, in order to accurately express their understanding of fundamental principles, made use of the language inherent in the geometry of nature herself. This language, which has always been kept secret from the uninitiated, differs fundamentally from other languages in that its symbols do not arbitrarily represent an object, *but rather the original archetypal pattern from which that*

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object was formed. In other words, symbolic language functions as the hieroglyph of the object's seed.

The Esoteric Nature of Symbols

The languages of the world were created almost entirely in response to the material world and are therefore rarely applicable to the greater dimensions of the metaphysical or non-physical reality. Whenever seers attempt to describe the higher worlds they must do so, for the most part, symbolically, in the language of analogy, using symbols to represent higher corresponding truths. Johann Jakob Bachofen, in his *Gräbersymbolik der Alten*, shares with us an unusual insight into the nature of symbols:

Human language is too poor to clothe in words the wealth of intuitive insight that the interaction of death and life awakens, or those higher hopes that belong to the initiates. Only symbols, and the myths connected with them, can satisfy this noble requirement. Symbols awaken intuitive understanding while language can only explain. Symbols pluck all the strings of the human spirit simultaneously: language is always obliged to devote itself to a single thought. The roots of a symbol reach into the most secret depths of the Soul: language only touches the surface of understanding like a slight breath of wind. One is directed inward, the other outward. Only symbols can connect the most varied things into a unified collective expression.¹

Manly P. Hall, a highly respected esoteric historian, has devoted several chapters of his important book, *The Secret Teachings of all Ages*, to the ancient Mysteries and the secrets of symbolism.

Symbolism is the language of the Mysteries; in fact it is the language not only of mysticism and philoso-

phy but of all Nature, for every law and power active in universal procedure is manifested to the limited sense perceptions of man through the medium of symbol. Every form existing in the diversified sphere of being is symbolic of the divine activity by which it is produced. By symbols men have ever sought to communicate to each other those thoughts which transcend the limitations of language. Rejecting man-conceived dialects as inadequate and unworthy to perpetuate divine ideas, the Mysteries thus chose symbols as a far more ingenious and ideal method of preserving their transcendental knowledge. In a single figure a symbol may both reveal and conceal, for to the wise the subject of symbol is obvious, while to the ignorant the figure remains inscrutable. Hence, he who seeks to unveil the secret doctrine of antiquity must search for that doctrine not upon the open pages of books which might fall into the hands of the unworthy, but in the place where it was originally concealed.²

Kenneth Mackenzie in his book, *The Royal Masonic Cyclopaedia*, first published in 1877, states:

All esoteric societies have made use of emblems and symbols, such as the Pythagorean Society, the Eleusinia, the Hermetic Brethren of Egypt, the Rosicrucians and the Freemasons. Many of these emblems it is not proper to divulge to the general eye, and a very minute difference may make the emblem or symbol differ widely in its meaning. The magical sigilla, being founded on certain principles of numbers, partake of this character, and although monstrous or ridiculous in the eyes of the uneducated, convey a whole body of

doctrine to those who have been trained to recognize them.

The master key needed to understand the true nature of the symbols being expressed by the initiates, as well as the principles of which they speak, is the law of correspondence or archetypal symbolism. Archetypal symbolism, as taught in the Mysteries, demonstrates the fundamental truth that everything in the physical world (the microcosm) is a direct proportioned reflection of a higher correspondence in the spiritual world (the macrocosm).

Abu Bakr Siraj Ed-Din in his Sufi classic, *The Book of Certainty*, which is based to a large extent upon the esoteric writings of one the greatest of Sufi masters, Muhyiddin Ibn' Arabi (1165-1240), illustrates this truth:

Symbols have the power to remind [us] of their counterparts in the higher worlds, not through mere incidental resemblance but because they are actually related to them in the way that a shadow is related to the object which casts it. There is not the least thing in existence that is not such a shadow.... Nor is there anything that is any more than a shadow. Indeed, if a world did not cast down shadows from above, the worlds below it would at once vanish altogether, since each world in creation is no more than an issue of shadows entirely dependent on the archetypes in the world above.³

Ibn' Arabi says that when the term "*Mathal*," which means "symbol" or "likeness," is used in the Quran it refers to "the essential or vertical likeness that exists between the higher and lower worlds." It means both a symbolic image (*Mathal*) and the science of analogy itself (*'Alm al-Mathal*). In the Quran it was often used along with a word or symbolic phrase to refer the reader to that symbol's higher or lower corresponding meaning.

In the Mysteries when symbols are used to represent a hidden meaning it is called esoteric or occult. One

of the advantages of writing in symbols, besides veiling esoteric truths that are inappropriate for general use, is that a lot of information can be stated very briefly and simply. A well-presented symbol can represent to an initiate a vast hierarchy of corresponding levels of meaning.⁴

Proclus, the illuminated commentator on the teachings of Plato and the Pythagoreans, in the opening lines of his book *A Dissertation on Theurgy*, states:

In the same way that lovers of beauty gradually advance from the beauty which is apparent to the senses to that beauty which is divine, so the ancient priests, gradually advanced from an understanding that there exists a certain correspondence and sympathy between natural things and things occult, to the discovery that all is contained in all. *From this mutual sympathy and correspondence they fabricated their sacred sciences.* Thus they recognized things supreme in such as are subordinate, and the subordinate in the supreme.⁵

Archetypal Symbolism and the Renaissance

St. Augustine, who was greatly influenced by the writings of Plato and the Neoplatonic philosophers, states in his *De Musica* that the function of geometry in art and music lies in its analogical aspects, or that which has the ability to lead the mind from the world of appearances to the contemplation of the divine order behind it. True beauty, he maintained, is anchored in spiritual (non-physical) reality. When the created physical form—whether in painting, architecture, or music—corresponds to divine principles, beauty is the result. This idea became the central theme and motivating impulse behind the Renaissance of Europe. Many of the great gothic cathedrals were based upon these principles. Leonardo, Dürer, and many other great artists of that period affirmed it as the

basis of their aesthetics and art. They sought to create audible and visual echoes of metaphysical perfection by following what the Pythagorean mystics ascribed to the sacred science of number and harmonic proportion. Just as a religious icon was thought to partake of a portion of the sacred reality it represented, so the visual and audible proportions of divine harmonics when applied to their art were thought to partake of the metaphysical truths with which they corresponded.

Otto von Simson, in his illuminating book *The Gothic Cathedral: Origins of Gothic Architecture and Medieval Concepts of Order*, gives us a few hints as to the worldview and motivating impulse behind the designs of the great cathedrals of France. The idea, says Simson, was to create a true “symbol of the kingdom of God on earth.”⁶ The architects of the great cathedrals felt that because everything natural was a reflection of the spiritual world, then the house of God should correspond as close as possible to the archetypal forms originating from the spiritual world. One of the ways this could be done, they reasoned, was by translating the natural harmonies of musical consonance into geometric relationships. This idea they called “*commodulatio*” or “*symmetria*.”

The Law of Analogy

In the ancient Mystery schools the principle of harmonics and archetypal symbolism was applied to the correspondences that naturally exist between planes, dimensions, and levels of being. Plato, who by his own semi-veiled account had been initiated into the Mysteries in Egypt, said that the analogical agreement that exists between a divine paradigm⁷ and its reflection in form is called “geometrical equality,” which he said was “mighty among both the Gods and men.” One of the most obvious examples of this kind of correspondence can be seen between an atom of matter and a solar system. And although this analogy exists between two aspects of the physical universe, it nevertheless demonstrates to some degree the principles involved. Sir James Jeans, the distinguished British scientist, explains:

In the universe around us the attraction between electric charges of opposite signs, positive and negative, follows, as it happens, precisely the same law as gravitation, the attraction falling off as the inverse square of the distance between two charges. Thus the nucleus-electron system [of an atom] is similar in all respects to a sun-planet system.⁸

Another example of this law can be observed in the way pitches on the sevenfold musical scale correspond in kind to their higher and lower octaves. Pythagoras is said to have used the example of octaves and harmonics to teach the analogical structure of the cosmos. Proclus tells us in his commentary to Plato’s *A Dialogue on Nature (Timaeus)*: that according to the law of analogy “ten is equal to one, thirty is equal to the three, and fifty is equal to five, not in quantity but in analogy.”⁹ Master Djwhal Khul affirms the importance of the Law of Analogy in his monumental work *A Treatise on Cosmic Fire*, published in 1925 under the name of one of his students, Alice Bailey:

A study of the laws of correspondence and analogy is the one thread by which we can find our way through the labyrinth and the one ray of light that shines through the darkness of the surrounding ignorance. . . . In the study of this law we need to remember that the correspondence lies in its essence and not in the exoteric working out of details.¹⁰

H. P. Blavatsky, the initiate founder of Theosophy, says that the law of analogy is “the first and most important key to cosmic physics.”¹¹ In one of the secret instructions given to the Esoteric Section of the Theosophical Society she states:

One who comprehends well the above explanations will readily see how important it is for every student, whether he is striving for practical occult powers or only for

the purely psychic and spiritual gifts of clairvoyance and metaphysical knowledge, to master thoroughly the right correspondence between the human or natural principles and those of Kosmos.¹²

In the Mysteries, it is taught that the true laws of nature are not physical at all, that the physical plane is merely the plane of effects produced by causes originating from higher planes of being, and that even the laws of evolution as perceived by material scientists are but reflections (a reflex action) of the higher laws of spiritual evolution. The Sufis, who trace their lineage back to the ancient Persian Mysteries, rightly maintain that the science of correspondence (*ilm al-Mathal*) is based upon the greater Science of Balance (*ilm al-mizan*), which governs the inner and outer equilibrium and harmony of the cosmos. Henry Corbin, a gifted interpreter of the Sufi doctrine, devotes a chapter to this idea in his book *Temple and Contemplation*.¹³

In Islamic gnosis... the balance of the things religious (*mizan al-diyana*) makes it possible to specify the correspondence between the earthly esoteric Hierarchy and the celestial angelic Hierarchy and more generally the correspondences between the spiritual and corporal worlds. The visual aspect of a being presupposes its equilibration with an invisible and celestial counterpart; the apparent and exoteric (*zahir*) is balanced by the occulted and esoteric (*batin*).¹⁴

Dr. Theodor Landscheidt speaks of the revival of the principle of analogy in his book *Cosmic Cybernetics*:

Everywhere we look, forces that were part and parcel of the ancient state of being are reviving. In particular the analogical approach, which at the turn of the [20th] century was still regarded as a primitive form of perception, is now experiencing an unsuspected renaiss-

sance. This applies not only to the fields of graphology and depth psychology, but also to such rigorous sciences as theoretical physics, where quantum theory can only be linked with the laws of traditional physics by means of correspondence.¹⁵

The law of correspondence is one of the central themes of Hermetic Science. Hermes Trismegistus, the Grand Hierophant of the Mystery Schools of Egypt, affirms it in the opening lines of his famous *Emerald Tablet*:

That which is above is like that which is below, and that which is below is like that which is above, to bring about the miracle of the one-thing.¹⁶

Archetypal Symbolism in Buddhism

The great *Kalachakra Tantra*, a highly esoteric Buddhist scripture, expresses this truth by stating, “As it is in the outer world so it is with the inner world of man.”¹⁷ The Hindu scripture *Shaiva Siddhanta* states: “What is in man corresponds to what is in the universe.” An advanced yoga technique (*Karana*) of Kashmir Shaivism instructs the yogi to contemplate the body, along with its nerve centers, as a replica [mirror image] of the cosmos.¹⁸

Simply stated, this law asserts that the microcosm or lesser material universe, particularly the body, is formed in a direct corresponding likeness to the macrocosm, the greater spiritual world. The same laws, the same fundamental energy patterns and geometrical theorems apply to both of these worlds, as well as to each plane of existence. In Buddhism this law or truth has been called “Mirror-like Wisdom” (*Adarsa-jnana*), one of the five levels of understanding realized by the Buddha. Its symbol is the crescent moon.  In the same way that the moon has no light of its own but merely reflects the light of the sun, so the material and conceptual world, having no life of its own, merely reflects the life of the spiritual world, the *Dharmadhatu*,

symbolized by the sun. In the Buddhist scriptures “Mirror-like wisdom” is said to be the realization of the essential unity of ultimate truth (which does not change) with relative truth (which is in constant change). This unified relationship is

symbolically represented as a sun disk over a crescent

moon.  According to the *Kalachakra Tantra* the vibrational frequency of this kind of relationship corresponds to the sound made by the Sanskrit vowel “h” (*visarga*), which when written is depicted as two dots, one over the other (:).

The science of analogy is a central theme of the *Kalachakra* or Wheel of Time. Its first chapter pertains to the cyclic evolution of the cosmos using astrological symbolism. The second chapter pertains to the direct correspondence of these same cyclic principles as applied to the individual. Many other analogies are also given, such as their natural correspondence with the nerve centers within the vajra body of the yogi. At the beginning of the second chapter Sucandra asks of the Buddha:

“How can the entirety of the three worlds be within the body?” Hearing Sucandra’s words and applauding him, the Sugata [Buddha], with supreme compassion, expounded the measure of all things within the body, for the sake of liberating sentient beings.¹⁹

The *Kalachakra Tantra*, along with its famous commentary, the *Vimalaprabha*, gives in symbolic form the primary analogies that exist between cosmic bodies and currents, earth centers, the spiritual path of the yogi, the energy centers of the etheric body, and certain subtle vibrational frequencies that correspond to the sounds of the individual letters of the Sanskrit alphabet. For example,

Mt. Meru, “situated at the center of the world,” symbolically represents the central magnetic axis of the Earth. It finds an exact correspondence in the central magnetic axis of the human body as well as the central

magnetic axis of the solar system. Its vibrational frequency is said to correspond to the sound of the Sanskrit vowel “m,” which when written is represented by a single dot. Alice Bailey students might be interested to know that the *Kalachakra Tantra* hints briefly at the correspondence that exists between the Seven Rays, the Seven Planets, and the Seven Rishis (of the Great Bear constellation).

Another example of the natural correspondence that exists between the microcosm and the macrocosm, as hinted at in the

Kalachakra Tantra, concerns the mythical kingdom of Shambhala situated at the top of the world. Shambhala is to the etheric body of the world what the crown chakra is to the vajra [etheric] body of a human being. The Master Djwhal Khul, who most likely was a *Kalachakra* master, affirms this truth in his book *A Treatise on Cosmic Fire*. David Reigle, an accomplished Sanskrit and Tibetan scholar, points out that the subjects covered in the writings of the Master Djwhal Khul are basically the same as those covered in the *Kalachakra Tantra*, though without the Buddhist terminology.²⁰

The correspondences that exist between life principles, as they manifest in like kind upon each plane, along with their geometric formulas and subtle sound vibrations, remain among the most secret of all the esoteric doctrines.

The author of the Agni Yoga Teaching, reverently referred to as the “Teacher,” has said, “Since psychic energy is an energy it will not contradict the laws of physics.”²¹ This state-

[The language of the Mystery Religions] ...differs fundamentally from other languages in that its symbols do not arbitrarily represent an object, but rather the original archetypal pattern from which that object was formed. In other words, symbolic language functions as the hieroglyph of the object’s seed.

ment demonstrates quite simply the fundamental unity of the laws of nature. If scientists would apply the law of correspondence to the known laws of physics they might soon discover that thoughts and emotions are in fact substantial yet subtle forms of energy. Many people instinctively know this when they speak of feeling someone's good or bad "vibrations." A useful book could be written correlating electro-magnetic energies as they circulate through an electric circuit to the vital and magnetic currents circulating through the etheric body, or on a higher level, to the currents of psychic energy circulating through the sphere of the mind. *Telepathy, no matter how well proven according to the existing standards of probability, will not enter the mainstream of science until thoughts are understood as a subtle form of energy.*

According to Proclus, Plato's writings were often veiled in symbolic phrases that could only be understood by applying the law of analogy. This is true of the writings of nearly all the ancient initiates. Because of their strict vows of silence they could not write openly on subjects that were taught in the secret schools. They often veiled universal principles by presenting them on one level only leaving it to the student to make the necessary application to other fields. For example, when Plato writes in *Timaeus* of Egypt and the Nile he is referring, says Proclus, to the stream of vital life entering and giving nourishment to the whole world from its source, the constellation of the Bear. Many examples could be given including the Tibetan Buddhist technique of veiling the higher meanings concerning the law of polarity and union of opposites by giving them in yab-yum²² symbolism. Once the keys of correspondence are known, the hidden meaning behind this kind of symbolism is understood.

The Paracelsus, Boehme, Newton, Goethe, Steiner Lineage

Paracelsus, the 16th century initiate, alchemist and healer developed his worldview based upon the analogies that naturally

exist between the divine signatures of the macrocosm and their corresponding reflections in the physical world. Paul M. Allen, in his excellent introduction to Rudolf Steiner's *Mysticism at the Dawn of the Modern Age*, writes of this view:

One of Paracelsus' most far-reaching concepts is that of Signatures, that is, the idea that each single part of the microcosmic world of man corresponds with each single part of the macrocosm.²³

Jacob Boehme expanded upon this idea in his *Signature of All Things*. Isaac Newton also understood this principle as is demonstrated in his book *The Prophecies of Daniel*. In this work he devotes a whole chapter on how to decipher the symbolic language used in the *Prophecies of Daniel* and the *Apocalypse of St. John*.²⁴

For understanding the *Prophecies*, we are in the first place, to acquaint ourselves with the figurative language of the Prophets. This language is taken from the *analogy* between the world natural, and an Empire or Kingdom [of God] considered as a world politic. Accordingly, [the things of] the whole world natural, consisting of heaven and earth, signify [symbolize] the world politic, consisting the Thrones and Powers; and the things of it in that world signify *analogous* things in this.²⁵

In other words, the subtle language of the Prophets can be understood by applying the analogies that exist between the so-called natural world and the spiritual world. The "world politic," or spiritual Kingdom, he says, is "*the Hierarchy of spiritual beings that govern the spiritual progress of the saints.*" The structure of the "natural world," he says, corresponds to the "Kingdom of Thrones and Powers." Isaac Newton (1642-1727), while primarily known for his material-science writings, really belongs to that spiritual-science lineage that begins with Paracelsus (1493-1541) and Jacob Boehme

(1575-1624), and continues with Goethe (1749-1832), and Rudolf Steiner (1851-1925). Newton was essentially a Hermetic philosopher and alchemist. His surviving manuscripts on alchemy, Hermetic philosophy, Pythagorean science, and occult theology, written in his own hand, amount to over 650,000 words. This remarkable lifetime achievement was inspected after his death by prominent members of the Royal Society and marked “not for publication.” To this day they have not been made public! Early in his career he was accused of plagiarizing his *Three Principles* from the writings of Jacob Boehme, which he had studied extensively. Newton is credited with the discovery of gravity and its properties, but according to Newton it was Pythagoras who first made the discovery years before. In his notes, intended for the second edition to his *Principia Mathematica*, but never published, Newton states that Pythagoras discovered the inverse square relationship in vibrating strings. He then extended this idea to the corresponding relationships of the weights and distances of the planets from the sun. And while the knowledge of the correspondence that exists between the principles of music and the motion of the planets was generally kept secret, Newton rediscovered it by studying the writings of the Pythagoreans. The following excerpt from his notes demonstrates that he understood the esoteric teachings on this point and could translate them into the scientific language of the day.

