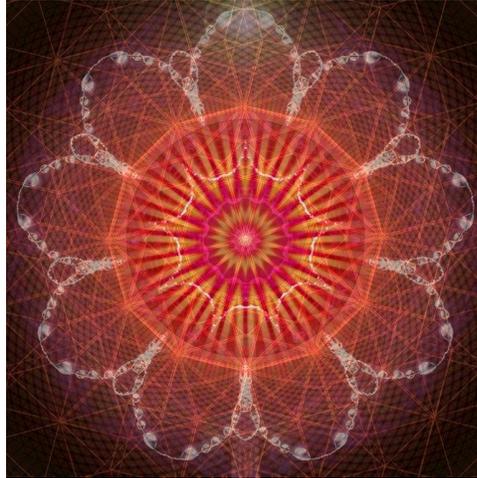


Spring 2014, Volume 10, Number 1



The Esoteric Quarterly

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

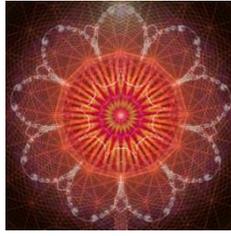
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The Esoteric Quarterly

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

traditions. We also encourage feedback from readers. Comments of general interest will be published as Letters to the Editor. All communications should be sent to: editor@esotericquarterly.com.

Esoteric Interpretation, Analysis and Method

There is a widespread misconception that the term “esoteric” refers to confidential knowledge or methods that are intended for a restricted or select group. The word, however, derives from the Greek *esôterikos*, which means “within” or “inward,” and does not necessarily refer to that which is secret or hidden. In *Esotericism as Principle and Way*, the perennial philosopher Frithjof Schoun comments on the conundrum surrounding the word: “The paradox of esotericism is that on the one hand ‘men do not light a candle and hide it under a bushel,’ while on the other hand we are to ‘give not that which is sacred to the dogs.’ Between these two expressions lies the ‘light that shineth in the darkness, but the darkness comprehended it not.’” He goes on to say that “revelation,” which must speak an esoteric language, “is both a veil of light and a light veiled.”

Esoteric interpretation and analyses, therefore, seek to reveal the various levels of meaning, metaphor, symbolism and collective truth within a work of inspired writing or art. By its very nature, such an investigation involves a process of interiorization and essentialization along with the capacity to perceive both the immanent and the transcendent, that which is living and vibrant, but which lies in a world of concealed forces and energies.

While esoteric study has immense value, we are reminded that it must be coupled with esoteric living. Several of the articles in this issue provide an esoteric interpretation as a means of imparting deeper knowledge. Others deal with esoteric instructions or methods, which are based on the practical application of principles and knowledge. It’s our hope that what they each impart leads to an increase of individual light and group awareness.

Our first article, from Celeste Jamerson, explores the influence of the Seven Rays on the 19th century Hungarian composer, virtuoso pianist and conductor, Franz Liszt. The article offers a summary of Liszt’s life and work and

the pioneering role he played in classical music. This is followed by a brief primer on the Seven Rays. Jamerson next examines the ray energies that condition Liszt’s character, music, prose works and relationships. She also touches upon the astrological and ray influences that stream through the planets and signs in his birth chart. In addition to her analysis into Liszt’s life and creative makeup, Jamerson includes a section on his connection to the Fourth Ray Ashram, and the pronounced role that music plays in the elevation of human consciousness.

The next offering, from Jew Bartow, is the first in a series of articles that seeks to merge traditional and current theories of consciousness into a new, integrative model which includes Eastern and Western philosophical, psychological, scientific and metaphysical approaches. Part One in the series provides a concise and salient account of the many diverse definitions of consciousness. It touches upon the nature of the Soul as well as the origins and emergence of consciousness. The article goes on to discuss the various mechanisms of awareness or consciousness processing, such as perception, apprehension, cognition, apperception and intention. The necessity of a holistic approach in creating a twenty-first century model of consciousness is stressed throughout.

The third article, from Zackary Lansdowne, provides an elucidation of Alice Bailey’s *Rules for Disciples and Initiates*. This article, the first in a two-part series, analyzes “Rules One through Seven.” The article opens with a definition of initiation and a description of the first seven initiations. The author then proceeds to consider each of these challenging rules in clear and perceptive detail. Lansdowne also draws upon the writings of St. Paul and excerpts from a *Course in Miracles* to add an additional clarifying dimension. His interpretation serves as a useful template for all those who wish to penetrate these deeply occult rules.

Our final full-length contribution traces the historical development of occult orders in the Western esoteric tradition. The article, from John Nash, touches on the Ancient Mystery rites of the Egyptians, Greeks and Romans. His primary focus, however, is on the medieval fraternities and their more modern offshoots. The origins, progression and doctrines of such orders as the Order of the Rose Cross, Freemasonry and the Hermetic Order of the Golden Dawn are discussed. Nash also notes the pivotal role that occult fraternities and beliefs have had in shaping the fifth root race, and he identifies certain criteria that are common to all the Western occult orders. A more detailed examination of these “patterns of familiarity” will follow in a subsequent article.

In addition to our full-length features, we include a short paper by Henry Guy, who describes an emerging teaching method designed to speed up the development of consciousness. The new technique, based on the work of Lucille Cedercrans, involves a method to bring spirit into a relationship with matter to such a degree that a completely new rhythm is imposed upon the motion of substance.

Two new books have been reviewed for this issue. They are: *The Astrology of Mankind*, by Holger Stavnbjerg and *One Great Year* by Tamara Veitch and Rene DeFazio.

This issue also includes two numinously beautiful poems—*Eternal Journey* and *Love*—from the English poet, Chris Roe. The poems are from a recently published collection of work titled, *In Search of Silence*, reflecting Roe’s personal Christian journey in search of spiritual peace. The collection, from *Silent Flight Publications*, gives voice to the search and experiences of all spiritual seekers. Further information on Roe’s work can be found at: www.silentflightpublications.co.uk.

The stunning artwork in this issue comes from the Philippine artist, Lakandiwa (John Paul “Lakan” Olivares). The three featured works: *Aspara*, *Volto Santo* and *Angellum Chakra*, are examples of the many mystical visions that have been revealed to the artist on his spiritual

path. Lakandiwa—an ancient name meaning “Way of the Warrior”—is a name that the artist adopted from his *Tagalog* culture. Lakandiwa teaches Fine Arts, Art History, Art Criticism and Architecture at a university in Manila. For additional information on the artist and his work, we encourage you to visit: <http://lakandiwa.deviantart.com/>.

Donna M. Brown
Editor-in-Chief

Publication Policies

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

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

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

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

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

Poems of the Quarter

Eternal Journey

by Christopher Roe

As the crimson flame of life
Breaks slowly
Above the horizon,
The white, frosted meadows,
With trees and hedgerows
Of sculptured ice,
Speak loudly
Of your presence.

Once more
Upon this journey,
As another day begins,
Without effort
Or intrusion,
Through the peace
And tranquillity
Of your silent voice,
The moment becomes eternal,
And the journey
Begins again.

Love

We meet again.
The moment,
Kind and generous,
The beauty,
Peaceful and serene.

The spirit alive
In all that is
And not what could be.

And all of this
Born of love,
In a moment
That is timeless
And always
Enough.

Pictures of the Quarter by Lakandiwa



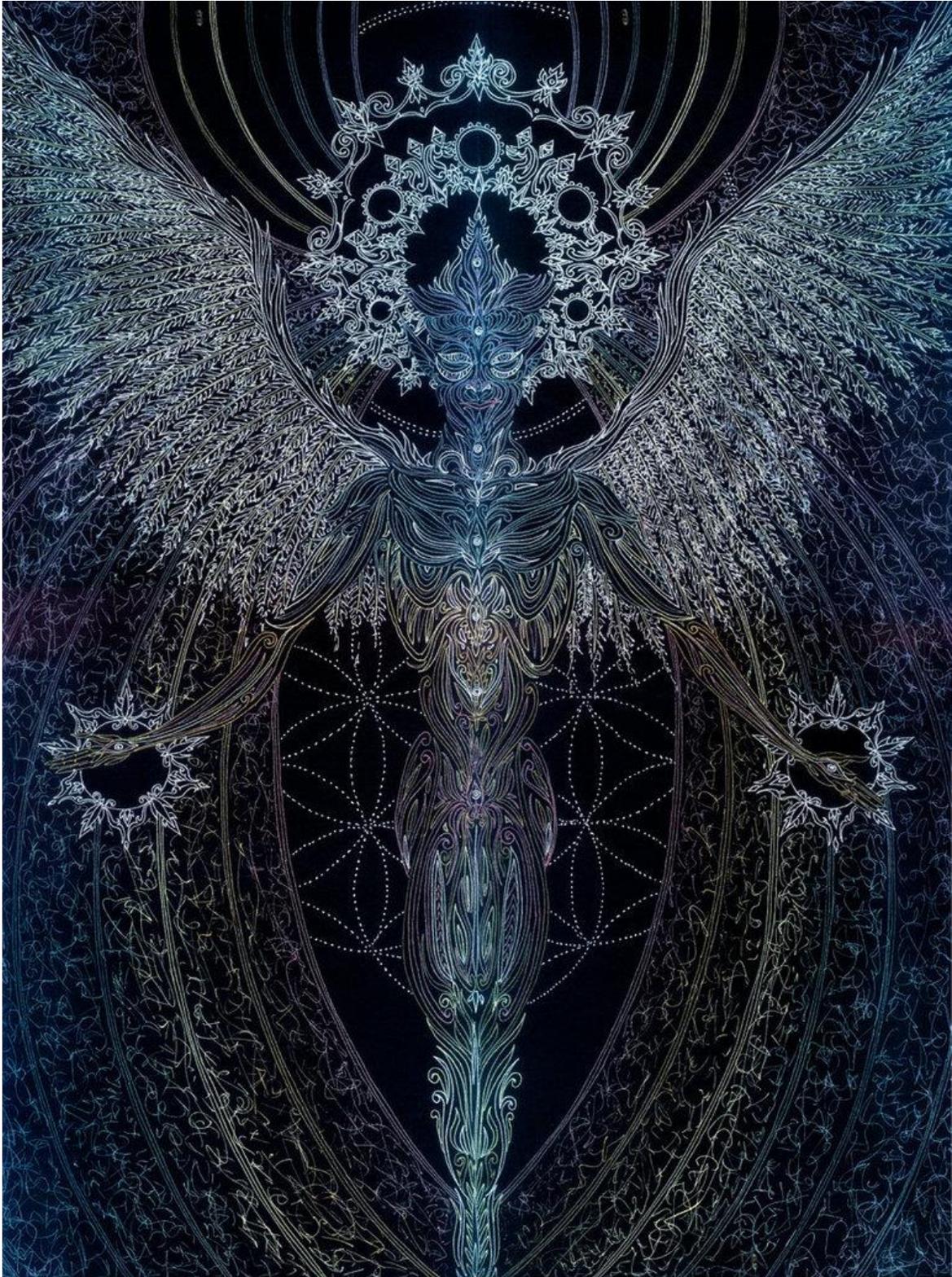
Aspara-Cosmic Flight

By Lakandiwa



Volto Santo (The Holy Face)

By Lakandiwa



Angellum Chakra
By Lakandiwa

Quotes of the Quarter

In the present day, when the altar trembles and totters, when pulpit and religious ceremonies serve as subjects for the mocker and the doubter, art must leave the sanctuary of the temple, and coming abroad into the outer world, seek a stage for its magnificent manifestations.... Music must recognize God and the people as its living source; must hasten from one to the other, to ennoble, to comfort, to purify, to bless and praise God.

Franz Liszt, "Religion and Music,"
Revolution and Religion in the Music of Liszt, Paul Merrick, (Cambridge: Cambridge University Press, 1987), 383.

If music has one advantage over the other means through which man can reproduce the impressions of his soul, it owes this to its supreme capacity to make each inner impulse audible without the assistance of reason... Music ... presents at one and the same time the intensity and the expression of feeling; it is the embodied and intelligible essence of feeling; capable of being apprehended by our senses, it permeates them like a dart, like a ray, like a dew, like a spirit, and fills our soul.... Only in music does feeling, actually and radiantly present, lift the ban which oppresses our spirit with the sufferings of an evil earthly power and liberate us with the white-capped floods of its free and warmth-giving might from "the demon Thought," brushing away for brief moments his yoke from our furrowed brows. Only in music does feeling, in manifesting itself, dispense with the help of reason and its means of expression, so inadequate in comparison with its intuition...

Franz Liszt and Princess Caroline von Wittgenstein, "Berlioz and His 'Harold Symphony'" (1855), in: *The Romantic Era: Source readings in Music History*, selected and annotated by Oliver Strunk (New York: Norton, 1965), 109.

Could you please tell me that consciousness, the eye with which the universe beholds itself, and knows itself divine, is simply a thing among other things to be placed alongside the river or the stone? I shall not be easily persuaded—you strain my credulity, gentleman. You are of the opinion that the arrival of the audience in nature's theatre was an irrelevant accident... It would be for me too apropos and brilliant an accident.

Macneile Dixon, in his *Glasgow Gifford Lectures*, 1935–1937.

Consciousness is the meeting point of the objective and subjective, but available to inspection only by reflections. How much has been fathomed has depended upon how far one has been prepared to reflect. In the *Mandukoupanishad* four states of consciousness have been described—awake, dreaming, deep sleep and nondual consciousness. In the *Taittiriyoupanishad*, five layers of consciousness are conceived: physical consciousness, vital consciousness, psychic consciousness, intuitive consciousness and beautiful consciousness. However, one of the most elaborate treatments of consciousness in Indian psychology is to be found in the eight century Pali treatise *Abhidhammatthasanha*. It recognizes fifty-two different modalities of consciousness of which seven are described as "universal" in the sense that they invariably occur whenever any process of consciousness arises, and these are impression phases (both contact and impact): feeling, volition, one-pointedness, the psychic life and attention. Besides these six states described ... are enquiry, investigation, decision, effort, interest and intention.

J.S. Neki, "The Phenomenology of Mind and Consciousness" in *The Evolution of Consciousness* ed. Kishore Gandhi (New York: Paragon House, 1986), 57.

Consciousness is identified as that which is luminous and knowing. It is luminous in the double sense that its nature is clear and that it illuminates, or reveals, like a lamp that dispels darkness so that objects may be seen.... Consciousness is composed of moments, instead of cells, atoms, or particles. In this way consciousness and matter have different natures, and therefore, they have different substantive causes.

Dali Lama, *Advice on Dying: And Living a Better Life* (New York: Atria Books, 2002), 129.

We are the cosmos made conscious and life is the means by which the universe understands itself.

Brian Cox, *Wonders of the Universe* (New York: Harper Collins, 2011), 38.

Behind the veil of all the hieratic and mystical allegories of ancient doctrines, behind the darkness and strange ordeals of all initiations, under the seal of all sacred writings, in the ruins of Nineveh or Thebes, on the crumbling stones of old temples and on the blackened visage of the Assyrian or Egyptian sphinx, in the monstrous or marvelous paintings which interpret to the faithful of India the inspired pages of the Vedas, in the cryptic emblems of our old books on alchemy, in the ceremonies practiced at reception by all secret societies, there are found indications of a doctrine which is everywhere the same and everywhere carefully concealed.

Eliphas Lévi, *Transcendental Magic: Its Doctrine and Ritual*, 1810, trans. and ed. by Arthur Edward Waite (New York: Weiser Books, 1968), Introduction.

Occult study has gone through various phases. At first its intense interest, such as illuminating realms of Nature that formerly seemed beyond the reach of accurate knowledge, absorbed the attention of students. Then, as the whole scheme of human evolution became unveiled, to a considerable extent, it grew apparent that this

knowledge shed such a light upon the means by which spiritual progress for each individual is to be obtained, that Occultism came to be regarded as a Supreme rule of life, a guide to conduct. And finally, many of us have perceived that it became the rule not merely for the individual but for collective life; that the problems of politics, social organization are only to be correctly solved when we consider them in the light of occult teaching.

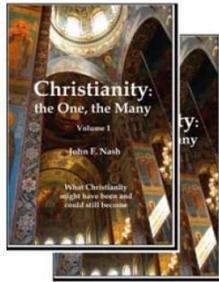
Alfred Percy Sinnett, *Occult Essays* (Whitefish, MT: Kessinger Publications, 2003), 12

Indubitably, magic is one of the subtlest and most difficult of the sciences and arts. There is more opportunity for errors of comprehension, judgment and practice than in any other branch of physics.

Aleister Crowley, *The Confessions of Aleister Crowley* (London: Arkana, 1979), 177.

The blind Force of the people is a Force that must be economized, and also managed... It must be regulated by Intellect. Intellect is to the people and the people's Force, what the slender needle of the compass is to the ship—its soul, always counselling the huge mass of wood and iron, and always pointing to the north. To attack the citadels built up on all sides against the human race by superstitions, despotisms, and prejudices, the Force must have a brain and a law... Thought is a force, and philosophy should be an energy, finding its aim and its effects in the amelioration of mankind. The two great motors are Truth and Love. When all these Forces are combined, and guided by the Intellect, and regulated by the RULE of Right, and Justice, and of combined and systematic movement and effort, the great revolution prepared for by the ages will begin to march.

Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* (Whitefish, MT: Kessinger Publications, 1992), 3.



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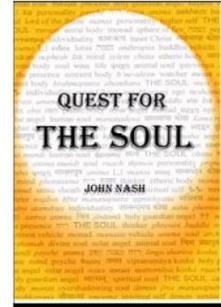
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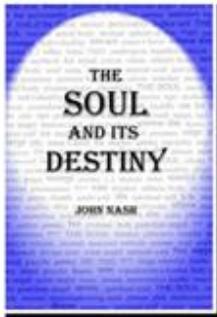
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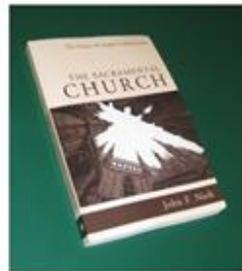
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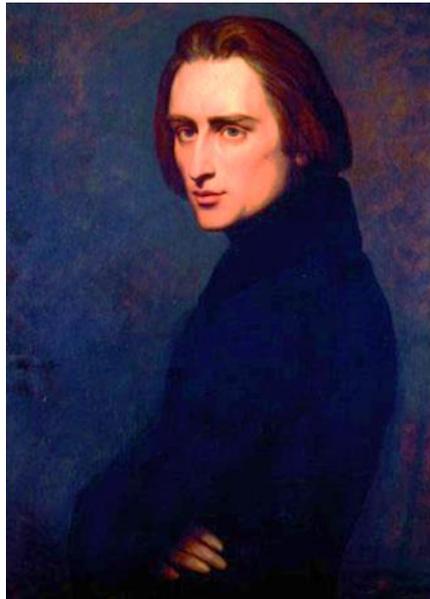
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Franz Liszt and the Seven Rays

Celeste Jamerson



Franz Liszt, Portrait by Ary Scheffer¹

Abstract

The purpose of this article is to study the influence of the seven rays in the life of the great Romantic composer Franz Liszt. The first part of this article will give a short synopsis of Liszt's life and work and the important role he played in the history of classical music.² A brief explanation of the seven rays will follow. Each ray then will be described in terms of its influence on the life and work of Liszt. Liszt's life, his music, his relationships, and his prose writings will be examined for signs of the influence of the rays. An effort will be made to determine which rays condition Liszt on various levels. These are the same levels which were used by the Tibetan Master Djwhal Khul, hereafter referred to simply as "The Tibetan," in performing ray analyses for a select group of disciples and include those of

the soul, personality, mind, emotions and physical body. Although a detailed analysis of Liszt's astrological chart is beyond the scope of the present article, some consideration also will be given to the rays as they influence Liszt through planets and points in his chart. Speculation will also be given as to a possible past-life ray influence.

About the Author

Celeste Jamerson is a soprano and teacher of singing in the New York metropolitan area. She has a BM in voice performance from Oberlin Conservatory, a BA in German Studies from Oberlin College, an MM in voice performance (with distinction) from Indiana University, and a DMA in voice performance from the University of North Carolina at Greensboro. She has studied with the Morya Federation Esoteric Schools of Meditation.

Introduction

Franz Liszt was a pivotal figure in the history of western music. He made important contributions to the areas of performing and composing which helped change the course of music history and which continue to have an impact up to the present day. Liszt had enormous influence, not only as a pianist and composer, but also as a teacher and conductor. The innovative nature of Liszt's musical contributions notwithstanding, he saw himself as continuing the legacy of the great composers of the past, such as Bach, Mozart, and Beethoven. In addition, Liszt was quick to recognize the talents of other great composers of the day, such as Chopin, Berlioz and Wagner, and he tirelessly and selflessly promoted their music. Liszt was an inspiring teacher, who generously shared his time and his expertise with young pianists, composers and conductors. These students of Liszt went on to teach future generations, and their influence on the field of music is still felt to the present day.

As a pianist, Liszt was a charismatic performer, who could mesmerize an audience with his playing. An aura of mystique surrounded him, and many false rumors were circulated about his life. Only recently has a more balanced assessment and a fuller appreciation of Liszt's

role in the development of music become possible. Alan Walker did a great deal to raise the level of Liszt scholarship with his recent, three-volume biography of the composer.³ The appearance of Walker's biography, as well as the occasion of the two hundredth anniversary of Liszt's birth in 2011, encouraged further

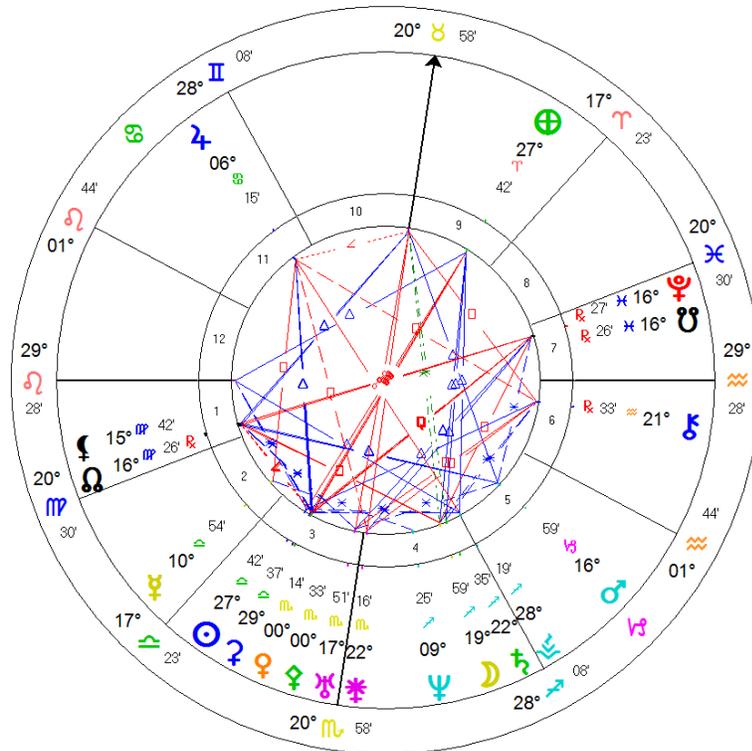
We must . . . consider the fact that the energy of the rays streams through the planets and signs in an individual's astrological chart. In addition, esoteric psychologists often speak of secondary ray influences, or sub-rays, which also can condition an individual on a particular level. It also may happen that a ray exerts an influence on one's present existence as a legacy, carried over from a previous life in which its influence was strongly felt. Therefore, it may be said that all seven of the rays can manifest in the life of an individual on various levels and to various degrees.

musicological research, which has shed additional light on Liszt's life and on his activities as performer, composer, conductor, and teacher.

Very little seems to have been written on Liszt from the angle of esotericism, especially when one compares him with many of the other great composers. An examination of Cyril Scott's *Music and Its Secret Influence throughout the Ages*, for example, failed to turn up any references to Liszt, although this book contains perceptive observations about many other composers, including

Liszt's great contemporary, Richard Wagner.⁴ The astrologer and composer Dane Rudhyar, however, has made some observations on Liszt's astrological chart and on the esoteric significance of his music.⁵ Michael Robbins also has published a short article on Liszt's astrological chart, with some brief comments on the Fourth and the Sixth Rays as they affected Liszt.⁶ The present article on Liszt and the seven rays is an attempt to shed further light on the life and work of this great composer from an esoteric standpoint.

Franz Liszt
Natal Chart
 Oct 22 1811 NS, Tue
 1:16 am LMT - 1:06:08
 Raiding, Austria
 47°N34' 016°E32'
Geocentric
Tropical
Placidus
True Node



Liszt's Birth Chart⁷

Liszt's Life and Work

Liszt was born on October 22, 1811 in the village of Doborján, Hungary, near the Austrian border.⁸ Liszt's gestation and birth coincided with the period of maximum brightness of the Great Comet of 1811. This spectacular comet was said to presage great events, and the gypsies encamped near Doborján said that a great man would be born that year.⁹

Liszt's father, Adam, was a talented amateur musician who served as a bookkeeper on the estate of Prince Nicholas Esterhazy II (1765–1833). Nicholas II was the grandson of Prince Nicholas Joseph (1714–1790), who had been the patron of the great composer Joseph Haydn. Franz's health was delicate as a child, and he frequently suffered from fever. In fact, just before his third birthday, he became so ill and unresponsive that his parents thought that he was dead, but the boy rallied.

In his sixth year, Franz listened with great interest as his father played a piano concerto at

home one day. That same evening, Franz hummed back one of the themes of the concerto to his astonished parents. Adam began to give piano lessons to Franz. When people asked the young boy what he would like to be when he grew up, he would point to Beethoven's portrait on the wall and say, "ein solcher!" ("I want to be like him!") Adam, who had studied to be a priest as a young man, often took Franz to visit the Franciscans. These visits made a deep impression on Franz, who would later express the desire to become a priest himself.

In 1822, Liszt's parents brought him to Vienna, where he studied piano with Carl Czerny and composition with Antonio Salieri. While in Vienna, Liszt played the piano for Beethoven, who predicted a great future for the boy.¹⁰ After only fourteen months in Vienna, Liszt's father took him to Paris, where he studied music theory with Antonin Reicha and composition with Ferdinando Paer. Like the young Mozart, Liszt also gave concerts as a child

prodigy, touring in the company of his father. On August 28, 1827, however, Adam Liszt died tragically after having contracted typhoid fever on their travels.