So far I have expounded the properties of gravity. Its cause I by no means recount. Yet I shall say that the ancients thought about this subject. Thales regarded all bodies as animate, deducing that from magnetic and electrical attractions. And by the same argument he ought to have referred the attraction of gravity to the soul of matter. Hence, he taught that all things are full of Gods, understanding by God’s animate bodies. He held the sun and the Planets for Gods. And in the same sense Pythagoras, on account of its immense force of at-

traction, said that the sun was the prison of Zeus, that is, a body possessed of the greatest circuits. And to the mystical philosophers Pan was a supreme divinity inspiring this world with harmonic ratio like a musical instrument and handling it with modulation, according to that saying of Orpheus “striking the harmony of the world in playful song.” Thus they named harmony God and the soul of the world composed of harmonic numbers. But they said that the Planets move in their circuits by the force of their own Souls, that is, by the force of the gravity, which takes its origin from the action of the Soul.²⁶

Was Albert Einstein an Initiate?

Initiates, we are told, work in all fields of human evolution including the scientific arena. It is well known, for example, that Albert Einstein had a copy of H. P. Blavatsky’s *The Secret Doctrine* on his desk until the day he died. What is not well known is that he also occasionally borrowed books from the Lucis Trust Library in New York. As their records show one of the books he borrowed was the aforementioned *A Treatise on Cosmic Fire* by Alice A. Bailey.

The Archetypal Symbolism and the Mysteries

Plato also based his worldview upon the hierarchal principle of correspondence. Throughout his writings he maintained that the essential nature of intelligence is of the spiritual world, that the Soul prior to physical experience lives in the spiritual world, and that the original “idea-form” (*Eidos*), the archetypal thoughtform of the intended manifestation, remains impressed upon the deeper levels of the consciousness even while in physical incarnation. It is because of this, he says, that we can obtain a direct understanding of higher truth simply by elevating the consciousness.

By understanding the true and essential nature behind the shadowy projection into material form we can begin to understand its evolution toward perfection. This marks the major distinction between material science and esoteric science. Esoteric science directs its attention toward the universal rather than the particular, toward synthesis rather than analysis, toward holism rather than specialization. In the Mysteries it is taught that from the original archetypal vibration, or WORD, arise those formative forces that give shape to their mental and material manifestation. To understand fully, therefore, how cosmic vibrations form images, concepts, and material forms requires a transformation of our thinking process. Instead of attempting to discover causes merely from their effects in the material world as science attempts to do, we must learn to include in our calculations the concept, even if not yet fully realized, of the original archetype from which the object is formed. In other words we must learn to think holistically. Rudolf Steiner, in his introduction to the compiled scientific writings of Goethe states:

Natural science before Goethe was unaware of the essential nature of living phenomena. It simply investigated organisms with regard to the composition of their parts and external characteristics, just as one investigates inorganic phenomena. Consequently, that older science often interpreted details incorrectly and presented them in a false light. Investigation of the particulars themselves cannot, of course, reveal any such error. Interpretive judgments can only be made after we have first understood the organism [as a whole], because the particulars, considered separately, do not contain the principle that explains them. They can be explained only through the nature of the whole, because it is the whole that gives them being and significance.²⁷

H. P. Blavatsky states:

To arrive at the macrocosmical, you must begin by the microcosmical; i.e. you must study Man, the microcosm—in this case as physical science does—inductively, proceeding from particulars to universals. At the same time, however, since a keynote is required to analyze and comprehend any combinations of differentiations of sound, we must never lose sight of the Platonic method, which starts with one general view of all, and descends from the universal to the individual. This is the method of Mathematics—the only exact science that exists in our day.²⁸

Proclus, in his commentary on the first book of Euclid's *Elements*, has this to say:

Some sciences are closer to the Truth than others. A science that starts from simpler principles is superior to one whose starting point is more complex. A science that considers causes is superior to one that studies only effects. A science that is concerned with principles perceived by the mind is superior to one that is concerned with objects perceived by the senses.²⁹

Esoteric Buddhism takes a similar view. The Vajrayana student is instructed to look for the essential nature behind the manifestation of shadowy phenomena, to look for the original purity behind our illusive and fragmentary thoughts and feelings, and to discover our true Buddha-nature behind the illusion of a separate identity. By penetrating to the root source of the natural world we can discover the reality behind it that does not change. The science of correspondence was taught in many of the ancient schools of religious philosophy. Philo Judaeus, the first century historian and religious scholar of Alexandria, indicates that the science of analogy was used extensively by the Essenes, a spiritual community of which John the Baptist and Jesus of Nazareth were connected:

In the interpretation of scripture they [the Essenes] indulged greatly in the use of allegory and correspondence, for the Law appeared to them as a living being, the body of which was the letters and words, the Soul being the invisible spirit hidden within.³⁰

Pythagoras, who was an initiate of the Egyptian Mysteries, taught his students that the incorporeal unchanging essence of things could and should be approached, but only after the mind had been trained in the sciences, or those laws and principles by which the universe manifests itself into form; namely, music, mathematics, geometry, correspondence (archetypal symbolism), and harmony. He taught that in this way we could begin to trace the thread of creation back to its source, from the world of effects to the world of causes. He taught that only by degrees should we progress from a study of the parts, to how those parts evolve and are united together, to an eventual understanding of the essential nature or universal synthesis of the One hidden behind it. Bodhisattva Maitreya, the future Buddha, in his treatise in verse, *Understanding the Difference Between the Appearance of Phenomena and Its Essential Nature*, presents the same idea from the Buddhist perspective:

It is first essential to perceive the difference between the appearance of phenomena and its essential nature before we can understand that [from a higher perspective] there is no difference between them at all.

Rudolf Steiner, in his lectures on *The Gospel of Mark*, makes a similar statement:

What is important is that we should recognize things in such a way that we look for both differentiations and the underlying unity behind them; that we characterize things according to their differences and only afterwards look for the higher unity to be perceived in these differences.³¹

With some exceptions this marks one of the distinctions between the methods used in the Mystery Schools and those of Mysticism. While the spiritual goal is the same for both, namely the understanding of and identification with our true nature, the method of approach often differs greatly. In the Mystery culture one develops gradually, step by step, from the rational to the abstract and then on to the higher intuitive faculties. Mystics, on the other hand, often attempt to bypass the rational mind altogether by penetrating the essential nature directly. In both cases the rational conceptual mind is eventually transcended through direct firsthand understanding. Initiates and mystics are as brothers and sisters on the Path. We might note here that the term “mystic” from the Greek *mystikos*, was according to Proclus “the name given to an initiate who had reached the first degree of the Mysteries.” The terms “mystery” and “mystic” have a common root in “mythos,” meaning “to be silent.” In the Mysteries the injunction “to be silent” has at least three progressive levels of meaning—the silence of the tongue, the silence of the senses, and the silence of concrete mental activity. The term “myth” has the same root. Many world-class myths were originally veiled esoteric teachings given to the public in an allegorical form. Albert Pike writes:

There was a distinction between the lesser and greater Mysteries. One must have been for some years admitted to the former before he could receive the latter... In the lesser Mysteries, they were prepared to receive the holy truths taught in the greater. The Initiates in the lesser were called simply *Mystes*, or initiates, but those in the greater, *Epopetes*, or Seers.³²

The esoteric tradition of ancient Greece, as interpreted by the Pythagoreans, taught that music when approached through the law of correspondence, could be an accurate way to understand and express the original archetypal vibrations of the cosmos as they are stepped down through the many octaves of Being. According to an esoteric interpretation

of some of the early Greek myths the seven-stringed lyre of Apollo represents a key to the seven basic archetypal vibrations originating from the seven sacred planets. Pythagoras made use of this master key to express the principles of nature geometrically. According to the ancient science of Taoism, which as suggested by Rudolf Steiner, can be traced clairvoyantly back to the time of Atlantis, the seven archetypal vibrations originate with the seven Gods of the Great Bear constellation. In the Vedic Mysteries these same seven Gods are called, the "Seven Rishis." The Master Djwhal Khul calls these seven archetypal currents the "Seven Rays," which he says emanate from the seven Rishis of the Great Bear constellation, forming the seven basic archetypes for all manifested life as found in the seven principles, the seven sacred planets, the seven etheric centers in the body, the seven races, the seven planetary periods, the seven planetary schools (ashrams, churches), the seven planes, and the seven Soul qualities, to name only a few of the possible correspondences. An important book will someday be written concerning these fundamental energies and their harmonic expression through music, geometry and architecture.

Plato taught that divine music, originating from the pure unchanging nature of the Logos or WORD, manifests as those divine idea-forms (*Eidos*) that are the true nature and origin of all things. Throughout his writing he speaks of these archetypal thought patterns but always in a veiled manner. Nowhere does he write plainly on the subject. This is undoubtedly due to the strict vow of silence that was required of the initiates of the Mys-

The master key needed to understand the true nature of the symbols...is the law of correspondence or archetypal symbolism. Archetypal symbolism as taught in the Mysteries, demonstrates the fundamental truth that everything in the physical world (the microcosm) is a direct proportioned reflection of a higher correspondence in the spiritual world (the macrocosm).

tery culture at that time. Plato taught that the supersensible world, the origin of these archetypal patterns, was the world of being, while the physical world, the materialization

of those divine ideas, was the sphere of becoming. This divine becoming, he taught, follows the evolutionary impulses emanating from the archetypal world. The archetypal patterns that pertain to humanity's becoming, when voluntarily followed, lead to the world of pure Being. These archetypal seed-forms, therefore, are the formulas, the blueprints for humanity's evolution into the higher worlds and toward pure understanding and Being. So say the Initiates. Adrian Snodgrass, in his monumental work, *Architecture, Time and Eternity*,³³ gives a clear picture of Plato's perspective on this idea:

In the allegory of the cave Plato likens the condition of man to that of prisoners chained within a cave so that they cannot move and can only look ahead to the cave wall, on which they see shadows cast by moving puppet-like figures lit by a fire behind them. The prisoners take the shadows to be the only reality. If, however, a prisoner can free himself from his bonds and turn around, he will see the objects whose shadows appear on the cave wall. Walking upwards through the cave he will pass the fire and leave the cave to emerge into the sunlight. At first his eyes will be painfully dazzled and will not be able to perceive the objects whose shadows he had seen upon the cave wall. Gradually, however, as his eyes become accustomed to the light, he will perceive real things in the light of

the sun. And finally he may even be able to glance at the sun itself.³⁴

The fundamental principles of archetypal symbolism, however, did not originate with Plato, but with the Mystery community of which he was an initiate. It is through the sacred Mystery Schools, of both the East and the West, that the science of archetypal symbolism finds expression as a natural, though secret, language representing the true name of things, the signature of their essential nature. But as the temple brethren were not allowed to speak or write openly concerning the true nature of this symbolic language, they had to find other ways in which to preserve and pass on a portion of the mysteries to the world without revealing dangerous secrets to those who might thereby harm themselves and others. This they did by incorporating the natural and geometric symbols of the Ageless Wisdom in the architecture of their temples and cathedrals, through the many craft and builder's guilds that they established, and by creating allegorical stories (myths), songs and Mystery Plays. It is for this reason that initiates were often called "Temple Builders" and "Masons." The sacred architecture of the most ancient traditions, particularly those sacred buildings called stupas, if studied with an understanding of archetypal symbolism, can reveal many of the hidden secrets of creation, evolution, and the "Path of Return."³⁵ Many of the world-class myths and legends can be traced directly or indirectly to the esoteric symbolism of the Ancient Mysteries.

Symbolic Teachings

As we have stated a "symbol" to the initiates of the ancient Mystery Schools is an object or idea that awakens the intuitional awareness to a whole series of higher correspondences. Many of the greatest esoteric books were written using this kind of archetypal symbolism. The following examples, though taken from widely different time periods and cultural backgrounds show a remarkable similarity of both content and symbolic veiling techniques.

*The Old Commentary.*³⁶

*The Book of Dzyan.*³⁷

Sri Kalachakra Tantra, condensed from the now lost *Mula Kala chakra Tantra* attributed to the Buddha.

The Golden Treatise, attributed to Hermes Trismegistus

The Rig Veda.

Book of Light by Rabbi Simon.³⁸

Book of Revelation by St. John the Divine.

The Most Holy Trinosophia by Comte de St. Germain.³⁹

The Chemical Wedding by Christian Rosenkreutz

Aula Lucis, or *The House of Light*, by Thomas Vaughan.

Book of Thoth (Tarot) by Hermes Trismegistus.

Divine Signatures

Plato, whom Proclus called a "hierophant of those true Mysteries into which Souls while separated from the terrestrial plane are initiated,"⁴⁰ writes briefly of an intermediate class of symbolic images between the pure archetypal thoughtforms (*Eidos*) of the spiritual world and their earthly counterparts. Here he comes close to revealing forbidden secrets, and it is no wonder that some of his fellow initiates complained loudly that he was revealing important secrets of the Mysteries to the uninitiated public.⁴¹ Paracelsus hints at this intermediate class of archetypal signatures in his *De Nat*:

The divine signatures are threefold. The first depicts the world of man, the second are *archaeus* signs, and the third, originating from the stars, are of a transcendental nature.⁴²

According to Rudolf Steiner the term "archaeus," so often used by Paracelsus, means etheric or subtle matter, sometimes the etheric body. Proclus expands somewhat on

this intermediate class of symbolic images in his commentary on Plato's *Dialog on Nature*:

According to the Pythagorean doctrine, Nature can be understood in a threefold division—divine ideas (*Eidos*), physical things, and the media between them, which is usually represented through mathematics [geometry].... This link manifests directly from the divine idea-form as symbolic images.... *Prior to physical things exist the images of their essential nature....* Plato defines the character of these pre-existing images as *geometrical figures*, the origin of which are the Forms (*Eidos*) of divine intelligence.⁴³

“Anyone who is able to survey the world of spirit clairvoyantly,” says Rudolf Steiner, “can find there exact *images* of the great cosmic prototypes.”⁴⁴ Proclus says that the subtle vibrations of the WORD manifest as “geometric images of light.” It is from these archetypal images, seen clairvoyantly by the initiates midway between the divine archetype and its reflection in the world of form that *Sensa*, the language of the Mysteries, is derived.

Conclusion

Through the language of analogy we can greatly expand our understanding of how the macrocosm is reflected in the microcosm. And if we apply this understanding to the nature of harmony in music and art, a new creative science may emerge. From this we may begin to understand the role that harmony and beauty play in the evolution of consciousness, in the evolution of the nerve centers through the etheric body, and even in our natural connection and profound interdependence with the currents of evolution. This important future science will of necessity include an understanding of the keynote of things, people, nations, and events, for as in a musical symphony, it is only through the relationship of the keynote with the parts that overall unity and harmony is maintained.

It is only through an understanding of the laws of archetypal symbolism that the “lost word,” the secret of the *Sensa* language, “will be recovered for all to hear.”

- ¹ Johann Jakob Bachofen, *Versuch über die Gräbersymbolik der Alten* (Basel: 1859).
- ² Manly Palmer Hall, *The Secret Teaching of all Ages* (Los Angeles: The Philosophical Research Society, 1988), 12.
- ³ Abu Bakr Siraj Ed-Din, *The Book of Certainty*, (London: Rider, 1952), 50.
- ⁴ See The Quran 2:24-26, 13:3, & 47:15
- ⁵ Plato, *A Dissertation on Theurgy* ((Princeton: Bollingen, 1988), xix.
- ⁶ Otto von Simson, *The Gothic Cathedral: Origins of Gothic Architecture and Medieval Concepts of Order* (Princeton: Bollingen, 1988), xix.
- ⁷ The term “paradigm,” as used by Plato and the Pythagoreans, means the divine archetypal reality behind physical manifestation. It does not mean “a working theory of reality” as the term is often misused today.
- ⁸ James Jeans, *A Treasury of Science* (New York: Harper, 1943), 195.
- ⁹ The mystery of the seeming contradiction between the two systems of counting (i.e. the 7 and the 10) might become apparent if we can agree that seven are manifested and three are not.
- ¹⁰ Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing Co, 1951), 245-259.
- ¹¹ H. P. Blavatsky, *Collected Writings*, Vol. XII (Wheaton: Theosophical Publishing House, 1980), 174.
- ¹² *Ibid.*, 566.
- ¹³ Henry Corbin, *The Science of Balance and Correspondences between Worlds in Islamic Gnosis* (London: KPI, 1986), 55-131.
- ¹⁴ *Ibid.*, 57.
- ¹⁵ Theodor Landscheidt, *Cosmic Cybernetics* (Ebertin-Verlag, 1989), 7.
- ¹⁶ Hermes Trismegistus, *The Emerald Table* (London: Neville Spearman Publishers, 1971), 6.
- ¹⁷ Glenn H. Mullin, *The Practice of Kalachakra* (Ithaca: Snow Lion, 1991), 154.
- ¹⁸ See Abhinavagupts's *Paratrisika Vivarana*, translated with extensive notes by Jaideva Singh (Delhi: Motilal Bararsidass, 2005), 37.
- ¹⁹ *Kalacakratantra*, Translated by Vesna A. Wallace (N.Y: Columbia University, 2004).

- See the Chapter on the Individual together with the Vimalaprabha, 2:1.
- ²⁰ See “Djwhal Khul and the Kalachakra” by David Reigle, *The Beacon*, Jan.-Feb. 1991.
- ²¹ Helena Roerich, *AUM* (New York: The Agni Yoga Society, 1936), 487.
- ²² Yab-Yum is a symbol of the Tantric union of male and female, or father-mother in Tibetan Buddhism.
- ²³ Paul M. Allen, *Mysticism at the Dawn of the Modern Age* (Herndon, VA: Steiner Books, 1960), 9.
- ²⁴ Isaac Newton, *Observations upon the Prophecies of Daniel and the Apocalypse of St. John*. www.nuvisionpublications.com (accessed September 14, 2010.)
- ²⁵ *Ibid.*, 16
- ²⁶ See Jocelyn Godwin’s *The Harmony of the Spheres: A Source book of the Pythagorean Tradition in Music*. (Rochester: Inner Traditions International, 1993), 305-308.
- ²⁷ *Nature’s Open Secret: Introductions to Goethe’s Scientific Writings*. Translated by John Barns and Mado Spiegler (Spring Valley: Anthroposophic Press, 2000), 2. In a footnote to this passage the editor John Barns states: “Intrinsic in Goethe’s scientific method is that its explanations move from the whole to the parts, from the central principle to the outer particulars.”
- ²⁸ Blavatsky, *Collected Writings*, XII, 517.
- ²⁹ See *The Works of Philo*, translated by C. D. Yonge (Peabody: Hendrickson Publishers, 1993), 689-690
- ³⁰ Heart Essence: Two Mahayana Teachings by Maitreya (Ashland: Pentarba Publications, 2008), 102,103
www.pentarbapublications.com
- ³¹ Rudolf Steiner, *The Gospel of St. Mark* (London: Anthroposophic Press, 1986), 70.
- ³² Albert Pike, *Morals and Dogma* (Washington: House of the Temple, 1969), 432.
- ³³ Adrian Snodgrass, *Architecture, Time and Eternity*, Vol. 1, No. 13. (New Delhi: Academy of Indian Culture 1994I).
- ³⁴ *Ibid.*, 37.
- ³⁵ See A. Snodgrass, *The Symbolism of the Stupa*. (Delhi: Motilal Banarsidass, 1992) This is possibly the best book available on the true meaning of sacred geometry.
- ³⁶ Stanzas of this work have been quoted and translated by the Master Djwhal Khul throughout his voluminous writings under the name of his student Alice Bailey. According to David Reigle, a highly respected Sanskrit and Tibetan scholar, *The Old Commentary* may in fact be a portion of the original 60,000 verse commentary on the Kalachakratantra by Suchandra, which is now lost. Mr. Reigle also states in his *Books of Kiu-te in the Tibetan Tantras* that the Kalachakratantra is the first of the books of Kiu-te from which the *Stanzas of Dzyan* were taken.
- ³⁷ There are two translated sources for excerpts of this book, both of which are said to have been translated from the original Sensa or Sensar language. The first is translated by H.P. Blavatsky at the beginning of her *Secret Doctrine*. The second is a translation of some of the stanzas by the Master Djwhal Khul at the beginning of his *A Treatise on Cosmic Fire*.
- ³⁸ One of the best editions in English is from Stanford University Press, translated with a commentary by Daniel C. Matt.
- ³⁹ Translated from the rare French manuscript *La Tres Sainte Trinosophe* discovered by Manly Palmer Hall (Los Angeles: Philosophical Research Society, 1962).
- ⁴⁰ This statement from *The Six Books of Proclus on the Nature of the Gods* reveals one of the secrets of the Mysteries, namely that initiation takes place in the higher worlds.
- ⁴¹ See Manly Palmer Hall’s *Secret Teachings of All Ages* (Los Angeles: The Philosophical Research Society, 1927) 21.
- ⁴² Edward Bulwer Lytton, *Zanoni: A Rosicrucian Tale*, www.nuvisionpublications.com. (accessed October 12, 2010.)
- ⁴³ *The commentaries of Proclus on the Timaeus of Plato* (London: Thomas Taylor, 1820), 25.
- ⁴⁴ Rudolf Steiner, *Macrocosm and Microcosm* (London: Rudolf Steiner Press, 1968), 137.

Methods of Healing for the Seven Rays

Zachary F. Lansdowne

Summary

Alice Bailey (1880-1949), in her book *Esoteric Healing*, presents “seven healing techniques,” one for each of the seven rays, but with virtually no explanation. This article shows that these techniques depict methods of healing that cover a variety of modalities: living a life that is an example to other people, radiatory healing, early childhood education, healing through sounds and music, the new and coming educational methods, homeopathy, and healing with gemstones. Each of these methods embodies the quality of the associated ray, and is practical in the sense that it can be applied by disciples who are not yet initiates.

The Human Constitution

Before interpreting Bailey’s healing techniques, let us review the Theosophical conception of the human constitution, because her techniques are based on that model. The solar system is said to comprise seven worlds that are often called “planes.” These planes could be regarded as seven grades of matter, and they are arranged metaphorically in a higher and lower manner. Table 1 gives the names of the planes and enumerates them so that a larger number indicates both a denser and a lower level.¹ The first two planes constitute the unmanifested realm, whereas the lower five planes compose the field of manifestation.

The real self of a human being is the *monad*, which is sometimes called the spirit. The world of the monad is the monadic—or second—plane, but the roots of its life are in the divine—or first—plane. The monad possesses three aspects: will, love-wisdom, and active intelligence.

Table 1. The Seven Planes of the Solar System

Number	Name	Alternative Names
1	Divine	Adi; Plane of the Logos; First Cosmic Etheric
2	Monadic	Anupadaka; Second Cosmic Etheric
3	Spiritual	Atmic; Third Cosmic Etheric
4	Intuitionial	Buddhic; Fourth Cosmic Etheric
5	Mental	Manasic; Cosmic Gaseous
6	Emotional	Astral; Cosmic Liquid
7	Physical	Cosmic Dense

The will of the monad is reflected in the field of manifestation as the *spiritual will* on the spiritual—or third—plane; the love-wisdom of the monad is reflected as *spiritual love* on the intuitionial—or fourth—plane; and the active intelligence is reflected as the *spiritual mind* on the mental—or fifth—plane. The word *reflection* is used when a force existing on a higher plane is passed down to a lower level, where it is conditioned by a grosser

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kind of matter, so that some of the effective power is lost in the reflected force. The spiritual will, spiritual love, and spiritual mind, taken together, form what is called the *spiritual triad*.

A human being has three focal points of perception on the mental plane. The *spiritual mind*, also called the universal mind, conveys illumination. The *egoic lotus*, also called the causal body, is the storehouse for the abstracted essence, or principles of wisdom, gained from a person's experiences, so it gradually evolves over time. The *mental body*, also called the concrete mind or simply the mind, is the instrument of concrete thought.

The *emotional body*, sometimes called the astral body, is constructed from the emotional—or sixth—plane. It generates a person's longings, appetites, moods, feelings, and cravings.

The *physical body* consists of both dense and vital portions and is constructed from the physical—or seventh—plane. The *dense physical body* contains the muscles, organs, and bones. The *vital body* is called the etheric body in Theosophy; *pranamayakosha*, a San-

skrit name, in Hinduism; and biofield in alternative western medicine.

The word *chakra* means “wheel” in Sanskrit, and it refers to a subtle wheel of energy in the vital body that vitalizes a portion of the dense physical body. The vital body contains seven major chakras. For each major chakra, Table 2 lists the English name, traditional Sanskrit name, and approximate location.² A major chakra is sometimes symbolized as a lotus consisting of a specific number of petals, and this number is also given in Table 2. A petal symbolizes an expression of force, so the number of petals associated with a given chakra indicates the number of different forces that can be expressed by that chakra.³

The *personality* consists of the mental, emotional, and physical bodies, and it is sometimes called the lower self. Many human beings regard themselves as being nothing more than just their personality. Nevertheless, as we have just seen, Theosophy considers a human being to be in essence the monad, reflecting as the spiritual triad in the field of manifestation, demonstrating through the gradually evolving egoic lotus, and utilizing the personality as a means to contact the lower three planes for gaining experience.

Table 2. The Seven Major Chakras

English Name	Sanskrit Name	Approximate Location	Number of Petals
Crown or Head	Sahasrara	Top of head	Inner circle of 12 major petals surrounded by an outer circle of 960 secondary petals
Brow	Ajna	Between the eyebrows, in front of head	Two primary petals, each of which is divided into 48 petals, resulting in 96 petals altogether
Throat	Vishuddha	Back of neck	16 petals
Heart	Anahata	Between shoulder blades	12 petals
Solar Plexus	Manipura	Behind stomach	10 petals
Sacral	Svadhithana	Lower part of lumbar area	6 petals
Basic	Muladhara	Base of spine	4 petals

Bailey states that her healing techniques are “in the form of seven ancient symbolic statements or formulas, gathered out of the *Book of Rules for Initiated Disciples*,”⁴ which suggests that they can be completely understood only by initiates. Disciples are people who are freeing themselves from the authority of their threefold personality,⁵ and initiates are people who have attained that freedom.⁶ Her healing techniques appear to have several levels of significance. This article construes them as methods of healing that can be applied by disciples who have not yet become initiates. Each of these methods should be regarded as an example and not as the only or definitive way of instantiating the healing technique for each ray.

Next, for each ray, Bailey’s “healing technique” is given, followed by our commentary that interprets the symbols in the technique and thereby forms a practical method from it.

Ray One

Let the dynamic force which rules the hearts of all within Shamballa come to my aid, for I am worthy of that aid. Let it descend unto the third, pass to the fifth and focus on the seventh. These words mean not what doth at sight appear. The third, the fifth, the seventh lie within the first and come from out the Central Sun of spiritual livingness. The highest then awakens within the one who knows and within the one who must be healed and thus the two are one. This is mystery deep. The blending of the healing force effects the work desired; it may bring death, that great release, and re-establish thus the fifth, the third, the first, but not the seventh.⁷

The First Ray is called “the ray of will or power.” In the First Ray technique, the effort is to live a life that is an influential example to other people. Bailey encourages all of us to live in such a way: “*Live a life which is an example to others.* Is it necessary for me to enlarge upon this? It seems as if it should not be and yet here again is where men fail.

What after all is group service? Simply the life of example.”⁸

“Shamballa” is mentioned in the first sentence. In the Tibetan Buddhist tradition, Shamballa (also spelled Shambala or Shambhala) is a mythical kingdom hidden somewhere in Asia and described in various ancient texts. Chogyam Trungpa, a contemporary Tibetan Buddhist teacher, discusses the meaning of this myth:

Shambhala vision teaches that, in the face of the world’s great problems, we can be heroic and kind at the same time. Shambhala vision is the opposite of selfishness. When we are afraid of ourselves and afraid of the seeming threat the world presents, then we become extremely selfish. We want to build our own little nests, our own cocoons, so that we can live by ourselves in a secure way. But we can be much more brave than that ... We must try to think how we can help this world.⁹

Thus, “all within Shamballa” refers to people who share the Shamballa vision, or ideal, which in Trungpa’s words is being “heroic and kind at the same time.”

As depicted in the first sentence, the will of the monad, which rules everyone sharing the Shamballa ideal, is invoked by the healer (“Let the dynamic force which rules the hearts of all within Shamballa come to my aid”), because he or she attends to the only objective that is worthy: fulfilling the will of the monad (“for I am worthy of that aid”). Bailey mentions the developmental stage in which there is “the expression of the Will of God or of the Monad,”¹⁰ indicating that these two wills are equivalent, and makes a related comment:

Such is the goal for the man who seeks to stand with Christ in the founding of the kingdom, thus fulfilling the will of God. There is no other objective worthy of man’s attention, nor one which will so absorb every power he has, every gift and talent he possesses, and every moment of his being.¹¹

The second sentence of the technique gives the steps needed for fulfilling the will of the monad: it descends to the spiritual—or third—plane where it becomes the spiritual will, passes to the mental—or fifth—plane where it is expressed as principles of wisdom concerned with service, and then focuses on the physical—or seventh—plane in the form of selfless service (“Let it descend unto the third, pass to the fifth and focus on the seventh”).

Let us examine each of these steps in more detail. First, the healer cultivates the attitude of the spiritual will, or right spiritual motive, as Bailey explains: “The attitude of the initiate-in-training should be one of right spiritual motive—the motive being the intelligent fulfillment of the will aspect of divinity, or of the Monad.”¹² The healer may have, however, various glammers, or emotional distortions, concerned with service, such as “the glamour of self-centeredness and personal potency,” “the glamour of selfish personal ambition,” and “the glamour of the superimposed will—upon others and upon groups.”¹³ The healer’s second step is to learn the principles of wisdom that would prevent further indulgence in those glammers. Bailey says that the learning of such principles, which are stored in what she calls “the sacrifice petals” of the egoic lotus, “marks the period wherein the man consciously utilizes all that he has gained or is gaining under the law for the definite benefit of humanity . . . with no thought of return nor any desire for reward for the immense sacrifice involved.”¹⁴ After cultivating the right spiritual motive and learning the principles that would avoid glamour, the healer is ready for the third step. Here, Bailey speaks of “vitalizing the etheric vehicle so that the physical body is galvanized in service and flooded with vitality.”¹⁵

These words may be confusing because they seem to suggest that the lower manifestations are different from the will of the monad (“These words mean not what doth at sight appear”). Nevertheless, the spiritual will, principles of wisdom, and active service are contained latently in this will and come from the monad, which is the real self of a human

being (“The third, the fifth, the seventh lie within the first and come from out the Central Sun of spiritual livingness”).

The crown, or head, chakra, which is the highest center listed in Table 2, then awakens within the healer (“The highest then awakens within the one who knows”), because that chakra is the recipient of the foregoing energies, as Bailey explains, “The sahasrara center (head center) called usually the thousand-petalled lotus, is the embodiment of spiritual energy, demonstrating as Will, as the abstract or spiritual mind, and as the intuition.”¹⁶ Thus, as summarized by Bailey, the will of the monad is transmitted along the following line: “a. The atmic permanent atom or the focus of the spiritual will, the first aspect of the Spiritual Triad. b. The sacrifice petals of the egoic lotus. c. The etheric vehicle in its highest aspects. d. The head center.”¹⁷

The healer’s example enables the voice of conscience to be heard within the crown chakra of each onlooker who has sufficient readiness (“and within the one who must be healed”), so that the latter is motivated to serve in a similar manner (“and thus the two are one”). The voice of conscience is present in everyone, including children, but is often ignored.¹⁸ The onlookers are motivated, because they recognize the healer’s example as an outer confirmation of what they already know deep within themselves but had doubted or ignored (“This is mystery deep”).

The blending of the healer’s example with the voice of conscience performs the healing work (“The blending of the healing force effects the work desired”). This blending may induce the onlookers to sacrifice the self-centered ambitions of their personality (“it may bring death”), which releases the powers of their spiritual triad (“that great release”). In this case, they use their solar plexus—or fifth—chakra to change their feelings; their throat—or third—chakra to change their thoughts; and their crown—or first—chakra to hear the voice of conscience (“and re-establish thus the fifth, the third, the first”). But the onlookers are unable to transform their basic—or seventh—chakra (“but not the seventh”), because that step requires that they

find their motivating influence from within themselves rather than from another person.

This enumeration of the chakras is obtained by counting down from the top of Table 2. As Bailey explains, “The Solar Plexus Center ... is the outlet—if such a word can be used—of the astral body into the outer world, and the instrument through which emotional energy flows”;¹⁹ “the throat center as the creative formulator of thought”;²⁰ “the most quiescent center in the body (from the angle of the spiritual man) is the basic center.”²¹

In summary, the First Ray technique describes how to be an influential example to other people. This method can establish right human relations by healing, or eliminating, cleavages between people in their home, community, and nation.²² It can also be regarded as a method of physical healing for both the healer and group of onlookers, as Bailey indicates:

*By the development of goodwill, which is the will of good intention and motive, will come the healing of diseases of the respiratory tract, lungs and throat, the stabilizing of the cells of the brain, the cure of insanities and obsessions, and an attainment of equilibrium and of rhythm.*²³

Bailey also explains why such healing occurs: “This is owing to the fact that the incoming energy ‘expels dynamically’ the very seed or roots of the disease.”²⁴ In particular, goodwill expels selfish purpose, which is the fundamental cause of many physical illnesses.²⁵

Ray Two

Let the healing energy descend, carrying its dual lines of life and its magnetic force. Let that magnetic living force withdraw and supplement that which is present in the seventh, opposing four and six to three and seven, but dealing not with five. The circular, inclusive vortex—descending to the point—disturbs, removes and then supplies and thus the work is done.

The heart revolves; two hearts revolve as one; the twelve within the vehicle, the

twelve within the head and the twelve upon the plane of soul endeavor, cooperate as one and thus the work is done. Two energies achieve this consummation and the three whose number is a twelve respond to the greater twelve. The life is known and the years prolonged.²⁶

The Second Ray is called “the ray of love-wisdom.” The Second Ray technique depicts the process of radiatory healing and has seven steps. The first paragraph covers the first step, which is the initial purification needed by the healer, and the second paragraph covers the remaining six steps.

As the first step, the healer invokes the love-wisdom of the monad, carrying both the wisdom and love lines of force (“Let the healing energy descend, carrying its dual lines of life and its magnetic force”). These two lines can be distinguished, because Bailey tells a student, “You are more strongly on the wisdom line than on the love line.”²⁷ In the first sentence, “life” is interpreted as symbolizing wisdom, which is justified by Bailey’s definition:

*Wisdom ... has to do with the development of the life within the form, with the progress of the spirit through those ever-changing vehicles, and with the expansions of consciousness that succeed each other from life to life. It deals with the life side of evolution.*²⁸

“Magnetic force” is interpreted as symbolizing love, which is justified by another definition from Bailey: “Love is that inclusive, non-critical, magnetic comprehension and attitude.”²⁹ She also explains how this invocation, which could be called prayer or meditation, can be accomplished: “Concentrate upon ‘holding the mind steady in the light.’ This will involve renewed work in alignment, and in the conscious refocusing of the mind towards reality.”³⁰

The healer brings the two evoked lines of force down through his or her personality so that they remove and supplement the streams of energies in the vital body, which is part of the physical—or seventh—plane (“Let that magnetic living force withdraw and supple-

ment that which is present in the seventh”). Bailey writes, “The vital body is the recipient of the streams of energy, and is in fact composed and formed of such streams.”³¹ In particular, these two lines can work directly on the crown, brow, heart, and solar-plexus chakras, which are the seventh, sixth, fourth, and third centers of the vital body, respectively, but not directly on the throat chakra, which is the fifth center (“opposing four and six to three and seven, but dealing not with five”).

The planes are enumerated in Table 1, and the chakras are enumerated by counting up from the bottom of Table 2. The functions of the crown, throat, and solar chakras were given previously. Bailey writes, “The ajna center registers or focuses *the intention to create*”; “The heart center registers the energy of love.”³² Table 2 shows that *ajna* is the Sanskrit name for the brow chakra.

The love line—descending to the heart and solar plexus chakras—can oppose and remove separative feelings, and then supply an inclusive attitude. The wisdom line—descending to the crown and brow chakras—can oppose and remove separative thoughts, and then supply a synthetic comprehension (“The circular, inclusive vortex—descending to the point—disturbs, removes and then supplies”). Bailey describes the result: “When the heart is full of love and the head is full of wisdom, nothing then is ever done that can cause distress to others in the long run”³³ (“and thus the work is done”).

As the second step in the process, the healer consciously energizes his or her heart chakra (“The heart revolves”), as Bailey explains:

The first center which the aspirant seeks consciously to energize and on which he concentrates during the early stages of his novitiate, is the heart center. He has to learn to be group conscious, to be sensitive to group ideals, and to be inclusive in his plans and concepts; he has to learn to love collectively and purely, and not be actuated by personality attraction, and the motive of reward.³⁴

In particular, she suggests the following exercise: “The concentration of aspiration and of thought in the heart center, imagining it to be just between the shoulder blades. It must be recognized that the concentration of thought energy is definitely there.”³⁵

Third, the healer lifts the energy of the heart chakra to what is called the “heart center in the head” (“two hearts revolve as one”). The “heart center in the head” is depicted in Table 2 as the inner circle of twelve petals in the crown, or head, chakra. Bailey describes this effort: “The task ahead of you in your meditation work is to lift the energy of the heart center into its correspondence in the head and begin to live more in the head than in the heart.”³⁶ In particular, she suggests the following exercise: “The conscious and pictorial (or imaginative) withdrawal of the heart’s aspiration, life and devotion into the center above the head (the thousand-petalled lotus), and its conscious focusing there.”³⁷

Fourth, the healer aligns the heart chakra, heart center in the head, and egoic lotus so that they function together in an integrated way (“the twelve within the vehicle, the twelve within the head and the twelve upon the plane of soul endeavor, cooperate as one”). Here, the “twelve within the vehicle” is the heart chakra, because Table 2 shows that it is the only chakra having exactly twelve petals. The “twelve within the head” is the heart center in the head, because it consists of twelve petals within the head chakra. The “twelve upon the plane of soul endeavor” is “the twelve-petalled egoic lotus” on the mental plane.³⁸ Bailey explains their relationships: “The twelve petalled lotus in the head . . . is the higher correspondence of the heart center, and the intermediary between the twelve petalled egoic lotus on its own plane and the head center.”³⁹ To align these three centers, she suggests the following exercise:

Focusing your consciousness as far as may be in the head, midway between the soul and the heart center up the spine—and therefore using as that midway point the heart center in the head. Avoid concentrating upon location. Just imagine the

point of attainment as that of the Diadem.⁴⁰

Bailey mentions “the soul, lodged in the causal body or egoic lotus,”⁴¹ implying that alignment with the soul entails alignment with the egoic lotus. A *diadem* is a crown worn as a sign of royalty, and so, in Bailey’s words, “it also conveys the idea of a more definite and steady use of the head center.”⁴² Aligning these three centers enables them to work together in the steps that follow (“and thus the work is done”).

Fifth, the healer uses the power of thought to direct the radiation of his or her heart chakra (“Two energies achieve this consummation”). Bailey emphasizes “the necessity for grasping and accepting two initial premises: First, that energy follows thought. Second, that the eye, opened by thought, directs that energy.”⁴³ She also writes, “Let the radiation of your heart follow the eye’s direction,”⁴⁴ and speaks of “using the impelling ‘eye of the soul’ as a directing agent; i.e., the ajna center, or the center between the eyebrows.”⁴⁵

Sixth, the patient’s heart chakra responds to the radiation of the healer’s heart chakra, which is directed by the healer’s brow chakra, which in turn is governed by the healer’s consciousness that is focused within the heart center in the head (“the three whose number is a twelve respond to the greater twelve”). Here, “the three whose number is a twelve” denote the patient’s heart chakra, healer’s heart chakra, and healer’s brow chakra, because Table 2 shows that the number of petals in each of these centers is a multiple of twelve; “the greater twelve” denotes the healer’s heart center in the head, because it has a higher, or greater, position in the vital body than the preceding centers have.