After his father's death, Liszt's mother joined him in Paris. Liszt devoted himself to teaching piano lessons all day, well into the evening hours. He would often come home late and fall asleep on the stairs in the hallway so as not to disturb his mother. Liszt left off composing and practicing. It was at this time that Liszt took up the habits of smoking cigars and of drinking rather large amounts of alcohol in the belief that this would help him to cope with his demanding schedule. He retained these habits up until the end of his life.

Around this same time, Liszt fell in love with one of his aristocratic piano students, Caroline de Saint-Cricq. The two young people wished to become engaged, but her father forbade it. Liszt writes that "in order to heal from such an intensive wound, I had to fill my heart entirely with the mystical Feeling of love and religion."¹¹ Liszt wanted to join the priesthood, but his confessor, Abbé Bardin, and his mother dissuaded him. The young man became severely depressed, and his health was affected. The rumor even spread around Paris that Liszt had died. Finally, he was roused from his depression by a popular uprising on the streets of Paris in 1830. Filled with revolutionary sentiments, he began to compose again, while affiliating himself with groups of liberal and revolutionary thinkers who advocated better conditions for the people, often enlisting music and the arts in their cause.¹² Liszt gave himself over to studying the great literature and music of the Romantic Movement by figures such as Hugo, George Sand, and Frédéric Chopin. In a letter, Liszt wrote,

For the past fortnight my mind and fingers have been working away like two lost spirits. The Bible, Homer, Plato, Locke, Byron, Hugo, Lamartine, Chateaubriand, Beethoven, Bach, Hummel, Mozart, Weber are all around me. I study them, meditate on them, devour them with fury.¹³

In his early twenties, Liszt frequented the salons of Paris and met several young women

with whom he formed intimate relationships. Then, in 1833, Liszt met the Countess Marie d'Agoult, and the two were immediately drawn to one another. The Countess, who was unhappily married at the time, became pregnant with Liszt's child, and the couple eloped to Switzerland. During the early years of their relationship in the 1830s, Liszt and Marie traveled throughout Switzerland and Italy. In all, the couple had three children together, whom they left with caretakers while Liszt and Marie continued their travels. On these travels, Liszt composed many outstanding piano pieces which drew their inspiration from art and nature, and which appeared in the collection *Années de pèlerinage* ("Years of Pilgrimage"), Books 1 and 2.¹⁴ He also wrote essays on music which were published in musical journals of the day. In these essays, Liszt proposed reforms in the fields of music education, music publishing and church music, as well as in the treatment of composers and performing artists.

In 1838, Marie moved back to France, entrusting her two daughters by Liszt to the care of Liszt's mother. Their son Daniel was brought later from Rome to join his sisters and grandmother as well. Marie's relationship with Liszt deteriorated, and by the year 1844, they had become estranged. Liszt resumed touring in earnest, as a concert pianist during the late 1830's and early 1840's, meeting with phenomenal success. His piano playing was technically flawless and musically spellbinding. In addition, Liszt's ability to read complicated scores at sight, to memorize large amounts of repertoire, and to improvise was second to none. In general, Liszt was a consummate master of all aspects of technique and performance, and audiences responded to his playing with an enthusiasm which bordered at times on hysteria.

In keeping with Liszt's sense of concern for the public welfare, the receipts of many of his concerts went to charity. When floods devastated his native Hungary, Liszt gave a series of benefit concerts for the relief of those who had lost their homes. Another notable cause for which Liszt raised a large sum of money was the erection of a monument to Beethoven in Bonn, Germany, Beethoven's birthplace.

The brutal pace of Liszt's touring eventually became detrimental to his health, and Liszt finally decided to retire from his career as a professional pianist so that he could concentrate his energies on composing. Liszt accepted an offer from the Grand Duke of Weimar to lead the court orchestra there. In February 1847, as Liszt's days as a touring virtuoso were coming to an end, he met Princess Carolyne von Sayn-Wittgenstein, who was to become his second life partner.

Liszt and Carolyne moved to Weimar, where they lived in a spacious dwelling called the Altenburg, where Liszt also taught and held many concerts. In Weimar, he essentially invented the modern piano master class, in large part, by observing that when students played and received instruction in front of their peers, they benefited from the experience. Many of Liszt's students went on to become important pianists, conductors, and teachers in their own right. Liszt and his circle at the Altenburg espoused the most forward-looking trends in modern music. He and his group of followers became known as the "New Weimar School." According to Alan Walker, these young musicians were "attracted to Weimar solely by Liszt's magnetic presence" and they "were responsible not only for the resurgence of artistic activity that swept through the city in the 1850s but also for the renewal of the Romantic movement in Germany itself."¹⁵

Liszt conducted and promoted the progressive music of Berlioz and Wagner at a time when it was shunned by most other conductors. His support was especially important to the success of Wagner, whose music had been banned in most of the German states after Wagner's involvement in the 1848 revolution, and who was now living in exile in Switzerland. In Wagner's absence, Liszt conducted the premiere of *Lohengrin* and other important performances of Wagner's operas, as well as providing him with crucial financial assistance.¹⁶

As a composer, Liszt employed and helped develop modern methods in composition, such as the technique of "thematic transformation," in which the main thematic material of a composition is derived from a series of short melodic or rhythmic motives which are altered or

developed throughout the course of the piece. He was also a pioneer in the genre of the program symphony, which grew out of the traditional symphony but had an explicitly dramatic or literary program, as with his *Faust* and *Dante* symphonies.

As conductor of the court orchestra, Liszt was hampered by budgetary restrictions and by conflicts over rehearsal time with the director of the court theatre, who shared the same rehearsal space. Nevertheless, he was able to lift the general level of orchestral playing, setting the standard for the following generation of conductors. The late 1850's and the 1860's were very difficult years for Liszt. In 1859, tragedy struck with the death of his son Daniel. In the same year, he resigned his position at Weimar because of the conditions described above, plus a lack of support for mounting new and ambitious musical productions. In 1861, Liszt planned to travel to Rome to marry Princess Carolyne, who had finally obtained an annulment of her previous marriage from the Catholic Church. However, the church withdrew permission for them to marry at the last minute. Carolyne and Liszt took up separate quarters in Rome and remained close friends until Liszt's death.

Liszt suffered yet another tragedy with the death of his daughter Blandine in 1862. In the wake of these crises, he became introspective and pessimistic. He moved into a cell in the old monastery of the Madonna del Rosario, which was his principal residence from June 20, 1863 to 1868. Even in these surroundings he continued to compose, especially church music; to teach; and to receive visitors. In 1865, Liszt entered the lower orders of the priesthood. Many people were puzzled by this decision on Liszt's part, and some people accused him of insincerity. This decision, however, was in keeping with the religious tendencies which Liszt had exhibited ever since he was a youth. Liszt applied himself to the composition of church music, where he was attempting to revive some of the stylistic traits of the great Renaissance composer Palestrina, albeit in Liszt's more modern harmonic language. For a time, he hoped to be appointed to

direct the music of the Sistine Chapel in Rome, but this did not come to pass.¹⁷

Liszt eventually resumed a busy life of traveling, teaching, composing, and conducting. From 1869 onward, Liszt's life was divided among three cities, where he would spend a few months out of each year: Rome; Weimar, where he resumed his piano master classes; and Budapest in his native Hungary, where he established the Royal Academy of Music, now known as the Franz Liszt Academy of Music, in 1875. Many of Liszt's compositions in his later years became more and more harmonically adventurous, stark, and futuristic. He continued to compose much religious music, including his great oratorios *Die Legende von der heiligen Elisabeth* and *Christus*, as well as many smaller works for choirs and for organ.

During his later years, Liszt's health began to worsen, due in part to his demanding work schedule and frequent travel. In the summer of 1886, Liszt went to attend the Bayreuth Festival to lend his support for the operas of his friend Richard Wagner, who had died in 1883. Liszt's daughter Cosima had divorced her first husband, Liszt's pupil Hans von Bülow, to marry Wagner in 1870. This, as well as Liszt's absence during Cosima's early years of life, had led to a troubled relationship between father and daughter. Unfortunately, Liszt, who was exhausted from the rigors of travel, developed pneumonia at Bayreuth. Cosima, who was in charge of running the festival, was unable or unwilling to properly care for her sick father. On the evening of July 31st, at 11:15 pm, doctors gave Liszt two injections of camphor or morphine, which made his body shake violently. This appears to have been the immediate cause of his death, which is recorded as 11:15 in the death register of the Bayreuth archives.¹⁸ His friend and former partner Princess Carolyne was badly shaken by the news of Liszt's death, and died less than a year afterwards, on March 9, 1887.

The Seven Rays in Man

The seven rays are seven qualities of energy making up the universe and may be thought of as seven qualities of Divinity. The

significance of the number seven, which is an important tenet of theosophy, is also evident in traditional groupings such as the seven colors of the rainbow, the seven classical planets, the seven days of the week and the seven spirits before the throne of God in the Book of Revelation in the Bible. According to the writings of Alice Bailey, the seven rays stream from the seven major stars in the Big Dipper and from there on through the various planets and constellations, ultimately reaching our earth and conditioning all life on this planet.¹⁹

Although each individual human being might be said to be on one or other of the rays, the situation is actually still more complicated. The different rays can condition man on various levels. In *Discipleship in the New Age*, Vol. I and II, the Tibetan speaks of rays governing the individual on five levels: that of the soul, the personality, the mind, the emotional or astral body, and the physical body.²⁰ Although it is theoretically possible for any ray to affect individuals on any of these levels, certain combinations are more common than others. In general, the soul and the personality can be on any of the seven rays, although the soul and the personality are not usually on the same ray except in the case of certain advanced initiates. The mind tends to be conditioned most often by Rays One, Four, or Five, with Ray Three being another possibility. Other rays for the mind are much rarer, but are possible in the case of senior disciples. The astral body most often is conditioned by Rays Two or Six, although Ray One also is a possibility. The physical body is most often conditioned by Rays Three or Seven, although it is possible for an advanced disciple to take a physical body on one of the other rays as well.

We must also consider the fact that the energy of the rays streams through the planets and signs in an individual's astrological chart. In addition, esoteric psychologists often speak of secondary ray influences, or sub-rays, which also can condition an individual on a particular level. It also may happen that a ray exerts an influence on one's present existence as a legacy, carried over from a previous life in which its influence was strongly felt. Therefore, it

may be said that all seven of the rays can manifest in the life of an individual on various levels and to various degrees.²¹ As in the case of the planets and the zodiacal signs, each of the rays has the potential for being expressed positively or negatively, in a higher or a lower manner. Although all individuals can exhibit both higher and lower aspects of the rays, the higher aspects tend to be more readily expressed in people at a high level of spiritual advancement, and vice versa.

The Odd and Even Ray Lines

One way of categorizing the seven rays is to divide them up into groups of the odd and even rays. We will find this distinction to be especially helpful in the analysis of Liszt's rays. The odd-numbered Rays One, Three, Five and Seven make up the so-called "hard" ray line, whereas the even-numbered Rays Two, Four and Six belong to the "soft" ray line. The hard ray line has to do with the manifestation of the will onto the material plane. It concerns itself largely with the manifestation of concrete forms of one type or another, including those forms created by the mind. By contrast, the soft line, sometimes called the "love line," is more concerned with feelings, emotions, and the qualities which are contained within the outer form.²²

The Seven Rays in the Life of Liszt

The following sections will discuss the seven rays as they relate to Liszt's life and character. The rays will first be examined in their numerical order. This will not be the same order as that of their relative importance in the life of Liszt. The issue of relative importance and level of influence will be touched upon in a later section. Also, for the sake of completeness, all seven rays will be considered, with comments on each ray's relative importance, or lack thereof, where Liszt is concerned.

Ray One – Will and Power

The First Ray of Will and Power is at the head of the hard ray line, or the will line, which is

adept at producing results in the material world.²³ In esoteric astrology, the rising sign is said to be an indicator of soul purpose, and Liszt's rising sign is Leo, which transmits the First Ray. We see Ray One exemplified in Liszt's tremendous energy and power as a pianist. Ray One is very focused and driven, adjectives which apply to Liszt and to his career. Ray One individuals often undertake solo enterprises, and we note that Liszt was one of the first pianists regularly to appear alone in recital, as opposed to the custom of the time, in which several artists appeared in the same variety concert. Some of Liszt's ideas about the artist suggest Ray One. He writes that "the destiny of the artist is both sad and great. . . . However adverse his circumstance, be it the resistance of his family or the world, misery and sad trepidations, or other obstacles that appear to him as insurmountable: his Will remains firm and steadfast in the face of opposition." Liszt adds that "the artist remains alone."²⁴ The heroic element is present in Liszt's choices of literary subjects for his symphonic poems and program symphonies. Liszt's biographer Alan Walker writes of these compositions that:

It will not escape attention that most of them deal with exceptional heroes – *Hamlet*, *Mazeppa*, *Prometheus*, *Faust*, *Tasso*, and *Orpheus*, characters who confront overwhelming odds or find themselves in an impossible dilemma. Liszt readily identified with their struggle and did some of his best work in their company, so to speak.²⁵

Ray One is the ray of the leader. We see this characteristic in Liszt as conductor of the Weimar orchestra and as a leader of a group of forward-looking young musicians and composers. Because of the one-pointed focus of this ray, Ray One individuals can be imperious, insensitive to others' feelings, and even cruel. Although these characteristics were not especially pronounced in Liszt, we sometimes see a stern, demanding side of his character in his interactions with his children and with his first partner, Marie d'Agoult.²⁶

Ray Two – Love-Wisdom

Ray Two of Love and Wisdom is at the head of the soft ray line. It stands in contrast to Ray One of Will and Power. The Second Ray had a profound influence on Liszt's life and relationships. In general, Liszt can be seen to have exemplified more of the loving gentleness of Ray Two than the stern aloofness of Ray One. In its higher aspect, the Second Ray is associated with a pure, impersonal love which always wants the best for other people. In its lower aspect, the Second Ray can show undue attachment to other individuals, and a clinging type of relationship in which one gives love primarily in order to receive love. The Second-Ray individual can be overly tolerant and reluctant to set limits to others' behavior.

The planet Jupiter is a major conveyor of the Second Ray, and this planet was prominent in Liszt's astrological chart. Jupiter is associated with expansiveness and generosity. Liszt's generosity seemingly knew no bounds. He was constantly helping others with gifts of his time and money. Liszt gave many concerts for charity and gave many free piano master classes during his lifetime, and in later life, Liszt no longer accepted money for his teaching. Ray Two individuals tend to make excellent teachers, partly due to their patience and willingness to nurture others. Liszt was known for his kindness and patience as a teacher. An American student, Carl Lachmund, wrote that "the dear Master was kind and lenient with pupils whose efforts were sane and sincere."²⁷ When Hans von Bülow briefly substitute taught for Liszt's master classes while Liszt was away, he concluded that some of Liszt's pupils were undeserving of receiving instruction from the master, and he sent them packing. When one of his pupils told him what von Bülow had done, Liszt said, "Bülow was quite right." He then added, however: "But he was too hard. I suppose that you will see all those people tonight at the Sächsischer Hof? Just tell them to wait until Bülow has left, and then to come back here."²⁸

Liszt sometimes had difficulty in saying no to people who were draining or injuring him with their destructive behavior. On one such occasion, this landed him in serious trouble. Liszt had a young pupil named Olga Janina (a pseu-

donym for Olga Zielinska-Piasecka). Janina was a substance addict with a rough demeanor who carried around a revolver, a dagger, and a large supply of drugs. Janina passed herself off as a "Cossack countess," but she was neither. She formed an immense passion for Liszt, which appears to have been one-sided. This did not stop her from writing a novel about a torrid affair which they supposedly had together, which caused harm to Liszt's reputation. If this were not bad enough, she published it under the pseudonym of Robert Franz, a friend and colleague of Liszt's. Robert Franz was mortified to see this sort of thing published under his name and disavowed any connection with the novel. When Liszt tried to cut off any further contact with Janina, she went to see him in his rooms, where she threatened to kill Liszt and then herself. Fortunately, some friends came by to see Liszt, and interrupted the dangerous scene. Writing about his experience with Janina, Liszt says:

The *Cossack woman* . . . prowled around my lodging in Rome for entire nights. My grave error consisted in finally letting myself be taken in by her false airs of eccentric heroism, her torrent of words which were not lacking in intelligence and a sort of disarming eloquence; she had furthermore an astonishing capacity for work, and a most rare talent as a pianist. Without doubt I should have sent her packing after her first declaration of love, and not succumbed to the stupid temptation of imagining that I could be at all good for her with things as they stood.²⁹

Another pupil who caused Liszt some trouble was Lina Schmalhausen. Schmalhausen possessed only a modest talent, but Liszt was patient with her playing. On one occasion when Hans von Bülow was substituting for Liszt in his master classes, he severely criticized Lina's playing. Lina, who felt humiliated in front of the other students, refused to come back to any further classes. Liszt, however, went around to visit her personally, and told her that it was perfectly all right for her to return. When Lina was suspected of having stolen some money from Liszt's rooms, Liszt refused to prosecute or even to confront her. He even interceded on

her behalf before the court when she was accused by a local merchant of shoplifting. Schmalhausen repaid Liszt's kindnesses to her by reading to him when his sight began to fail him in his old age, and by attempting to care for him during his final illness, until Liszt's daughter Cosima banned her from his sick room.

Liszt exemplified the higher aspects of the Second Ray in his ability to forgive and forget personal slights. Carl Lachmund recalled in his diary that Liszt had been very supportive of the violinist Joseph Joachim when he was beginning his career as concertmaster in Liszt's orchestra, but that Joachim later had distanced himself from Liszt and from his music. In September of 1884, Joachim, who was playing at the Bach festival in Eisenach, snubbed Liszt, who had contributed a large amount of money to the festival, by failing to greet him when he arrived at the railway station. Later, however, Lachmund writes that "No doubt prompted by shame or doubt after the Bach festival slight, Joachim called at [Liszt's residence] (a thing he had not done for years). When the violinist began on apologetic lines, the Master cut him off and asked him pleasant questions about himself. This was the magnanimous Liszt!"³⁰

As its name implies, the Second Ray of Love-Wisdom is dual in nature. The Christ may be said to exemplify the love side of this ray, or 2A; and the Buddha the wisdom side, or 2B. According to the Tibetan, "Those on the love aspect of the Second Ray tread one or other of the various paths, primarily that of the World Saviours; They become the divine Psychologists and World Teachers."³¹ Of these two types, Liszt would appear to exemplify 2A rather than 2B.

In addition, there is a third type of this ray, type 2C. This type is attracted to study, and wants to know all the details and how they fit together to form the whole. According to the Tibetan, these disciples "follow the way of specialised detail and of a comprehensive inclusiveness."³² According to the Tibetan, type 2C is actually a subtype of type 2A,³³ and it is quite possible that Liszt exemplified type 2C. Although this aspect of Liszt's character has often not been appreciated, Ben Arnold, who

has done a detailed study of Liszt's extensive library and reading habits, points out that Liszt "most certainly was an intellectual."³⁴ Arnold quotes a passage from a letter of Liszt's to Marie d'Agoult where he writes that "I have an immense need . . . to learn, to know, to deepen myself."³⁵

It should not be forgotten that Ray Two is connected with music. The Ray Two master, Koot Hoomi, is described as a great musician who plays an instrument in his home which is a combination of an organ and a piano.³⁶ It is of interest to note that, at the Altenburg in Weimar; Liszt not only had several pianos, but also an instrument called the "piano organ," a combination of the two instruments which was capable of producing a variety of orchestral colors.³⁷

Ray Three – Active Intelligence and Adaptability

Liszt's Sun, which has to do with the expression of one's personality, and his Mercury, which has to do with one's style of communication, are both in the sign of Libra, which distributes the Third Ray. The Third Ray is characterized by creative intelligence and activity. Liszt's creative urge manifested itself in his piano playing, composing, conducting, writing, and teaching. In *Tapestry of the Gods*, Michael Robbins tells us that "creativity results from the ability to *combine things in new ways*." This includes artistic endeavors such as composing:

Third ray people are willing to try all different sorts of combinations until they hit upon the one (or ones) which meets the immediate need. Through combining and recombining they also create variety. One of the principal criteria used to determine creativity is the ability to generate interesting variety. In musical circles, the creativity of a composer is often judged by how many and what kinds of "variations" he can generate upon a particular theme. Musical works bearing the title, "Theme and Variations" are excellent testimonies to the creative resources of the composer.³⁸

Liszt was a master of the technique of thematic transformation, in which a musical theme re-

appears in various new guises involving changes in rhythm, articulation, and pitch. This technique involves the manipulation and recombination of musical elements at a fundamental level. Liszt was known to rework and revise his compositions many times, occasionally returning to them after many years. Sometimes this was done for practical reasons, such as adapting to changes in the manufacture of modern pianos. In fact, many of Liszt's compositions exist in multiple versions.

Ray Four – Harmony through Conflict

Ray Four concerns the principle of Harmony through Conflict. Harmony is often synonymous with beauty. One might assume that the Fourth Ray would feature prominently in the constitution of composers and artists. This would be true, especially of Liszt, who was composing at an important time in the history of western music, when the influence of the Fourth Ray was still strong.

Ray Four can be described as the Ray of Harmony, Beauty and Art.³⁹ Speaking of this ray, the Tibetan tells us that:

Its exponents develop along the line of music, rhythm and painting. They withdraw within in order to comprehend the life side of the form. The outer manifestation of that life side in the world is through that which we call art. The great painters and the superlative musicians are in many cases reaching their goal that way.⁴⁰

The advanced musician on the Fourth Ray possesses a sensitivity to slight gradations in sound textures. Those on the soft ray line are sensitive to images and the intuition,⁴¹ qualities which Liszt possessed.

The Tibetan tells us that “harmony, expressing itself in beauty and creative power, is gained through battle, through stress and strain.”⁴² The battle, however, is not one in which one side is totally annihilated. Rather, the best characteristics of those on the losing side of the battle are assimilated into those on the winning side.⁴³ The Fourth Ray occupies the midway point between Rays One and Seven and therefore performs a bridging function.

The Fourth Ray person is adept at the arts of mediation and compromise. One important compromise is that between the old and the new.⁴⁴ The Tibetan states that the Fourth Ray disciples “bring about a ‘righteous compromise’ and adapt the new and the old so that the true pattern is preserved.”⁴⁵ In the 19th century, conflict arose among composers and performers about whether to forge ahead into new territory or to carry on the glorious traditions of the past in a largely unchanged manner. Liszt was capable of acting diplomatically, but he also displayed a crusading zeal, which points to the influence of Ray Six (see below).

Liszt's life contained many ups and downs, including some periods of relative inactivity which he apparently needed to renew his strength for future endeavors. This type of contrast is typical of the individual on the Fourth Ray. It can be harder to make beauty out of the events of one's life than to create beauty in one's art, because one tends to have less control over the former than the later.⁴⁶ It is evident that Liszt, like so many other composers, found it more difficult to harmonize the conflicts in his life than those in his musical compositions. Robbins reminds us that the creation of beauty, whether in art or in life, is often accompanied by pain:

Fourth ray people are not only those who are most sensitive to beauty, but those for whom pain and suffering are constant life themes. They actually experience pain in the presence of ugly, inharmonious patterns, and are determined to transform them into something more beautiful.⁴⁷

We know that Liszt experienced pain and conflict in his personal and professional life. His relationship with Princess Carolyne, although a source of great joy and support to him, was marred by the church's refusal to allow them to marry. Liszt suffered from a deep depression during various periods in his life,⁴⁸ but he found consolation in his spirituality, as well as in his music, which often involves creating harmony out of conflicting elements.

Works of art do not just contain beautiful elements: unpleasant factors are included as well.

The following quote by Robbins on the Fourth Ray artistic process could well be applied to the music of Liszt:

Sometimes elements of real ugliness contribute to the creation of beauty; it all depends upon how the ‘ugly’ element is related to a particular context. Advanced fourth ray people are not given to promoting a saccharine, superficial harmony. Life is filled with many sad and terrible things – events which are maximally discordant and disruptive. But if such events are integrated into the soul’s pattern of growth; if spiritual values are extracted from moments of dissonance, darkness and despair, then an overall harmony will be perceived and spiritual beauty created. The Divine Drama is beautiful for all its terror.⁴⁹

Robbins adds that “in great music, the most unpleasant dissonances can become beautiful if they are properly resolved.”⁵⁰ Liszt’s music often included ugly or terrifying elements which he ultimately resolved into a beautiful and harmonious whole, such as in his *Faust* and *Dante* symphonies. This type of music has the potential for helping to understand and resolve the conflicts faced by individuals in the modern world.

The Fourth Ray is also related to the quality of the intuition. This quality is very important in written musical composition, as well as in musical improvisation. Improvisation involves letting musical ideas flow spontaneously in performance.⁵¹ Although nowadays we tend to think of improvisation mostly in conjunction with jazz, improvisation was still an important part of classical music in Liszt’s time. As a component of their performances, keyboard virtuosos often would improvise on a theme, often provided by a member of the audience. Liszt was a master at this sort of improvisation. In addition, we note that he particularly appreciated the music of the gypsies of his native Hungary, which was performed in an improvisatory manner.

Ray Five – Concrete Knowledge and Science

In addition to Ray One, Liszt’s rising sign Leo distributes Ray Five. Ray Five and Ray Three

are both connected with the mind. Whereas Ray Three concerns the higher mind, abstract thinking, and form on a large scale; Ray Five has to do with the lower, concrete mind and with the understanding and analysis of form on a detailed level. The Fifth Ray is the ray of “exactitude in action.”⁵² The Tibetan tells us that “the man on the Fifth Ray will possess keen intellect, great accuracy in detail, and will make unwearied efforts to trace the smallest fact to its source, and to verify every theory.”⁵³ This ray is important not only to scientists, but also to technicians of various sorts.⁵⁴ This may well include musical technicians.

It is probable that a musician of Liszt’s caliber would have some Ray Five in his makeup because of the strict attention to detail which is evidenced in much of his music.⁵⁵ As a composer, Liszt added considerably to the detail that was used in printed scores, adding many new symbols to show precise effects which had not hitherto been indicated in written music.⁵⁶ Liszt also showed this mastery of detail in his piano technique, including in the manner of fingering and proposed novel solutions to problems in this area.⁵⁷ This suggests a combination of the Third Ray (adaptability and invention) with the Fifth Ray (attention to detail). The Seventh Ray also helps to account for Liszt’s technical innovations (see section below on the Seventh Ray).