The *natural frequency* of an object is the frequency at which it naturally vibrates once it has been set into motion. *Sympathetic vibration* is the vibration of an object, at its natural frequency, in response to that of a neighboring one having that frequency. These concepts are applicable to chakras, because Bailey speaks of the “the natural note of the cen-

ter,”⁴⁶ referring to the natural frequency of a chakra. In particular, the patient’s heart chakra responds through sympathetic vibration to the radiation of the healer’s heart chakra, as Bailey explains: “From that appropriate center the stage of synchronization with the corresponding center in the patient’s body is established.”⁴⁷ The word “synchronization” indicates that the healer’s and patient’s chakras are vibrating at the same frequency.

Seventh, through sympathetic vibration, the healer induces in the patient an inclusive attitude towards life and better physical health (“The life is known and the years prolonged”). Bailey describes related effects of this method of healing:

At this stage the man is recognized as one who can speak occultly ‘heart to heart.’ He becomes a stimulator of the heart center in his brother, and one who arouses men into activity for others.⁴⁸

In summary, the Second Ray technique depicts seven steps of radiatory healing, but places the main emphasis on the initial step of self-purification. The foregoing interpretation is consistent with Bailey’s clue: “If this ancient statement is read in the light of any knowledge you may have (and you probably have more than you realize), particularly knowledge anent the centers, the primary or easiest interpretation will appear.”⁴⁹

Ray Three

The healer stands and weaves. He gathers from the three, the five, the seven that which is needed for the heart of life. He brings the energies together and makes them serve the third; he thus creates a vortex into which the one distressed must descend and with him goes the healer, and yet they both remain in peace and calm. Thus must the angel of the Lord descend into the pool and bring the healing life.⁵⁰

The Third Ray is called “the ray of active intelligence or adaptability.” The Third Ray technique is interpreted as describing the

well-known Montessori method of early childhood education.

Maria Montessori (1870-1952) was born in Italy and became the first woman in that country to receive a medical degree. She

began to develop her educational system after becoming the director of an Italian school for disabled and mentally challenged children. She made careful observations of the children, prepared new educational materials, took notes, and reflected on her progress. To her amazement, she found that these children could be taught many things that were previously thought impossible. Montessori opened additional schools, which enrolled students with a variety of backgrounds, and achieved remarkable results. She moved to India in 1939, the year in which World War II began, and opened a school at the international Headquarters of the Theosophical Society. Her philosophy and schools eventually spread to all continents of the world.

Montessori's educational principles are described next. The teacher begins by preparing herself inwardly. This preparation includes examining herself, diminishing egocentric and authoritarian attitudes, and cultivating the mental attitudes of rigorous observation and experimentation. In addition, Montessori says, "It means rising to spiritual heights"⁵¹ ("The healer stands"), and "Such a preparation should generate in her consciousness a conception of life capable of transforming her, of calling forth in her a special 'activity,' and 'aptitude' which shall make her efficient for her task"⁵² ("and weaves").

After preparing herself inwardly, the teacher is ready to prepare the classroom environ-

ment so that it meets the needs of the children. The enumeration in the second sentence refers to the seven planes and symbolizes the various types of learning that should be promoted in the classroom. The spiritual—or

Many human beings regard themselves as being nothing more than just their personality. Nevertheless ... Theosophy considers a human being to be in essence the monad, reflecting as the spiritual triad in the field of manifestation, demonstrating through the gradually evolving egoic lotus, and utilizing the personality as a means to contact the lower three planes for gaining experience.

third—plane is the home of spiritual volition and ethical values; the mental—or fifth—plane is the home of intellectual abilities and knowledge; and the physical—or seventh—plane is the home of physical coordination, exercise, and activity. When preparing the classroom environment, the teacher includes the volitional, intellectual, and physical elements needed for developing the inner potential of the children ("He gathers from the three, the five, the seven that which is needed for

the heart of life"). Each of these elements is discussed in the given order.

Montessori considers the development of willpower to be a slow process that evolves through activity in relationship to the environment. The volitional elements of the classroom (those that are gathered "from the three") are appropriate activities through which children can develop their willpower. To achieve physical independence, children have opportunities to take care of their own personal needs, such as washing themselves or cleaning their clothes. They should not be served by others in acts that they can learn to perform for themselves. To develop their independent wills, children have opportunities for choice and constructive work. They need to learn how to make decisions, bringing into motion complex internal processes of comparison and judgment, and to learn how to coordinate their activities toward self-chosen ends. To develop the capacity of independent thought, they are allowed to work without interference and to repeat any exercise until they are satisfied with their own mastery. To

develop a social concern and helpfulness for others, children have as much freedom as possible in their social relations, being able to speak to each other and initiate activities together whenever they wish.⁵³ Montessori says, however, that the teacher should stop or “check in the child whatever offends or annoys others, or whatever tends toward rough or ill-bred acts.”⁵⁴

The intellectual elements of the Montessori classroom consist of educational materials and fall into two categories: academic and cultural. The academic materials are for teaching reading, writing, mathematics, geography, and science; their purpose is to satisfy the children’s innate desire to develop intellectual abilities and learn about the world. The cultural materials deal with self-expression and the communication of ideas—such as through music, drawing, and sculpture. After a brief introduction on how to use each cultural medium, the children are left free to develop their own creativity.⁵⁵

The physical elements of the Montessori classroom are also educational materials and fall into two categories: practical living and sensorial. The children are initially introduced to the materials of practical living, which provide exercises concerning the physical care of oneself and one’s environment. For instance, they might learn how to shine their shoes or wash a table. Next, they are introduced to some of the sensorial materials, which provide visual, auditory, olfactory, gustatory, thermic, baric, stereognostic, and chromatic experiences.⁵⁶

The Montessori teacher brings the volitional, intellectual, and physical elements together in a classroom environment that is suitable for the children (“He brings the energies together”). Through careful observation and experimentation, the teacher ensures that the classroom evokes the active intelligence—or Third Ray aspect—of each child’s monad (“and makes them serve the third”). Montessori writes, “All the physical or intrinsic qualities of the objects should be determined, not only by the immediate reaction of attention they provoke in the child, but also by their . . . power of evoking the effec-

tive collaboration of the highest activities (comparison, judgment).”⁵⁷ Thus, the teacher’s influence on the children is primarily indirect. Rather than directly imparting information and facts, the teacher prepares a special environment into which the children enter, enabling them to learn and grow through their own self-efforts (“he thus creates a vortex into which the one distressed must descend”). As pointed out by Montessori, “however much you speak and speak and speak, you accomplish nothing because the child cannot take directly but only indirectly.”⁵⁸

Nevertheless, the teacher remains present with the children to observe them and to introduce the materials (“and with him goes the healer”). Any item should be presented at the right moment in each child’s development, and its introduction is called “the fundamental lesson.” This lesson not only presents the child with a key to the new material and possibilities, but it enables the teacher to discover more about the child. As Montessori explains, “the lesson corresponds to an experiment.”⁵⁹ Such lessons are generally given on an individual basis, because no two children are likely to be exactly at the same point of development. Choosing the right moment to introduce a lesson requires sensitivity and experience, since the teacher is momentarily taking the initiative away from the child. Montessori writes,

In such a delicate task, a great art must suggest the moment, and limit the intervention, in order that we shall arouse no perturbation, cause no deviation, but rather that we shall help the soul which is coming into the fullness of life, and which shall live from its *own forces*.⁶⁰

Except for stopping offensive behavior and introducing new materials, the teacher is only an observer and avoids all interference with the child (“and yet they both remain in peace and calm”). According to Montessori, “Praise, help, or even a look, may be enough to interrupt him, or destroy the activity. It seems a strange thing to say, but this can happen even if the child merely becomes aware of being watched.”⁶¹ With this free-

dom, the children are able to choose their own activities and set their own pace for working with the educational materials.

Bailey characterizes the nature of children: “First of all, in teaching children up to fourteen years of age, it is necessary to bear in mind that they are emotionally focused. They need to *feel*, and rightly to feel beauty, strength and wisdom.”⁶² Although children are emotionally focused, they are learning to use their mind and are aligning their emotional and physical bodies.⁶³ Bailey also says that “water is the symbol of the emotional nature”⁶⁴ and discusses the meaning of “pool” in the last sentence of the technique:

The “pool of waters” figures here and may cause much questioning as to its significance. Its elementary interpretation relates in reality to the central and major cause of much disease (as we have earlier seen), the emotional nature, which it is the task of the third aspect of divinity to control.⁶⁵

A pool is a depression in the ground that holds water. Accordingly, “pool” is taken as symbolizing a child’s personality, because the latter is emotionally focused.

After the Third Ray aspect is evoked from within children, it descends into their personality as purposeful, intelligent, and coordinated activity (“Thus must the angel of the Lord descend into the pool”) and brings satisfaction and strength of body, mind, and spirit (“and brings the healing life”). Montessori emphasizes “that the joy of the child is in accomplishing things great for his age; that the real satisfaction of the child is to give maximum effort to the task in hand; that happiness consists in well-directed activity of body and mind in the way of excellence; that strength of mind and body and spirit is acquired by exercise and experience.”⁶⁶

How do Montessori students compare with students in other types of schools? A study published in the journal *Science* reports the following results:

On several dimensions, children at a public inner city Montessori school had supe-

rior outcomes relative to a sample of Montessori applicants who, because of a random lottery, attended other schools. By the end of kindergarten, the Montessori children performed better on standardized tests of reading and math, engaged in more positive interaction on the playground, and showed more advanced social cognition and executive control. They also showed more concern for fairness and justice. At the end of elementary school, Montessori children wrote more creative essays with more complex sentence structures, selected more positive responses to social dilemmas, and reported feeling more of a sense of community at their school.⁶⁷

Bailey recommends that education be a method of healing: “Education should be basically concerned with relations and interrelations, with the bridging or the healing of cleavages, and thus with the restoration of unity or synthesis.”⁶⁸ In particular, the Montessori method of education heals the cleavage between the Third Ray aspect of the monad, which is active intelligence, and a child’s personality, which is emotionally focused. As mentioned earlier, Montessori initially developed her method to help disabled and mentally challenged children. More recently, Wendy Fidler, Trustee of Montessori Education for Autism, explains how “a prepared Montessori learning environment can help children with disorders on the autistic spectrum, including autism, Asperger syndrome (AS) and Semantic Pragmatic Disorder (SPD).”⁶⁹

Ray Four

The healer knows the place where dissonance is found. He also knows the power of sound and the sound which must be heard. Knowing the note to which the fourth great group reacts and linking it to the great Creative Nine, he sounds the note which brings release, the note which will bring absorption into one. He educates the listening ear of him who must be healed; he likewise trains the listening ear of him who must go forth. He knows the manner of the sound which brings the

healing touch; and also that which says:
Depart. And thus the work is done.⁷⁰

The Fourth Ray is called “the ray of harmony through conflict.” The literal interpretation of the Fourth Ray technique describes the principles of healing through sounds, as shown by the terms “dissonance,” “sound,” and “listening ear.”

Writing more than 60 years ago, Bailey predicts, “Healing by the means of sound will be one of the first healing unfoldments to be noted at the close of the next century.”⁷¹ Here, “close of the next century” could be taken as the present time, namely, the close of the twentieth century and the beginning of the twenty-first century. She also gives the following clue regarding the Fourth Ray technique: “In the early stages when this technique comes into demonstration, music will be largely used by the healer to bring about a cure or to facilitate the process of death or departure.”⁷² Bailey, however, does not explicitly say much about sound and music therapies.

In the technique, the phrase “fourth great group” is taken as the human—or fourth—kingdom of nature. The first, second, and third kingdoms are the mineral, vegetable, and animal kingdoms, respectively.⁷³ The phrase “great Creative Nine” is taken as referring to the spiritual—or fifth—kingdom of nature, because of the following statements from Bailey:

Groups will be formed which will be outstandingly of a particular ray type but which will work in all the nine major fields of human expression. These I outlined when indicating the work of the nine groups planned by me.⁷⁴

Each group has its inner counterpart. This inner counterpart is a completed whole. The outer results are still only partial.⁷⁵

Accordingly, there are nine major fields of human expression, and all outer human groups that work in the same major field can be inspired by the same inner group, or counterpart, within the spiritual kingdom. The notion of inspiring inner groups is related to

the legendary Muses, who were a band of goddesses bringing inspiration to human beings. In Greek mythology, “The Muses were nine in number.”⁷⁶ Each of the nine Muses had her own special field, such as history, astronomy, or lyric poetry. Thus, “the great Creative Nine” is taken as the nine inspiring inner groups within the spiritual kingdom, corresponding to the nine Muses and to the nine major fields of human expression.

Let us consider how the Fourth Ray technique can be interpreted as describing the principles of healing through sounds. According to the first and second sentences, the healer diagnoses the discordant condition, identifying the specific needs and area of distress (“The healer knows the place where dissonance is found”). The healer ascertains the specific sounds that have the power to alleviate the distress and determines how to apply those sounds so that they can affect the recipients (“He also knows the power of sound and the sound which must be heard”).

The rest of the technique depicts five areas of application:

1. Knowing the sounds to which human beings respond and that can link them to the nine inspiring groups within the spiritual kingdom, the healer applies those sounds to release the members of a particular human group from their self-centered ambitions, and to absorb them in their group objective (“Knowing the note to which the fourth great group reacts and linking it to the great Creative Nine, he sounds the note which brings release, the note which will bring absorption into one”).
2. By using appropriate sounds, the healer prepares the consciousness of a patient who must be healed by some other means (“He educates the listening ear of him who must be healed”).
3. The healer uses sounds to prepare the consciousness of someone who is dying and must go forth into the after-death experience (“he likewise trains the listening ear of him who must go forth”).

4. The healer knows the type of sound that brings healing directly to a patient (“He knows the manner of the sound which brings the healing touch”).
5. The healer knows the type of sound that causes the departure of diseased tissue, which is an alternative approach to surgery (“and also that which says: Depart”).

The final step is to complete the work in one of these five areas (“And thus the work is done”).

What are the modern practices in each of these five areas? The first area uses sounds as part of a group ritual that enables the members of a particular group to achieve the two key alignments that Bailey describes: “1. Keep en rapport with the inner source of power. 2. Never lose sight of the group objective.”⁷⁷ Roberto Assagioli, the Italian psychologist who founded the psychological movement known as psychosynthesis, calls this area “inter-individual psychosynthesis.” He states that “such inter-individual psychosynthesis is promoted by all music which expresses collective emotions and aspirations” and that “the highest and most effective expression of the psychosynthesis of humanity is Beethoven’s Ninth Symphony.”⁷⁸ Twenty-four years after Assagioli first published that assessment, journalists reported that Beethoven’s Ninth Symphony was the primary unifying music used by the Chinese democracy movement in 1989, by the East and West Germans at the fall of the Berlin Wall in 1989, and by the Lithuanian independence movement in 1990.

The second area uses sounds as a complementary therapy, such as for patients undergoing dental treatment or surgical operations. As shown by research studies, music reduces anxiety in patients before, during, and after surgery, and it improves their tolerance to pain. Music also enables anesthetized patients to require less anesthesia during surgery and less analgesia during recovery.⁷⁹

The third area, called “music-thanatology,” uses sounds to facilitate the dying process for terminal patients. The clinician-musician

carefully observes the physiological changes, cues, and breathing patterns in a patient, and thereby synchronizes the music, which is usually harp and/or voice, to support the latter’s condition. As shown by research studies, music-thanatology enables dying patients to experience decreased levels of agitation while also breathing more slowly and deeply with less effort.⁸⁰ There is even a professional association, Music-Thanatology Association International, that is the certifying body for this area and that publishes its own journal.⁸¹

The fourth area, called “music therapy,” uses sounds as the primary treatment, and it includes choral singing, voice exercise, rhythmic and free body movements. As shown by research studies, music therapy enables patients with Parkinson’s Disease to regain some ability to organize and perform movements that were lost due to their disease.⁸² Music therapy also has been shown to be effective in other cases: developmental and learning disabilities, rehabilitation of traumatic brain injury, substance abuse, stroke rehabilitation, and dementia care. Music therapy has become a recognized profession. According to the American Music Therapy Association, graduates from more than 70 approved degree programs in the United States are eligible to take a national certification examination in music therapy.⁸³

The fifth and final area uses sounds for surgery. Ultrasonic waves are sound waves with frequencies above the higher limit of human hearing. During the 1950s, William Fry and his colleagues applied focused ultrasound as a method of selective brain tissue destruction.⁸⁴ Their technique, however, was not used outside the research setting because of its complexity and difficulty. More recently, magnetic resonance imaging (MRI) has been used to guide focused ultrasound surgery, resulting in the development of a commercial device that is in routine clinical use in many medical centers around the world. The Focused Ultrasound Surgery Foundation describes the following applications of this MRI-guided surgical technique: prostate,

breast, and other tumors, uterine fibroids, facet joint pain, and blood clots.⁸⁵

Ray Five

That which has been given must be used; that which emerges from within the given mode will find its place within the healer's plan. That which is hidden must be seen and from the three, great knowledge will emerge. For these the healer seeks. To these the healer adds the two which are as one, and so the fifth must play its part and the five must play its part and the five must function as if one. The energies descend, pass through and disappear, leaving the one who could respond with karma yet to dissipate and taking with them him who may not thus respond and so must likewise disappear.⁸⁶

The Fifth Ray is called "the ray of concrete knowledge or science." As shown next, the Fifth Ray technique depicts the principles of what Bailey calls "the new and coming educational methods."⁸⁷

The new educational methods include two kinds of efforts. The first kind is giving knowledge to students in the form of facts and information ("That which has been given"). The second kind is encouraging them to use their accumulated knowledge so that they have practical experience ("must be used"). Bailey describes similar kinds of efforts:

Education ... is, first of all, a process of acquiring facts—past and present—and of then learning to infer and gather from this mass of information, gradually accumulated, that which can be of practical use in any given situation.⁸⁸

The new methods seek to raise each student's consciousness, which is polarized somewhere within his or her constitution. When the center of a student's consciousness emerges from within the next higher vehicle, then he or she is ready to receive the next segment within the teacher's curriculum ("that which emerges from within the given mode will find its place within the healer's plan").

Bailey clarifies this approach:

This problem is to gauge rightly the center or the focus of a man's attention and to note where the consciousness is primarily centered. Then he must be trained in such a way that a shift of that focus into a higher vehicle becomes possible. We can also express this idea in an equally true manner by saying that the vehicle which seems of paramount importance can become and should become of secondary importance as it becomes simply the instrument of that which is higher than itself.⁸⁹

For instance, if the emotional body is the center of a student's life, then the objective of the education process is to make the mind the dominating factor. If the mental nature is the center, then the egoic lotus must be brought into fuller expression. Thus, progress is made from step to step until the top of the ladder is reached.

When students have mastered a segment within the curriculum—which means that they have shifted the focus of their attention into their next higher vehicle—that mastery must be apparent in their physical behavior ("That which is hidden must be seen"). As Bailey explains, "Fifth ray methods carry through to the physical plane; there they engender conflict and eventually produce a physical precipitation of the desired nature."⁹⁰ Thus, the matriculation of students need not be based on competitive examinations, which generally test only whether they have memorized imparted knowledge. Their own lives will demonstrate whether they are ready to pass on to a higher grade.

The new methods enable both wisdom and understanding to emerge from imparted knowledge of the mental, emotional, and physical worlds ("and from the three, great knowledge will emerge"). Bailey defines these terms and describes their place in education:

Wisdom concerns the one Self, knowledge deals with the not-self, whilst the understanding is the point of view of the

Ego, or Thinker, or his relation between them.⁹¹

Education should be ... a process of learning wisdom as an outgrowth of knowledge and of grasping understandingly the meaning which lies behind the outer imparted facts. It is the power to apply knowledge in such a manner that sane living and an understanding point of view, plus an intelligent technique of conduct, are the natural results.⁹²

How can wisdom, which concerns the one Self, emerge from imparted knowledge, which deals with the not-self? Such emergence indicates that the imparted knowledge is concerned with *illusion*, which exists on the mental level as a false belief; *glamour*, which is found on the emotional level when a mental illusion is intensified by desire;⁹³ and *maya*, which is found on the physical level when glamour is intensified by vital energy.⁹⁴ In particular, this imparted knowledge of the three worlds consists of information about the three foregoing types of illusion, their nature and distinctions, how they affect people, and how they can be resolved. When this imparted knowledge enables a student to recognize an illusion of any type to be what it is, and to learn the lesson, or principle of wisdom, that is pointed to by it, then he or she is no longer controlled by that illusion. Bailey makes a similar statement: "Learn the meaning of illusion, and in its midst locate the golden thread of truth."⁹⁵ Here, the principle of wisdom, or "golden thread of truth," expresses the truth about the one Self that is denied by the recognized illusion. In other words, the application of this imparted knowledge transforms illusion into wisdom.

The teachers seek to demonstrate wisdom and understanding in their own lives, which enables their teaching on illusion to be effective ("For these the healer seeks"). Bailey also speaks of the progress that can be made "if parents and teachers demonstrate in their own lives what they teach."⁹⁶

In addition, the teachers foster the development of abstract thought and intuition in their students, which are the two facets of abstract

consciousness ("To these the healer adds the two which are as one"). Bailey also says that these facets should be part of the curriculum:

In what is equivalent to the high schools or the secondary schools, the intellectual unfoldment and control of the mental processes will be emphasized; whilst in the colleges and universities the unfoldment of the intuition, the importance of ideas and ideals and the development of abstract thinking and perception will be fostered; this latter phase will be soundly based upon the previous sound intellectual foundation.⁹⁷

Thus, all focal points of perception on the mental—or fifth—plane must play their parts in the curriculum ("and so the fifth must play its part"): the mind for concrete knowledge; the egoic lotus, or abstract mind, for abstract thoughts; and the spiritual, or universal, mind for intuitions. Bailey explains the roles of these focal points:

The concrete mind is the form building faculty. Thoughts are things. The abstract mind is the pattern building faculty, or the mind which works with the blue prints upon which the forms are modeled. The intuition or pure reason is the faculty which enables man to enter into contact with the Universal Mind and grasp the plan synthetically, to seize upon divine Ideas or isolate some fundamental and pure truth.⁹⁸

Furthermore, the curriculum must be concerned with coordinating the lower five elements of a student's constitution—the spiritual mind, egoic lotus, mental body, emotional body, and physical body ("and the five must play its part")—so that they work together in an integrated way ("and the five must function as if one"). Bailey makes a similar statement:

The new education will primarily be concerned with the scientific and conscious bridging between the various aspects of the human being, thus producing coordination and synthesis and an increased expansion of consciousness through the establishing of right lines of energy.⁹⁹

When the students complete a segment of the curriculum, that segment has descended through their intelligence, emotional nature, and physical behavior, and passes through them as knowledge that is disseminated to other people (“The energies descend, pass through and disappear”). Bailey also mentions those steps:

You can—if you so desire—help construct the thought form of the New Age teaching. You do this, above all, by your thought; by your practical application of any truth, which you may have understood, to your personal life at any cost; by your sacrifice and your service to your fellow men and by the constant dissemination of any knowledge which you may possess.¹⁰⁰

The continuing students are the ones who have the ability to respond to the instruction of a higher grade, while the departing students lack such an ability (“leaving the one who could respond with karma yet to dissipate and taking with them him who may not thus respond and so must likewise disappear”). Bailey also says:

Not all can pass into the higher grades, and this must be appreciated. The gauging of ability will be based upon an understanding of the ray types (the science of esoteric psychology), on a comprehension of the condition of the glandular and physiological equipment, upon certain specific tests.¹⁰¹

In summary, the Fifth Ray technique depicts educational methods that are said to be part of the coming civilization and culture. These methods, however, can be applied to promote physical healing in a present-day patient, as Bailey explains:

The relation of healer and patient is basically an educational one; it must be an education tempered by the physical condition of the sick person. You will find, as you work along these lines, that it will be necessary to have short expositions of the work to be done, of the restitutions which the patient must be prepared to make in order to facilitate the inflow of the healing

force. He must be induced to “clean the slate” (if I may use such a symbolic phrase) if the work of healing is to be successful under the Law of Karma.¹⁰²

Here, *restitution* concerns “the high art of restoring to the patient that which he needs in order correctly to face life.”¹⁰³ The patient accomplishes the needed restitutions by understanding and then applying the healer’s expositions, starting with appropriate physical care and passing on to subtler modes of healing that may include: righting a wrong, restoring the will-to-live, rejecting fear, maintaining an affirmative attitude in all circumstances, establishing harmonious relations with family and friends, raising a spirit of love, and eliminating deep-seated habits of wrong thinking.¹⁰⁴

Ray Six

Leaving the waters, let the power descend, the healer cries. He minds not how the waters may respond; they oft bring stormy waves and dire and dreadful happenings. The end is good. The trouble will be ended when the storm subsides and energy has fulfilled its charted destiny. Straight to the heart the power is forced to penetrate, and into every channel, nadi, nerve and spleen the power must seek a passage and a way and thus confront the enemy who has elected entrance and settled down to live. Ejection—ruthless, sudden and complete—is undertaken by the one who sees naught else but perfect functioning and brooks no interference. This perfect functioning opens thus the door to life eternal or to life on earth for yet a little while.¹⁰⁵

The Sixth Ray is called “the ray of devotion or idealism.” In the case of the Sixth Ray technique, the ideal is self-healing, and devotion to that ideal is expressed through an alternative system of medical treatment known as homeopathy. Bailey writes, “The homeopathic schools . . . have done much good and constructive work,”¹⁰⁶ but she does not explicitly say much else about this form of medicine.

Samuel Hahnemann (1755–1843), a German physician, coined the word *homeopathy*

(*homoios* in Greek means “similar” and *pathos* means “suffering”) and was the founder of this approach to medicine. At the time he practiced, quinine was the standard remedy for treating malaria. By experimenting on himself, Hahnemann discovered that quinine caused him to

have the prime symptoms of malaria including intermittent fevers. In other words, he discovered that the treatment for malaria induces the symptoms of malaria in a healthy person. As a result, Hahnemann came to the following conclusion: quinine is able to cure malaria because it creates an artificial illness within the body, similar to malaria, that stimulates the body’s own defense mechanisms

into action. After experimenting with other remedies, he formulated the principle that “like cures like,” which means that a disorder is cured by a remedy that produces effects in the body similar to the disorder.

As shown next, the Sixth Ray technique can be interpreted as describing the principles of homeopathy. The original medicinal substance is subjected to a process of serial dilution in the following manner. One part by volume of the original substance is diluted with 99 parts of distilled water or alcohol, which then is vigorously shaken. One part of this solution is diluted further with 99 parts of distilled water or alcohol and then shaken again. Through additional dilutions (“Cleaving the waters”), the original substance still present in the solution can be reduced to any desired level (“let the power descend”). The homeopathic healer experiments with differing numbers of dilutions until he or she dis-

covers the proper dose of the medicine (“the healer cries”), as authors Michael Weiner and Kathleen Goss explain:

It came to be an accepted principle of homeopathy that the proper dose of a medicine is the minimum amount that is required to effect a cure . . . In practical terms, the proper dose could be defined as the minimum amount needed to produce a slight aggravation of the symptoms.¹⁰⁷

The healer is not anxious about how the patient’s bodily fluids may respond to the medicine, even though they often respond by increasing the severity of various unpleasant symptoms (“He minds not how the waters may respond; they oft bring stormy waves and dire and dreadful happenings”). This increase in severity is called the “homeopathic aggravation.”¹⁰⁸ In fact, the medicinal substance and dosage are chosen so

that an increase in the severity of the patient’s symptoms is expected to occur.

Each symptom is actually an adaptive effort of the physical body to defend itself. For instance, fever usually accompanies bacterial or viral infection, and it helps to fight the infection by increasing the mobility and activity of white blood cells. Inflammation occurs when the body seeks to wall off, heat up, and burn out infective agents or foreign matter. Coughs help to clear breathing passages. Diarrhea is a defensive effort of the body to remove pathogens or irritants more quickly from the colon. And mucus discharges are another way that the body gets rid of diseased material.¹⁰⁹

Although the medicine may temporarily increase the severity of the patient’s symptoms, it also evokes into activity the self-curative vital force that lies within the patient (“The

The relation of healer and patient is basically an educational one; it must be an education tempered by the physical condition of the sick person. You will find, as you work along these lines, that it will be necessary to have short expositions of the work to be done, of the restitutions which the patient must be prepared to make in order to facilitate the inflow of the healing force.

end is good”). Dana Ullman, a writer and instructor on homeopathy, states,

“Homeopaths conceptualize a ‘life force’ or ‘vital force,’ which they describe as the inherent, underlying, interconnective, self-healing process of the organism.”¹¹⁰ The illness will be over when the symptoms are no longer needed for defending the body and when the evoked vital force has fulfilled its instinctive purpose (“The trouble will be ended when the storm subsides and energy has fulfilled its charted destiny”).

Homeopathic medicine is administered in such a way that it is readily absorbed by the blood system and forced to move through the veins directly into the heart (“Straight to the heart the power is forced to penetrate”). In practice, the medicine is often given on lactose or sugar tablets, which may be taken dry on the tongue or dissolved in distilled water.¹¹¹ After reaching the heart, the medicine is carried by the blood into every artery, capillary, nervous system, and organ (“and into every channel, nadi, nerve and spleen the power must seek a passage and a way”). Rati Ram Sharma, a professor of biophysics in India, gives a similar explanation for the therapeutic power of the low doses used in homeopathy: “These medicinally active alcohol molecules can easily cross the water and lipid channels in biological barriers like blood-brain barrier, placenta membrane, cell and nuclear membranes to produce profound therapeutic effects.”¹¹² By reaching all parts of the body, the medicine confronts the illness wherever the latter has entered and is feeding on the body’s vitality (“and thus confront the enemy who has elected entrance and settled down to live”).

Ejection of the illness, in a sudden and complete way, is undertaken by the evoked vital force that allows nothing else but the proper operations of the body and tolerates no interference with those operations (“Ejection—ruthless, sudden and complete—is undertaken by the one who sees naught else but perfect functioning and brooks no interference”). Hahnemann describes how the vital force is evoked and then acts in the body:

When a homoeopathic cure of the vital force deranged by natural disease is accomplished by the administration of a medicinal agent selected on account of an accurate similarity of symptoms, a somewhat stronger, similar, artificial morbid affection is brought into contact with and, as it were, pushed into the place of the weaker, similar, natural morbid irritation, against which the instinctive vital force, now merely (though in a stronger degree) medicinally diseased, is then compelled to direct an increased amount of energy, but, on account of the shorter duration of the action of the medicinal agent that now morbidly affects it, the vital force soon overcomes this, and as it was in the first instance relieved from the natural morbid affection, so it is now at last freed from the substituted artificial (medicinal) one, and hence is enabled again to carry on healthily the vital operations of the organism.¹¹³

The proper bodily operations facilitate the process of death for a dying patient (“This perfect functioning opens thus the door to life eternal”). George Vithoulkas, a teacher and practitioner of homeopathy, writes, “It is often said in homeopathic circles that giving palliative remedies in terminal cases may well mercifully shorten the final days of the patient.”¹¹⁴ For a non-terminal patient, those operations restore physical health for a while longer (“or to life on earth for yet a little while”).

Historically, homeopathy has been contending with *allopathy*, which is the orthodox medical practice that induces effects different from those produced by the disease under treatment. Helena Blavatsky (1831-1891), co-founder of the Theosophical Society, makes the following observation:

To an impartial observer it becomes evident that both sides have to be taken to task. The homeopaths, for their entire rejection of the allopathic methods; and their opponents, for shutting their eyes before facts, and their unpardonable *a priori* negation of what they are pleased to regard

without verification as a quackery and an imposition. It becomes self-evident that the two methods will find themselves happily combined at no distant future in the practice of medicine.¹¹⁵

Bailey gives a similar assessment of many present-day healers who employ the Sixth Ray technique: “their work is not good; it is well-intentioned, but the technique is ignorantly applied and the end justifies not the assurance of the healer, leading to frequent deception of the patient.”¹¹⁶ In other words, many contemporary homeopathic healers fanatically reject all allopathic methods, so they frequently deceive their patients.

What is the current status of homeopathy in the United States? According to the 2007 National Health Interview Survey, an estimated 3.9 million U.S. adults and approximately 900,000 children used homeopathy during the preceding year. These people used homeopathy to treat many diseases and conditions, including allergies, asthma, chronic fatigue syndrome, depression, digestive disorders, ear infections, headaches, and skin rashes.¹¹⁷ Nevertheless, homeopathy is considerably more popular abroad than in the United States, especially in Great Britain, France, and India.

Ray Seven

Energy and force must meet each other and thus the work is done. Color and sound in ordered sequence must meet and blend and thus the work of magic can proceed. Substance and spirit must evoke each other and, passing through the center of the one who seeks to aid, produce the new and good. The healer energizes thus with life the failing life, driving it forth or anchoring it yet more deeply in the place of destiny. All seven must be used and through the seven there must pass the energies the need requires, creating the new man who has for ever been and will for ever be, and either here or there.¹¹⁸

The Seventh Ray is called “the ray of ceremonial order or magic.” Bailey writes, “the Seventh Ray is spoken of as governing the

mineral kingdom and also as manifesting through its mediumship that significant soul characteristic and quality which we call *radiation*.”¹¹⁹ The seventh and final technique depicts how to work with a gemstone, which is part of the mineral kingdom, so that it conveys the radiation of one’s inner wholeness to a patient having a physical illness.

In the therapeutic application of gemstones, the first step is to identify the chakra in the patient’s etheric body that governs the area of physical illness. When the identified chakra is impacted by etheric energy having its natural frequency and sufficient potency, the chakra shifts from its initial rhythm and begins to resonate at its natural frequency (“Energy and force must meet each other and thus the work is done”). Benjamin Crowell, author of a series of textbooks on physics, describes the underlying principle:

A vibrating system resonates at its own natural frequency. That is, the amplitude of the steady-state response is greatest in proportion to the amount of driving force when the driving force matches the natural frequency of vibration.¹²⁰

Although “energy” and “force” are often used as synonyms, Bailey makes this distinction: “An energy is subtler and more potent than the force upon which it makes impact or establishes contact; the force is less potent but *is anchored*.”¹²¹ Accordingly, in the technique, “energy” symbolizes the vibratory power that impacts the identified chakra, and “force” symbolizes the vibratory activity of that chakra.

For instance, if the patient’s disease is related to the stomach or liver, then the solar plexus chakra is treated. If the patient is suffering from difficulty with the heart or lungs, then the heart chakra is treated. If the patient is suffering from diseases of the bronchial tract, the throat, the mouth, or the ears, then the throat chakra is treated.¹²²

A crystal is a homogenous structure with a regular lattice of atoms, and most gemstones are crystals. According to the science of crys-

tallography, the crystalline form for any mineral falls into one of seven basic categories.¹²³ Each category is defined by the number of its axes and the angles at which these axes intersect. The various faces, or planes, of a crystal reflect the orderly geometric arrangements of the individual atoms. Because of the orderly structure, all atoms of a crystal can vibrate together in unison.

The second step is to select a gemstone that can enhance the etheric energy that needs to be applied. When this gemstone is struck by the etheric energy, the stone must vibrate at the same frequency as the energy and augment it (“Color and sound in ordered sequence must meet and blend”). Here, “color” symbolizes a gemstone, because color is its most obvious and attractive feature; and “sound” symbolizes vibrating energy, because sound is a vibration of air molecules. Crowell describes the underlying principle: “The steady-state response to a sinusoidal driving force occurs at the frequency of the force, not at the system’s own natural frequency of vibration.”¹²⁴

Bailey gives this definition: “Magic is a mode of working on the physical plane relating substance and matter, energy and force in order to create forms through which life can express itself.”¹²⁵ Her distinction between “energy” and “force” has already been considered, and her distinction between the other two terms is as follows:

The word “substance” itself means that which “stands under,” or which lies back of things ... Substance is the ether in one of its many grades, and is that which lies back of matter itself.¹²⁶

Accordingly, “substance” refers to the etheric body, and “matter” to the dense physical body. After selecting an appropriate gemstone, the healer can proceed with the magical work of using that stone for conveying his or her etheric energy to the patient’s etheric and dense physical bodies, as explained next (“and thus the work of magic can proceed”).

A *resonant system* is formed by two objects having the same natural frequency when both

are vibrating at that frequency and are exchanging energy between them. As an example, suppose that two tuning forks with the same pitch (that is, designed to vibrate at the same frequency) are located in a room. If we strike one tuning fork, then acoustic energy from that fork moves to the second fork and causes it to sound. Next, acoustic energy from the second fork moves back and reinforces the vibrations of the first one. Thus, energy passes between the two forks in both directions.

The third step is to form a resonant system. The patient’s identified chakra and the corresponding chakra of the healer have the same natural frequency. The potency of the healer’s chakra must be sufficient to evoke a response from the patient’s chakra, which then reinforces the vibrations in the healer’s chakra (“Substance and spirit must evoke each other”). Here, “substance” and “spirit” symbolize the forces within the patient’s and healer’s chakras, respectively, indicating that the patient’s vibratory activity is initially grosser than the healer’s. As Bailey describes the process, “The potency of the healer’s center evokes response from that of the patient; it acts like a magnet, drawing forth a definite radiation from the patient.”¹²⁷

Bailey also writes,

The radiation of the healer has to permeate and overcome the resistance of the patient’s disease—not of the patient, who may be mentally and emotionally negative to the healer, and therefore in a position to be helped. This is done through the more powerful radiation of the healer.¹²⁸

The healer can make his or her radiation more powerful by mentally directing it through the selected gemstone to the patient (“and, passing through the center of the one who seeks to aid”). Regarding this procedure, Bailey predicts, “The power of directing definitely the magnetic currents radiating from a source outside the physical body is not yet realized, but it will embody one of the new modes of healing.”¹²⁹ When the resonant system is established, it produces a new and bet-

ter vibrational pattern within the patient's chakra ("produce the new and good").

The selected gemstone could be held by the healer. It could also be placed near the patient's chakra being treated, because the etheric body extends outside the dense physical body, and each major chakra is part of the portion of the etheric body that lies outside. Bailey states that the crown chakra is "just above the top of the head"; the brow chakra is "just in front of the eyes and forehead"; and the five spinal chakras (throat, heart, solar plexus, sacral, and basic) are "found in the etheric counterpart of the spinal column," which lies behind the dense physical spine.¹³⁰ In particular, these spinal centers are at least two inches away from the dense physical spine for an undeveloped person and even further away for an average person.¹³¹

Through accomplishing these steps, the healer uses the vital forces in his or her etheric body to harmonize the failing forces in the patient's etheric body ("The healer energizes thus with life the failing life"). As Bailey explains, "An interplay is now established between the healer and the patient and upon etheric levels. The energy of their two synchronized centers is now en rapport."¹³² During this period, the resonant system drives out surplus energy from the patient's chakra if that chakra was overstimulated; or it augments the energy if that chakra was depleted ("driving it forth or anchoring it yet more deeply in the place of destiny"). As a result, steady and normal activity occurs in the patient's chakra that controls the area of disease.