Many of the characteristics of the Fifth Ray, however, do not appear to fit Liszt at all. Ray Five individuals tend to become focused on a small area of specialty and to pay great attention to minutiae, often at the expense of the whole. This cannot be said of Liszt, who had a broad vision of music, art and religion; and who promoted unity among the arts. Ray Five individuals also tend to exhibit the qualities of objectivity and skepticism, whereas Liszt was characterized by a strong faith and devotion, which are more indicative of Ray Six (see below). Also, Ray Five individuals tend to be detached, whereas Liszt was magnetic and charismatic, traits associated with Rays Two and Six respectively. Given these considerations, Ray Five does not appear to have been a major influence for Liszt at any of the five lev-

els of soul, personality, mind, emotions, or physical body.

Ray Six – Devotion and Idealism

Ray Six is the ray of Devotion and Abstract Idealism. This devotion may be to a person, to a religion, or to a cause. Because life in the everyday world often fails miserably to measure up to the Sixth-Ray person's ideal, the desire for release from one's surroundings can be great.⁵⁸ The Romantic Movement, of which Liszt was such an important exponent, exhibits the Sixth-Ray characteristic of longing for a higher, better world. In addition, Liszt's devotion to the church, in which he took minor orders later in life, and to church music have

been noted in the section of this article on Liszt's life.

The Sixth Ray was also evident in Liszt's attitude towards music in general. Liszt was devoted to the ideals of the high and the beautiful in music. Because of the qualities of intense devotion and aspiration, the Sixth-Ray person is able to achieve a high quality of ecstasy and rapture.⁵⁹ In this vein, Liszt would tell his students not to look down at the piano when they played, but to look up in order to play with greater inspiration and freedom.⁶⁰ Robbins tells us that Sixth-Ray people "imagine *themselves* below and the *ideal* above—*high* above," and they are "overwhelmed by the vision of the greatness which lies ahead."⁶¹



Franz Liszt Fantasizing at the Piano by Josef Danhauser ⁶²

A well-known painting by Josef Danhauser shows Liszt playing for a distinguished set of friends and colleagues, all well-known figures of the Romantic era, while he gazes upward at a bust of his hero, Beethoven, on the piano. Seated from left to right are Alexandre Dumas (père), George Sand, Franz Liszt, and Marie d'Agoult; standing from left to right are Hector Berlioz or Victor Hugo, Niccolò Paganini, and Gioachino Rossini. Although the setting for the

painting is supposed to be a Parisian salon, these persons did not actually pose for the painting, which was done in Vienna, where Danhauser lived. In the painting, Liszt is playing a piano by Conrad Graf, who also commissioned the painting. Interestingly, the painting also shows a statue of Joan of Arc (on the left), and a painting of Lord Byron, both figures with a pronounced Sixth Ray.⁶³ This painting may have been loosely based on a real-life in-

cident in which Liszt played Beethoven's Moonlight Sonata in a Parisian salon. This incident was reported by Berlioz in the *Journal des débats* and also was recalled by Ernest Legouvé in his memoirs. Legouvé writes:

I had invited a few friends around one evening: Liszt, Goubaux, Schoelcher, Sue, and half a dozen others. Berlioz was one of us. "Liszt," he said, "why not play us a Beethoven Sonata." From my study we passed into the salon There were no lights, and the fire in the grate had burned very low. Goubaux brought the lamp from my study, while Liszt went to the piano and the rest of us sought seats. "Turn up the wick," I told Goubaux But instead he turned it down, plunging us into blackness, or, rather, into full shadow; and this sudden transition from light to dark, coming together with the first notes of the piano, had a moving effect on every one of us Whether by chance or by some unconscious influence, Liszt began the funereal and heart-rending adagio of the Sonata in C# Minor. The rest of us remained rooted to the spot where we happened to be, no one attempting to move I had dropped into an armchair, and above my head heard stifled sobs and moans. It was Berlioz.⁶⁴

Another painting, "The Three Magi," by Ary Scheffer, symbolically depicts Liszt's visionary character. In this painting,

The star which has guided the Magi has stopped above Bethlehem, the goal of their journey. One of them, in the centre, surprised, is contemplating this mysterious, marvelous guide. He seems to be questioning it. His features recall those of Liszt.

The beautiful face of a young artist, brightly illuminated, appears in all the fire of holy inspiration He alone is struck by the sight of wonder. One of the wise men, turned towards him, is observing him as if

to read his thoughts. The other, bent with age, keeps his eyes fixed on the ground and meditates.⁶⁵

Although Liszt was a master of technique with regards to performance and composition, he said repeatedly that technique needed to be the servant, not the master, of musical inspiration.⁶⁶ Liszt's conducting is a good example of this maxim. Instead of strictly indicating all of the beats, which would have been more of a Fifth-Ray approach, Liszt often indicated

the shape of the phrase with his hands when conducting. Liszt referred to those conductors who beat time in a metronomic manner as "windmills." Regarding the proper function of conductors, Liszt stated that "we are helmsmen, not oarsmen."⁶⁷ This approach suggests a combination of Rays One, Four and Six.

Sixth-Ray persons are highly susceptible to the emotions.⁶⁸ The Sixth Ray bears a numerical resonance to the sixth plane, the astral plane. Because of the powerful emotional quality of this ray, the Sixth-Ray individual has the ability to arouse and inspire others.⁶⁹ No doubt this helps to account for Liszt's hypnotic effect upon his audiences as a pianist. Liszt was occasionally subject to fits of hysteria, related to having to perform when he was in ill health. He also was capable of losing his temper with students on occasion when he felt they were being disrespectful of the music or when they offended his sense of propriety or idealism. The tendency to be moody and temperamental is also characteristic of the Fourth Ray. His pupil Carl Lachmund wrote:

It appears that the true importance and significance of Liszt's music are gradually becoming apparent to greater numbers of musicians and musicologists. Even more importantly, it is to be hoped that his selfless attitude toward group work will become typical of the disciples in the Fourth Ray ashram as they move forward to greater achievements in the years that lie ahead after 2025.

Sometimes there came a converse side to the Master's good humor, and he could be unjust; we had observed this with sorrow. We never felt sure of our ground; it was as if standing on a volcano; one feared to enter into a conversation with him. A tactless word or the personality of a pupil grating on his sensitiveness might precipitate such a sudden change of mood.⁷⁰

Lachmund writes that Liszt became angry with a pupil who brought some music to a master class which he considered to be "hackneyed," but that "his good heart came to the fore though as always. His treatment of her must have worried him. At the next lesson, two days later, he singled her out as the first to play, and was noticeably kind to her."⁷¹ Liszt's attempt to patch things up in this instance suggests the influence of the Second Ray.

In addition, Liszt was at the center of a group of devoted disciples, who did much to promote the ideals of the "Music of the Future." The crusading quality of the Sixth Ray often meets with resistance, and this happened with Liszt in the case of conservative audiences and critics. Liszt was a reformer in the field of music, demanding higher standards from his orchestras and an improvement in the musical tastes of audiences. Liszt campaigned as well for the improvement of the status of musicians in society. A focused, selective love and loyalty to a person or a cause is characteristic of the individual on the Sixth Ray. Liszt was loyal to his vision of the Music of the Future, and to his friends Berlioz and Wagner, whose music he promoted when it was still largely unpopular with audiences and critics. Liszt's indefatigability in this cause is a Sixth-Ray trait.⁷²

The Sixth-Ray individual is capable of great faith and optimism, no matter what the outer appearances may be.⁷³ In his essay "On the Situation of Artists," after pointing out the lamentable current state of affairs, Liszt affirmed the power of faith. The following words are filled both with faith and idealism:

Yes certainly, against all odds, and regardless of our use of the words *because or although*, we know that faith can move mountains. We believe in art, as we believe in

God and humanity. We believe art is the organ that expresses the Sublime. We believe in endless progress and in an unconfined social future for the musician; we believe in the endless power of our hope and love! And it is from this belief that we have spoken and will continue to speak.⁷⁴

The devotion and idealism of the Sixth Ray often can turn to fanaticism. In Liszt, however, this trait seems to have been moderated by the Second Ray characteristics of love and tolerance, and by the Fourth Ray ability to mediate and compromise. Although Liszt realized that much of his music was too modern sounding for contemporary audiences and critics, he said, "ich kann warten" (I can wait). He had faith that his music would be appreciated by the audiences of the future. This remark also shows the determined patience of Ray Two.⁷⁵

Ray Seven – Organization and Ceremonial Magic

Ray Seven is a lower reflection of the First Ray, and is concerned with manifesting the divine will on a physical level. The planets Uranus and Jupiter distribute the Seventh Ray, and we note with interest that both of these planets are exalted by sign in Liszt's astrological chart.⁷⁶ Seventh-Ray individuals have a talent for organization of various kinds. This may include ceremonial as well. The Seventh Ray is adept at rhythm and timing,⁷⁷ which are of supreme importance to musicians.

The Seventh Ray is methodical. As a young man, Liszt drilled himself on piano technique for as many as 10-12 hours a day. As a conductor, he was responsible for the rehearsal and coordination of large numbers of musicians. Liszt was able to pull off performances of very difficult works, often under extremely trying conditions. This suggests both Ray One (Liszt as head of the orchestra) and Ray Seven. These two rays share a talent for administration.

The Seventh Ray also is concerned with ceremonial magic. Liszt was a devout Catholic, and he preferred Catholic churches with their ornate artwork and ceremonial over Protestant churches, which tended to be much more aus-

tere.⁷⁸ This preference also shows the influence of the Fourth Ray of Beauty and Harmony. In addition to being a devout Catholic, Liszt was a member of the Masonic fraternity. In the 1840s, Liszt became a Mason, like the composers Mozart and Haydn before him, and he retained this affiliation for the remainder of his life.⁷⁹

In its aspect of ceremonial magic, the Seventh Ray involves work with the deva kingdom.⁸⁰ Cyril Scott lists several composers who were inspired by the devas, including Franck, Grieg, Wagner, Debussy, Ravel and Scriabin.⁸¹ It would not be unreasonable to mention Liszt in this regard as well. Some of Liszt's compositions are very evocative of natural phenomena. Many of Liszt's piano pieces in *Années de pèlerinage* ("Years of Pilgrimage"), Volumes I and II, were inspired by art and nature during Liszt's travels in Switzerland and Italy. In addition, the piano piece, *Les jeux d'eau à la Villa d'Este*, depicts the play of water in the fountains of this villa in Tivoli, near Rome, where Liszt spent time later in life. Walker writes that "Liszt used to sit for hours gazing at the fountains, spellbound by the play of their cascading waters." He adds that "for thirty years [this piece] had no successor until Ravel composed his own *Jeux d'eau*."⁸² Another example of this type of musical composition is the piano piece, *St. Francis of Assisi Preaching to the Birds*. This piece evokes "the chirping and twittering of birds" and "was inspired by the thousands of sparrows that sometimes rose in clouds above the Monte Mario" in Rome.⁸³ It should be noted here that birds are said to have an affinity with the deva kingdom, as well as being representative of the soul.

The Rays as They Affected Liszt on Various Levels

The influence of Ray Four was consistently present in Liszt's life and work. It seems most reasonable to designate Ray Four as Liszt's soul ray, his higher purpose being that of creating beauty and harmony through music. In this he appears, for all intents and purposes, to have been an important member of the Fourth Ray ashram, or soul group.

Ray Two seems the best choice for Liszt's personality ray due to Liszt's legendary kindness, his generosity, and his overall patience with his students. Ray Two is the ray of the teacher. The personality ray often affects one's choice of occupation early in life, and if we except Liszt's period of touring as a child prodigy, his first occupation as a young man in Paris was that of teaching piano. Ray Six is another possible choice for the personality ray, due to Liszt's strong quality of devotion. If we are to accept Ray Six as the personality ray, we then must decide how to account for the prominence of Ray Two, and vice versa. Another explanation for the prominence of Ray Six is given later in this section. In any case, one does well to remember that Rays Two, Four and Six are closely related one to another, as members of the soft, or love ray line. As the disciple progresses over the course of many lives, Ray Four and Ray Six begin to resolve into Ray Two: conflict leads to harmony and eventually unity; and one-pointed devotion evolves into an impersonal, all-encompassing love.

Ray Four is strongly indicated as the ray of the mind. Liszt's approach to music, whether it be performing, composing, teaching, or conducting, was intuitive, rather than dry and academic, as would have been the case with a Fifth Ray mind. Liszt's prose writings were descriptive and colorful, which points to a mind on the Fourth Ray.

Liszt's emotional body appears to have been on the Sixth Ray. Liszt exhibited both the fiery and the watery side of the Sixth Ray in his performances, which were characterized by fiery passion, as well as by mystical reverie. It is doubtful whether Liszt could have kept his audiences so enthralled without the inspiration and magnetism of a Sixth Ray astral body. In addition, Liszt's emotions were capable of flaring up quickly with his students, but he quickly sought to patch things up and forgive. This suggests the dominance of his Second Ray personality over his Sixth Ray astral body.

Liszt's physical body, which includes the physical brain, appears to have been on the Seventh Ray. The Seventh Ray body is more

delicate than the Third Ray body, which is stronger and can take more abuse. The Seventh Ray body pays a price if it does not follow a set routine and rhythm. Although tall, Liszt's body was delicate and subject to ill health due to the hardships of travel, which was more arduous in his day than it is now. Although Liszt tended to push himself, he periodically needed respites from travel and performing in order to regain his good health. Liszt's appreciation of and respect for ceremony have been noted above in the section on the Seventh Ray. Also, the Seventh Ray helped Liszt to discipline himself, sticking to a strict practice routine as a young musician. It also helped him to ground his musical ideas into new and innovative forms. Here we see the influence of the Seventh Ray planet Uranus.

The strong influence of the Sixth Ray in Liszt seems to go beyond that of simply being the ray of his emotional body. We recall that, early in life, Liszt wished to become a priest, and that religious expression was always natural to him. As a youngster, Liszt was subject to religious ecstasies and was attracted to the idea of martyrdom. This appears to suggest a strong Sixth Ray emphasis, reaching beyond the merely emotional level. At the same time, the Second Ray, rather than the Sixth Ray, appears to be the ray of Liszt's personality, for reasons discussed above.

Another solution presents itself, which is that the Sixth Ray was a legacy ray: perhaps the ray of Liszt's personality in a previous life. The legacy ray often asserts itself early in life and represents a talent or inclination which seems natural, but which may not become one's vocation in adulthood. Liszt did eventually become a priest, but he also continued to compose and teach music up until the very end of his life. Liszt did write a great deal of sacred music, an occupation which indicates the presence of both the Fourth and the Sixth Rays, and possibly Ray Two as well, which also has to do with religion. It has been pointed out by Rémy Stricker that Liszt was the most prolific composer of church in the 19th century.⁸⁴ His music was not, however, exclusively of the sacred variety.

Ray Four is indicated as Liszt's primary soul ray, due to the fact that it represents the deepest motivation in Liszt's life and work. Liszt's soul may have a subray, however, of Ray Six or Ray Two. A disciple in one of these sub-ashrams of the Ray Four ashram might concern him or herself with creating beauty and harmony through religious music or with the teaching of music to others. It is clear that Liszt regarded music as a sacred calling. He wrote to his friend George Sand that the artist "is stamped with an imprint of sacred predestination at his birth. He does not choose his profession, but his career chooses him, and it propels him relentlessly forward." He adds that "polarity is his art – the sensuous rendition of the mysteries and the Divine in humankind and in nature."⁸⁵ Liszt was able to create beauty and harmony (Ray Four) through the effective use of the Ray Six qualities of imagination, inspiration and aspiration. In addition, he was generous with his musical gifts, both in his performing for charitable causes and in his training of young musicians (Ray Two).

Liszt and the Work of the Fourth Ray Ashram

Liszt seemed to have had a sense that he was not working alone, but that he was part of a group of musicians whose mission it was to move music forward in a new direction. According to Dane Rudhyar, Liszt's music, like that of Wagner, employed chromaticism in such a manner that it eventually helped lead to the breakup of the tonal system. Rudhyar equated tonality and the rule of the tonic with the divine right of kings. He wrote: "if tonality means the divine right of the tonic, then the rise of individualism in the Romantic era was bound to manifest in music as the gradual breakdown of tonality. Liszt and Wagner became powerful agents in fostering such a process."⁸⁶

Liszt's music influenced not only Wagner but also later composers such as Gustav Mahler and Arnold Schoenberg. Cyril Scott viewed the dissonant music of composers such as Schoenberg as a necessary method of breaking up negative thought forms. According to Scott, this method was only meant to be temporary,

however. He writes: “the Hierarchy has intimated that the ultra-dissonant phase of music will not endure, and it was never intended that it should.”⁸⁷

The twentieth century saw a withdrawal of the Fourth Ray, resulting in a lessening in the activity of the Fourth Ray ashram. The Tibetan tells us that “The fourth ray being temporarily out of full incarnation at this time is the reason for the relative interlude in the production of human creative art of a very high order.” Looking forward to the future, however, he said that “the cycle of suffering is nearing its close, and we shall later see—when the fourth ray again swings into full objective activity—a recurrence of the arts on a turn of the spiral far more exalted than any lately seen.”⁸⁸

The externalization of the Fourth Ray ashram is set to begin soon, in the year 2025. It may be significant in relation to this fact that the study and performance of Liszt’s music has increased in recent years. Liszt had said that he could wait for his music to be appreciated. It appears that the true importance and significance of Liszt’s music are gradually becoming apparent to greater numbers of musicians and musicologists. Even more importantly, it is to be hoped that his selfless attitude toward group work will become typical of the disciples in the Fourth Ray ashram as they move forward to greater achievements in the years that lie ahead after 2025. Liszt’s unselfish attitude and his generosity to other composers and performers indicate an advanced group awareness. This ability to cooperate with other disciples for the common good points to Liszt as an advanced soul, and will become more common during the coming Aquarian Age.

Conclusions

As indicated above, an individual may be influenced by all seven of the rays, although their effects will be felt to widely differing extents, and on different levels. The analysis undertaken in this article indicates that Liszt was conditioned strongly by the “soft” ray line of Rays Two, Four and Six. Ray Four of Harmony through Conflict is strongly indicated as the ray of the soul, as it described Liszt’s major contribution and soul purpose,

and its influence was overarching in Liszt’s life. Liszt’s mind also was most probably on this ray. Ray Two of Love-Wisdom and Ray Six of Devotion and Abstract Idealism are extremely important as well. Ray Two was indicated by his dedication to teaching and his nurturing attitude toward his pupils. Ray Six was evidenced by his religious vocation, by his dedication to religious music, by his hypnotic effect on audiences as a performer, and by his enthusiasm and dedication to the cause of the “Music of the Future.” Although various interpretations are possible, the present author assigned Ray Two as the ray of Liszt’s personality, and Ray Six as the ray of Liszt’s astral body. She also suggested that Ray Six could be a legacy ray from a previous life. This would help to explain the strong influence of Ray Six, without it being the ray of Liszt’s soul, which in all probability is Ray Four. In addition, Liszt’s soul may have Ray Six or Ray Two as a subray.

The influence of the hard, or odd-numbered, ray line is indicated more subtly in Liszt’s life. These rays do not appear to be primary influences on the levels of Liszt’s soul, personality, mind, or astral body. With the exception of Ray Seven, which seems to govern the physical body, their presence may come solely through their influence in Liszt’s astrological chart. Ray Three of Active Intelligence and Adaptability did contribute to Liszt’s abilities as a performer and composer, and can perhaps be explained by his sun being in Libra, a zodiac sign which distributes the Third Ray. Ray One of Will and Power, distributed by Leo, Liszt’s rising sign, was evident in his powerful musical performances. Ray Five of Concrete Knowledge and Science, seems to be the least important of the seven rays for Liszt, although its influence may be detected in his advanced technical ability. This may be explained by his rising sign being in Leo, which distributes the Fifth Ray.

It is hoped that the present article on Liszt and the rays will help increase awareness and lead to further study of this composer from an esoteric perspective. An area for additional research is that of Liszt’s astrological chart, incorporating the asteroids and the recently dis-

covered centaurs in addition to the traditional planets. Another research project which would be most desirable would be to examine the connections among Liszt and some of the other important composers of the late 18th and the 19th centuries, such as Beethoven, Schubert, Mendelssohn, Chopin, Berlioz, Brahms, Robert and Clara Schumann, and Wagner, to name a few. This type of study would be greatly aided by a comparison of astrological charts and of the predominant ray influences of the individuals involved, keeping in mind that these individuals were all part of the Fourth Ray ashram. Research of this type would give a much-needed esoteric perspective on this period of music history and would impart a greater knowledge of the work of the Fourth Ray ashram in anticipation of its externalization, scheduled to begin in 2025.

1 http://en.wikipedia.org/wiki/File:Ary_Scheffer-Franz-Liszt.jpg This picture is in the public domain. (accessed January 17, 2014).

2 Classical music is serious music which is relatively advanced structurally and harmonically.

3 Alan Walker, *Franz Liszt: The Virtuoso Years, 1811-1847*, rev. ed. (Ithaca, NY: Cornell University Press, 1988); *Franz Liszt: The Weimar Years, 1848-1861*, rev. ed. (Ithaca: Cornell University Press, 1993); *Franz Liszt: The Final Years, 1861-1886* (Ithaca, NY: Cornell University Press, 1996).

4 Cyril Scott, *Music and Its Secret Influence throughout the Ages* (Rochester, Vermont: Inner Traditions, 2013). Original edition published as *Music: Its Secret Influence throughout the Ages* (UK: Rider, 1933).

5 See, for example, Dane Rudhyar, *The Magic of Tone and the Art of Music* (Boulder: Shambhala, 1982), 69, 103, and 196; and Rudhyar, *The Lunation Cycle: A Key to the Understanding of Personality* (Boulder: Shambhala, 1971), 51, 74, 82, 94-95, 98, 105-13.

6 Michael Robbins, "Franz Liszt." http://www.makara.us/04mdr/01writing/03tg/bios/Liszt_Franz.htm (accessed January 17, 2014).

7 A discussion of the data regarding Liszt's time and place of birth may be read at "Liszt, Franz." http://www.astro-databank/Liszt_Franz (accessed January 17, 2014)

See also Rudhyar, *The Lunation Cycle*, 104-05.

8 Doborján, now called Raiding, is in the territory of present-day Austria. Rudhyar gives the time of Liszt's birth as 1:16 am. Rodden gives this time a DD rating (conflicting/unverified). http://www.astro.com/astro-data/bank/Liszt%2C_Franz (accessed January 17, 2014).

9 Walker, *Liszt: The Virtuoso Years*, 54-55.

10 *Ibid.*, 71-86.

11 Franz Liszt, "To George Sand (1837)" from "Letters of a Traveling Bachelor of Music" in *The Collected Writings of Franz Liszt, Volume 2: Essays and Letters of a Traveling Bachelor of Music*, ed. Janita R. Hall-Swadley (Lanham, MD: Scarecrow, 2012), 233-34.

12 See Ralph P. Locke, "Liszt and the Saint-Simonians" in *Music, Musicians, and the Saint-Simonians* (Chicago: The University of Chicago Press, 1986), 101-06.

13 *Ibid.*

14 Janita R. Hall-Swadley, "Liszt's Swiss and Italian Journeys" in Liszt, *Collected Writings*, Vol. II, 50-60.

15 Walker, *Liszt: The Weimar Years, 1848-1861*, 67-68.

16 *Ibid.*, 112-26.

17 See Zsuzsanna Domokos, "Liszt's Church Music and the Musical Traditions of the Sistine Chapel," in *Liszt and the Birth of Modern Europe: Music as a Mirror of Religious, Political, Cultural, and Aesthetic Transformations*, ed. Michael Saffle and Rossana Dalmonte, Franz Liszt Studies Series No. 9 (Hillsdale, NY: Pendragon, 2003), 25-46.

18 Alan Walker, *The Death of Franz Liszt: Based on the Unpublished Diary of His Pupil Lina Schmalhausen* (Ithaca, NY: Cornell University Press, 2002), 131-34.

19 See Michael D. Robbins, *Tapestry of the Gods, Vol. I: The Seven Rays: An Esoteric Key to Understanding Human Nature*, 3rd ed. and *Vol. II: Psychospiritual Transformation and the Seven Rays*, 3rd ed. (Jersey City Heights, NJ: The University of the Seven Rays Publishing House, 1996); and Alice A. Bailey, *Esoteric Psychology*, Vol. I (New York: Lucis, 1936) and Vol. II (New York: Lucis, 1942).

20 Alice A. Bailey, *Discipleship in the New Age*, Vol. I (New York: Lucis, 1944) and Vol. II (New York: Lucis, 1955).

21 See also Robbins, *Tapestry*, Vol. I, 24: "Of course, it must be remembered, that we all

- have all the rays. It is simply a matter of emphasis in any one life.”
- 22 Ibid., 103, 203.
- 23 Ibid., 203.
- 24 Liszt, “To George Sand (1837)”, *Collected Writings*, Vol. II, 242.
- 25 Walker, *Liszt: The Weimar Years*, 305.
- 26 See Ibid., 424-39; Walker, *Liszt: The Final Years*, 135-36; and Charles Suttoni, “Liszt and Madame d’Agoult: A Reappraisal” in *Liszt and His World: Proceedings of the International Liszt Conference Held at Virginia Polytechnic Institute and State University* 20-23 May 1993, ed. Michael Saffle. Franz Liszt Studies Series No. 5 (Stuyvesant, NY: Pendragon, 1998), 35.
- 27 Carl Lachmund, *Living with Liszt from the Diary of Carl Lachmund, An American Pupil of Liszt, 1882-1884*, ed. Alan Walker (Hillsdale, NY: Pendragon, 1995), 32.
- 28 Walker, *Liszt: The Final Years*, 244.
- 29 Dezső Legány, *Liszt and His Country: 1869-1873* (Budapest: Occidental, 1992), 118-19. Emphasis in the original.
- 30 Lachmund, *Living with Liszt*, 337.
- 31 Bailey, *Discipleship in the New Age*, Vol. II, 518. Capitalization is in original.
- 32 Ibid.
- 33 Ibid. See also Robbins, *Tapestry of the Gods*, Vol. I, 196.
- 34 Arnold, “Liszt as Reader, Intellectual, and Musician” in *Liszt and His World*, 37-60. In pages 48-60 of this article, Arnold gives a long list of literary works which Liszt is known to have read.
- 35 Ibid., 37-39.
- 36 C.W. Leadbeater, *The Masters and the Path* (New Orleans, Cornerstone, 2007, reprint edition) 18-19.
- 37 Walker, *Liszt: The Weimar Years*, 77-79.
- 38 Robbins, *Tapestry*, Vol. I, 68-69.
- 39 Ibid., 22.
- 40 Alice A. Bailey, *Letters on Occult Meditation* (New York: Lucis, 1950), 17.
- 41 Robbins, *Tapestry*, Vol. I, 99.
- 42 Bailey, *Esoteric Psychology*, Vol. I, 343.
- 43 Robbins, *Tapestry*, Vol. I, 89-94, 106-107.
- 44 Ibid., 94-95.
- 45 Bailey, *Esoteric Psychology*, Vol. II, 143.
- 46 Robbins, *Tapestry*, Vol. I, 96-97.
- 47 Ibid., 97.
- 48 Sensitivity to one’s own suffering is a characteristic of those on the Fourth Ray: According to the Tibetan, this kind of suffering results from identification with the lunar vehicles, or the “Not-Self.” Robbins, *Tapestry*, Vol. I, 110. See also Bailey, *Esoteric Psychology*, Vol. II, 41. Robbins points out that the Moon, the planet of fluctuation, distributes the Fourth Ray of Harmony through Conflict.
- 49 Ibid., 96-97.
- 50 Ibid., 97.
- 51 See Ibid., 105-06, for remarks on improvisation and the Fourth Ray.
- 52 Ibid., 134.
- 53 Bailey, *Esoteric Psychology*, Vol. I, 207-08.
- 54 Robbins, *Tapestry*, Vol. I, 134.
- 55 “Technical expertise” is a strength for those on the Fifth Ray. See Ibid., 135-36, Hall-Swadley, “A Call for Change” in *Liszt, Collected Writings*, Vol. II, 36-38.
- 56 Walker, *Liszt: The Virtuoso Years*, 296-316.
- 57 Robbins, *Tapestry*, Vol. I, 147.
- 58 Ibid., 153.
- 59 Lachmund, *Living with Liszt*, 51, 303.
- 60 Robbins, *Tapestry*, Vol. I, 151.
- 61 *Franz Liszt Fantasizing at the Piano (Franz Liszt, am Flügel phantasierend)* http://en.wikipedia.org/wiki/File:Liszt_at_the_Piano.JPG (accessed January 23, 2014).
- 62 According to esoteric astrologer Phillip Lindsay, Joan of Arc has a Sixth Ray soul with a First Ray personality, while Lord Byron has a Fourth Ray soul with a Sixth Ray personality. Phillip Lindsay, *Soul Cycles of the Seven Rays: Esoteric Astrology and Initiation* (Kearney, NE: Morris, 2006), 38-39.
- 63 Kenneth Hamilton, *After the Golden Age* (Oxford University Press: Oxford, 2008), 82-84. <http://loosesignatures.blogspot.com/2013/03/hat-time-when-george-eliot-hung-out.html> (accessed January 23, 2014).
- 64 Lachmund, *Living with Liszt*, 33.
- 65 Walker, *Liszt: The Weimar Years*, 270, 276. See also Lachmund, *Living with Liszt*, 96.
- 66 Robbins, *Tapestry*, Vol. I, 160.
- 67 Robbins, *Tapestry*, Vol. I, 152.
- 68 Lachmund, *Living with Liszt*, 235.
- 69 Ibid., 235-36.
- 70 See Ibid. “Sixth ray people are the ‘die hards.’ (*The Destiny of the Nations*, p. 29 [Bailey]). They never give up, perhaps, because they never let go. The strength of their persistence is virtually equal to the persistence of those upon the first ray, but it is the persistence of tenacious desire rather than of will.”
- 71 Ibid., 149.
- 72 Liszt, “On the Situation of Artists,” in *Collected Writings*, Vol. 2, 89. See also Liszt’s

essay, "About Church Music of the Future," 141-42 in the same volume.

⁷⁵ In a letter to a disciple, the Tibetan writes, "You have the persistence and the will (like tempered steel) of the second ray and can dismiss all fear as to your capacity to weather the storm and difficulty and to win through. Nothing can stop you...." (Bailey, *Discipleship in the New Age*, Vol. I, 139-40).

⁷⁶ Uranus is exalted in the sign of Scorpio and Jupiter is exalted in the sign of Cancer.

⁷⁷ Robbins, *Tapestry*, Vol. I, 176-77.

⁷⁸ See Liszt, "To George Sand, (1835)" from "Letters of a Traveling Bachelor of Music" in *Collected Writings*, Vol. II, 222-23.

⁷⁹ Walker, *Liszt: The Virtuoso Years*, 367-69.

⁸⁰ Robbins, *Tapestry*, Vol. I, 172-73. See also Bailey, *Esoteric Psychology*, Vol. I, 122-23 and Alice Bailey, *A Treatise on Cosmic Fire* (New York: Lucis, 1951), 474.

⁸¹ Scott, *Music and Its Secret Influence*, 96-97, 104-05, 113-29.

⁸² Walker, *Liszt: The Final Years*, 372.

⁸³ *Ibid.*, 56-57.

⁸⁴ Rémy Stricker, *Franz Liszt: les ténèbres de la gloire* (Paris: Gallimard, 1993), 367, quoted in Pauline Pocknell, "Liszt and Pius IX: The Politico-Religious Connection," in Saffle and Dalmonte, eds., *Liszt and the Birth of Modern Europe*, 90.

⁸⁵ Liszt, "To George Sand (1837)" in *Collected Writings*, Vol. II, 242.

⁸⁶ Rudhyar, *The Magic of Tone and the Art of Music*, 103.

⁸⁷ Scott, *Music and Its Secret Influence*, 130-32.

⁸⁸ Bailey, *The Rays and the Initiations* (New York: Lucis, 1950), 244.

A 21st Century Model of Human Consciousness

Part I: What is Consciousness?

Jef Bartow

Abstract

This series of articles will present a 21st century model of human consciousness that will both integrate and transcend ideas and models presented within Eastern and Western mysticism, Western philosophy, science, psychology and metaphysics. Due to the fact that there is so much debate and confusion regarding the subject of consciousness, there is a need to include perspectives from numerous fields of study in order to develop a more comprehensive understanding of human consciousness.

This article presents a wide-ranging account of the many different definitions of what consciousness is. The next article in the series will provide a model of what creates consciousness utilizing the basic structure of the brain and mind. Follow-on articles in the series will outline a comprehensive 16 state model of human consciousness drawing upon advancements in psychology, metaphysics and science in the 20th century and up to the present day.

Introduction

Various thinkers and scientists try to evade the hard questions about consciousness by declaring that it is “incomprehensible,” or by saying that “no one can understand consciousness.” Some eastern philosophers and mystics, for example, postulate that “everything is consciousness.” Other experts simply say that we know what it is, but we can't define it. Fortunately, individuals throughout history within many fields of study have put forth various definitions of consciousness. Regardless of the amount of information available on consciousness, there is something incomprehensible about it; there is something about consciousness that is in everything. And while we

have an innate sense of what consciousness is, we struggle to specifically define it.

Unfortunately, language can be limiting in its attempt to define words or concepts. The assumption is that we already understand the inherent meaning of the words or phrases that are used to define a specific word or concept. Therefore, beyond just presenting what each field of study defines as consciousness and how it's created, this article is going to include definitions of the key words that the various fields use in their definitions. By doing so, a more concise and comprehensive model of consciousness becomes possible.

Perspectives on Consciousness

Eastern mysticism is a good place to start in understanding various perspectives on consciousness. In *What the Buddha Taught*, Walpola Rahula (1907–1997), a Buddhist monk and scholar, defines consciousness as a “reaction or response” and the “awareness of the presence of an object.”¹ He goes on to say that consciousness is the base of everything we are. The contemporary American author and therapist, Anodea Judith in *Eastern Body*

About the Author

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Western Mind says that “Consciousness” is “the final frontier... the vast and indispensable key to the ultimate mystery, endless and unfathomable... the very thing that allows us to look into the mirror of the soul and perceive our existence.” She goes on to say we must “realize that consciousness flows through every quantum of life around us...”² and that:

Mystic sages describe consciousness as a unified field in which all of existence is embedded. Sentient beings have the capacity to tap into that universal field of intelligence, where vast stores of information reside, much as a personal computer can access the Internet. How much consciousness we can tap into depends on our apparatus.³

Sri Aurobindo (1872–1950), an Indian yogi, philosopher and poet, equates consciousness in general with purusha or soul, which is everywhere in material nature. He also relates consciousness to apprehension and cognition, in other words, to “cognitive awareness.” The modern Sufi mystical teacher, scientist and psychologist, A. H. Almaas, creator of the “Diamond Approach to Self Realization,” also equates human consciousness with the soul. He tends to relate consciousness in general with presence, or beingness.

Within Western philosophy, the contemporary American philosopher, John Searle concludes that: “*Consciousness, I say, consists in all of one’s states of awareness.*” The term “Awareness” might seem too restricted, so to cover all forms of consciousness, the terms “*awareness or sentience or feeling,*”⁴ are added. Searle goes on to conclude simply, that “consciousness is a mystery.”⁵ Turning to the neurophilosophical theory of consciousness, a conscious state is described as any cognitive representation. In other words, cognition is viewed as a property of consciousness.

Although David Chalmers—an Australian philosopher and cognitive scientist specializing in the philosophy of mind and language—defines consciousness along strict scientific lines, he also considers it to be a fundamental feature of the world. He points out that “wherever you have complex information processing, you find complex consciousness.”⁶ He further con-

cludes that “no one understands consciousness.”⁷ In similar comments, Francis Crick, winner of the Noble Prize for co-founding the double helix of DNA, says that: “There’s no easy way of explaining consciousness in terms of known science.”⁸

Ervin Laszlo, the Hungarian philosopher of science, defines consciousness within the philosophical perspective known as *panpsychism*. In *Science and the Akashic Field*, and in answer to the question of where consciousness comes from, Laszlo says that “The adherents of panpsychism claim that psyche—the essence of consciousness—is the universal presence in the world. Both matter and mind—*physis* as well as *psyche*—are omnipresent in the universe.”⁹ The philosopher Jean-Paul Sartre introduces another theory in which he “considered consciousness to be essentially characterized by intentionality.”¹⁰

The study of consciousness has become a hotly-debated topic within science, although much of the research and conclusions limit consciousness to physical-based processes. Fritjof Capra, like most scientists, assumes a rather physical focus on consciousness. He concludes that “consciousness is a cognitive process, emerging from complex neural activity... It is an emergent property of a particular cognitive process—the formation of transient functional clusters of neurons.”¹¹

The American psychiatrist and dream researcher, John Allan Hobson, simply defines consciousness as our awareness of our environment, our bodies, and our selves. He concludes that “consciousness is compotential... That is to say, consciousness is made up of the many faculties of mind, which are seamlessly integrated into our conscious experience.”¹² To him, the components of consciousness include attention, perception, memory, orientation, intention, thought, narrative, emotion, instinct and volition.

Another scientist and author, William A. Tiller, has been exploring ways in which to integrate scientific theory with metaphysics. His perspective on consciousness is that: “although most of us really don’t know what consciousness is, we tend to think that it relates to the

ability of the natural system to exchange information.”¹³ Consistent with this idea are the thoughts of the Polish visionary, Stanislaw Lem (1921–2006), who maintains that “... all consciousness, not merely the personoid—is in its physical aspect an ‘informational standing wave,’ a certain dynamic invariant in a stream of incessant transformations...”¹⁴ Lem’s conclusion can be interpreted to mean that the dynamic invariant which develops from various forms of information is its consciousness aspect. What is becoming increasingly clear within science is that physical consciousness involves information. In other words, a key component of consciousness is information. An example is my computer, which stores a lot of information, but like the cloud, the information is not consciousness itself.

The management thought leader, physicist and philosopher, Dana Zohar and author of such books as *The Quantum Self*, provides several simple and insightful definitions of consciousness:

Consciousness itself...includes a general capacity for awareness and purposive response...

The unity of our conscious experience, the thread of focused attention that draws together the myriad sensory impressions, underlies all other features of that experience. Like the notes of a melody of the many separate features of apples or more general visual scenes, the contents of our consciousness hang together. They form a whole, a “picture.”

Without this wholeness, this unity, there could be no experience such as we know it, no ap-

ples, no gardens, a sense of self (personal identity or subjectivity), and hence no personal will or purposive decision (intention)—all of which are familiar features of our mental life. This unity is the most essential feature of consciousness, so basic to whatever it is that we mean by consciousness that most of us just take it for granted.¹⁵

E. Roy John, a neurophysiologist from New York University, defines consciousness in objective terms:

... a process in which information about multiple individual modalities of sensation and perception is combined into a unified multidimensional representation of the state of the system and its environment, and integrated with information about memories and the needs of the organism, generating emotional reactions and programs of behavior to adjust the organism to its environment.¹⁶

Finally, one of the new “scientists of wholeness,”

F. David Peat, identifies consciousness as “a subtle order within a delicate, sensitive, and intangible movement that is quite different from the order of explicate matter, yet is inseparable from it within the common spectrum of orders.”¹⁷ David Bohm, who was associated with Peat, concurs in describing consciousness as a “continuum of ordering principle.”

In *The Radiance of Being*, Alan Combs—the Director of the Center for Consciousness Studies at the California Institute of Integral Studies—suggests that “consciousness is essentially a subjective *presence*.”¹⁸ It is the essence of experience and its essential nature is “simple awareness.”¹⁹ Alfred R. Orage (1873–1934), the British intellectual best known for his work with Gurdjieff and his magazine *The New Age*,

The ground-base of consciousness is awareness, which is the information rich workspace that pervades everything including all life forms, sentient beings and levels of spirit and matter. It is neither spirit nor matter, but the relation or mediator between them. Consciousness becomes an emergent property created from the interaction of all facets of spirit with matter. It is a unified field and fundamental feature of the world in which all of existence is embedded.

thought that consciousness was “a universal awareness, which only by the particularized activities of beings becomes defined and limited into specifically human, animal, vegetable modes.”²⁰ Using terms that are consistent with those presented above, Jean Gebser, the Polish linguist and philosopher who described the structures of human consciousness, says that “consciousness is “neither knowledge nor conscience but must be understood for the time being in the broadest sense as wakeful presence.”²¹ And singing to the psychological choir is the Jungian analyst, Murray Stein, who says: “most simply, consciousness is awareness. It is a state of being awake, observing and registering what is going on in the world around and within.”²² He further identifies that both animals and plants can exhibit a form of consciousness. He concludes that consciousness is therefore, “responsiveness and sentient awareness.”²³

Both Ken Wilber and Carl Jung identify consciousness as the “within of things” or “subjective psyche.” As Wilber put it: “the within of things is *consciousness*, without of things is *form*.”²⁴ Another Jungian psychoanalyst, Edward F. Edinger proposes consciousness to be a “substance, a psychic material” that is made up of two factors: “‘knowing’ and ‘witness,’ i.e., knowing in the presence of an ‘other,’ in a setting of twoness.”²⁵ In a view consistent with metaphysics, consciousness is seen as the result from the interaction of a duality (e.g. spirit and matter, I and others, etc.).

Metaphysics is also good source for definitions of consciousness so we turn first, to Harold W. Percival (1868–1953), a Theosophist. Most famous for his magnum opus *Thinking and Destiny*, Percival provides a definition consistent with psychology in the following:

Consciousness: is the Presence in all things... Its presence in every unit of nature and beyond nature enables all things and beings to be conscious as what or of what they are, and are to do, to be aware and conscious of all of the things and beings, and to progress in continuing higher degrees of being conscious towards only one ultimate Reality— Consciousness.²⁶

In quite a few of his written works, the Tibetan Master, Djwhal Khul equates consciousness with sentient energy, the energy which makes Man a soul. He describes consciousness as “the principle of awareness, the faculty of consciousness, that something, inherent in matter (when brought into relation with spirit), which awakens responsiveness to an outer and far-reaching field of contacts.”²⁷ He defines the soul as the “principle of sentience, underlying all outer manifestation, pervading all forms, and constituting the consciousness of God Himself... it expresses itself in all the subhuman kingdoms in nature.”²⁸ And he also introduces a new term by proposing that: “consciousness might be defined as the faculty of apprehension...”²⁹

Since metaphysics introduces the word “sentience” in relationship to consciousness and soul, it's prudent to define this word. According to Djwhal Khul, the energy of sentience is the capacity to respond. He also relates sentience to “sensitive response to contact, and by that means a subsequent growth in knowledge.”³⁰ Helena Blavatsky concurs in emphasizing that “consciousness is a quality of the sentient principle, or, in other words, the soul...”³¹ By defining sentience as “*a sentient state or quality; capacity for feeling and perceiving; consciousness,*”³² *Webster's Dictionary* comes into line with their thoughts.

Awareness

Awareness is used by many in our various fields of study to define or describe consciousness. This term is fairly simple to relate to, but not easy to define. *Webster's Dictionary* defines awareness as “knowing or realizing; conscious; informed.”³³ It describes the word “aware” as “having knowledge of something through alertness in observing or interpreting what one sees, hears, feels, etc.”³⁴ This perspective is accurate for humans, but not necessarily for our other kingdoms of nature including animals and plants.

Describing awareness from the Eastern perspective, Deepak Chopra says it is “an evenmore subtle field, not only invisible but needing no energy... Awareness doesn't have

to be human; it seems to pervade all life-forms... I conclude that the field of awareness is our true home, and that awareness contains the secrets of evolution, not the body or even DNA.”³⁵ Lama Surya Das concurs in observing that “intrinsic awareness is the common denominator in all sentient beings.”³⁶

Carl Jung also considers awareness (consciousness) to be a field. So too does Rabbi Robert Cooper, in *God Is a Verb*, his book on the mystical Kabbalah, where he describes this field of awareness as an all-penetrating reality. In *The Self-Aware Universe*, Amit Goswami adds to this idea by equating awareness with the field of consciousness, or our global workspace.

Others, more scientifically minded, take a somewhat different perspective. David Chalmers, who has been quoted early on, considers awareness information.

In particular, the contents of awareness are to be understood as those information contents that are accessible to central systems, and brought to bear in a widespread way in the control of behavior.

... where ever we find consciousness, we find awareness.³⁷

In the integrated field theory developed by Marcel Kinsbourne—a pioneer in the study of brain lateralization—awareness is viewed as a “property of a sufficiently sizable neural network, ‘not of any particular locus in the brain.’”³⁸ He too sees consciousness or awareness, as mentioned above, as an informational standing wave.

It would seem that these different perspectives vary greatly in their understanding of awareness. Without having discussed how awareness is created, this paper concludes that awareness is an information rich workspace that pervades everything including all life forms, sentient beings and levels of spirit and matter. This field of information, based on living experience in matter, becomes a valuable tool in the evolution of all life and matter.

Soul

The term “soul,” as our article has shown, is often equated with consciousness. Therefore “soul” is another name for both consciousness and awareness. Eastern mysticism generally equates soul with purusha, or consciousness at various levels. According to Sri Aurobindo, “Purusha is an inactive conscious existence—it is the Soul the same in itself and immutable forever...”³⁹ This soul is “present everywhere in material Nature.”⁴⁰

Ancient philosophy focuses on the concept of the soul more so than consciousness. Even the early Greek philosophers equated soul with the life principle. Aristotle believed that the soul is in all things. Plato represented the soul as “most likely that which is homogeneous and indissoluble.”⁴¹ Also, soul is “that which moves itself, the cause of vital processes in living creatures.”⁴² Both Plato and St. Augustine imply that the soul has all knowledge within, and all we can do from without is but awaken that knowledge. Much later, Baruch Spinoza was to concur in differentiating soul from substance and relating it to knowledge.

The western theologian, St. Thomas Aquinas, also takes soul beyond human nature in his *Summa Theologiae*:

Animate means living and inanimate non-living, so soul means that which first animates or makes alive living things with which we are familiar. Life mostly shows itself in the two activities of awareness and movement...

Immaterial things have only wholeness of nature; and just as the soul is wholly present throughout the body so God is wholly present everywhere within everything.

The way he exists in everything we call existing in things by substance, presence and power.⁴³

Djwhal Khul also provides a powerful metaphysical perspective regarding soul in *A Treatise on White Magic*:

It should be borne in mind that the soul of matter, the anima mundi, is the sentient factor in substance itself... It can be called attractive energy, coherency, sentiency,

aliveness, awareness or consciousness, but perhaps the most illuminating term is that the soul is the quality which every form manifests.

The soul therefore, is neither spirit nor matter but is the relation between them. The soul as a mediator between this duality; it is the middle principle, the link between God and His form.

The soul is the conscious factor in all forms, the source of that awareness which all forms register and of that responsiveness to surrounding conditions which the forms in every kingdom of nature demonstrate.

The soul of the universe is:

- a. Consciousness or that state of awareness in matter itself...

The soul therefore can be regarded as a unified sentiency and the relative awareness of that which lies back of the form of a planet and of a solar system.⁴⁴

The soul is that factor in matter (or rather that which emerges out of the contact between spirit and matter) which produces sentient response in what we call consciousness in its various forms...⁴⁵

From the various explanations above, it is possible to conclude that soul is present everywhere and within everything in manifestation.

Soul can be considered the sentient factor in substance itself; neither spirit nor matter, but a middle principle developed from the relation of spirit with matter. It animates and makes living things aware and present. Soul becomes the unified sentiency and relative awareness of all life.

Consciousness Defined

The first thing to draw from the definitions that have been outlined here is that consciousness manifests in a myriad of forms, levels and ordered structures. Therefore, there are different labels for the various ways in which consciousness expresses. The ground-base of consciousness is awareness, which is the information rich workspace that pervades everything including all life forms, sentient beings and levels of spirit and matter. It is neither

spirit nor matter, but the relation or mediator between them. Consciousness becomes an emergent property created from the interaction of all facets of spirit with matter. It is a unified field and fundamental feature of the world in which all of existence is embedded. This field becomes the natural system for exchange of information. As such, it becomes a universal presence and all penetrating reality.

Consciousness consists of many faculties including the general capacity for response, which in turn, allows for a subsequent growth in knowledge and awareness. Defined as “sentiency,” consciousness has the capacity to animate all living things at all levels and in all states of existence. Therefore, all forms of life from minerals, plants, animals, humans and beyond, exhibit a form of consciousness.

As a “presence” in all things, consciousness awakens responsiveness to an outer and far-reaching field of contacts, thereby becoming the cause of all vital processes in living creatures. As “soul,” it becomes the unified sentiency and the relative awareness which underlies all forms of manifestation in the creative processes of God.

Mechanisms of Consciousness

The origin of consciousness involving the interaction of manifested duality (twoness) in a past incarnation of our universe was fairly crude. As creation progressed, mechanisms were created to facilitate a more efficient development of consciousness and matter. Less important is the history of the development of these mechanisms than how these mechanisms work in creating consciousness at every level within all life. As we shall see later, these mechanisms are powerful facilitators of both awareness and the evolution of consciousness.

Perception

Webster's Dictionary defines perception as the ability to perceive. To “perceive” is “to take hold of, to become aware of.”⁴⁶ The developmental psychologist, Ernest Schachtel (1903–1975) also emphasizes perception over sensation in the following sentence: “In this respect perception differs from sensation, which has a

much more fleeting character and lacks the attempt to take hold of something.”⁴⁷

The early Greek philosophers identify a characteristic of perception by concluding that “perception is the source of *Knowledge*, but is not the Knowledge itself.”⁴⁸ For Aristotle, perception is “an actualizing of the potentiality which the sense organ possesses as its faculty.”⁴⁹ From this, memory becomes the “preservation of perception.”⁵⁰

Highlighting the beginnings of perception, Henri Bergson (1849–1951) the influential French philosopher who emphasized intuition over rationalism and science, states that: “In simple organisms the rudiments of perception are to be found in mechanical responses to external stimulation. Direct contact with bodies, such as we experienced in tactile perception, belongs to this stage.”⁵¹ *The Encyclopedia of Philosophy* adds to this idea when it concludes that evolution transforms perception into “the discovery, by means of the senses, of the existence and properties of the external world.”⁵² But it goes on to say that perception lacks “any processes of reasoning or interpretation in it.”⁵³

Gottfried Leibniz (1646–1716), the prominent German mathematician and philosopher concurs with aforementioned ideas by stating that: “Things have insensible perceptions, perceptions without consciousness, and men also have such perceptions, in varying degrees.”⁵⁴ He considers perception as an “inner state of the monad representing external things.”⁵⁵ He further considers perception to be unconscious and apperception to be conscious.

From Thich Nhat Hanh, who provides an Eastern perspective, we learn that “perception means the coming into existence of the perceiver and the perceived... The source of our perception, our way of seeing, lies in our store consciousness.”⁵⁶ This perspective separates perception from consciousness itself. Others, such as the philosopher and scientist Peter Carruthers, also maintain that our higher-order awareness is perceptual.

Perception, according to Evan Harris Walker, “refers to the brain imagery and conception of its environment resulting from the information processing of input stimulus signals.”⁵⁷ This

idea coincides with the view of David Bohm who asserts that:

There is a common notion of perception as a sort of passive process... The new studies make it clear that perception is, on the contrary, an active process, in which a person must do a great many things in the course of which actions he helps to supply a certain general structure to what he perceives.

The perceived picture is therefore not just an image or reflection of our momentary sense impressions, but rather it is the outcome of a complex process leading to an ever-changing (three-dimensional) construction which is present to our awareness in a kind of “inner show.”⁵⁸

To bring coherence to these many definitions of perception, I would define perception as the active process by which we discover the existence of external stimulus from the external world. This complex process leads us to create an inner image/picture which represents the outer stimulus. Perception does not include any process of interpretation, only those which allow life to grasp hold of external realities.