The last sentence of the technique describes three prerequisites that the healer ought to meet before practicing this type of healing. The first prerequisite is having adequate technical knowledge regarding the chakras. The diagnosis of any given patient involves determining the chakra or chakras that need to be treated. A working knowledge about all seven major chakras must be used to obtain valid diagnoses for the full range of possible illnesses ("All seven must be used").

Second, the healer possesses at least one gemstone that is appropriate for treating each chakra. Seven stones, one for each major chakra, are sufficient for transmitting all healing currents that any patient might require ("and through the seven there must pass the energies the need requires").

Third, the healer has the realization of being an immortal existence ("creating the new man who has for ever been and will for ever be"),¹³³ which arises from becoming aligned with his or her egoic lotus, and then transmits that realization of inner wholeness to both the crown and appropriate lower chakra within his or her etheric body ("and either here or there").¹³⁴ This prerequisite is comparable to the step in the Second Ray technique of achieving alignment between the heart chakra, heart center in the head, and egoic lotus.

In the foregoing interpretation of the Seventh Ray technique, the main omissions are the associations between gemstones and chakras. Bailey does not provide any information of that type in her books, but several writers of more recent books do offer such associations. For instance, Wallace Richardson and Lenora Huett relate each of the seven crystal classes to one of the seven chakras.¹³⁵ Other writers relate one or more gemstones to each major chakra.¹³⁶ Unfortunately, those writers often contradict each other because none of them obtained their information through scientific or empirical investigations. Instead, they received their data through psychic mediumship, or what is sometimes called "channeling," which is often unreliable.

If there is any practical value in using a particular gemstone as part of a healing method, then it must be possible to demonstrate that value through a controlled scientific experiment. Double-blind trials would lessen the influence of prejudices and unintentional physical cues on the results, and they could be conducted so that neither the patient nor the healer would know whether a covered item that is placed near the patient's treated chakra is a gemstone or a noncrystalline object. With such trials, empirical research could either confirm or deny the therapeutic claims that have been made for the various

gemstones. In fact, Bailey makes the following prediction regarding the Seventh Ray technique: “It is this technique of attraction and substitution which will be brought to a fine point of scientific expression in the coming new age wherein the seventh ray will dominate our planet, producing that which is new and needed and determining the coming culture, civilization and science.”¹³⁷

Conclusions

As demonstrated in this article, Bailey’s “healing technique” for each ray can be construed as depicting a method of healing:

1. Living a life that is an example to other people,
2. Radiatory healing through the heart chakra,
3. Montessori method of early childhood education,
4. Healing through sounds and music,
5. New and coming educational methods,
6. Homeopathy,
7. Healing with Gemstones,

Each of these methods embodies the quality of the associated ray, and is practical in the sense that it can be applied by disciples who are not yet initiates.

Regarding her symbolic techniques, Bailey says, “They are susceptible of three significances, the lowest of which the modern student may succeed in interpreting for himself if he reflects adequately and lives spiritually.”¹³⁸ These techniques seem obscure because they are written with symbols, each of which is intended to be interpreted in three different ways. According to our point of view, this article provides the “lowest” significance in the sense of requiring the least attainment, or development, in the practitioner. Many disciples are using the healing methods described in this article, but without recognizing that those methods are depicted by Bailey’s symbolic techniques.

A previous article presented another of the possible significances: the “healing tech-

nique” for each ray was construed as depicting a method of service by which people with the corresponding soul ray can use their six characteristic soul qualities.¹³⁹ This alternative significance arose from assigning an interpretation to each symbol that is different from what is used in the present article.

The third and final significance of these techniques is characterized by Bailey’s comments: “I dare not yet give the simple physical application of these ray techniques, as it would be too dangerous. When rightly used and understood they carry terrific force and—in the wrong hands—could work real damage.”¹⁴⁰ This third significance, which we regard as the highest one in the sense of requiring the most attainment in the practitioner, has not yet been explained.

¹ Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 117.

² Alice A. Bailey, *The Soul and Its Mechanism* (1930; reprint; New York: Lucis Publishing Company, 1976), 111; *Letters on Occult Meditation* (New York: Lucis Publishing, 1922), 77-78; *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 190, 199.

³ Bailey, *A Treatise on White Magic*, 199.

⁴ Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 705.

⁵ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 686.

⁶ The term “initiate” is used to denote someone who has taken what Theosophy calls the “third initiation,” as Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 728, explains: “Disciples who have taken the second initiation are regarded as ‘probationary initiates,’ and only when they have taken the third initiation are they truly initiate from the standpoint of the Hierarchy. The first initiation is sometimes spoken of as the ‘Lemurian Initiation’ and the second as the ‘Atlantean Initiation,’ but the third initiation—that of our Aryan race—is technically regarded by Them as the first initiation.”

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- ¹⁰ Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 333.
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- ¹² Bailey, *The Rays and the Initiations*, 33.
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- ¹⁵ Bailey, *Discipleship in the New Age*, vol. I, 495.
- ¹⁶ Bailey, *The Soul and Its Mechanism*, 115.
- ¹⁷ Bailey, *Discipleship in the New Age*, vol. I, 756.
- ¹⁸ Alice A. Bailey, *Education in the New Age* (1954; reprint; New York: Lucis Publishing Company, 1974), 78.
- ¹⁹ Bailey, *Esoteric Healing*, 169-170.
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- ²² Bailey, *The Rays and the Initiations*, 751-752.
- ²³ Bailey, *Esoteric Healing*, 108.
- ²⁴ *Ibid.*, 707.
- ²⁵ *Ibid.*, 663.
- ²⁶ *Ibid.*, 707-708.
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- ²⁸ Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 11.
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- ³⁰ *Ibid.*, 298.
- ³¹ Bailey, *Esoteric Healing*, 34.
- ³² *Ibid.*, 148, 158.
- ³³ Bailey, *Discipleship in the New Age*, vol. I, 143-144.
- ³⁴ Bailey, *A Treatise on White Magic*, 197.
- ³⁵ Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 116.
- ³⁶ *Ibid.*, 476.
- ³⁷ *Ibid.*, 116-117.
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- ³⁹ Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 293.
- ⁴⁰ Bailey, *Discipleship in the New Age*, vol. II, 478.
- ⁴¹ Bailey, *The Light of the Soul*, 212.
- ⁴² Bailey, *Discipleship in the New Age*, vol. II, 476.
- ⁴³ *Ibid.*, 286.
- ⁴⁴ *Ibid.*, 475.
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- ⁴⁶ Bailey, *A Treatise on Cosmic Fire*, 625.
- ⁴⁷ Bailey, *Esoteric Healing*, 604.
- ⁴⁸ Bailey, *A Treatise on Cosmic Fire*, 863.
- ⁴⁹ Bailey, *Esoteric Healing*, 708.
- ⁵⁰ *Ibid.*
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- ⁵² Maria Montessori, *The Advanced Montessori Method*, vol. I (1916; reprint; New York: Schocken Books, 1965), 139.
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- ⁶² Bailey, *Education in the New Age*, 13-14.
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The Wheel as a Symbol of Fate

Kerry R. Bolton

Abstract

Almost all traditional societies share a cyclic perspective of history that is contrary to the contemporary Darwinian, lineal-progressive approach that gained favor in 19th century academia. The traditionalist perspective eschews the idea that history runs in a straight line from primitive to modern. However, the notion of cyclicity is gaining new ground in academia and the arts, due in large part to a renewed interest in and acceptance of metaphysics and the Perennial Tradition as bona fide areas of scholarly study.

This article examines the wheel as a universal, recurrent, cross-cultural symbol of the cyclic perspective, and in so doing suggests that the perennial cyclic paradigm might be of more relevance in analyzing the contemporary and future human prospect than the still widely held lineal-progressive paradigm.

The Cyclic and the Lineal

Our modern era is marked by an attitude of assumed superiority, based in large part on its technical achievements. While there are heightened misgivings about the direction in which science and technology are pushing humanity, there also seems to be a widespread feeling that we are marching in an upward quest toward Faustian¹ infinity; that humanity can overcome any and every challenge by the force of the will to conquer nature.

This “march of progress,” as it has been called,² is not unique to our 20th and 21st centuries, but is a legacy of the 19th century, when industrialization and concomitant materialism and rationalism destroyed not only organic bonds and natural hierarchies based on rural values, but the mystique of life through secularization and skepticism. Old

beliefs were swept away as superstition by a new religion of science and a belief in progress.

Darwinism was applied not only to scientific explanations on the origins of life, but was also given social and economic applications that provided a scientific rationale for the reorganization of society on the basis that material survival is the primary, pervasive force of life. This materialistic outlook was every bit as subversive as Marxism, which arose from the same *zeitgeist*. It is not surprising, therefore, that Marx supported the free trade doctrine as an essential part of the historical dialectic precisely because economic Darwinism subverted and destroyed the old order.³ Thus Marxism and other forms of socialism are at one with capitalism in seeing history as a linear ascent.

The optimism that accompanied the technical achievements of the 19th century is reminiscent of an attitude that continues to the present. Within the highest intellectual circles this optimism was cogently expressed by 19th century biologist (and hence an exponent of Darwinism) A. R. Wallace in a book aptly titled *The Wonderful Century* (1898):

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Not only is our century superior to any that have gone before it but... it may be best compared with the whole preceding historical period. It must therefore be held to constitute the beginning of a new era of human progress. ... We men of the 19th century have not been slow to praise it. The wise and the foolish, the learned and the unlearned, the poet and the pressman, the rich and the poor, alike swell the chorus of admiration for the marvelous inventions and discoveries of our own age, and especially for those innumerable applications of science which now form part of our daily life, and which remind us every hour of our immense superiority over our comparatively ignorant forefathers.⁴

Perhaps few passages more succinctly express the antithesis between the modernist and the traditionalist approaches to history. Dr. Wallace epitomizes the Darwinian outlook not just in terms of biological evolution, but also in terms of how this evolutionary doctrine was, and is, applied to history and society. He saw history as a straight line of ascent from primitive to modern, like the aforementioned "march of progress," depicting a procession from apelike to present human forms.

That this Western civilization is even unique in its technical prowess is something that the Perennial Tradition would question. Certainly we look with wonder today at the engineering achievements of the ancients, but there are enough archaeological anomalies to suggest that even our modern civilization might simply be at the technical cycle that many civilizations have passed through millions of years ago,⁵ as preposterous as that sounds to orthodox academia.

The Italian metaphysical philosopher-historian Julius Evola cogently addressed the dichotomy between traditionalist and modernist perspectives on cultural morphology in this way:

Recently, in contrast to the notion of progress and the idea that history has been represented by more or less con-

tinuous upward evolution of collective humanity, the idea of a plurality of the forms of civilization and of a relative incommunicability⁶ between them has been confirmed. According to this second and new vision of history, history breaks down into epochs and disconnected cycles. ... A civilization springs up, gradually reaches a culminating point, and falls into darkness and, more often than not, disappears. A cycle has ended...⁷

The "new vision of history" explicated by Evola in much of his work was not new per se, but a revival of the traditionalist outlook. Evola considered this revived cyclic approach to history as "a healthy reaction to the superstition of history as progress," which was a product of Western materialism.

The universality of such an outlook would seem to be an expression of something being drawn from a deeper level than the usual differences in ethnography; something that might be described as "archetypal," as common to the deepest layers of the collective unconscious, or as manifesting a divine spark within the human unconscious. Hindus, Chaldeans, Hellenes, Iranians, Germans, Vikings and Amerindians have all possessed this cyclic outlook on the ebb and flow of history as indicated by their sacred texts and oral traditions. For example, the Hindu concept of *Yugas* or eons states that "The whole cosmic order is under Me. By My will it is manifested again and again, and by My will it is annihilated at the end."⁸

These cycles were called the "Great Year" by the Chaldeans and Hellenes, *Saeculum* by the Etruscans and Latins, *Aeon* by the Iranians and *Kalpas* by the Hindus. The Greeks and Romans referred to four eras named after the four metals: gold, silver, bronze and iron. Between the Bronze and Iron cycles there was a Heroic interregnum, where the Heroes resist encroaching Chaos. The Hindus also have four cyclic divisions: *Satya Yuga*, *Treta*, *Dvapara* and *Kali*, the last being the Dark Age of decline and chaos. The Persians had four cycles named after gold, silver, steel and "an iron compound."⁹ The Chaldean view

was similar. The Mayans had solar cycles,¹⁰ with a fifth Heroic cycle (beginning in December of 2012) where a new age or creation begins.

In the *Sermon of the Seven Suns* the Buddha tells a story of the destruction of the world to remind us of the impermanence of existence. However, the cyclic nature of his astronomical allegory is also indicated by the inclusion of a story about the Master Sunetto who became an “Angel of Splendor” after devoting himself to highest love of God rather than to matter. Having become a great Brahma, Sunetto returned to the world after “seven cycles of consummation and restoration.” The Buddha states that Sunetto became a “righteous world-ruler and emperor.” However, in time, even his empire came to an end.¹¹ While the allegory is intended to teach the futility of worldly attachment, and the means by which the cycles of rebirth can be overcome, the perspective in regard to terrestrial history is nonetheless cyclic. *The Sermon of the Seven Suns* also includes a theme similar to that of the Norse Ragnarokian *Wyrð* which suggests that even the Gods themselves are not above the cycles. Within this traditional outlook, a deity or a pantheon, rather than being eternal, is often regarded as presiding over a cycle of limited duration, to be replaced by another deity or pantheon once that cycle has ended and another has been born. In such a parallel, might not Master Sunetto, waiting in a celestial abode for the right time of his advent as the emperor of a new cycle (or empire), be analogous to Baldr waiting in the safety of Hel for the right time of his return as the God of a new cycle? This “waiting in the wings,” as one might say, also brings to mind the advice of Evola for traditionalists; namely his fatalistic view that nothing can be done to save the decline and fall of the West, and that the best a perceptive traditionalist can do is to “ride the tiger” and stay as aloof as possible from the rotting society in order to re-emerge and assist with a cultural and spiritual rebirth when the time is ripe.¹²

Norse cosmology is recorded in *Voluspa*, where the seeress *vala* or *volva*, explains the

creation and destruction of the cosmos to Odin. She tells Odin that before the present *Tree of Life and Time*, nine worlds existed.

“Nine worlds I remember,

Nine trees of life

Before the World Tree grew from the ground.”¹³

According to the Ragnarok, the present or tenth cycle ends with the death of the sun-god Baldr who is slain through the dark forces of chaos.¹⁴ Norse cosmology shows that even the Gods are subject to the ceaseless cycles of life and time. Yet the Gods themselves are intuitively aware of and cooperate with their *Wyrð* or fate. The cycle preceding Ragnarok is like the Vedic cycle of decline and chaos among mortals. In particular there is a sundering of family bonds and betrayal, and immorality becomes commonplace:

Brothers shall battle and slay one another

Blood ties of sisters’ sons shall be sundered.

Harsh is the world. Fornication is rife,

Bring to faithlessness spouses of others.¹⁵

This passage depicts the moral rot and violence typical of the end-cycle of a civilization:

Axe time, sword time, shields shall be cloven;

Wind time, wolf time, ere the world wanes...

no man shall then spare another.¹⁶

The dying world tree flares

At the sound of the shrill trump of doom...¹⁷

Following the cataclysm a new cycle begins:

Another earth from the sea

Once more turning green.¹⁸

The Hopi Indians state that there have been three prior “world cycles” or “Suns.” According to Hopi lore, this fourth cycle will end “if people do not change their ways”...

The “spirit of the world will become frustrated.” One Hopi elder believed that the world had worsened since he first learned of this prophecy from his grandfather during the early 20th century. The elder spoke as a traditionalist who sees the moral and spiritual decay as being symptomatic of the present cycle: “There are no values at all any more—none at all—and people live any way they want, without morals or laws. These are the signs that the time has come.” The elder stated that some people will be safe “if the Hopi do not abandon their traditions,” and if the Hopi impart their traditionalism to the rest of the human race. He went on to explain that this is fated according to divine law and that after the ending of the Fourth World, a Fifth will begin.¹⁹

The Wheel and the Cycles of Time

Because the traditionalist outlook comprehended the cyclic nature of life—which might also be seen as a seasonal conception of life, with nature as a reflection of divine law—they saw cultures as subjected to an organic or morphological course of birth, youth, maturity, and senility and death, analogous to spring, summer, autumn and winter. These are precisely the seasonal terms used by the German historian and philosopher of cultural morphology Oswald Spengler, who provided contemporary empirical evidence for the traditionalist cyclic outlook²⁰ in his seminal work, *The Decline of the West*.

The wheel as a device for cyclic motion with outward spokes emanating from a central unchanging axis is an accurate depiction of the manner in which life, including the morphology of cultures, manifests. This was recognized by innumerable cultures that have chosen the wheel as the central motif representing the world process.

A key element of the wheel symbol is the concept of the central axis or noumenal center—the *axis mundi* or cosmic axis (also expressed as a tree or a column, such as Yggdrasil in the Norse myths, and the

Irminsul or World Column in the Teutonic). To the traditionalist, a civilization revolves around such as an axis, and when that axis is shaken the world shakes and ultimately falls. This axis is ultimately predicated upon spirit, and is a reflection of the divinity of which the cosmos is an emanation. Rites are performed to maintain an intimate connection between a traditional society and the divine.

For the traditionalist society manifesting in its spring and summer phases, the castes are reflective of one’s place in the cosmos, with a hierarchy and a position at the top representing the leader, not just as a political chief, but as a priest. Such a traditional society is antithetical to a society in its autumn and winter cycles where materialism is the predominant ethos, castes have degenerated into economic classes, and leadership derives from a secular political base. This concept of cyclic degeneration, where society strays ever further from its founding ethos (the “falcon cannot hear the falconer... the centre cannot hold...”), was cogently expressed by the traditionalist poet W. B. Yeats in the opening of *The Second Coming*:

Turning and turning in the widening gyre
The falcon cannot hear the falconer:
Things fall apart, the centre cannot hold;
Mere anarchy is loosed upon the world...²¹

When Yeats says that the “centre cannot hold” he is alluding to the destabilization of the *axis mundi* and to all that revolves around it. The *axis mundi* is a symbol of the nexus that traditional cultures revolve around – in their Spring and Summer cycles, to use the Spenglerian terminology – in terms of their ethos and spirit. Such an ethos or spirit is reflected in the feeling of awe for, and connection with, the divinity and the cosmos as indicated by the aforementioned Hopi legend, or by the Hindu concept of *dharma* or cosmic duty. As Yeats poetically describes it, a civilization in its cycle of decline has its spokes falling off. Few are left who can realize a connection with the divine, and “things fall apart.”

The motif of the wheel is ubiquitous and full of symbolism. It represents the “round of existence,” the “world process” and the “cycles of life” of individuals, societies and entire civilizations.