Apprehension & Cognition

Webster's Dictionary virtually equates apprehension with perception when it defines perception as the capacity to take hold of and to perceive. It also adds the element of understanding to perception. However, from our definitions of perception above, understanding is definitely not an element of perception.

Most fields of study offer little insight into apprehension, but as always, there are some juicy tidbits to be found. The Stoics believed that there is no “Knowledge until there is apprehension, until the soul was [or has been] gripped by the impression.”⁵⁹ This idea is affirmed by the early 19th century philosopher Georg Hegel who points out that “consciousness appears to be an apprehension of what is immediate, of what *is*,...”⁶⁰ In *The Mystery of Consciousness*, John Searle aims to appraise some of the significant and influential views on the problem of consciousness including discussions with Daniel Dennett and David

Chalmers. He includes a chapter on the conclusions of Israel Rosenfield in his book *The Strange, Familiar and Forgotten: An Anatomy of Consciousness*. Significant from Rosenfield's case studies, Searle asserts that: "it is the act of relating the moments of perception, not the moments themselves, that accounts for consciousness."⁶¹ Carl Jung adds a further dimension to apprehension by saying that: "by 'apprehension' I do not mean simply intellectual understanding, but understanding through experience."⁶²

If perception is the source of knowledge, then apprehension is a mechanism by which perceptions are turned into some form of knowledge or understanding. Apprehension is a middle process, or mechanism, that ultimately results in the formation of ideas and purposeful action. In other words, apprehension is the processing of perceptions in a way that creates understanding, knowledge and awareness. But as highlighted above, this understanding is based on experience, not just thinking.

Cognition, according to Webster's Dictionary, is the "process of knowing in the broadest sense including perception, memory, and judgement; the result of such a process."⁶³ Within cognitive psychology, the "cognitive unconscious" is demonstrated by "unconscious, automatic psychological processes in perception, memory, and action..."⁶⁴ From this definition, we can see that the term "cognitive" seems to have replaced the older term "information processing" in cognitive theory. In neurophilosophical theories of consciousness, the

result of cognition (i.e. cognitive representation) is a conscious state. Therefore, cognition is viewed as a "property of consciousness."⁶⁵

The *Oxford Dictionary of Philosophy* adds to this by defining cognition in the following way: "cognitive processes are those responsible for knowledge and awareness. They include the processing of experience, perception, and memory, as well as overtly verbal thinking."⁶⁶ The psychologist Rollo May, whose ideas will be explored in greater detail later on, goes further to equate cognition with knowing.

The following remarks from Carl Jung also equate re-cognition with knowledge or knowing.

We speak of "knowing" something when we succeed in linking a new perception to an already existing context, in such a way that we hold in consciousness not only the perception but parts of this context as well. "Knowing" is based, therefore, upon the perceived connection between psychic contents.⁶⁷

Ken Wilber defines different types or levels of cognition including gross, subtle and causal. As he puts it:

This would mean that we could trace the development of different types of cognition (gross, subtle, and causal) as they appear throughout a person's life. Instead of one appearing only after another, they would all develop simultaneously, at least in certain ways.⁶⁸

Also lending some insight into the process of cognition is Rudolph Steiner, who asserts that "Cognition consists in linking a concept with a

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precept in thinking... the act of knowing (cognition) is a synthesis of precept and concept."⁶⁹ Steiner goes on to equate precepts with the "immediate objects of sensation... The precept's connection with its concept is recognized *after* the act of perception..."⁷⁰

Cognizing or cognition is therefore a psychological processing of perceptions (derived from experience) and memories which results in some form of knowing or knowledge. It is characterized by linking new perceptions (precepts) with existing knowledge (concepts). Cognition, in its broadest sense, involves a synthesizing of new experiences with our understanding and knowledge of past experiences.

Apperception & Intentionality

Apperception

The following definition from *The Encyclopedia of Philosophy* is a good place to start in our efforts to understand the process of apperception. "Apperception denotes a state of conscious or reflecting awareness."⁷¹ Apperception is characterized by acts of concentration and assimilation. It "raises subconscious or indistinct impressions to the level of attention and at the same time arranges them into a coherent intellectual order."⁷² Various German philosophers, such as Theodore Lipps, Gottfried Leibniz and Immanuel Kant contribute to our understanding of the faculty of apperception. Lipps identifies two types of apperception including an activity of classifying and an activity of questioning, while Leibniz equates apperception with the "reflective knowledge of perception."⁷³ Kant considered apperception in an inner sense, conceiving it as that which creates a synthetic unity of sense representations and objects.

Webster's Dictionary defines apperceive as the ability "to assimilate and interpret by the help of past experience."⁷⁴ Unfortunately, that also is a good definition for apprehension. According to one scientific perspective, apperception "provides also the element of certainty with respect to our mental states."⁷⁵

As will be the case with various topics throughout these articles on human conscious-

ness, C. G. Jung is an excellent source in understanding apperception.

Sense-perceptions tell us that something is. They do not tell us what it is. This is told us not by the process of perception but by the process of apperception and this is a highly complex structure.⁷⁶

In *Psychology and Alchemy*, Jung provides an alchemical distinction between perception and apperception.

The senses mediate perception, while the *discretio intellectualis* corresponds to apperception. This activity is subject to the *ratio* or *anima rationalis*, the highest faculty bestowed by God on man.⁷⁷

From these sources, it is possible to understand that apperception is a complex process of assimilating our perceptions. Through concentrated questioning, reflection and classifying our perceptions with knowledge of past experiences, apperception produces a synthetic unity and coherent order to our current experience. Beyond apprehension and cognition, apperception produces a sense of certainty regarding understanding our experiences.

Intention

In *The Intention Experiment*, Lynne McTaggart quotes a definition of intention from Marilyn Schlitz of the Institute of Noetic Sciences. She explains intention as "the projection of awareness, with purpose and efficacy, toward some object or outcome."⁷⁸ Amit Goswami affirms this view in describing intentionality as directed and purposeful.

Another scientific perspective provided by David Bohm, considers intention and meaning to be two sides of one activity. "In this evolution, extended meaning as 'intention' is the ultimate source of cause and effect, and more generally, of necessity... Intention means, I suppose, the tension within. The tension to do something, that state of tension out of which you act..."⁷⁹

An additional definition from *The Encyclopedia of Philosophy* simply explains intention as disposition to action and intentionality as a "mode of being within the mind."⁸⁰ The contemporary philosopher David Finkelstein also

equates intention with an inner state. *Webster's Dictionary* uses similar terminology by defining intention as “attention firmly directed or fixed; something planned or designed.”⁸¹ Therefore, the adjective “intentional” is something done purposely or, as Thomas Aquinas explains, that which is accomplished by “an act of will.”

The influential author and existential psychologist Rollo May, devotes an entire chapter on intentionality in his book *Love & Will*. In comments that are similar to those of Bohm, he defines intentionality as “a structure which gives meaning to experience.”⁸² May considers the roots of intentionality to include epistemology (study of knowledge). “Intentionality thus begins as an *epistemology*, a way of knowing reality. It carries the meaning of reality as we know it.”⁸³ From Franz Brentano’s concept of intentionality—Brentano (1838–1917), is regarded as the founder of “act psychology” or intentionalism, which concerns itself with “acts” of the mind—May concludes that “intentionally gives meaningful contents to consciousness.”⁸⁴ He draws from the Latin roots of intention to conclude that “intention is a ‘stretching’ toward something.”⁸⁵ Intentionality becomes an “assertive response of the person to the structure of his world.”⁸⁶

The teachings of Don Juan Matus, as communicated by Carlos Castaneda, provide a unique perspective on intent. Intent is the “purposeful guiding of will... the energy of alignment.”⁸⁷ Another member of the same informal society of sorcerers, Taisha Abelar, learned from one of her teachers that intent is the “force that gives focus to everything. It makes the world happen.”⁸⁸

Intention adds another element to our mechanisms of consciousness. Through a guiding of will, intention projects our awareness in a directed and purposeful way. As an inner disposition to action, intention directs consciousness to give meaningful responses to experience.

Conclusion

One of the main reasons there is so much confusion and misunderstanding of consciousness is that each field of study (in other

words, perspective) excludes wisdom from other fields of study on the subject. It is like the parable of the elephant and four blind men, each approaching the elephant from a different direction. Although each description of the elephant is accurate, it only provides a very limited and partial understanding of the whole elephant. It requires all four and more perspectives to fully comprehend the reality of the elephant.

Creating a precise definition of consciousness requires drawing upon the wisdom from each and every field of study. From them we learn that consciousness predates all forms of life in spirit and matter. It can be seen as the sentient awareness produced from the interaction of various manifested dualities. Consciousness becomes the capacity for unified awareness, or presence, in all things. Consciousness is the ground basis for all of Existence. It exists in all levels and states similar to the evolution of Spirit/Matter.

From the tiniest atom to the inconceivable intra-cosmic Being, which some might call God; consciousness evolves and produces the activity and growth within all forms of Life. The mechanisms that have been created to facilitate the creation of consciousness more efficiently include perception, apprehension, cognition, apperception and intentionality.

Perception is the active process by which we discover the existence of external stimulus from the external world. This complex process leads us to create an inner picture which represents the outer stimulus. Apprehension is a middle process which creates understanding, knowledge and awareness. This understanding is based on experience. Cognition is what links new perceptions with existing memories and knowledge of past experiences.

Apperception is the critical central process of assimilating our perceptions through concentrated questioning, reflection and classifying our perceptions with knowledge of past experiences. It produces a synthetic unity and coherent order to our current experience. Finally, intention adds a key element to consciousness. Through the guided movement of the will, intention projects our awareness in a purposeful

way. As an inner disposition to action, intention directs consciousness to give meaningful responses to experience.

In this first article, the groundwork has been laid for a new model of consciousness by synthesizing theories on consciousness from early Greek philosophers to 21st century science and metaphysics. The next article in this series will utilize the structure of the brain in order to build a model for each mind, brain or sephirah (Tree of Life node) that exists within the human personality at the various levels of energy and matter.

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Bailey's Rules for Disciples and Initiates: Rules One through Seven

Zachary F. Lansdowne

Abstract

Alice Bailey presented fourteen symbolic “Rules for Disciples and Initiates” and said that they were “rules for initiation which, if followed, will take the disciple and the group through a major spiritual experience.” Initiations are milestones on the spiritual journey, so rules for initiation are instructions for attaining those milestones. Bailey acknowledged that these rules were written in an abstruse manner, because she predicted: “These instructions . . . will, therefore, go out to the general public who will not understand.” The present article elucidates the initial seven rules, and shows that they provide progressive instructions that lead to one or other of the higher initiations. A subsequent article will address the final seven rules.

Introduction

Alice Bailey (1880 – 1949), a member of the Theosophical Society before leaving it to found the Arcane School, described the majority of her books as having been telepathically dictated to her by what Theosophy calls a “Master of the Wisdom.”¹ She introduced fourteen “Rules for Disciples and Initiates” in her final book, *The Rays and the Initiations*, and described their purpose:

These Rules are to be read with the aid of a developing esoteric sense; they are related to group initiation in spite of their having individual application; they are not what they appear to be on the surface—trite truisms and spiritual platitudes; but they are rules for initiation which, if followed, will take the disciple and the group through a major spiritual experience; they embody the techniques of the New Age, which necessitate group activity, group procedure and united action.²

In Theosophy, an *initiation* is considered to be a milestone, or point of attainment, on the spiritual journey. Bailey's fourteen “Rules for Disciples and Initiates” are concerned with seven initiations, the nature of which she characterized in the following way:

Initiation I. Birth. Freedom from the control of the physical body and its appetites.

Initiation II. Baptism. Freedom from the control of the emotional nature and the selfish sensitivity of the lower self.

Initiation III. Transfiguration. Freedom from the ancient authority of the threefold personality, marking a climaxing moment in the history of all initiates.

Initiation IV. Renunciation. Freedom from all self-interest, and the renouncing of the personal life in the interest of a larger whole.

Initiation V. Revelation. Freedom from blindness—a liberation which enables the initiate to see a new vision. This vision concerns the Reality lying beyond any hitherto sensed or known.

Initiation VI. Decision. Freedom of choice.

Initiation VII. Resurrection. Freedom from the hold of the phenomenal life of the seven planes of our planetary Life.³

About the Author

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Bailey, however, acknowledged that the fourteen “Rules for Disciples and Initiates” are obscure by saying, “They form part of the last volume of *A Treatise on the Seven Rays* and will, therefore, go out to the general public who will not understand, but thus the needed teaching will be preserved.”⁴ The purpose of this article is to elucidate these rules so that the general public *can* understand them.

This article assigns meanings to the rules’ symbols based on clues found in Bailey’s published writings. The assigned meanings should not be viewed as authoritative or complete. Although these meanings may not be what were originally intended, the justification for them can be intellectually understood and be traced back to Bailey’s own material. The commentary on each rule has the following format: first, Bailey’s symbolic rule is given; second, the explanation of that rule is given, with the original rule indicated by parentheses; third, each sentence of the rule is repeated in italic and then is followed by a detailed analysis of its symbols. This article elucidates the initial seven rules, and a subsequent article will address the final seven rules.

Rule One

*Within the fire of mind, focussed within the head’s clear light, let the group stand. The burning ground has done its work. The clear cold light shines forth and cold it is and yet the heat—evoked by the group love—permits the warmth of energetic moving out. Behind the group there stands the Door. Before them opens out the Way. Together let the band of brothers onward move—out of the fire, into the cold, and toward a newer tension.*⁵

Rule One is explained as follows:

Through making the mental body’s concrete thinking an instrument of the causal body’s abstract thinking, let each member of the group momentarily align the physical, emotional, mental, and causal bodies (*Within the fire of mind, focussed within the head’s clear light, let the group stand*). All members of the group can achieve this fourfold alignment, because they all have

gone through the burning ground in which the fire of the mind—consisting of analysis, discrimination, and right thought—burns up impurities (*The burning ground has done its work*). Because of this alignment, the light of pure reason shines forth from each one’s Spiritual Triad to become an inclusive vision in each one’s causal body and an inclusive attitude in each one’s mental body (*The clear cold light shines forth and cold it is*). Yet the troubling awareness of separative personality reactions—a circumstance brought about by the inclusive vision and attitude—permits each one to progress to a second burning ground that burns up more impurities (*and yet the heat—evoked by the group love—permits the warmth of energetic moving out*). Behind the group there stands the attainment of the third initiation (*Behind the group there stands the Door*). Before the group there opens out the Way of the Higher Evolution (*Before them opens out the Way*). Through establishing group unity based on their inclusive vision and attitude, let the initiates together move onward from one burning ground to another—out of the fire of the mind, into the light of pure reason, and toward a third light that reveals even more impurities (*Together let the band of brothers onward move—out of the fire, into the cold, and toward a newer tension*).

Before analyzing each sentence of Rule One, let us give some background information. According to Theosophy, our planetary life consists of seven worlds that are often called “planes.” These seven planes have the following names: 1) logocic; 2) monadic; 3) spiritual; 4) intuitional, or buddhic; 5) mental; 6) emotional, or astral; 7) physical.⁶ These planes are arranged metaphorically in an upper and lower manner. The mental, emotional, and physical planes are the three lowest planes, and are spoken of as “the three worlds of human endeavor.”⁷ The spiritual through physical planes are the five lowest planes, and are spoken of as “the five planes of human evolution.”⁸

Bailey provides the following summary of the multidimensional nature of a human being:

Man, in essential essence, is the higher triad demonstrating through a gradually evolving form, the egoic or causal body, and utilising the lower threefold personality as a means to contact the lower three planes. All this has for purpose the development of perfect self-consciousness. Above the triad stands the Monad or the Father in Heaven—a point of abstraction to man as he views the subject from the physical plane.⁹

Here, the “higher triad” consists of, in Bailey’s words, “these three aspects of the Spiritual Triad—the spiritual will, the intuition or pure reason, and the abstract mind.”¹⁰ The “lower threefold personality” consists of the mental, emotional, and physical bodies.

Rule One refers to both the causal body and the mental body, so let us distinguish between them. According to Theosophy, the mental plane comprises seven subplanes that fall into two groups: the lowest four subplanes are the concrete, or form, levels; the top three subplanes are the abstract, or formless, levels. The mental body, which is the instrument of concrete thought, resides on the concrete levels of the mental plane; but the causal body, which is the instrument of abstract thought, resides on the abstract levels.¹¹ Bailey writes, “The content of the causal body is the accumulation by slow and gradual process of the good in each life.”¹² Here, “the good” refers to the lessons, or principles of wisdom, that are learned, so a person’s causal body gradually develops over time as he or she learns, or extracts, lessons from experiences.

Within the fire of mind, focussed within the head’s clear light. The “fire of mind” denotes the concrete thinking of the mental body, or mind, as indicated by the definitions in the preceding paragraph. The “head’s clear light” denotes the causal body’s abstract thinking, because Bailey says, “a flame of real brilliance issues from the top of the head ... towards its source, the causal body.”¹³ The term *personality consciousness* signifies that the center of consciousness is within the personality, and *causal consciousness* signifies that the center of consciousness is within the causal body, so there is advancement by going from personality to causal consciousness. As Bailey explains,

“It is by meditation, or the reaching from the concrete to the abstract, that the causal consciousness is entered.”¹⁴ When causal consciousness is entered, the mental body becomes an instrument of the causal body, as Bailey also explains: “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.”¹⁵ The first phrase depicts the achievement of causal consciousness, because it indicates that the mental body has become the instrument of the causal body.

Let the group stand. The word “stand” signifies alignment, because Bailey speaks of someone who “can take his stand and there align himself.”¹⁶ The first phrase depicts the achievement of causal consciousness, so “stand” must portray a *fourfold alignment*, as Bailey also explains:

It is in the aligning of the three vehicles, the physical, the emotional, and the lower mind body, within the causal periphery, and their stabilizing there by an effort of the will, that the real work of the Ego or Higher Self in any particular incarnation can be accomplished.¹⁷

Here, “Ego” and “Higher Self” are synonyms for the Spiritual Triad.¹⁸ According to this quotation, after the physical, emotional, and mental bodies are aligned with the causal body, a subsequent phase is needed to stabilize that alignment, implying that the initial achievement is only momentary. The subsequent phase appears to be lengthy, because, in Bailey’s words, “by strenuous meditation, and the faculty of one-pointed application to the duty in hand (which is after all the fruit of meditation worked out in daily living) will come the increased faculty to hold steadily the higher vibration.”¹⁹ Our interpretative approach corresponds to these two phases: Rule One’s first sentence is taken as giving instruction for achieving a momentary alignment, and Rule Two as giving subsequent instruction for achieving a stable alignment. Thus the first sentence has this meaning: through making the mental body’s concrete thinking an instrument of the causal body’s abstract thinking, let each

member of the group momentarily align the physical, emotional, mental, and causal bodies.

The burning ground has done its work. The second sentence refers to a burning ground that has already been encountered. This burning ground refers to, in Bailey's words, "the fire of the mind, burning up those things in the lower nature of which it becomes increasingly aware."²⁰ Bailey also writes, "Through analysis, discrimination and right thought one proceeds to deal with the problem of glamour,"²¹ so "the fire of the mind" includes analysis, discrimination, and right thought, and it burns up glamour, which consists of emotional impurities. Thus the second sentence has this meaning: all members of the group can achieve this fourfold

alignment, because they all have gone through the burning ground in which the fire of the mind—consisting of analysis, discrimination, and right thought—burns up impurities.

The clear cold light shines forth and cold it is. Bailey gives this explanation: "The 'clear cold light' is the light of pure reason."²² She also says that this light is "cold to all that limits and hinders."²³ The adjective *cold* has the psychological meaning of unfriendly, but here it has the symbolic meaning of inclusive, because its unfriendliness is directed towards limits and constraints. Bailey corroborates this meaning by characterizing "the pure reason ... as 'straight knowledge,' uncomplicated and, at the same time, profoundly inclusive."²⁴ Where does this light come from? Bailey mentions "The clear cold light of the Spiritual Triad,"²⁵ and "the attainment of that measure of mental control that will permit the wisdom of the Triad to pour down into the physical brain, via the causal."²⁶ She also mentions a "causal vision"²⁷ and a "mental attitude,"²⁸ so the first part of the third sentence has this meaning:

Govern yourself always "as if" your divine comprehension was perfected and the result in your daily life will be "as if" all concealed glammers and all hiding deceptive veils were non-existent. The disciple acts "as if" he were initiate and then discovers that "as a man thinketh in his heart so is he," because the heart is the custodian of the power of the imagination.

because of this alignment, the light of pure reason shines forth from each one's Spiritual Triad to become an inclusive vision in each one's causal body and an inclusive attitude in each one's mental body.

Yet the heat—evoked by the group love—permits the warmth of energetic moving out.

The Bible often uses the refining of metals, which is the process of heating metals to high temperatures in order to burn away physical impurities, in a metaphorical sense to depict the refining of people to rid them of psychological impurities. For example, Psalm 66:10–11, New King James Version (NKJV), states, "You have refined us as silver is refined. You brought us into the net; You laid affliction on our backs."²⁹ Isaiah 48:10

(NKJV) states, "Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction." Thus "heat" in the refining of metals corresponds to affliction in the refining of people.

Bailey uses "heat" in the same metaphorical sense when she mentions "The power to change, through the application of heat."³⁰ In the context of an individual's integration, Bailey describes the source of the "heat," or affliction: "His discomfort, lack of coordination, pain and distress are symptoms of aspiration, unrealised perhaps but none the less there. They are the reaction of the integrated aspects to that aspect which is seeking integration."³¹ In Rule One, the light of pure reason is seeking integration through, in Bailey's words, "the relinquishing of all separative personality reactions in a series of progressive renunciations."³² Before an individual can renounce such reactions, however, he or she must be aware of them and be troubled by them, so "heat" signifies the troubling awareness of separative personality reactions.

“Group love” signifies the inclusive vision and attitude engendered by the light of pure reason, because Bailey gives this definition: “Love is that inclusive, non-critical, magnetic comprehension and attitude.”³³ Consequently, the last part of the third sentence has this meaning: yet the troubling awareness of separative personality reactions—a circumstance brought about by the inclusive vision and attitude—permits each one to progress to a second burning ground that burns up more impurities.

Behind the group there stands the Door. Before them opens out the Way. “The Door” is taken as the third initiation, because Bailey speaks of “the door for the third initiation.”³⁴ “The Way” is taken as the Way of the Higher Evolution, because Bailey says, “In the treading of the Way of the Higher Evolution (for which we have as yet only this somewhat cumbersome name) the initiate-disciple treads the Way of Antahkarana and the Way of the Higher Initiations.”³⁵ The meaning of *antahkarana* is discussed as part of the commentary for Rule Three.

Together let the band of brothers onward move—out of the fire, into the cold, and toward a newer tension. The phrase “band of brothers” indicates that the group has become united, but this group was not united during the earlier stages depicted in the preceding sentences. Each initiate became part of the group by individually going through the first burning ground, as described in the second sentence. Each initiate individually acquires an inclusive vision and attitude, as described in the third sentence, and then individually establishes a proper relation to every other group member, as implied by the final sentence. Consequently, the group can, in Bailey’s words, “realise the wonder of group love, of group intuition and of group service.”³⁶

Bailey’s commentary on Rule One includes a statement similar to the rule’s final sentence: “The progress of the group is, therefore, from one burning ground to another—each burning ground being colder and clearer than the preceding one but producing sequentially the burning fire, the clear cold lighted fire, and the consuming divine fire.”³⁷ Accordingly, the final sentence has this meaning: through estab-

lishing group unity based on their inclusive vision and attitude, let the initiates together move onward from one burning ground to another—out of the fire of the mind, into the light of pure reason, and toward a third light that reveals even more impurities. The first burning ground was encountered prior to the third initiation, the second burning ground is considered in Rules Two and Three, and the third burning ground is considered in Rules Three and Four.

The writings of the Apostle Paul, whom Bailey refers to as “the great initiate, St. Paul,”³⁸ illustrate various aspects of the Rules for Disciples and Initiates. In 2 Corinthians 10:4–5, New Revised Standard Version (NRSV), Paul states, “We destroy arguments and every proud obstacle raised up against the knowledge of God, and we take every thought captive to obey Christ.” These verses illustrate causal consciousness, because they portray the mental body as an instrument of the causal body, which contains principles of wisdom that reflect both the knowledge of God and teachings of Christ. In 1 Corinthians 15:31 (NRSV), he states, “I die every day,” which means that he dies to self or selfishness every day, suggesting a daily encounter with a burning ground. Moreover, in 1 Corinthians 13:4–5 (NRSV), Paul writes: “Love is patient; love is kind; love is not envious or boastful or arrogant or rude.” These verses indicate the nature of the burning ground brought about by the light of pure reason: people undergoing this burning ground have the troubling awareness of their own impatience, unkindness, envy, boastfulness, arrogance, and rudeness.

Paul, in Philippians 1:3–7 (NRSV), illustrates the notion of group unity:

I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. It is right for me to think this way about all of you, because you hold me in your heart, for all of you share in God’s grace with me.

As the subsequent rules will show, the initiates attain the higher initiations through an expanding series of inclusive recognitions.

Rule Two

*The Word has now gone forth from the great point of tension: Accepted as a group. Withdraw not now your application. You could not, if you would; but add to it three great demands and forward move. Let there be no recollection and yet let memory rule. Work from the point of all that is within the content of the group's united life.*³⁹

Rule Two is explained as follows:

Because of the group unity that they established, the new initiates of the Ashram can now receive telepathically a steady flow of teaching from the Master, as described next (*The Word has now gone forth from the great point of tension*). You have been accepted as a group within the Ashram, which means that you will be making a joint effort with other initiates who share the same point of evolution (*Accepted as a group*). Continue to apply the discipline of aligning your physical, emotional, mental, and causal bodies, even though it has not yet yielded a stable alignment (*Withdraw not now your application*). You could not fail to achieve a stable alignment, if you would persist in making the right effort (*You could not, if you would*). In addition, apply effectively three new disciplines and thereby move forward into the burning ground in which the light of pure reason burns up separative personality reactions (*but add to it three great demands and forward move*). Do not judge the mistakes made in the past by the other group members (*Let there be no recollection*), and yet remember this virtue of not judging (*and yet let memory rule*). Work with the other group members based on your recognition of their inner realities (*Work from the point of all that is within the content of the group's united life*).

The Word has now gone forth from the great point of tension. Bailey gives this definition: “Ashram. The centre to which the Master gathers the disciples and aspirants for personal in-

struction.”⁴⁰ What is the “great point of tension” in the first sentence? Bailey says that “an Ashram is ... a magnetic point of tension,”⁴¹ and speaks of “a point of tension ... such as the Master at the centre of any Ashram.”⁴² Thus the Master at the center of an Ashram could be regarded as a “great point of tension,” because he or she is a point of tension within a point of tension.

“The Word” is taken as a steady flow of teaching from the Master to the initiates, because the remainder of the rule can be understood as depicting such a flow of teaching, and because Bailey describes a stage of discipleship in which the Master does “give them a steady flow of teaching.”⁴³ Bailey states, “Telepathic work between a Master and His group ... is the mode of work whereby a Master trains and works through His disciples,”⁴⁴ which indicates that the Master telepathically conveys the flow of teaching. The adverb “now” in the first sentence suggests that this work is possible during the stage depicted by Rule Two, but it was not possible during the stage depicted by Rule One. Bailey gives this explanation:

A Master can give no real teaching (by means of stimulation) to His group until there is established by the disciples—as individuals—a proper relation to each other, free from all criticism (which always severs telepathic interplay) and based on loving understanding in which they—again as individuals—ask nothing for the separated self but only seek to give to each other and to the group.⁴⁵

Accordingly, the first sentence’s initial phrase has this meaning: because of the group unity that they established, the new initiates of the Ashram can now receive telepathically a steady flow of teaching from the Master, as described next.

Accepted as a group. Bailey describes the keynote of an Ashram:

It dawns on the initiate, as he proceeds from one initiation to another, that each time he moves forward on the path or penetrates into the heart of the Mysteries in company with those who are as he is, who share with him the same point in evolution,

and who are working with him towards the same goal, that he is not alone; that it is a joint effort that is being made. This is in fact the keynote of an Ashram, conditioning its formation.⁴⁶

Thus the teaching, “Accepted as a group,” has this meaning: you have been accepted as a group within the Ashram, which means that you will be making a joint effort with other initiates who share the same point of evolution.

Withdraw not now your application. Rule One’s first sentence gives instruction to the initiates for aligning the physical, emotional, mental, and causal bodies, but their initial achievement is only momentary. Their next phase is to stabilize that alignment, but Bailey describes the difficulties that they encounter:

Seldom is the three-fold Personality yet to be found lined up, if so I may put it, with the causal consciousness. Temporary moments occur when this is the case and when (in moments of highest aspiration and for purposes of unselfish endeavor) the higher and the lower form a line direct. Usually the emotional body, through violent emotion and vibration, or a fluctuating restlessness, is continuously out of alignment. Where the emotional body may be momentarily aligned, then the mental body acts as an obstruction, preventing the percolation down from the higher to the lower, and so to the physical brain.⁴⁷

In the second sentence, “your application” is construed as the discipline of aligning the four bodies. To “withdraw” can mean to retreat from a battlefield, signifying defeat. Thus the second sentence is given this meaning: continue to apply the discipline of aligning your physical, emotional, mental, and causal bodies, even though it has not yet yielded a stable alignment.

You could not, if you would. Bailey’s commentary on Rule Two describes the result of an initiate’s persistent application of the foregoing discipline: “The urge which distinguished his progress in arriving at personality-soul fusion is transmuted into fixity of intention.”⁴⁸ Here, “personality-soul fusion” is equivalent to the fourfold alignment, because the personality

consists of the physical, emotional, and mental bodies, and Bailey speaks of “the causal or soul body.”⁴⁹ The initiates were previously motivated by an urge to align the four bodies; that urge yielded a momentary alignment but did not have sufficient intensity to yield a stable alignment. Nevertheless, if they persist in applying their discipline, they eventually transmute their previous urge into fixity of intention, which yields a stable alignment. Thus the first part of the third sentence is explained as follows: you could not fail to achieve a stable alignment, if you would persist in making the right effort.

An initiate’s fixity of intention is not stubbornness or repression, but it is the result of a series of lessons that he or she learns. The causal body stores each new lesson that is learned and imposes it upon the personality, which leads to the learning of another lesson or to a stable alignment. Bailey’s commentary on Rule Two describes some of these lessons:

Some understanding of what this [fusion of force with energy] implies will come as the disciple masters the distinction between soul activity and the action of matter, between emotion and love, between the intelligent will and the mind, between plan and purpose. In so doing he acquires the capacity to find his point of tension at any given moment, and this growing capacity eventually brings him consciously to recognise group after group as units with which identification must be sought.⁵⁰

Here, “point of tension” refers to the fourfold alignment, and the “units with which identification must be sought” include the following: the group of initiates, the Master’s Ashram, and the Hierarchy, which is the synthesis of the many Ashrams.⁵¹

But add to it three great demands and forward move. Bailey comments, “The key to this whole Rule lies in the injunction to the initiate that he add to his application three demands, and only after they have been voiced and correctly expressed and motivated by the dynamic will, does the further injunction come that he move forward.”⁵² These “demands” signify disciplines that are applied effectively, because

disciplines are applied effectively when they become demands that the initiates make upon themselves. These disciplines are characterized as “great,” or highly significant, because they enable the initiates to move forward into the second burning ground mentioned in Rule One, which is brought about by the light of pure reason. Thus the last part of the third sentence has this explanation: in addition, apply effectively three new disciplines and thereby move forward into the burning ground in which the light of pure reason burns up separative personality reactions.

Let there be no recollection and yet let memory rule. This sentence is paradoxical because it seems to give contradictory disciplines. The first discipline is “Let there be no recollection,” which is interpreted to mean: do not judge the mistakes made in the past by the other group members. Bailey gives similar instruction:

The petty selfishness and the silly little vanities and the irritations which disturb you, the unkind words you may speak of or to others, and the withholding of love or the fact of wrong emphasis in your daily life are not noted by me or by any Master. They are the affair of your own soul; the results affect your family, friend, or communal group, and are none of Our business. Yet those are the things which you notice in others and which affect your judgment, evoking like or dislike, praise or blame, but inevitably putting you—as an individual—upon the judgment seat. There no Master sits.⁵³

The second discipline is “and yet let memory rule,” which is interpreted to mean: and yet remember this virtue of not judging. The distinction between the causal and mental bodies resolves the seeming paradox. Bailey speaks of “a lop-sided causal body ... full of great gulfs and gaps where virtues should be,”⁵⁴ which implies that virtues are built into the causal body. After the virtue of not judging is learned, this virtue is stored in the causal body. If the fourfold alignment is maintained, then the causal body can impose this virtue upon the mental body, so that the mental body does not

judge past mistakes. Thus the first discipline is applied by the mental body, but it requires the second discipline, which is applied by the causal body.

Work from the point of all that is within the content of the group’s united life. To perceive “the content of the group’s united life,” the initiates need to look beyond the group’s physical bodies, because those bodies are disconnected and so cannot be the content of the group’s united life. In Bailey’s words, “We need to ... shift our attention away from the world of outer forms to that of inner realities.”⁵⁵ What is the “content of the group’s united life,” or what are the “inner realities”? Both phrases are vague, but appear to point to the same subjective condition. Thus the third discipline is given this meaning: work with the other group members based on your recognition of their inner realities.

In Romans 14:10 (NRSV), Paul gives instruction similar to the first discipline: “Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God.” In other words, you are not above another person as his or her judge, but we are all equally under God’s judgment. In Colossians 3:12 (NRSV), he describes a practice similar to the second discipline: “As God’s chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience.” Clothing yourselves with virtues is equivalent to remembering them. In Colossians 3:2 (NRSV), Paul describes a practice similar to the third discipline: “Set your minds on things that are above, not on things that are on earth.” In other words, shift your attention from the lower, or outer, world to a higher, or inner, world.

Rule Three

*D*ual the moving forward. The Door is left behind. That is a happening of the past. Let the cry of invocation issue forth from the deep centre of the group’s clear cold light. Let it evoke response from the bright centre, lying far ahead. When the demand and the response are lost in one

*great SOUND, move outward from the desert, leave the seas behind and know that God is Fire.*⁵⁶

Rule Three is explained as follows:

The initiates live a dual life: living as intelligent men and women on the physical plane, while training as workers within their Ashram on a subtler plane (*Dual the moving forward*). By applying the disciplines learned since taking the third initiation, the initiates have withdrawn from their personality's perspective of reality (*The Door is left behind*). Through working slowly, let each initiate visualize carefully the construction of a bridge to a new perspective, the stages in this work, and the resultant effects of the planned activity (*That is a happening of the past*). By acting as if he or she were the Spiritual Triad, let each initiate shift the focus of sensitivity from the lower, or outer, world to a higher, or inner, world and thereby invoke a new perspective of reality (*Let the cry of invocation issue forth from the deep centre of the group's clear cold light*). Through its intensity of expression, let this upward shift evoke the descent of the monadic will from the Monad, which is located above the planes of human evolution (*Let it evoke response from the bright centre, lying far ahead*). Through merging these upward and downward projections together to complete the antahkarana (*When the demand and the response are lost in one great SOUND*), let each initiate shift attention away from physical-plane life, leave emotional reactions behind, and encounter the burning ground brought about by discerning the Will of God (*move outward from the desert, leave the seas behind and know that God is Fire*).

The Sanskrit word *antahkarana* can be translated as "internal sense organ." Bailey provides this definition: "*Antahkarana*. The path, or bridge, between higher and lower mind, serving as a medium of communication between the two. It is built by the aspirant himself in mental matter."⁵⁷ She also says, "The understanding of the method of building the antahkarana is essential if humanity is to move forward as planned."⁵⁸ As shown next, Rule

Three provides instructions for building the antahkarana.

Dual the moving forward. Bailey says, "Ashrams of the Masters are to be found on every level of consciousness in the threefold world of the Spiritual Triad,"⁵⁹ and makes a distinction between the outer group of initiates and their inner Ashram:

The outer group, working in the world, or the exoteric Ashram, is externalised by reflecting the radiance of the inner Ashram and by establishing a magnetic field of spiritual power. This is done just in so far as the members of the Ashram who are found on its outer periphery relate themselves to the inner Ashram and therefore react to the note and quality of the inner group, gathered around the Master.⁶⁰

Accordingly, an initiate lives what Bailey calls "the dual life of the disciple," which she describes in the following way: "training as a hierarchical worker within an Ashram, familiarising himself with new and opening spiritual environments, widening his horizon, stabilising himself upon the Path, and living upon the physical plane the life of an intelligent man within the world of men."⁶¹ Thus the first sentence has the following explanation. The initiates live a dual life: living as intelligent men and women on the physical plane, while training as workers within their Ashram on a subtler plane.

The Door is left behind. The "Door" has already been interpreted as the third initiation, so the second sentence shows that Rule Three is based on this assumption: the initiates have made progress on the Way of the Higher Evolution since taking the third initiation. What are they assumed to have accomplished? Bailey says, "Impersonality ... can be defined as a withdrawing of personality energy."⁶² As she describes in her commentary on Rule Three, each initiate is assumed to have become more impersonal by applying the disciplines depicted in Rule Two:

He knows it [impersonality] is something which he must achieve and—as he achieves it—he discovers that this impersonality is

not based on indifference or upon preoccupation, as he had thought, but upon a deep understanding, upon a dynamic focus on world service, upon a sense of proportion and upon a detachment which makes true help possible. Thus the door and the past are left behind.⁶³

Thus the second sentence has this explanation: by applying the disciplines learned since taking the third initiation, the initiates have withdrawn from their personality's perspective of reality.

That is a happening of the past. The third sentence suggests that something time-consuming has occurred, and the fourth and fifth sentences provide instructions for building the antahkarana. The third sentence seems to signify the step of visualizing the building of the antahkarana, because this step is time-consuming and ought to precede the actual building. Bailey describes someone's corresponding effort: "He must work slowly at this point, picturing what he wants to do, why he has to do it, what are the stages of his work, what will be the resultant effects of his planned activity, and what are the materials with which he has to work."⁶⁴ Thus the third sentence is given this meaning: through working slowly, let each initiate visualize carefully the construction of a bridge to a higher perspective, the stages in this work, and the resultant effects of the planned activity.

Let the cry of invocation issue forth from the deep centre of the group's clear cold light. The fourth sentence mentions *invocation*, which is the act of petitioning for help or support from a greater entity, and the fifth sentence refers to *evocation*, which is the subsequent response of help. Bailey clarifies these two activities:

The lesser aspect is ever the invoking factor, and this constitutes an unalterable law lying behind the entire evolutionary process. It is necessarily a reciprocal process, but in time and space it might be broadly said that the lesser ever invokes the higher, and higher factors are then evoked and respond according to the measure of understanding and the dynamic tension displayed by the invoking element. This many fail to realise. You do not work at the evocative

process. That word simply connotes the response of that which has been reached. The task of the lesser aspect or group is invocative, and the success of the invocative rite is called evocation.⁶⁵

In the fourth sentence, the initiate's "cry," which is construed as signifying a conscious effort, issues forth from the "clear cold light." As mentioned in our commentary for Rule One, the "clear cold light" is the light of pure reason and is characterized as being uncomplicated and profoundly inclusive, so the initiate's "cry" vibrates with that nature. The appellation "cry of invocation" suggests that the initiate's "cry" invokes a new perspective of reality that has a similar vibration, so that between them, in Bailey's words, "there exists a channel of communication, based on similarity of vibration and oneness of endeavour."⁶⁶ In particular, Bailey gives this description of the "cry of invocation":

The task—and it is a real one—of building the antahkarana and creating that which will bridge the gap is in truth the planned and conscious effort to project the focussed thought of the spiritual man from the lower mental plane into areas of awareness which have been *sensed but not contacted*; it entails using the totality of the awareness already developed ... and (with deliberation) making it increasingly sensitive to the focussed activity of the world of the higher spiritual realities.⁶⁷

She also describes the same effort in a simpler manner: "This involves a consequent moving of the point of individual focus out of the world of phenomena into the world of reality."⁶⁸

As mentioned in our commentary for Rule One, the "clear cold light" shines forth from the Spiritual Triad, passes through the causal body, and then reaches the mental body. In the fourth sentence, the "group" is taken as the group of centers that shine with the clear cold light, so this group consists of the Spiritual Triad, causal body, and mental body. The Spiritual Triad is the "deep centre of the group's clear cold light," because its position is deepest, or innermost, in the group of centers hav-

ing that light. Thus the fourth sentence depicts the “cry of invocation” as issuing forth from the Spiritual Triad. Accordingly, when building the antahkarana, the initiate needs to act *as if* he or she were the Spiritual Triad. Bailey gives these explanations:

The capacity, innate in that imaginative creature, man, to act “as if,” holds the solution to the problem. By the use of the creative imagination, the bridge between the lower aspect and higher can be built and constructed.⁶⁹

Govern yourself always “as if” your divine comprehension was perfected and the result in your daily life will be “as if” all concealed glammers and all hiding deceptive veils were non-existent. The disciple acts “as if” he were initiate and then discovers that “as a man thinketh in his heart so is he,” because the heart is the custodian of the power of the imagination.⁷⁰

Thus the fourth sentence builds upon the earlier step of visualization and has this overall explanation: by acting *as if* he or she were the Spiritual Triad, let each initiate shift the focus of sensitivity from the lower, or outer, world to a higher, or inner, world and thereby invoke a new perspective of reality.

A Course in Miracles (ACIM), a modern system of spiritual psychology, contains several passages that provide an independent corroboration of Bailey’s account of building the antahkarana. *ACIM* describes the purpose of such a bridge, “The bridge itself is nothing more than a transition in the perspective of reality,”⁷¹ and also describes shifting the focus of sensitivity to a higher, or inner, world:

Perception has a focus. It is this that gives consistency to what you see. Change but this focus, and what you behold will change accordingly. Your vision now will shift, to give support to the intent which has replaced the one you held before. Remove your focus on your brother’s sins, and you experience the peace that comes from faith in sinlessness. This faith receives its only sure support from what you see in others past their sins ... And as our focus goes be-

yond mistakes, we will behold a wholly sinless world.⁷²

Let it evoke response from the bright centre, lying far ahead. Bailey describes the resulting evocation: “As the disciple then creatively works, he finds that there is a reciprocal action on the part of the Presence, the Monad ... He discovers that one span of the bridge (if I might so call it) is being built or pushed forward from the other side of the gulf separating him from experience in the life of the Spiritual Triad.”⁷³ In the fifth sentence, the “bright centre” is taken as the Monad, because Bailey speaks of the “blazing light of the Monad.”⁷⁴ Moreover, the Monad could be characterized as “lying far ahead,” because it lies above the five planes of human evolution, which are the spiritual through physical planes.⁷⁵ The Monad’s evocative response is the downward projection of its will, because Bailey says, “the will ... is the energy of the Monad, utilised via the Spiritual Triad and related to the personality via the antahkarana.”⁷⁶

The verb “let” in the fifth sentence indicates that effort must be made so that the invocation evokes a response, and Bailey characterizes the needed effort: “the invocation ... reached such a point of intensity of expression that a response was evoked.”⁷⁷ Thus the fifth sentence is explained as follows: through its intensity of expression, let this upward shift evoke the descent of the monadic will from the Monad, which is located above the planes of human evolution.

When the demand and the response are lost in one great SOUND. The “demand” refers to the upward projection of the focus of sensitivity, and the “response” to the downward projection of the monadic will, but what is the “SOUND”? Bailey gives these clues:

The many voices of the world, the flesh and the devil are no longer distinguished; there is nothing within the consciousness of the initiate which can respond to them ... Only the SOUND remains. This is the Sound which reverberates in the formless worlds; it is the Sound to which the Spiritual Triad responds and of which the initiate is a part, because the Sound which he makes as he

proceeds upon his creative way is a part of the universal Sound.⁷⁸

Other-directed means being guided by external standards and values, and *inner-directed* means being guided by one's own conscience and values. The above quotation describes the following circumstance: the initiate no longer responds to the many voices of the world, which means that he or she is no longer other-directed, but remains with the "SOUND," which suggests that it is an inner source of direction. The above quotation then identifies the "SOUND" with the "Sound which reverberates in the formless worlds" and the "Sound to which the Spiritual Triad responds," but both of these characterizations describe the monadic will as operating on levels higher than the personality. In order for something to be an inner source of direction, it must reach the personality. Thus "one great SOUND" seems to be the transmission of the monadic will to the personality, because this transmission satisfies Bailey's clues, is "one" in the sense that it provides the same inner purpose to all initiates, and is "great" in the sense that it replaces other kinds of guidance. Moreover, this transmission signifies the completion of the antahkarana, or inner bridge, between the Monad and personality.

Accordingly, the initial part of the sixth sentence, "when the demand and the response are lost in one great SOUND," has this meaning: when the upward and downward projections merge together to transmit the monadic will to the personality, the antahkarana is completed. Bailey corroborates this interpretation by making a similar comment: "Finally, contact between that which the Monad projects and that which the disciple is projecting is made ... The bridge is now built."⁷⁹

ACIM also describes the merging of the two projections:

And be you thankful that there *is* a place where truth and beauty wait for you. Go on to meet them gladly, and learn how much awaits you for the simple willingness to give up nothing *because* it is nothing. The new perspective you will gain from crossing over will be the understanding of where

Heaven *is*. From this side, it seems to be outside and across the bridge. Yet as you cross to join it, it will join with you and become one with you.⁸⁰

Here, "Heaven" signifies the Monad, because Bailey speaks of the "Father in Heaven, the Monad or spirit aspect."⁸¹ The phrase, "as you cross to join it [Heaven]," represents the upward projection, so the phrase, "it [Heaven] will join with you," represents the downward projection, and the phrase, "become one with you," represents the merging of these two projections.

Move outward from the desert, leave the seas behind and know that God is Fire. The final part of the sixth sentence depicts the effects of building the antahkarana. Bailey mentions "the desert of the physical plane life,"⁸² so "move outward from the desert" means shift attention away from physical-plane life. She also says that "the seas" refer to "the emotional world in which mankind is sunk as if drowning in the ocean,"⁸³ so "leave the seas behind" means leave emotional reactions behind.

ACIM describes similar effects from moving across the bridge:

On this side of the bridge you see the world of separate [physical] bodies, seeking to join each other in separate unions and to become one by losing ... Across the bridge it is so different! For a time the body is still seen, but not exclusively, as it is seen here. The little spark that holds the Great Rays within it is also visible, and this spark cannot be limited long to littleness. Once you have crossed the bridge, the value of the body is so diminished in your sight that you will see no need at all to magnify it. For you will realize that the only value the body has is to enable you to bring your brothers to the bridge with you, and to be released together there.⁸⁴

The last phrase of the sixth sentence, "God is Fire," is similar to "God is a consuming Fire," for which Bailey gives this explanation:

Upon the Path of Initiation, the monadic will (of which the egoic will is the reflection and the individual self-will is the dis-

tion) is gradually transmitted, via the antahkarana, direct to the man upon the physical plane. This produces the higher correspondence of those qualities so glibly spoken of by the well-trained but dense esotericist—transmutation and transformation. The result is the assimilation of the individual will and the egoic will into the purpose of the Monad which is the purpose—undeviating and unalterable—of the One in Whom we live and move and have our being. This is the field of the true burning, for our “God is a consuming Fire.”⁸⁵

Annie Besant (1847 – 1933), a popular theological writer, gives this definition: “The term *reflection* is used when a force manifested on a higher plane shows itself again on a lower plane and is conditioned by a grosser kind of matter in that lower manifestation, so that some of the effective energy of the force is lost and it shows itself in a feebler form.”⁸⁶ As mentioned earlier, the Ego is synonymous with the Spiritual Triad, so the above quotation characterizes the “egoic will” as the reflection of the monadic will on the level of the Spiritual Triad.

According to the above quotation, use of the antahkarana leads to another burning ground, which is characterized by the phrase, “God is a consuming Fire,” and this burning ground is brought about by discerning “the purpose of the Monad which is the purpose—undeviating and unalterable—of the One in Whom we live and move and have our being.” In other words, the latest burning ground is brought about by discerning the Will of God. This burning ground is the third one mentioned in Rule One and is considered in Rule Four.

After bringing together the preceding remarks, the final sentence has this meaning: through merging these upward and downward projections together to complete the antahkarana, let each initiate shift attention away from physical-plane life, leave emotional reactions behind, and encounter the burning ground brought about by discerning the Will of God.

Paul, in Ephesians 4:22–24 (NRSV), describes an inner transformation:

You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

Completing the antahkarana seems equivalent to making the shift from “your old self, corrupt and deluded by its lusts,” which depicts the personality’s perspective of reality, to “the new self, created according to the likeness of God in true righteousness and holiness,” which depicts living from a new perspective. Paul, in Romans 12:2 (NRSV), describes a similar transformation:

Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

If these verses do describe the transformation produced by the antahkarana, then they corroborate the notion that such transformation leads to discerning the Will of God.

Rule Four

*Let the group see that all the eighteen fires die down and that the lesser lives return unto the reservoir of life. This they must bring about through the evocation of the Will. The lesser wheels must not for aye revolve in time and space. Only the greater Wheel must onward move and turn.*⁸⁷

Rule Four is explained as follows:

Through shifting their consciousness from identification with lower forms of experience to identification with the Spiritual Triad, let the initiates see that the elements of their self-will, at all eighteen personality levels, die down (*Let the group see that all the eighteen fires die down*); and through recognizing that they are an expression of the Will of God, let the initiates see that all elements of their self-will disappear completely (*and that the lesser lives return unto the reservoir of life*). The initiates must bring about these results through evoking

the monadic will via the persistent and patient use of the antahkarana (*This they must bring about through the evocation of the Will*). By finding their special function in the divine plan, let the initiates assist other people to identify their individual will with as much of the larger will of the whole as they can grasp at any given point in time and space (*The lesser wheels must not for aye revolve in time and space*). Through this act of service rendered to people perceived as other than themselves, let the initiates learn that their gift is also given to themselves, so they must be one with the people whom they are serving (*Only the greater Wheel must onward move and turn*).

Let the group see that all the eighteen fires die down. Bailey comments on the first phrase: “The eighteen fires refer to the eighteen states of matter which constitute the personality. They are: seven physical states of matter, seven emotional states, enabling the astral body to function on the seven subplanes of the astral plane, and four states of matter for each of the four conditions of the concrete mind—(7, 7, 4, = 18).”⁸⁸ She mentions “fire, or will-impulse,”⁸⁹ and defines the *self-will* as “the will which is purely selfish, self-sufficient and self-focussed,”⁹⁰ so the eighteen fires are taken as the eighteen elements of self-will that arise from identifying with the lower forms of experience.

Bailey also explains how to make the elements of self-will die down: “The entire problem can be solved if the shift of the consciousness is away from identification with the lower forms of experience into that of identification with the real and true man.”⁹¹ The “real man” and Spiritual Triad are synonyms,⁹² so the first phrase has this meaning: through shifting their consciousness from identification with lower forms of experience to identification with the Spiritual Triad, let the initiates see that the elements of their self-will, at all eighteen personality levels, die down.

Paul, in Romans 8:5-6 (NRSV), describes a similar discipline: “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the

Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.” Here, “to set the mind on the flesh” is to identify with the lower nature, whereas “to set the mind on the Spirit” is to identify with the higher, or spiritual, nature.

The rule’s use of the phrasal verb *die down*, which means to lose strength or subside but without disappearing entirely, indicates that the elements of self-will persist with reduced strength. Why does shifting identification yield only partial success? *ACIM* gives this explanation: “Until you realize you give up nothing, until you understand there is no loss, you will have some regrets about the way that you have chosen.”⁹³ The regrets from identifying with the higher nature are symptoms of residual elements belonging to the lower nature.