The medieval world of Western civilization also has its wheel—“The Wheel of Fortune” or *Rota Fortunae*, with eight spokes of opposites meant to refer to the capricious nature of fate. The Wheel of Fortune turns up as the rose window in medieval cathedrals, as a colorful fresco or as a spinning geometric hung from the church ceiling and used to predict the future or fate.²²

The Wheel of Fortune entered Western occultism via the Tarot or *Taro Rota*. According to Paul Foster Case, the tenth Trump or Key 10 represents the cyclic nature of the cosmos. “In the 10th Key self-consciousness grasps the import of the basic wheel pattern of cosmic manifestation.”²³ The positioning of the Wheel of Fortune as Number 10 in the Major Arcana reveals the nature of this symbol and its relation to the Tarot as a cosmic book of many chapters and infinite application. The 0 or Fool represents eternity, undifferentiated power, or what we call God, while 1 (The Magician) represents the manifestation of “that Source as the Beginning 10,²⁴ in other words, the return to the “Eternal No-Thing” and the beginning of a New Cycle. ...”²⁵ Dr. Case continues:

The completion of a cycle is always a return to the Eternal No-Thing, 0, but since 0 is essentially changeless in its inherent nature, the Eternal Source is eternally a self-manifesting power. Consequently, a new cycle begins as soon as the preceding cycle ends. Thus the number 10 symbolizes the eternal creativeness of the Life-Power; the incessant whirling forth of the Self-expression of the Primal Will,

the ever-turning wheel of manifestation.²⁶

Hence, a new civilization emerges from an incipient culture (spring cycle) upon the fall of an old civilization (winter cycle). Historically this might be seen, for example, by the Roman displacing the Hellenic, the Christian the Gothic or the Western displacing the Roman, etc. However, this apparent progression from the eclipse of one civilization to the other is misunderstood by the Darwinian lineal-progressive paradigm as “progress,” reflecting one universal history of ongoing ascent.

The Jains²⁷ also understood the cyclic nature of life and the endless nature of time. One

of their core symbols was a wheel of twelve spokes. Like the medieval West’s Wheel of Fortune, the Jainist wheel represents polarities of life, divided into pairs of six. It is a specifically cyclic motif. One set of pairs represents a descending cycle in which good things gradually give place to bad, while the other set signifies an ascending cycle. The Jains believe we are currently in the fifth spoke or phase of the descending cycle.²⁸

Apart from the Celtic Cross, a variation of the Norse sun wheel, the Celts had the Triskele, a curved three armed cross, radiating from an axial point; an intermediate motif between the sun wheel and the swastika, representing the three cycles of life, both physical and metaphysical. As such, this is a wheel motif, like the swastika, expressing motion outward from an axis, more particularly like the curved-armed swastikas.

The Triskele was a common motif in Celtic art particularly between 5th century BC and 8th century AD. Its three spiraling arms represent the importance of the triad in the Celtic

The wheel as a device for cyclic motion with outward spokes emanating from a central unchanging axis is an accurate depiction of the manner in which life, including the morphology of cultures, manifests. This was recognized by innumerable cultures that have chosen the wheel as the central motif representing the world process.

outlook; the three cycles of life, death and rebirth within the three primary elements, land, sea and sky. The Triskele also represents the interaction between the three physical spheres and the spiritual realm. As the arms spiral from an axis, we again see the traditionalist motif of life radiating from a central cosmic point or *axis mundi*. The three aspects of life, death and rebirth rotate and return to the center, to the divine or cosmic pillar or axial point, analogous to the Teutonic World Column *Irmingsul*, the Norse *Yggdrasil*, and the Hindu Wheel, etc.

Present day Celtic craftsmen have noted that the Triskele is drawn as a single line without beginning or end, representing the eternal cosmic laws.²⁹

The Flag of India – Remnant of a Living Tradition

Some cultures, including those that have passed through the full cycles of civilization and are the remnants of a great past, have retained vestiges of their traditions. India is one of these cultures, and the Indian flag is instructive as to the wheel symbolism of the traditional cyclic paradigm.

The 24-spoked blue wheel on the flag is the *Ashoka Chakra*. Dr. S. Radhakrishnan, speaking before the Constituent Assembly that adopted the flag in 1947, explained:

The Ashoka wheel in the center of the white is the wheel of the law of dharma. Truth or satya, dharma or virtue ought to be the controlling principles of those who work under this flag. Again, the wheel denotes motion. There is death in stagnation. There is life in movement.³⁰

The Ashoka wheel is hence the symbol of cosmic—*dharmic*—motion. The cosmos is subjected to constant change, but also predicated on unchanging cyclic laws (*dharma*). The Akosha wheel is itself derived from the Sanskrit *Dharma Chakra*, meaning literally the “wheel of the law,” the cosmic law of cyclic motion.

The Hopi Wheel

The same concept of the wheel of time is held by the Q’ero Indians in Peru, and the Hopi of Arizona.

The Hopi conception of time is thoroughly cyclic in the context of the Perennial Tradition. Benjamin Lee Whorf, the American linguist, stated that the Hopi “has no general notion or intuition of time as a smooth flowing continuum in which everything in the universe proceeds at an equal rate, out of a future, through a present, into a past.”³¹ This cyclic concept is manifested as a wheel that is spinning in one place without forward momentum, producing an eternal recurrence explained in seasonal terms, reminiscent of the way Spengler explained cultural morphology.

Such a time perspective produces the cyclic eternal recurrence of the same sequence of seasons, which are never accumulated into years and decades, or “the tape measure of Western linear time.” This concept is depicted by the Hopi medicine wheel. Most medicine wheels are made by placing stones in a circle pattern around a center axis with spokes radiating from the center stone or stones. While the use of such wheels included healing ceremonies, the wheels themselves are based upon teachings of the cycles. Medicine wheels are also associated with the so-called “hoop dance” described by a leading North American Indian news source:

The hoop is symbolic of the never-ending cycle of life. It has no beginning and no end. Tribal healers and holy men have regarded the hoop as sacred and have always used it in their ceremonies. Its significance enhanced the embodiment of healing ceremonies.³²

A Cyclic Mandala for the Present Western Epoch

In the East, certain of the above-named wheels of time have served, and still serve, not only as representations of the cyclic spiral nature of the cosmos but also as mandalas

upon which to meditate. As noted above, the Western medieval epoch, or the spring cycle of the Western civilization in the Spenglerian sense, had the *Rota Fortunae* as a symbolic representation of cyclicity to which all were subject.

The West, currently in the winter cycle, is in need of a mandala upon which to contemplate its predicament. At present, there is no more pervasive symbol epitomizing the present cycle of the West than the *automobile wheel*. No better symbol represents the present Western cycle's current obsession with haste, the compulsive drive of modern life and the flight from our true selves. The car wheel also symbolizes ever-present mortality. Like the *Rota Fortunae* hanging from the medieval church ceiling, the speeding car wheel is a constant reminder of transience and death.

The *steering wheel* can also be viewed as a kind of mandala. It allows the driver to manipulate the automobile so that it follows a desired course. At present, that course is largely based on the accumulation of material wealth and money. Like the speeding automobile, often oblivious to the *dharma* of others, Western civilization entered its cycle of decay and death centuries ago and seems to be proceeding in a frenzy toward oblivion. Whether this cycle ends with a "bang or a whimper,"³³ as T.S. Elliot questions, remains to be seen.

Conclusion

Fortunately, into such final states of cultural decay there emerges a "Second Religiousness,"³⁴ as Spengler called it, in reaction to the late or winter cycle of a civilization. This phase in a civilization's development is an attempt to "revision" and rebirth the spiritual content and traditions of the culture.

The coming of such a "Second Religiousness" is the result of humanity's search for something more than what can be offered by the strictly material. This search is manifested, often confusingly, by an interest in metaphysics and the other worldly. The popularity of Tolkien's mythos, for example,

has come at a time when there is a yearning for a spiritual and heroic rebirth, precisely as Tolkien had intended when writing the *Ring* trilogy. Metaphysics, including studies in the Perennial Tradition, is becoming an established and popular discipline in universities across the world.³⁵ The books of Evola are being translated into English and are becoming widely discussed.³⁶ Elders and seers of the remnants of living traditions that have survived despite the materialistic onslaught are making the primordial wisdom of their traditions known to ever-widening audiences seeking explanations that the rationalist and materialistic concepts of Western science have failed to provide. For example, the Mayan elder Carlos Barrios from the Eagle Clan of the Mam Maya of Guatemala aptly states of the current epoch:

This is the time people need to know what is the purpose of their own lives. This is a dangerous time because we can go to the next step, to the transition, to the fusion of the polarities, or it is a time when we can be destroyed. This materialistic way of life, all this business about economic and social position in the world, it needs to change and the people need to go inside themselves in order to know what they are and to find harmony with the mother earth, with human beings, with their brothers, with the animals, with the plants. It's an important time because we are in the moment of the prophecies and humanity can be destroyed or we can be saved, all together.³⁷

There is also the prospect of science uniting with metaphysics into a new synthesis that can diagnose the ills of our civilization and offer alternatives that combine the insights of science with the spiritual predicates of tradition. According to Nobel Prize winning physiologist Dr. Alexis Carrel, a man of science who nonetheless insisted that the basis for a cultural renewal and the ascent of man must rest upon religious and spiritual foundations:

For the first time in the history of the world, a civilization which has arrived at

the verge of its decline is able to diagnose its ills. Perhaps it will be able to use this knowledge and, thanks to the marvellous forces of science, to avoid the common fate of all the great peoples of the past. We ought to launch ourselves on this new path from this very moment....

Before those who perfectly perform their task as men, the road of truth lies always open. On this royal road, the poor as well as the rich, the weak as well as the strong, believer and unbeliever alike are invited to advance. If they accept this invitation, they are sure of accomplishing their destiny, of participating in the sublime work of evolution, of hastening the coming of the Kingdom of God on Earth. And, over and above, they will attain all the happiness compatible with our human condition.³⁸

Those of us who live in the West's winter cycle have the opportunity to learn from the past, from both the timeless wisdom of sages and the historical empiricism provided by cultural morphology. We have a choice, perhaps as no other civilization did, to reconsider our paths; to continue along the course of winter or to walk toward a new spring, predicated upon eternal values and past achievements.

¹ The legend of Doctor Faustus refers to an unquenchable quest for learning, which became self-destructive hubris. Oswald Spengler used the term *Faustian* to describe the specific ethos of Western Civilization. Spengler, *The Decline of The West* (London: George Allen & Unwin, 1971).

² "The March of Progress" is an iconic illustration used by Time-Life Books for its *Early Man* volume (1965) in the Nature life Library. This simplified Darwinian biological conception has been reformulated in terms of technical Darwinian evolution.

³ Karl Marx, *Communist Manifesto* (Moscow: Progress Publishers, 1975), 71. Karl Marx & Friedrich Engels, "Speech on the question of free trade delivered to the Democratic Association of Brussels at its public meeting of

January 9, 1848," *Collected Works*, Volume 6 (London: Lawrence & Wishart, 1976).

⁴ Asa Briggs A. (ed.), *The Nineteenth Century: The Contradictions of Progress* (New York: Bonanza Books, 1985), 29.

⁵ Michael A. Cremona and Richard L. Thompson, *The Hidden History of the Human Race* (Los Angeles: Bhaktivedanta Book Publishing, 1999).

⁶ "Incommunicability" insofar as it can be contended that an "outsider" or someone from a different epoch cannot inwardly comprehend the ethos and spirit of another civilization or epoch, despite the present tendency among Westerners especially, due to our own spiritual and cultural impoverishment that arises at the end cycle of a civilization, to try and embrace the customs and teachings of other cultures that have not succumbed to cyclic decay. For example, C.G. Jung contended: ... "[W]e cannot transplant the spirit of a foreign race *in globo* into our own mentality without sensible injury to the latter, a fact which does not, however, deter sundry natures of feeble instinct from affecting Indian philosophy and the like." *Collected Works* (New York: Pantheon Books, 1953), Vol. 7, 149, footnote 8.

⁷ Julius Evola, *The Hermetic Tradition: Symbols & Teachings of the Royal Art* (Vermont: Inner Traditions, 1995), 13.

⁸ *Bhagavad-Gita* (Los Angeles: The Bhaktivedanta Book Trust, 1981), Ch.9:8.

⁹ Julius Evola, *Revolt Against the Modern World* (Vermont: Inner Traditions International, 1995), 177-178.

¹⁰ According to the *Popul Vuh* the First Cycle or "Sun" fell with the "heat of heaven blowing mist into their eyes..." All wisdom and knowledge of the beginning was destroyed. *Popul Vuh: The Sacred Book of the Ancient Quiché Maya* (University of Oklahoma Press, 1991), 109.

¹¹ "The Sermon of the Seven Suns", translated by Albert J. Edmonds, <http://www.hinduwebsite.com/buddhism/practical/endofworld.asp> (accessed September 10, 2010).

¹² Julius Evola, *Ride the Tiger: A Survival Manual for the Aristocrats of the Soul* (Vermont: Inner Traditions International, 2003).

¹³ *Voluspa*, reprinted in *The Masks of Odin: Wisdom of the Ancient Norse*, Elsa-Brita Titchenell (Pasadena: Theosophical University Press, 1985), verse 2.

¹⁴ *Ibid.*, v. 33-60.

- ¹⁵ Ibid., v. 46.
- ¹⁶ Ibid., v. 47.
- ¹⁷ Ibid., v. 48.
- ¹⁸ Ibid., v. 61.
- ¹⁹ G. Hancock, *Fingerprints of the Gods: A Quest for the Beginning and the End* (London: Mandarin, 1996), 532-533.
- ²⁰ Spengler, op.cit. The seasonal analogues of cultures are particularly well explained in the chart called "Contemporary spiritual epochs" that is inserted, along with the charts for "Contemporary culture epochs" and "Contemporary political epochs," into *The Decline of The West*, between Volumes I and II. The charts can be examined online at: <http://www.scribd.com/doc/13596939/Spenglers-Civilization-Model> (accessed September 10, 2010).
- ²¹ W. B. Yeats, *The Second Coming* (1919). <http://www.potw.org/archive/potw351.html> (November 11, 2010).
- ²² D. Phillips, "Wheel," in *Man, Myth & Magic* (London: Purnell, 1970), Vol. 7, 3014-3015.
- ²³ Paul F. Case, *Introduction to the Tarot* (Los Angeles: Builders of the Adytum, 1961), Introduction 11: 1.
- ²⁴ The numerals in the Hebrew system being read from the right.
- ²⁵ Paul F. Case, *Tarot Fundamentals* (Los Angeles: Builders of the Adytum, 1961.), 2: 3.
- ²⁶ Ibid.
- ²⁷ The Jains derive from the same roots as Buddhism and Sankhya Hinduism, confined to India with 1,700,000 adherents, but traces its founding "savior" to Parsva ca. 743 BC, the first of a series of saviors, the last being Mahavira, contemporary to Buddha, ca. 540 BC. Jainism is marked by a severe asceticism. (C. Von Furer-Haimendorf, "Jains," *Man, Myth & Magic*, op.cit., 1480-1483.
- ²⁸ Phillips, op.cit. 3015.
- ²⁹ "The Triskele," *Celtic History Newsletter*, Vol. 1., No. 1, April-June 2004. underthemysticalmoon.com (accessed September 10, 2010).
- ³⁰ S. Radhakrishnan, Constituent Assembly, 1947, "Flag Code of India," <http://web.archive.org/web/20060110155908/http://mha.nic.in/nationalflag2002.htm> (accessed September 12, 2010).
- ³¹ James B. Carroll (ed.), *Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf* (Cambridge: Technology Press of MIT, 1956), 57.
- ³² Dennis Zotigh, "History of the modern Hoop Dance," *Indian Country Today*, May 30, 2007, <http://www.indiancountrytoday.com/archive/28147954.html> (accessed September 12, 2010).
- ³³ T.S. Elliot, *The Hollow Men* (1925), V. <http://poetry.poetryx.com/poems/784/>.
- ³⁴ Oswald Spengler, op.cit., Vol. II, 310.
- ³⁵ For example, Rod Blackhirst, Department of Philosophy and Religious Studies, LaTrobe University, Australia, is a scholar of "The perennialist perspectives in Religious Studies and comparative religion (Guénon, Coomaraswamy, Schuon, Burekhardt, Nasr et al) with particular attention to traditional cosmology." <http://www.latrobe.edu.au/prs/staff/blackhirst.html> (accessed September 13, 2010).
- ³⁶ English translations of Evola's works are published by Inner Traditions International, Vermont.
- ³⁷ Carlos Barrios, Organization for Mayan and Indigenous Spiritual Studies, August 25, 2003, <http://www.sacredroad.org/article.php?story=2003082514330878&mode=print> (accessed September 14, 2010).
- ³⁸ Alexis Carrel, *Reflections on Life* (Hawthorn Books 1952), Chapter 9, section 3, <http://chestofbooks.com/society/metaphysics/Reflections-On-Life/Ch.9:3> (accessed September 14, 2010).

On Beauty

An Interview with Piero Ferrucci

Piero Ferrucci is an Italian psychotherapist, thinker and philosopher. He was a direct student and close collaborator of Roberto Assagioli, the father of Psychosynthesis. He is the author of several articles and books, including *What We May Be*, *Inevitable Grace*, *What Our Children Teach Us*, *The Power of Kindness*, and, most recently, *Beauty and the Soul*. With Laura Huxley he co-authored *The Child of Your Dreams* and was the editor of *The Human Situation*, a book of Aldous Huxley's lectures.

We interviewed him on a cold Saturday morning in November. We talked for about one hour on beauty and what it means for us as evolving human beings seeking integration with the Soul. What follows is a condensed version of our conversation. In it, Piero speaks of beauty, fear and the role Psychosynthesis can play to heal our lives. It is difficult to convey in writing the powerful depth of his words. What most strikes the listener as one hears him talk is his remarkable ability to communicate a vastness of knowledge in simple terms that penetrate directly into one's heart. When he talks about putting down your defenses, you can actually feel your body relaxing and your mind opening to new horizons. When he discusses beauty, his words turn into beautiful healing music.

We are indeed humbled and proud to publish this interview with the person who has probably done the most to keep Assagioli's legacy alive while also moving Psychosynthesis research into new, exciting directions. Thank you Piero!



Esoteric Quarterly (EQ): I really want to thank you for the opportunity to interview you. Students at the School for Esoteric Studies and readers of the *Esoteric Quarterly*

are, we presume, quite familiar with at least part of the work by Assagioli. You were a direct student of this extraordinary man. You have kept his legacy alive and also expanded on his research in many different ways. I thought it would be nice to hear directly from you about the message of Psychosynthesis for us today, in particular, to know more about current lines of research and your ideas about psychological or inner development. I have recently been visiting your website, and I was intrigued by a passage in which you say that when we appreciate beauty, we are opened to others; we open ourselves to the world around us, and then we become transparent. It was intriguing because many people might not immediately associate psychotherapy with the word beauty.

Piero Ferrucci (PF): I work as a psychotherapist, so I can see that any time we speak about beauty with clients, clients who are of course receptive to this topic, I can see them change, I can see it is beneficial and healing.... Experiencing beauty of any kind, being absorbed by a beautiful landscape, reading a book, seeing the inner beauty of a person, seeing a beautiful movie, all of that is profoundly healing, and I think we often forget about this in our society because we are too busy, and also because we are afraid of beauty. When we meet beauty, our defenses might fall down. We are certainly more vulnerable, more open and maybe we are unconsciously resistant to this kind of experience. On the other hand, beauty has many benefits, it is not only healing, but also creatively transforming; it makes us better people. There is quite a bit of research that shows that people who enjoy beauty more, or who are interested in some kind of art or creative activity, also have more goodwill; they are better people. And also I think

beauty makes us more intelligent in many ways. For instance, it has been shown that students who are given some space to experience art perform better academically than students who do not have access to art.

EQ: You said many interesting things. One that especially resonates with the work of Alice A. Bailey is that beauty, in some ways, can scare us. AAB thought that fears were major obstacles in our path toward self-realization. Quite interestingly you associate beauty with fear. How is it that any human being, beautiful inside as we are, could be afraid of beauty?

PF: Well, we have to understand that the full experience of beauty is not just about pretty things, but it's something much larger and deeper. It can actually disorganize us and the concept we have of ourselves. Beauty, paradoxically, can lead us to a beneficial disintegration, or death! Beauty is often associated with death. . . . In Italian we have a saying, "*bello da morire*" ("beautiful to die for"), and this is indeed a possibility in the sense that if we meet beauty, we change deeply and there could be a profound transformation. There are parts of us that resist that; we are attached to our old roles, our old images of ourselves, our old ideas and habits, and therefore we prefer not to give in too much to beauty. We often prefer to have a more superficial relationship to beauty, one that is not as dangerous in a way. I think that beauty is, together with sex, love, money, death, etc. one of those big realities in our life, and our relationship with it may be complex, at times contradictory and difficult.