That the lesser lives return unto the reservoir of life. Bailey comments on the second phrase: “the lesser lives (embodying the principle of form, of desire and of thought, the sum total of creativity, based upon magnetic love) must return to the reservoir of life and naught be left but that which caused them to be.”⁹⁴ The notion of the “lesser lives” requires the notion of the greater life, because the adjectives *lesser* and *greater* presuppose each other. Bailey’s comment identifies the greater life as that which caused the “lesser lives” to be, and it states that the “lesser lives” must disappear entirely so that only the greater life remains. The instruction to see “that the lesser lives return” tells each initiate to recognize that he or she is part of the greater life. Bailey draws out the following significance from this instruction:

Putting it this way, you will note how the disciple is really enjoined to recognise (with the assistance of his group) that he is essentially the Father aspect himself, the first cause, the creative will and the breath of life within the form. This is a somewhat new attitude which he is asked to take, because hitherto the emphasis upon his focus has been to regard himself as the soul, reincarnating when desire calls and withdrawing when need arises. The group life as a whole is here needed to make possible this

shift in realisation away from form and consciousness to the will and life aspect or principle.⁹⁵

ACIM makes a related comment:

God's is the only Will. When you have recognized this, you have recognized that your will is His. The belief that conflict is possible has gone. Peace has replaced the strange idea that you are torn by conflicting goals. As an expression of the Will of God, you have no goal but His.⁹⁶

In summary, Bailey tells the initiates to recognize that they are “essentially the Father aspect himself, the first cause, the creative will,” which implies that their having any other will is an illusion; and *ACIM* says, “As an expression of the Will of God, you have no goal but His.” Accordingly, the second phrase has this meaning: and through recognizing that they are an expression of the Will of God, let the initiates see that all elements of their self-will disappear completely.

This they must bring about through the evocation of the Will. In the second sentence, “Will” is capitalized, indicating that it refers to the divine will. On the other hand, as part of our commentary for Rule Three, two quotations from Bailey state that building the antahkarana evokes the monadic will. What is the relationship between the monadic will and the divine will?

If the divine will is regarded as the will, or purpose, of the planetary Logos, then the monadic will is actually a reflection of the divine will, as Bailey explains:

The will, as considered and understood by the initiate, is essentially that monadic essence, qualified by ‘fixed determination,’ which is identified with the Will or Purpose of the planetary Logos.⁹⁷

In the final stages of initiation, the Monad becomes the revealer of the purpose of God, of the will of the planetary Logos.⁹⁸

Bailey also explains how all elements of self-will are destroyed through the evocation of the monadic will:

When the blazing light of the sun is correctly focussed on or through a glass it can cause ignition. When the blazing light of the Monad is focussed directly upon the personality, via the antahkarana and not specifically through the soul, it produces a blazing fire which burns up all hindrances in a steady, sequential process. Wording it otherwise, when the will aspect streams from the Monad and focusses through the personal will (as the mind can grasp and realise it) it destroys as by fire all elements of self-will.⁹⁹

In the above quotation, the adjective “steady” indicates that the elements of self-will are not burned up immediately but require persistence and patience. Thus the second sentence has this explanation: the initiates must bring about these results through evoking the monadic will via the persistent and patient use of the antahkarana.

The lesser wheels must not for aye revolve in time and space. Bailey comments on the third sentence: “The little will of the little lives must be merged in the larger will of the whole. Individual purpose must be identified with group purpose, which is as much of the purpose of the Whole or the One Life as the little life can grasp at any given point in time and space.”¹⁰⁰ In other words, the “lesser wheels” are individual human beings who must merge their wills with that of the greater whole. The first and second sentences have already told the initiates to merge their wills with that of the greater whole, so the third sentence must be telling them to do something else: namely, to assist other people in achieving this goal. *ACIM* makes a related comment: “To each He gives a special function in salvation he alone can fill; a part for only him. Nor is the plan complete until he finds his special function, and fulfills the part assigned to him, to make himself complete within a world where incompleteness rules.”¹⁰¹ Our explanation of the third sentence combines these two comments: by finding their special function in the divine plan, let the initiates assist other people to identify their individual will with as much of the larger will of the whole as they can grasp at any given point in time and space.

Only the greater Wheel must onward move and turn. Bailey mentions “the great Wheel which—again in time and space—is the wheel of humanity.”¹⁰² Thus the “greater Wheel” is humanity considered as one whole, which is consistent with our earlier interpretation of a lesser wheel as an individual human being. The problem here is that the initiates may be unwilling to perceive humanity as one whole, because they would rather regard their special functions as indicating that they are superior to the people whom they are serving and therefore separate from them. Bailey makes a related comment: “Study the failures of disciples through pride, the world saviour complex, the service complex, and all the various distortions of reality which a man encounters upon the Path, which hinder his progress and which spoils the service to others which he should be rendering.”¹⁰³

How can the initiates use their service to promote their own perception of unity rather than that of separation? *ACIM* describes what a server needs to learn from the rendered service: “And by this act of special faithfulness to one perceived as other than himself, he learns the gift was given to himself, and so they must be one.”¹⁰⁴ For example, if the initiates counsel, preach, or write to others, they need to learn that they are helped by the content of their own counseling, preaching, or writing; or if the initiates perceive the spiritual nature of others, they need to learn that this perception strengthens their awareness of their own spiritual nature. Thus the final sentence has this meaning: through this act of service rendered to people perceived as other than themselves, let the initiates learn that their gift is also given to themselves, so they must be one with the people whom they are serving.

Paul, in Ephesians 4:11–13 (NKJV), writes,

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith.

These verses corroborate the notion that every server is given a special function, which could

be as an apostle, prophet, evangelist, pastor, or teacher. These verses also corroborate the notion that the servers ought to edify everyone, including themselves, so that everyone comes to the unity of the faith.

Rule Five

*In unison let the group perceive the Triad shining forth, dimming the light of the soul and blotting out the light of form. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought “My soul and thine.”*¹⁰⁵

Rule Five is explained as follows:

Through activating the faculty of spiritual perception by use of the antahkarana, let the initiates perceive the Spiritual Triad shining within each other (*In unison let the group perceive the Triad shining forth*). This common perception strengthens each one’s light of triadal consciousness, dims each one’s light of causal consciousness, and blots out each one’s light of personality consciousness (*dimming the light of the soul and blotting out the light of form*). Through perceiving the Spiritual Triad in everyone, without exception, let the initiates perceive humanity as one whole (*The macrocosmic Whole is all there is*). Through vigilantly avoiding a sense of separation, let the initiates stabilize their perception of humanity as one whole (*Let the group perceive that Whole*). Then through no longer using the thought that people are essentially separate, let the initiates become polarized in the Spiritual Triad (*and then no longer use the thought “My soul and thine”*).

In unison let the group perceive the Triad shining forth. The first sentence tells the initiates to perceive the Spiritual Triad within each other. Ralph Waldo Emerson (1803–1882), a popular American essayist and poet, describes the following principle: “Since everything in nature answers to a moral power, if any phenomenon remains brute and dark, it is that the corresponding faculty in the observer is not yet active.”¹⁰⁶ According to this principle, in order

for the initiates to perceive the Spiritual Triad within other people, the corresponding faculty must be active within themselves. Bailey corroborates this principle by saying, “The antahkarana can be built and the shining of the Triad be definitely *seen*.”¹⁰⁷ Put differently, when the initiates complete the antahkarana within themselves, they activate their inner faculty by which they can see the Spiritual Triad in other people. Bailey denotes this activated faculty with several related terms: spiritual perception, triadal perception, and intuitional perception.

For example, Bailey explains how the downward projection of the monadic will leads to spiritual perception:

Up to the present time, even disciples have little idea of the exceeding power of the triadal will. It might be here affirmed that those healers who have triadal consciousness and can exercise the potency of the monadic life and will, via the Spiritual Triad, will always be successful healers; they will make no mistakes, for they will have accurate spiritual perception.¹⁰⁸

Here, the *triadal will*, which is equivalent to what was previously called the “egoic will,” is the reflection of the monadic will on the level of the Spiritual Triad, and *triadal consciousness* signifies that the center of consciousness is within the Spiritual Triad. Earlier quotations, which are included in our commentaries for both Rules Three and Four, assert that use of the antahkarana leads to the downward projection of the monadic will, so these quotations imply that use of the antahkarana leads to both triadal consciousness and spiritual perception.

ACIM also denotes spiritual perception with several related terms: Christ’s vision, spiritual sight, and true perception. For example, *ACIM* describes “Christ’s vision” in this way:

Christ’s vision has one law. It does not look upon a body, and mistake it for the Son whom God created. It beholds a light beyond the body; an idea beyond what can be touched, a purity undimmed by errors, pitiful mistakes, and fearful thoughts of guilt from dreams of sin. It sees no separation. And it looks on everyone, on every circum-

stance, all happenings and all events, without the slightest fading of the light it sees.¹⁰⁹

Paul, in Colossians 3:9–11 (NRSV), states:

you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

Using the antahkarana seems equivalent to making the shift from “the old self with its practices,” which depicts personality consciousness, to “the new self, which is being renewed in knowledge according to the image of its creator,” which seems to depict triadal consciousness. According to Helena Blavatsky (1831–1891), founder of the Theosophical Society, “Paul meant by the word Christ ... the abstract ideal of the personal divinity indwelling in man,”¹¹⁰ so the perception that “Christ is all and in all” seems to be spiritual perception. If these verses do describe the transformation produced by the antahkarana, then they corroborate the notion that such transformation leads to both triadal consciousness and spiritual perception.

Based on the preceding remarks, the first part of the first sentence is interpreted as follows: through activating the faculty of spiritual perception by use of the antahkarana, let the initiates perceive the Spiritual Triad shining within each other.

Dimming the light of the soul and blotting out the light of form. The word “light” in the first sentence could refer to a light that one perceives, or it could refer to an internal light that enables one to perceive. As examples of the latter usage, Bailey writes,

The initiate enters into light in a peculiar sense; it permeates his nature according to his development at any point in time and space; it enables him to contact and see the hitherto unseen, and on the basis of the newly acquired knowledge to direct his steps still further.¹¹¹

Each initiation dims the light already acquired and used, and then immerses the initiate in a higher light.¹¹²

The light must enter vertically and be diffused or radiated horizontally.¹¹³

Accordingly, the “light” in the first sentence is taken to be, in Bailey’s words, “the light of consciousness.”¹¹⁴

ACIM describes two general principles: “What you perceive in others you are strengthening in yourself”;¹¹⁵ “The power of one mind can shine into another, because all the lamps of God were lit by the same spark.”¹¹⁶ According to these principles, when one initiate perceives the Spiritual Triad in another, that perception strengthens the light of triadal consciousness in *both* of them. In this context, to *strengthen* means to stabilize, support, or make steadfast, because the light of triadal consciousness is only flickering during the stage represented by the first sentence. Our commentary for Rule Two characterizes the causal body as the soul body, and Bailey speaks of “the personality or form,”¹¹⁷ showing that she uses those two terms as synonyms. Thus the final part of the first sentence has the following explanation: this common perception strengthens each one’s light of triadal consciousness, dims each one’s light of causal consciousness, and blots out each one’s light of personality consciousness.

The macrocosmic Whole is all there is. A sense of synthesis is the ability to think in larger wholes and is the opposite of a sense of separation.¹¹⁸ Bailey interprets the second sentence as “the demand for a sense of synthesis which is occult vision and not mystic vision.”¹¹⁹ *ACIM* provides a related comment: “Though every aspect *is* the whole, you cannot know this until you see that every aspect is the same, perceived in the same light and therefore one.”¹²⁰ If the initiates perceive the Spiritual Triad in everyone, without exception, then they would perceive everyone as being the same; they could then perceive that humanity is one whole, because they would be unable to discern any differences that divide human beings into separate groups. Accordingly, the second sentence is interpreted as follows: through perceiving the Spiritual Triad in everyone, with-

out exception, let the initiates perceive humanity as one whole.

Paul, in Galatians 3:28 (NRSV), states: “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” In other words, Paul did not perceive one race or group of people as being separate from another, so he perceived humanity as one whole.

Let the group perceive that Whole. The effort of the second sentence leads to the perception of humanity as one whole, but that perception could be lost during the next moment. Put differently, the initiates could fluctuate between a sense of synthesis and a sense of separation. Bailey says, “I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the one family, the one life, and the one humanity.”¹²¹ *ACIM* describes a similar discipline, in which the term “Sonship” is used to denote the one humanity:

To teach the whole Sonship without exception demonstrates that you perceive its wholeness, and have learned that it is one. Now you must be vigilant to hold its oneness in your mind because, if you let doubt enter, you will lose awareness of its wholeness and will be unable to teach it. The wholeness of the Kingdom does not depend on your perception, but your awareness of its wholeness does.¹²²

Bailey’s comment lists various factors that comprise a sense of separation, and *ACIM*’s comment indicates the need for vigilance. Our explanation of the initial phrase of the third sentence combines these two comments: through vigilantly avoiding a sense of separation, let the initiates stabilize their perception of humanity as one whole.

Then no longer use the thought ‘My soul and thine.’ Bailey gives this explanation: “It is wise always to remember that on the plane of soul existence there is no separation, no ‘my soul and thy soul.’ It is only in the three worlds of illusion and of maya that we think in terms of souls and bodies.”¹²³ Thus the thought, “My soul and thine,” signifies the false belief that human beings are essentially separate. Person-

ality consciousness entails a sense of separation, because a person's physical eyes do see separate physical bodies. Causal consciousness also entails a sense of separation, as Bailey explains: "On the causal levels of the mental plane ... there is no individual separation such as we find when in physical manifestation, but nevertheless group separation is to be seen."¹²⁴ In particular, a person's causal body contains the principles of wisdom that he or she has extracted from experiences, so causal consciousness separates people into groups based on how much wisdom they have acquired. Relinquishing a sense of separation requires subordinating the perspectives of both the personality and causal body to that of the Spiritual Triad. Thus the rule's final phrase has the following meaning: then through no longer using the thought that people are essentially separate, let the initiates become polarized in the Spiritual Triad.

Our subsequent article interprets Rule Eleven as portraying polarization in the Spiritual Triad from a different angle, but the words in Rule Eleven clearly point to such polarization as corresponding to the fourth initiation. Consequently, our analysis of the succeeding rules in this article assumes that Rule Five's fulfillment corresponds to the fourth initiation.

Rule Six

*Let the group know that life is one and naught can ever take or touch that life. Let the group know the vivid, flaming, drenching life that floods the fourth when the fifth is known. The fifth feeds on the fourth. Let then the group—merged in the fifth—be nourished by the sixth and seventh, and realise that all the lesser rules are rules in time and space and cannot hold the group. It onward moves in life.*¹²⁵

Rule Six is explained as follows:

Through their pure reasoning and correct functioning of the intuition, let the initiates realize that the one life pervades all forms, so there is no death, no distress, and no separation (*Let the group know that life is one and naught can ever take or touch that life*). Through their pure motive, keen intelligence, and meditational capacity, let the

initiates—who are part of the fourth, or human, kingdom in nature—know the transmuting, transforming, and transfiguring inspiration that comes from the fifth, or spiritual, kingdom (*Let the group know the vivid, flaming, drenching life that floods the fourth when the fifth is known*). The fifth kingdom progresses by assisting the disciples of the world to unfold their initiate consciousness (*The fifth feeds on the fourth*). Then through their clear perception, intensified livingness, and right orientation, let the initiates—who are gradually being drawn into the fifth kingdom—precipitate into their consciousness some of the "divine intention" in the custody of the sixth kingdom and receive impressions of "unfettered enlightenment" from the seventh kingdom (*Let then the group—merged in the fifth—be nourished by the sixth and seventh*). Through realizing that their previous rules are for functioning within time and space, let the initiates become ready to transcend the limits of time and space (*and realise that all the lesser rules are rules in time and space and cannot hold the group*). Consequently, the initiates formulate the intention of penetrating to the monadic plane, which is the plane of universal life (*It onward moves in life*).

In the stage depicted by Rule Five, the initiates learn to perceive humanity as a whole and become identified with that whole. Rule Six is summarized by Bailey in the following way: "The stage of identification with the life aspect and the establishing of complete divine integration into the greater Whole. The initiate then moves onward in life and not in consciousness."¹²⁶ Here, the "greater Whole" includes the life aspect behind the tangible manifestations, so the progression from Rule Five to Six indicates development in the initiates' sense of synthesis.

Let the group know that life is one and naught can ever take or touch that life. Bailey gives a related injunction, "Realise that the One Life pervades all forms so that there is no death, no distress, no separation,"¹²⁷ and says that the initiates gain this realization through their pure reason and correct functioning of the intuition:

The orthodox scientist is largely occupied with structures, relationships, with the composition of form and with the activity produced by the component form parts and their interrelations and dependencies ... Yet the questions—What is Life? What is Energy? or What is the process of Becoming and the nature of Being? remain unanswered. The problem as to the why and the wherefore is regarded as fruitless and speculative, almost insoluble. Nevertheless, to the pure reason and through the correct functioning of the intuition, these problems can be solved and these questions answered. Their solution is one of the ordinary revelations and attainments of initiation. The only true biologists are the initiates of the mysteries, for they have an understanding of life and its purpose.¹²⁸

Thus the first sentence has this explanation: through their pure reasoning and correct functioning of the intuition, let the initiates realize that the one life pervades all forms, so there is no death, no distress, and no separation.

Paul, in Acts 17:27–28 (NKJV), has a similar notion: “He is not far from each one of us; for in Him we live and move and have our being.” Put differently, God is the immanent source of our life, activity, and existence.

Let the group know the vivid, flaming, drenching life that floods the fourth when the fifth is known. The first, second, and third kingdoms in nature are said to be the mineral, vegetable, and animal kingdoms, respectively.¹²⁹ In the second sentence, “fourth” denotes the fourth kingdom, which is considered to be humanity, and “fifth” denotes the fifth kingdom, which is sometimes called the “spiritual kingdom” or the “kingdom of God.”¹³⁰

The group of initiates is part of the fourth kingdom, whereas the fifth kingdom is part of the Hierarchy. The “life that floods the fourth when the fifth is known” is inspiration, because Bailey mentions “the life of inspiration”¹³¹ and writes, “the main technique of the Hierarchy is that of conveying inspiration.”¹³² The phrase “when the fifth is known” means that the life of inspiration requires the recipients to be in rapport with the fifth kingdom.

The needed rapport is brought about by pure motive, keen intelligence, and meditational capacity, as Bailey explains:

The disciple in this group work is in conscious rapport with both planetary centres (that of Humanity and that of the Hierarchy) and their creative thinking largely conditions the group. Many, however, in this group are conscious of their relation to humanity and of their planned service, but are totally unaware of the unseen source of their inspiration. This matters not, for—if their motive is pure, their intelligence keen and their meditational capacity adequate—they receive the inspiration and develop the intuition in any case.¹³³

Bailey makes these distinctions:

Transmutation concerns the expression of the life force upon the three lower planes of human living and evolution.

Transformation concerns in a most peculiar manner the three aspects of mind upon the mental plane: a. The lower mind; b. The son of mind, the soul; c. The higher mind.

Transfiguration concerns the life of the Spiritual Triad upon its own three levels of identification.¹³⁴

In the second sentence, the adjective “vivid” is construed as transmuting, because *vivid* can mean lively or vigorous, which refers to the expression of the life force, and the above quotation states that “*Transmutation* concerns the expression of the life force.” “Flaming” is construed as transforming, because *flaming* has the meaning of being on fire, fire is a symbol of the mind,¹³⁵ and the above quotation states that “*Transformation* concerns in a most peculiar manner the three aspects of mind.” “Drenching” is construed as transfiguring, because *drenching* makes something completely wet, and transfiguration can mean a marked change in form or appearance.

After bringing together the preceding remarks, the second sentence has this meaning: through their pure motive, keen intelligence, and meditational capacity, let the initiates—who are part of the fourth, or human, kingdom in nature—know the transmuting, transforming, and trans-

figuring inspiration that comes from the fifth, or spiritual, kingdom.

Paul, in Galatians 1:11–12 (NRSV), illustrates the notion of inspiration:

For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

In addition, Paul is depicted as a Spirit-filled prophet throughout *The Acts of the Apostles*. For example, Paul, in Acts 20:22 (NRSV), says, “And now, as a captive to the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there.”

The fifth feeds on the fourth. Bailey’s commentary on Rule Six includes a related remark: “The sacrifice of the fourth kingdom to the fifth, of the human being to the soul and of humanity to the kingdom of God, is the parallel (on a higher turn of the spiral) of the sacrifice of the third kingdom, the animal kingdom, to the fourth, the human kingdom.”¹³⁶ In other words, the fifth kingdom progresses by working with members of the fourth kingdom. In particular, Bailey speaks of the “workers in the ranks of the Hierarchy ... who are working with the unfoldment of the initiate consciousness in the disciples of the world.”¹³⁷ Thus the third sentence has this meaning: the fifth kingdom progresses by assisting the disciples of the world to unfold their initiate consciousness.

Let then the group—merged in the fifth—be nourished by the sixth and seventh. Bailey gives this explanation: “The human family, the fourth kingdom in nature, is absorbed by the fifth or by the kingdom of God and (when this is the case) can become increasingly en rapport with the sixth and seventh kingdoms.”¹³⁸ Accordingly, absorption by the fifth kingdom brings rapport with the sixth and seventh kingdoms. She also explains how this absorption occurs: “It is this radiation [of the Hierarchy] which affects by its quality the senior aspirants in the world, and draws them gradually into relationship with itself and finally into its magnetic field. This is aided by the clarity of perception, the intensification of the livingness

of the rightly oriented aspirant.”¹³⁹ The verb *let* in the fourth sentence indicates that the initiates must make some effort, and the preceding quotation suggests that this effort consists of clear perception, intensified livingness, and right orientation, because these qualities aid their absorption into the fifth kingdom.

Bailey gives this definition: “The sixth kingdom is that of the ‘overshadowing Triads’—that aggregation of liberated Lives of which the higher initiates in the Hierarchy are a part.”¹⁴⁰ She also says, “The Hierarchy has within it, under the custody of its most advanced Members, what might be called a ‘reservoir of divine intention.’”¹⁴¹ The initiates can begin to precipitate into their consciousness some of the “divine intention” in the custody of the sixth kingdom, because Bailey also says,

Just as advanced humanity can precipitate the rain of knowledge from this cloud of knowable things (the divine ideas, working out as intuitions in all the many areas of human thinking), so the lesser initiates and disciples within the Hierarchy can begin to precipitate into their consciousness some of this “divine intention.”¹⁴²

Bailey gives another definition: “The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at Shamballa.”¹⁴³ The term *Shamballa* (also spelled *Shambhala*) appears elsewhere, because it is the mythical kingdom described in the *Kalacakra Tantra* of Tibetan Buddhism.¹⁴⁴ The initiates can receive impressions of “unfettered enlightenment” from the seventh kingdom, because she also says,

From Shamballa itself ... is a flow of energising life or of what we might call “unfettered enlightenment”; this impresses the purpose or the will of the Lord of the World upon the united Hierarchy in a manner incomprehensible to you; it also creates a dynamic magnetic impulse which enables the graded initiates, through the medium of the Ashrams, to organise the Plan and set it in motion, so that the Purpose gradually materialises on earth. Because the senior initiates, from the Christ down to initiates of the

fourth degree, are conscious in varying ways ... of the Eternal Now, and can work free from the compulsion of time, They can see the impressed Purpose as a more complete whole than can initiates of lesser degree and development.¹⁴⁵

In the above quotation, “Lord of the World” and “Christ” denote the rulers of Shamballa and the Hierarchy, respectively.¹⁴⁶ In addition, “Plan” and “Purpose,” because they are capitalized, denote the divine plan and divine purpose, respectively. According to the above quotation, “unfettered enlightenment” from the seventh kingdom can be received “from the Christ down to initiates of the fourth degree,” so Rule Six’s phrase “nourished by the ... the seventh” corroborates our assumption that Rule Five’s fulfillment corresponds to the fourth initiation.

After bringing together the preceding remarks, the initial clause of the fourth sentence has this meaning: then through their clear perception, intensified livingness, and right orientation, let the initiates—who are gradually being drawn into the fifth kingdom—precipitate into their consciousness some of the “divine intention” in the custody of the sixth kingdom and receive impressions of “unfettered enlightenment” from the seventh kingdom.

Paul, in 2 Corinthians 12:3–5 (NRSV), writes,

And I know that such a person—whether in the body or out of the body I do not know; God knows—was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses.

Although Paul is often portrayed as receiving inspiration from Jesus or the Spirit, these verses indicate that he also received revelations from an even higher source: what he called “Paradise.” Paul’s Paradise may be equivalent to Shamballa, because Tibetan Buddhism characterizes Shamballa as a paradise.¹⁴⁷

Realise that all the lesser rules are rules in time and space and cannot hold the group. The remainder of the fourth sentence suggests the

possibility of transcending the limits of time and space. Bailey corroborates this suggestion by speaking of someone having the following realization: “He is Will, the ruler of time and the organiser, in time, of space. This he does, but ever with the reservation that time and space are the ‘divine playthings’ and can be used or not at will.”¹⁴⁸ *ACIM* also corroborates this suggestion: “Your holiness reverses all the laws of the world. It is beyond every restriction of time, space, distance and limits of any kind. Your holiness is totally unlimited in its power because it establishes you as a Son of God, at one with the Mind of his Creator.”¹⁴⁹ Based on this corroborated suggestion, the remainder of the fourth sentence is explained as follows: through realizing that their previous rules are for functioning within time and space, let the initiates become ready to transcend the limits of time and space.

It onward moves in life. The Spiritual Triad reaches as high as the spiritual plane, and the next higher plane is the monadic plane, which Bailey calls “the plane of universal life.”¹⁵⁰ The initiates have already achieved polarization in the Spiritual Triad, as described in Rule Five, so penetration to the monadic plane is their next task along what is called the “Upward Way.”¹⁵¹ Bailey speaks of “the formulated intention,”¹⁵² so the final sentence is interpreted in this way: consequently, the initiates formulate the intention of penetrating to the monadic plane, which is the plane of universal life.