EQ: In your book about beauty you also talk about the similarities between beauty and goodness.

PF: Beauty, goodness and truth are the greatest values. If we attend to them we will be in quite good shape! The relationship between goodness and beauty and beauty and truth is complex, and I think in the best of all worlds they're one and the same thing. In the Navajo language the word *hozho* means at the same time beautiful, good and healthy. In that language these are one and the same thing. But

we know it is not necessarily so. We know that someone who looks conventionally beautiful could be very nasty indeed. Plato said that beauty is the splendor of truth. So if a statement is true it will also be beautiful, but we all see statements that are beautiful, yet if we test them we'll find out that they are not true. So it is a very complex relationship. But if we go deep enough we will indeed find out that inner beauty is goodness and inner goodness is beauty and beauty is the splendor of truth.

EQ: The work with Psychosynthesis helps us realize our inner beauty and be less afraid of it. It seems to me that once this happens, we naturally express more goodwill, as you said. How do you work with goodwill in a Psychosynthesis process?

PF: Of course with my patients I first of all work with whatever they present to me, which is usually a form of suffering, or problem, and that is what we deal with. I usually do not talk with them about beauty or goodwill at first. However, the image that we have of human beings in Psychosynthesis is that there is in each of us a tendency to have goodwill, to collaborate, to help, to be kind and caring. This view of the human being was not part of the traditional 19th or the first part of the 20th century image of the human being. The traditional image of the human being was that we are fundamentally selfish and aggressive and competitive. This is simply not so. It's scientifically not so. If you watch children in kindergarten and if you study how they relate with each other, you will see that the majority of their interactions are of kindness, caring, friendship and collaboration, and not competitiveness. . . . Of course it is also true that we are the cruelest species on the planet. We can be both, not just one or the other. It is not what psychoanalysis claims, that kindness is a defense, that goodwill is a social construct that comes from a difficult compromise between instinct and social survival. People have some innate degree of kindness, and you can see this very well in children. And the moment people put down their defenses and heal that which hurts, they become more visible. If we do not

hurt inside, if we are not suspicious, if we are not or need not be aggressive, then we are naturally kind and we like to relate to other people. That is how we evolved as a species.

EQ: Can Psychosynthesis be integrated into educational approaches? Or, in other words, how can we learn to heal and be more kind?

PF: I do not work in education in schools; I work in adult education. I know that some colleagues work in schools, and it means moving on from books on geography and history, which are of course essential, toward inner realization, learning to grow from within – what Plato called *psychagogy*.... That was the earliest name of Psychosynthesis, and it means the full realization of the human being, the capacity to learn, to relate, to be centered, to make decisions, to appreciate beauty..., and that should be part of any education, because it is the art of living. There is an urgent need to do that, and there are practical tools to do it, and Psychosynthesis offers them to us.

EQ: What's the message of Psychosynthesis to the 21st century individual?

PF: Especially at this time, Psychosynthesis is very much needed because there are important changes in the way we think and relate. There are awesome novelties in the world, one of which is the digital revolution. I see the Internet as offering us the possibility for the construction of what Teilhard De Chardin called the *noosphere*, that is, a planet that is building its own nervous system, its own brain and mind.... I look at it with great amazement, and I know that my teacher Assagioli would have been very excited about this whole development. And of course

the other great change we are witnessing is the increasing communication among all the people of Earth, a globalization of consciousness and cultures.... However, there are also downsides to all these momentous changes, and the main downside is that the world is becoming faster and more distracted because there are so many stimuli around us,

bombarding us, and our relationships with others are colder. We relate more and more through a digital medium instead of face to face. We are losing the sense of neighborhood and friendship. We spend a long time in so-called “non-places,” places that are impersonal and anonymous.... So we are in danger of losing human warmth, profundity of thought and the ability to concentrate and look in depth at the subject we want to reflect

on, because there are so many stimuli that are always distracting us and moving us to other subjects. So I think that Psychosynthesis offers important tools to preserve and cultivate the depth of thought, the profundity of life, and the warmth of relationship that we all need....

EQ: Humanity is then constructing this noosphere, a new kind of mental space, a thought-form dimension that had never been done before, and we're doing it through technology. The main challenge is to do this without depersonalizing relationships. This transitory stage in our long evolution, as we build this new world of thought, can be quite challenging. What should we be expecting?

PF: There certainly is the possibility that this is a transitory stage as you said – a bridge toward a new civilization. But we have to keep all this in mind because, if not, technology may just go on its own way, and instead of us mastering technology, technology may take over and shape our minds. For instance,

[Beauty] can actually disorganize us and the concept we have of ourselves. Beauty, paradoxically, can lead us to a beneficial disintegration, or death! Beauty is often associated with death.... and this is indeed a possibility in the sense that if we meet beauty, we change deeply and there could be a profound transformation.

children who spend a long time in front of the computer screen may partially lose their capacity to read faces and understand human expressions, an ability that we naturally acquire in face-to-face communication through interpersonal exchange.... So it is all right to spend some time at the computer, but we also have to reserve time for old-fashioned human communication. For example, an increasing number of young people terminate relationships through text messages. That is a very cold, a very fearful way of ending a relationship because it avoids confrontation. Maybe in the future text messaging will not exist anymore and we'll have 3D communication and meet again face to face through holograms, or maybe there will be tele-transportation and we'll be able to go from here to Australia and come back in few minutes. But this is not yet so.

EQ: The question of human evolution brings to mind the issue of spirituality in the sense of progressive integration and alignment with the Soul. How can we reconcile the Ageless Wisdom with the problems that technology and science bring to the modern individual?

PF: Well, there is in the Ageless Wisdom a basic perennial philosophy that is common to all people and all paths, and that core remains stable in time. For instance, we should not steal, non-violence is a positive value, beauty is better than ugliness, and so on. Meanwhile science has been making enormous strides, but science changes its hypotheses. So at some point scientists may state the opposite of what the Ageless Wisdom claims, at other times science may confirm the Ageless Wisdom.... I think we must not be dogmatic. I do not think science is necessarily and universally a true set of statements; it is a human endeavor and undergoes many changes. Even

in brain science there have been a lot of changes in the last 20 years. Until 20 years ago, for instance, most neuroscientists believed that the brain doesn't change after childhood.... Now we know that it changes all the time, throughout adult life. So in looking for connections between spirituality and science we have to remember that. While the Ageless Wisdom has a perennial core, science changes rapidly, makes discoveries, and sometimes contradicts earlier findings and theories.

EQ: What is your next line of research after your work on beauty?

PF: That is a hard question because I am still very much connected to that topic and I am just detaching from it little by little. I spent so many years doing research for my book on beauty that when it was actually finished I developed what I would jokingly call post partum depression! I have been immersed in this topic so much and so deeply, and now it is hard to decide what comes next. I'm dealing with many subjects at the same time because Psychosynthesis is a very vast field of studies indeed, and I learn a lot from my students as well as from clients; they help me to find new challenges and topics.

EQ: What is the message Assagioli tried to give to the world?

PF: Well, I would say that what we've been discussing in this interview is his message: the importance of remembering that we are a Self, a Soul, and therefore that we are free to be able to love, to be enlightened and enjoy beauty. This, in a few words, would be his message.

EQ: Piero, thanks so much.

PF: Thanks to you.

¹ <http://www.pieroferrucci.it/inglese/index.asp>

The Relationship between the Soul-Infused Personality, Discipleship and the Project of Building the Antahkarana

Ivan Kovacs

The relationship between the Soul-infused personality, discipleship and the project of building the Antahkarana, suggests a critical spiritual junction where each factor needs to be examined in light of its potential complementarity and interdependence. Past achievements need to be put in their proper perspective and simply seen as stepping stones which define the present and anticipate the future. The concept of selfhood needs to be re-examined and redefined, discipleship re-evaluated, and the relationship between “higher” and “lower”, or “being” and “becoming” more deeply probed.

To give significance and meaning to this threefold relationship, and how it affects the aspiring disciple, both individually as well as an integral unit of a group, it is necessary firstly to look at each factor separately, and after establishing its individual significance, relate it in a meaningful and purposeful way to the whole.

The Soul-infused Personality

It is assumed that before a disciple is said to have a Soul-infused personality, he will have demonstrated a fair degree of mental aptitude whereby he is able to use his concrete mind in a rational and goal-oriented way, and that he has trained himself to view his environment with a certain amount of detachment, mental discrimination and dispassion that will allow him to function in a useful and constructive way. He will also have made occasional but sporadic contacts with his Soul, by means of which he simply gained proof that the personality has its limitations, and that by means of conscious effort and meditation a wider and more effective level of consciousness can be contacted, which is

characteristic of the consciousness of the group or the Soul. Gradually, as his Soul-consciousness begins to unfold, he comes to the realization that the self-centered objectives of the personality are limiting, restrictive and ultimately pointless and self-defeating, and that the only way forward is by means of spiritual growth and recognition and cooperation with the Divine Plan. Step by step he begins to identify himself with those ideals that characterize the Soul.

Consequently he begins to view the world in terms of unity, sharing, brotherhood and tolerance, and thus to rise above those differences which are defined in terms of race, nationality, religion or ideology.

Discipleship

In brief, discipleship can be defined as the conscious effort that is employed to serve and implement the divine Plan. In this sense everyone, from the humblest aspirant to the highest Chohan, can be considered as a disciple, the differences between them existing only in degree and effectiveness, as they are defined by attained levels of consciousness, ranging all the way from mental comprehension to monadic consciousness and beyond. Discipleship training, on the other hand, is an ongoing process, whereby the disciple broadens his view and effectiveness, initially by a conscious effort to make Soul contact, and then by self-induced discipline and effort that are preparatory to major expansions in consciousness as they are characterized by the sequentially graded initiations.

As the disciple broadens his vision, and consequently his potential effectiveness in world service, he will inevitably find a

response from the specific Ashram in which he might find his place. He will be allowed to enter the periphery of such an Ashram on a tentative basis, and as he begins to prove his effectiveness, permitted to share as much of the collective consciousness of that Ashram as he can safely handle and absorb. His Master will become known to him, and he will receive as much attention as it is expedient and necessary to aid him in his chosen field of service, with the proviso that any work he might be undertaking is necessarily a task for which he is fully responsible and which he will have chosen freely and voluntarily.

The gradual absorption from the periphery to the center of the Ashram depends entirely on the disciple's aptitude and effectiveness, and might be said to take place by steps that are consistent with his expansions in consciousness, which he successfully demonstrates by his ability to pass the requirements of initiation, and when he successfully attains the consciousness of a Master, fits him for the task of forming his own group and Ashram.

Building the Antahkarana

The first step of this project aims at the type of consciousness that is characterized by a Soul-infused personality, or a personality consciousness in which the three aspects of the personality are integrated and working as a unit, and as a logical result ready to receive and demonstrate the influence and guidance of the Soul. This is brought about when "that which desires to lift and that which cries aloud for lifting" are in the process of becoming at-one, and needless to say, is achieved by regular and conscientious meditation.

The next step of this project aims at assimilating the consciousness of the abstract or higher mind, which can simultaneously be considered the highest aspect of the threefold mind, and the lowest aspect of the Spiritual Triad. Apart from its abstract nature, this level or plane of consciousness also possesses the potential of being the repository of such ideas that are necessary and relevant to the realization of the divine Plan. In this re-

spect, it fulfils a function which is absolutely essential to a disciple who desires to serve the Plan in a more effective and meaningful way. It is the conscious link, or pathway, often referred to as the "rainbow bridge", which is the Antahkarana proper. Its building is dependent on the conscious effort and evocative power of the Soul-infused personality, aided by visualization and the ability to keep the channel between soul-mind-brain open and aligned that makes the building process possible.

The final stages of the building process extend to include the consciousness of the intuition and the spiritual will, and ultimately the Monad itself, by which time the role of the Soul as mediator between that which is "lower" and that which is "higher" becomes redundant, and a direct link between the three aspects of the Monad and the three aspects of the personality becomes possible and effective, and by means of which the Monad, or Spirit, can express itself fully in the world of manifestation or the world of form.

The relationship between the three

In each of the above topics, it was necessary for the disciple to take stock of himself in relation to his spiritual status and development, and relate it to his potential effectiveness in world service and the implementation of the divine Plan. Taking stock is part of the growth process, and has been practiced ever since the disciple has made the conscious effort to tread the Path.

Soul consciousness and group consciousness have ever been the objective, both as a necessary characteristic of discipleship, as well as the inevitable evolutionary step that leads out of the personality life into that of the Soul and the group. If, however, we consider that the Soul itself is but an intermediary or mediator between that which is "higher" and that which is "lower", we realize that the process of building the Antahkarana is the next logical step in the unfoldment of discipleship training.

In its role as mediator, the Soul is characterized by intelligence, love and will; but to

allow these characteristics to reach their full potential, the Soul needs to be related to the Spiritual Triad in a way that will allow intelligence, love and will to manifest in its purest form, and thus draw its inspiration, and make its impact, from the levels of atma, buddhi and manas. Thus a line of ascent can be

drawn all the way from the integrated personality, the Soul-infused personality, to triadic, and finally to monadic consciousness, of which “the relationship between the Soul-infused personality, discipleship and the project of building the Antahkarana” is a necessary and integral part.

Book Review

***Partakers of the Divine Nature.* Michael J. Christensen & Jeffery A Wittung (eds.)**
Grand Rapids, MI: Baker Academic, 2007.
US\$30.00.

P*artakers of the Divine Nature* consists of nineteen essays selected from the proceedings of an international theological conference held at Drew University, Madison, NJ, in 2006. The conference was dedicated to the single topic of *theosis*, or deification, usually considered to be of interest only to a small cadre of patristic scholars and the more mystical theologians of Eastern Orthodox Christianity. However, the conclusion drawn from the conference was that notions of *theosis* could be detected in a broad sample of scripture, patristic writings (the work of the Church Fathers), and the literature of eastern and western Christianity. *Theosis*, in Michael Christensen's words, is "an engaging, inspiring, and powerful religious idea" [p. 23]. This reviewer's conclusion is that may be of considerable interest to esoteric students.

Theosis' primary scriptural anchor—and the one that inspired the book's title—is a short passage in the *Second Epistle of Peter*: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" [2 Peter 1:4, KJV]. As the concept developed it took on the meaning that human beings had the potential to become, in some sense, divine. Athanasius, fourth-century patriarch of Alexandria, famously juxtaposed *theosis* against the doctrine of the incarnation: "The Word became human that we might become divine."

The names in the Eastern Orthodox tradition most commonly linked to *theosis* are Gregory Palamas, Vladimir Lossky, and Sergius Bulgakov. Palamas, a fourteenth-century Russian saint, is remembered for defending the concept of *theosis* against attacks from western scholastics. His understanding of deification became the standard for Eastern Orthodoxy.

Lossky, is regarded as a modern "Palamite" because of his elaboration of Palamas' teachings. Bulgakov, another 20th-century Russian, has done the most work in the field, though his orthodoxy has been questioned, and he was forced to retract controversial teachings on the trinity and Sophia. Jeffery Finch's essay on Palamas' legacy, Boris Jakim's on Bulgakov's work, and Gösta Hallonstein's on recent research, provide a good survey of their work.

Partakers of the Divine Nature makes an important contribution by drawing attention to the many other writers whose work can be read as supportive of *theosis*. *Theosis* is not a popular concept in Western Christianity. Authoritative writings focus instead on *grace*: a gift "freely bestowed upon us" and facilitating salvation. But the notion of *grace* underscores our unworthiness and still leaves us separate from God. Deification potentially enables us to overcome that separateness. Three individuals whose willingness to explore that potential and raise eyebrows were Martin Luther, John Calvin, and John Wesley, none of whom has customarily been regarded as a mystical theologian.

Jonathan Linman's essays on Luther, Todd Billings and Calvin report attempts, motivated in large measure by ecumenical contacts, to reexamine the Reformers' writings to discover suggestions of deification through union with Christ. In order to do so they had to dilute the notion of deification from what Palamas would have allowed; they also had to distinguish the Reformers' own comments from what became Lutheran and Calvinist doctrine. Notwithstanding, the suggestion that Protestant tradition could be reconciled at all with *theosis* is highly significant. Christensen, a self-described "Wesleyan scholar," faced fewer difficulties in discussing Wesley who was less "Protestant" than either Luther or Calvin. Wesley, along with his hymn-writer brother Charles, were inspired by the work of late second-century Clement of Alexandria to promote the ideal of

“Christian perfection.” The Wesley brothers’ perfect Christian was *like* God rather than divine. Nevertheless, Christensen concludes that their doctrine of sanctification, affirmed by later generations of Methodists, was “a domesticated (or democratized) version of the more ancient doctrine” of theosis [p. 223; parenthesis in original].

Luther’s, Calvin’s, and Wesley’s interest in theosis, or something resembling it, demonstrates that the concept enjoys a measure of universal acceptance. However, nobody would dispute that the concept was developed to a greater degree in Eastern Orthodoxy. Eastern mystical theologians do not all agree on the precise definition of theosis; some assert the possibility of humanity’s union with God, while others envision the transformation of human nature itself. But they are in broad agreement that theosis was made possible by Christ’s redemptive act.

Palamas, Lossky, Bulgakov, and others give theosis significance beyond what most western theologians would deem permissible. In their view Christ’s redemptive act healed humanity’s weaknesses and initiated a transformation of human nature that can bridge the gap between creature and Creator. They stress that it does not mean participation in the divine “essence”—considered impossible for created beings. Rather, it means sharing in God’s “energies,” which became accessible through the exercise of divine will and were manifested most conspicuously in Christ’s incarnation. Bulgakov goes so far as to say that the path to divinity was anticipated in the very purpose of creation. Thus interpreted, theosis reminds us of Platonic and modern esoteric teachings that the human monad is a fragment of the divine essence, destined, after the long period of transformative experience in physical existence, to return to that realm.

The achievement of theosis in this life is rare and requires enormous effort. In eastern Christianity it is often equated with sainthood,

and eastern saints typically chose lives of harsh asceticism and engaged in contemplative practices like *hesychasm*, often compared with the yogic practices of South Asia. In his essay on Bulgakov, Boris Jakim comments that “the process of deification is unceasing: the individual can unceasingly approach divinity by receiving more and more grace; but humanity never reaches full divinity, except in the case of Christ” [p. 252]. Like other Eastern theologians, Bulgakov built the notion of sanctification through grace into his vision of theosis.

Although we may never achieve full divinity, as Christ did, grace has launched us on a path toward “ascension” and “glorification,” comparable with Christ’s. In Jakim’s words: “One’s entire life is actualized on the pathway to deification . . . the glorification of the creature” [p. 253]. Christ’s mother Mary, Jakim notes, has already achieved that state. How long it will take us is not specified. Fortunately, Orthodox theologians—and, interestingly, John Wesley—do not regard physical death as the end of our approach to sanctity.

Partakers of the Divine Nature reassures us that Christianity is not restricted to the Calvinistic view of humanity’s utter depravity and the associated belief that Christ’s death on the cross achieved nothing more than to save a few souls from eternal damnation. Eastern Orthodox teachings and Bulgakov’s work in particular, take the much more optimistic view that humanity has a divine destiny. Without that optimism the prospects for building esoteric Christianity on a satisfactory philosophical and ethical foundation would be limited.

The implications of theosis for esotericism merit a more comprehensive study. Meanwhile, *Partakers of the Divine Nature* is highly recommended as a resource for all students and scholars seeking to resolve Christian theology and modern esoteric philosophy into a larger synthesis.

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