Rule Seven

*Let the group life emit the Word of invocation and thus evoke response within those distant Ashrams where move the Chohans of the race of men. They are no longer men as are the Masters but having passed beyond that lesser stage, have linked Themselves with the Great Council in the highest Secret Place. Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the Lights which carry out the Will of God.*¹⁵³

Rule Seven is explained as follows:

Based on their intention of penetrating to the monadic plane, let the initiates make a focused demand for illumination and thereby become a point of invocative tension (*Let the group life emit the Word of invocation*), and thus evoke illumination from the

major Ashrams, each of which is presided over by a Chohan (*and thus evoke response within those distant Ashrams where move the Chohans*). The Chohans, who were once human beings (“of the race of men”), became Masters by undergoing the fifth initiation and earned their higher rank by taking the sixth initiation (*They are no longer men as are the Masters but having passed beyond that*

lesser stage). The Chohans invoke the illumination of the Council Chamber in Shamballa, so they are part of the chain of light that links the initiates to Shamballa (*have linked Themselves with the Great Council in the highest Secret Place*). Because of the illumination conveyed by the chain of light, the initiates realize that they can fulfill their intention only through service to others. Through fastening their attention upon serving humanity, let the initiates invoke ideas that embody the immediate plan for humanity from the major Ashrams (*Let the group sound a dual chord, reverberating in the halls where move the Masters*); and through endeavoring to understand the purpose that underlies this plan, let them invoke impressions of divine purpose from Shamballa (*but finding pause and prolongation within those radiant halls where move the Lights which carry out the Will of God*).

Rule Seven mentions both “Masters” and “Chohans,” so let us clarify these terms. Bailey states, “A Master of the Wisdom is One Who

has undergone the fifth initiation. That really means that His consciousness has undergone such an expansion that it now includes the fifth or spiritual kingdom.”¹⁵⁴ Thus the fifth initiation signifies the transition from the fourth, or human, kingdom, to the fifth, or spiritual,

kingdom. Blavatsky states that *Chohan* is a Tibetan word that means “Lord” or “Master.”¹⁵⁵ In Bailey’s books, “*Chohan* ... refers to those Adepts who have gone on and taken the sixth initiation.”¹⁵⁶ Bailey also speaks of “Masters of Chohan rank,”¹⁵⁷ so the term “Master” refers to anyone who has undergone *at least* the fifth initiation. For example, Bailey mentions both “the Master Jesus”¹⁵⁸ and “the Chohan Je-

sus,”¹⁵⁹ indicating that Jesus is a Master of Chohan rank.

Let the group life emit the Word of invocation. In another context, Bailey says, “When humanity has fulfilled the conditions through a focussed mental demand, based on correctly formulated mass intent, then will come the affirmation from the spiritual Forces.”¹⁶⁰ Let us infer the following general principle from this quotation: a focused mental demand, based on a correctly formulated intention, is invocative. Rule Six ends with the initiates formulating the intention of penetrating to the monadic plane. Accordingly, the “Word” denotes the intention of penetrating to the monadic plane, and to “emit” this Word is to make a focused demand for illumination. Bailey also speaks of becoming “a point of invocative tension,”¹⁶¹ and sets forth the following order: “Intention, producing focussing and tension.”¹⁶² Thus the initial phrase has this meaning: based on their intention of penetrating to the monadic plane, let the initiates make a focused demand for illumination and thereby become a point of invocative tension.

The point reached by a Master is high, but only relatively so, and you must not forget that when attained by Him it seems low indeed, for He measures it up with the vista expanding before Him. Each expansion of consciousness, each step upon the ladder, but opens before the Initiate another sphere to be embraced, and another step ahead to be taken.

And thus evoke response within those distant Ashrams where move the Chohans of the race of men. Bailey describes two kinds of Ashrams:

The interior work of hierarchical alignment is in the charge of the Chohans of the Major Ashrams, whilst the task of superintending the interior adjustments incident to new alignments and the admission of new personnel is being watched over and directed by the forty-nine Masters who are in charge of minor Ashrams.¹⁶³

Bailey clarifies the role of the Chohans by saying that the “major centres or Ashrams within the Hierarchy are each presided over by Masters of Chohan rank,”¹⁶⁴ and distinguishes between the works performed in the two kinds of Ashrams:

Perhaps some idea of ... the work done in the Ashram of a Master or that done in the Ashram of a Chohan would come to you if you meditated upon the two words: Goodwill and the Will-to-Good. The first is worked out as qualifying the life in all Ashrams under the care of a Master of the Wisdom; the Will-to-Good is developed and understood in the Ashrams of Those of still greater attainment. The first concerns the Plan whilst the second deals with Purpose. Again, in this same connection, you have: Vision and Illumination.¹⁶⁵

From the viewpoint of new personnel, the major Ashrams are distant, or remote, whereas the minor Ashrams are nearby. Thus “those distant Ashrams” in the first sentence signify the major Ashrams, whereas the Ashram portrayed in Rule Two is one of the minor Ashrams. By advancing from the stage represented by Rule Two to the stage represented by Rule Seven, each initiate progresses from a minor to a major Ashram, perhaps by taking the fourth initiation, and so shifts from the work of vision to that of illumination. Accordingly, the final portion of the first sentence has this meaning: and thus evoke illumination from the major Ashrams, each of which is presided over by a Chohan.

They are no longer men as are the Masters but having passed beyond that lesser stage. Bailey

describes an initiate as continuing to progress even beyond the stage reached by a Master:

The point reached by a Master is high, but only relatively so, and you must not forget that when attained by Him it seems low indeed, for He measures it up with the vista expanding before Him. Each expansion of consciousness, each step upon the ladder, but opens before the Initiate another sphere to be embraced, and another step ahead to be taken.¹⁶⁶

The second sentence is concerned with steps that pass beyond the stage of the Masters, and its initial part is explained as follows: the Chohans, who were once human beings, became Masters by undergoing the fifth initiation and earned their higher rank by taking the sixth initiation.

Have linked Themselves with the Great Council in the highest Secret Place. Bailey speaks of “The Great Council at Shamballa,”¹⁶⁷ so “the highest Secret Place” is Shamballa, which was introduced in our commentary for Rule Six. The phrase “have linked Themselves” indicates that the Chohans are part of a chain of light. Bailey’s commentary on Rule Seven lists the elements of this chain:

This [divine] plan is implemented through the medium of the senior Members of the Hierarchy, Who invoke the “Lights which carry out the Will of God”; They are Themselves invoked by the Light-Bearers, the Masters; They again, in Their turn, are invoked by the aspirants and disciples of the world.¹⁶⁸

Here, the “senior Members of the Hierarchy” are the Chohans, and Bailey equates the “Lights which carry out the Will of God” with the light of Shamballa.¹⁶⁹ Thus the final part of the second sentence has this meaning: the Chohans invoke the illumination of the Council Chamber in Shamballa, so they are part of the chain of light that links the initiates to Shamballa.

Our rendering of Rule Seven’s first sentence regards the initiates as having the “intention of penetrating to the monadic plane,” whereas our rendering of its final sentence says that they

are “fastening their attention upon serving humanity.” Why would they make this change in orientation? The entire rule seems to have this implicit implication: because of the illumination conveyed by the chain of light, the initiates realize that they can fulfill their intention only through service to others. Bailey gives a similar explanation: “Service is the scientific mode, par excellence, to evoke spiritual integration and to call forth the resources of a divine son of God.”¹⁷⁰ Paul, in 1 Corinthians 9:22–23 (NRSV), makes a similar point: “I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.” Put differently, Paul has the notion that his service to other people is needed in order for him to share in the blessings of the liberating gospel.

Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the Lights which carry out the Will of God. “The halls where move the Masters” are the major Ashrams, because the first sentence indicates that the initiates are connected to them, and those “radiant halls where move the Lights which carry out the Will of God” is Shamballa, because that is where the light of Shamballa is located. Bailey writes, “The task of the Masters is to project into the world those thoughts and those formulated divine ideas, those concepts and significances which embody—at any one time—the immediate Plan for humanity,”¹⁷¹ and also to “bring down from Shamballa that understanding of divine Purpose which will precipitate as the hierarchical Plan.”¹⁷² The initiates’ “dual chord” is their invocation of both the major Ashrams and Shamballa. By means of this dual invocation, each initiate, in Bailey’s words, “becomes a participant in the divine Purpose and an Agent of the divine Plan.”¹⁷³ Thus the final sentence has this meaning: through fastening their attention upon serving humanity, let the initiates invoke ideas that embody the immediate plan for humanity from the major Ashrams; and through endeavoring to understand the purpose that underlies this plan, let them invoke impressions of divine purpose from Shamballa.

Conclusions

This article elucidates the initial seven Rules for Disciples and Initiates, and our subsequent article will address the final seven rules. Let us make some observations regarding the initial seven rules.

Progressive instruction. As can be seen from our analysis, these seven rules provide instruction in a progressive way. Bailey makes a similar point: “Each of these rules holds in it the seed of that understanding which must be evoked before the next rule can be mastered. All that is given is ever based on that which has gone before.”¹⁷⁴

No endpoint in sight. The spiritual journey appears to be infinite. Rule Five describes the initiates as achieving realizations that are greater than most members of the fourth, or human, kingdom have attained, but Rule Six describes these initiates as subsequently coming into contact with the fifth, sixth, and seventh kingdoms, the members of which have even greater realizations. Thus these rules suggest the following: whenever the initiates make progress on their journey, they discover new vistas that lie before them.

Path of initiation. According to our analysis, Rule One assumes that initiates have taken the third initiation, Rules One through Five provide instructions that lead to the fourth initiation, and Rules Six and Seven provide preliminary instructions for the fifth initiation. Thus these seven rules provide instructions for attaining two of the higher initiations, namely, the fourth and fifth initiations. Bailey, however, tells the immediate students of these rules, “you have not yet taken the third initiation.”¹⁷⁵ She also predicts that the “Rules for Disciples and Initiates” will be one of the “great foundational courses of the coming Schools of the Mysteries,”¹⁷⁶ but her description of the predicted students in those future schools indicates that they will not have taken the third initiation.¹⁷⁷ Thus it appears that the students of the initial seven rules, both in the past and predicted future, generally are not qualified to actually apply them.

Telepathic instruction. How do people get their instructions for taking the higher initiations?

Rule Two portrays the Master of a minor Ashram as telepathically conveying teaching to the candidates for the fourth initiation, and Rule Seven portrays the Chohan of a major Ashram as conveying illumination to the candidates for the fifth initiation. Bailey, in her commentary on these rules, gives a similar account: "What I am now writing is a series of instructions for disciples in process of training for initiation. I did not say in training for the higher initiations, for these are given in a different manner and the teaching is imparted in the inner Ashram."¹⁷⁸ Thus the candidates for the fourth and fifth initiations need not study written rules for initiation, such as analyzed in this article, because they receive their teaching through telepathic and intuitive communication in their respective inner Ashrams.

Validity. When students study the initial seven rules but are not qualified to actually apply them, they cannot know through their own personal experience whether the rules are valid. Nevertheless, Paul, in 2 Corinthians 13:1 (NKJV), states, "By the mouth of two or three witnesses every word shall be established." As shown in this article, Bailey, *ACIM*, and Paul are three independent witnesses of various aspects of these rules, so students can have much greater confidence in the validity of these rules than if they had only a single witness.

If students study these rules but are not qualified to actually apply them, what would be the value of such study? Our subsequent article, after elucidating the final seven rules, will provide some answers to this question.

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² Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 26.
³ *Ibid.*, 685-686.
⁴ *Ibid.*, 24.
⁵ *Ibid.*, 19.
⁶ Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 117.

⁷ Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 389.
⁸ Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 117.
⁹ Bailey, *A Treatise on Cosmic Fire*, 260-261.
¹⁰ Bailey, *The Rays and the Initiations*, 712.
¹¹ Bailey, *A Treatise on Cosmic Fire*, 524, 923.
¹² Alice A. Bailey, *Letters on Occult Meditation* (1922; reprint; New York: Lucis Publishing Company, 1974), 32.
¹³ Bailey, *A Treatise On Cosmic Fire*, 125.
¹⁴ Bailey, *Letters on Occult Meditation*, 28.
¹⁵ Alice A. Bailey, *Education in the New Age* (1954; reprint; New York: Lucis Publishing Company, 1974), 6.
¹⁶ Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 373.
¹⁷ Bailey, *Letters on Occult Meditation*, 1.
¹⁸ Bailey, *A Treatise on Cosmic Fire*, 48.
¹⁹ Bailey, *Letters on Occult Meditation*, 268.
²⁰ Bailey, *The Rays and the Initiations*, 29.
²¹ Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 83.
²² Bailey, *The Rays and the Initiations*, 39.
²³ *Ibid.*, 77.
²⁴ Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 416.
²⁵ *Ibid.*, 166.
²⁶ Bailey, *Letters on Occult Meditation*, 313.
²⁷ *Ibid.*, 245.
²⁸ Bailey, *The Rays and the Initiations*, 403.
²⁹ All biblical verses are taken from modern translations: either the New King James Version (NKJV) or the New Revised Standard Version (NRSV).
³⁰ Bailey, *A Treatise on Cosmic Fire*, 475.
³¹ Bailey, *Esoteric Psychology*, vol. II, 428.
³² Bailey, *The Rays and the Initiations*, 341.
³³ Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 59.
³⁴ Bailey, *The Rays and the Initiations*, 353.
³⁵ *Ibid.*, 522.
³⁶ Bailey, *Discipleship in the New Age*, vol. I, 76.
³⁷ Bailey, *The Rays and the Initiations*, 33.
³⁸ Bailey, *Discipleship in the New Age*, vol. II, 270.
³⁹ Bailey, *The Rays and the Initiations*, 19-20.

- 40 Bailey, *Letters on Occult Meditation*, 350.
 41 Bailey, *Discipleship in the New Age*, vol. I, 702.
 42 Ibid., 742.
 43 Ibid., 738.
 44 Alice A. Bailey, *Telepathy and the Etheric Vehicle* (1950; reprint; New York: Lucis Publishing Company, 1975), 23.
 45 Bailey, *Discipleship in the New Age*, vol. II, 19-20.
 46 Bailey, *The Rays and the Initiations*, 342.
 47 Bailey, *Letters on Occult Meditation*, 5-6.
 48 Bailey, *The Rays and the Initiations*, 60.
 49 Ibid., 162.
 50 Ibid., 57-58.
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 52 Ibid., 60.
 53 Bailey, *Discipleship in the New Age*, vol. II, 334-335.
 54 Bailey, *Letters on Occult Meditation*, 134.
 55 Alice A. Bailey, *From Bethlehem to Calvary* (1937; reprint; New York: Lucis Publishing Company, 1989), 8.
 56 Bailey, *The Rays and the Initiations*, 20.
 57 Bailey, *Initiation, Human and Solar*, 215.
 58 Bailey, *The Rays and the Initiations*, 484.
 59 Ibid., 168.
 60 Bailey, *Discipleship in the New Age*, vol. I, 747.
 61 Bailey, *The Rays and the Initiations*, 434-435.
 62 Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 125.
 63 Bailey, *The Rays and the Initiations*, 73.
 64 Ibid., 489.
 65 Ibid., 35.
 66 Bailey, *A Treatise on Cosmic Fire*, 850.
 67 Bailey, *Discipleship in the New Age*, vol. II, 194.
 68 Bailey, *Glamour*, 175.
 69 Bailey, *Esoteric Psychology*, vol. II, 428.
 70 Bailey, *Discipleship in the New Age*, vol. II, 554-555.
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 72 *A Course in Miracles*, vol. II, 337-338.
 73 Bailey, *The Rays and the Initiations*, 43.
 74 Ibid., 30.
 75 Bailey, *Initiation, Human and Solar*, 117.
 76 Bailey, *The Rays and the Initiations*, 184.
 77 Ibid., 384.
 78 Ibid., 200-201.
 79 Ibid., 495.
 80 *A Course in Miracles*, vol. I, 347.
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 88 Ibid., 100.
 89 Bailey, *A Treatise on Cosmic Fire*, 802.
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 91 Bailey, *Glamour*, 102.
 92 Bailey, *Initiation, Human and Solar*, 225; *The Light of the Soul*, 249.
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 94 Bailey, *The Rays and the Initiations*, 104.
 95 Ibid., 102-103.
 96 *A Course in Miracles*, vol. II, 130.
 97 Bailey, *Discipleship in the New Age*, vol. II, 286.
 98 Ibid., 291.
 99 Bailey, *The Rays and the Initiations*, 30.
 100 Ibid., 107-108.
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 102 Bailey, *The Rays and the Initiations*, 109.
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133 Bailey, *Discipleship in the New Age*, vol. II, 203.
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135 Bailey, *Glamour*, 179.
136 Bailey, *The Rays and the Initiations*, 129.
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162 *Ibid.*, 503.
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167 Bailey, *The Rays and the Initiations*, 13.
168 *Ibid.*, 136.
169 *Ibid.*, 144.
170 Bailey, *Discipleship in the New Age*, vol. I, 269.
171 *Ibid.*, 683.
172 Bailey, *Discipleship in the New Age*, vol. II, 196-197.
173 Bailey, *Telepathy*, 137.
174 Bailey, *The Rays and the Initiations*, 48.
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Occult Orders in Western Esotericism

John F. Nash

Abstract

This article presents a brief history of occult orders in the western esoteric tradition. The ancient mysteries are mentioned, but emphasis is placed on medieval fraternities, Rosicrucian and Masonic orders, and a number of modern orders. Comments are made about the Theosophical Society and secretive orders in the Church of Rome, which lie on the fringe of the topic area but shed valuable light on the “mainstream” occult orders.

The article attempts to generalize from the accounts of individual occult orders to larger truths. Patterns of similarity are identified across a broad spectrum of occult orders, even in sharply contrasting historical and other contexts. Such patterns, which include secrecy, discipline, the quest for self-transformation, and the use of ritual, are important to our understanding of western esotericism. They are noted herein and will be explored in more detail in a subsequent article.

Every effort has been made to validate descriptions of the various orders, yet the inherent secrecy of occult orders complicates research, and available information—particularly about the older orders—may be fragmentary or even inaccurate. Some famous occult orders may have existed only in legend. Yet, along with historically factual orders, they may still educate and inspire and thus serve Hierarchical Purpose.

Introduction

The western esoteric tradition can be traced from the ancient mysteries of Egypt, Israel and Greece through the early twentieth century, by which time cross-fertilization with its South Asian cousin was creating the robust modern esotericism we know today. During the Common Era, western esotericism was expressed in the Merkabah mysticism and

Kabbalah of Judaism and in the sacraments, mysticism, and mystical and speculative theology of Christianity. More relevant to our main theme it was also expressed in numerous occult orders, fraternities, lodges and societies that developed in Europe inside and outside the framework of institutional religion.

The term “occultism” has a range of meanings within esotericism and an unsavory connotation in popular usage. For present purposes it is defined as a subcategory of esotericism concerned with the purposeful transfer of energy from one level of reality to another in accordance with universal, but little-known, laws.¹ This definition qualifies neither the worthiness of intent nor the impulse by which the transfer or energy is accomplished. Implicit, however, is the assumption that the discovery of applicable laws and practical application may require dedicated effort and time.

Occultism is morally neutral; practitioners can apply it for good or evil and, correspondingly, draw upon higher or lower powers to do so. The expressions “right-“ and “left-hand path” date back at least to the thirteenth-century, when a text in the Christian chivalric tradition offered this explanation:

For the right-hand road you must read the way of Jesus Christ, the way of compassion, in which the knights of Our Lord travel by night and by day in the darkness of

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the body and in the soul's light. In the left-hand road you perceive the way of sinners, which holds dire peril for those who choose it.²

More generally we would say that occultism of the right-hand path is concerned with spiritual development and the betterment of humankind; that of the left-hand path is motivated by self-interest, ambition, or the desire to control or harm others.

We have spoken of occult *fraternities*, and the gender specificity is justified, given the history of our topic. Women played significant roles in the ancient mysteries. Porphyry (c.234–c.305) wrote of the *Mellissae*, priestesses of the Greek goddess Demeter; and the temple priestesses and Vestal Virgins of Rome may well have engaged in occult activity. But few opportunities were available to women during most of the Common Era.

Contemplative religious orders nourished women's mystical aspirations, but nuns were denied opportunities to administer the sacraments—which qualify as occult practices, properly understood. Outside the church, women were excluded even from mystical pursuits. No occult organizations of the kind discussed herein extended membership to women until the eighteenth century, and most still do not. The rule of the Knights Templar, which typified prevailing attitudes in the Middle Ages, warned: “The company of women is a perilous thing, for through them the ancient demon denied us the right to live in Paradise; and therefore women may not be received as sisters into the Order . . . and we believe it is dangerous for any religious man to look too much at women's faces.”³

Men who belonged to occult fraternities often occupied prominent positions in society and enjoyed public respect. Women with similar aspirations—whose only avenues of expression drew upon pre-Christian earth religions—were castigated as “witches.” Asymmetry of opportunity between men and women was stark and unyielding.

Occult orders, by their very nature, involve secrecy. It served multiple purposes but was essential throughout much of the Common Era

due to the threat of persecution. Individual churchmen and political figures may have dabbled in the occult, but with few exceptions, religious and civil institutions perceived occult orders as threatening and made vigorous, even fanatical, efforts to suppress them. Once exposed, members could expect imprisonment, torture, and grisly death. Accordingly, occult fraternities met behind locked doors or in remote locations. Initiation into occult orders and promotion to higher degrees required candidates to swear oaths of secrecy, violation of which typically carried the death penalty. Secret signs, passwords, gestures and grips allowed members to recognize one another. As secrecy increased, so did outside suspicion, making secrecy all the more necessary.

The secrecy of occult orders makes research difficult. Except in the rare instances in which initiatory oaths were violated, information about the teachings and practices of particular orders can only be gleaned indirectly. Equally difficult may be determining who belonged to an order, when it came into existence, or even whether it actually existed. Occult orders' mythologies often stretched back thousands of years before the orders were founded. Connections might be claimed with notable orders of antiquity or unbroken lineage from personages like Melchizedek, Abraham, Orpheus, Enoch or Thoth. Auras of mystery discouraged critical investigation, and leaders could deflect awkward questions by appealing to the secrecy with which charters, patents, teachings, symbols or rites had been entrusted to them.

Many stories have been told and novels written about occult orders, some by authors who clearly had inside knowledge. While the stories are fascinating, we can assume that descriptions of important rituals or teachings were fictionalized. Furthermore, some occult orders may never have existed beyond the literary imagination. Repetition and elaboration of stories fed romantic instincts and encouraged credibility, even when historical evidence argued against factual reality. Whether we should be concerned at all with fictitious occult orders is a matter to be discussed.

Notwithstanding the inherent difficulties, reasonably reliable information is available. This

article summarizes what is known about the most significant occult orders in the western esoteric tradition and places them in their respective contexts. The Theosophical Society is included in the discussion because of its early associations with Freemasonry, even though it soon developed a different organizational structure and drew more upon eastern than western esoteric traditions. Comments are also made about institutions that operate within the Church of Rome. Whether or not they can be considered “occult,” they mimic the secrecy, discipline, and organizational style of the occult orders and may enhance our understanding of the latter, as well as being of interest in their own right.

In addition to examining individual occult orders, the article seeks to identify patterns with a degree of universality. Such patterns include secrecy, discipline in rigidly hierarchical organizations, the extensive use of ritual, and self-transformation through graded initiations. Coherent themes, extending over multiple orders in radically different historical and social contexts can provide insights into the nature, objectives and merit of western esotericism as a whole. They are noted herein and will be explored in greater detail, along with coherent patterns of belief, in a second article.

The Ancient Mysteries

The mysteries were “secret religious groups composed of individuals who decided, through personal choice, to be initiated into the profound realities of a deity.”⁴ Their origin is uncertain. Some authorities claim that they developed from primitive community or tribal rituals. Others claim that they flourished in Atlantis and were brought to Egypt by migrants ahead of cataclysms that destroyed the island continent.⁵ Some esotericists assert that the mysteries were established by evolved beings charged with overseeing the evolution of human consciousness. A closely related assertion is that the mysteries embodied the ageless wisdom said to underlie all religions, philosophies, social movements, and educational systems.

Golden Age of the Mysteries

Much has been written about the Egyptian rites of Osiris, Isis Amen-Rā, and other deities; the temple rites of Israel; and the Greek mysteries. More limited information is available about the Essene school on Mount Carmel⁶ and the mystery school said to have been established by the Druids of pre-Roman Britain.⁷

The mysteries of Eleusis, in ancient Greece, were built around myths related in Homer’s *Hymn to Demeter*. An annual spring festival celebrated the return of Demeter’s daughter Persephone from the underworld. During festivals of the Dionysian, or Bacchic, mysteries, intoxicants and trance-inducing dance and music eroded social inhibitions, reportedly leading to mass orgies. But not all cult festivals involved sexual excess. At the spring festival of the Greco-Roman goddess Cybele devotees reportedly worked themselves into a frenzy and castrated themselves.⁸ Among much else the Cybele cult set a precedent for the self-mortification practices of some later occult orders.

The mysteries commonly were divided into the lesser and greater mysteries. An eighteenth-century writer contrasted the drama of the lesser mysteries with the mystical introspection of the greater. The latter, in his words, “obscurely intimated, by mystic and splendid visions, the felicity of the soul both here and hereafter, when purified from the defilements of a material nature, and constantly elevated to the realities of intellectual vision.”⁹ At Eleusis the greater mysteries allegedly were dedicated to Demeter, the lesser to Persephone.¹⁰

The lesser and greater mysteries also were distinguished by access to the rites and the level of secrecy in which they were conducted. The lesser mysteries may have involved relatively large numbers of people, with associated festivities open to the general public.¹¹ Colorful outdoor processions were led by priests claiming, or endowed by the community with, special powers and responsibilities.¹² Banners, sacred objects or symbols, or sacrificial items

were displayed and venerated. The great majority of onlookers no doubt enjoyed the spectacles but may have understood little of their meaning.

The greater mysteries were restricted to a small elite who had graduated from the lesser mysteries. They were enacted behind temple doors, in caves, or elsewhere away from the public gaze. Efforts were made, not only to protect the content of the greater mysteries, but even to ensure that the masses were unaware of their existence.

Secret rites included admission to the priesthood, promotion to higher ranks, and transmittal of sacerdotal authority to successive generations. Initiation required long training, ordeals to test aptitude and commitment, and administration of the customary oaths of secrecy. It often took the form of a ritual death, followed by “resurrection” to a life offering new insights and powers.¹³ In what we understand to have been typical initiation ceremonies, candidates were entombed for three days, during which they went into the deepest sleep. The hierophant (from the Greek: *hiera*, “holy,” and *phainein*, “to show”), or *mystagogue* (from *mystagōnos*, “initiator into mysteries”), awakened them with a touch of the rod of power, or *thyrsus*. Initiates would then be given words or gestures of power, shown sacred objects or symbols, and introduced to the received wisdom of the particular initiatory grade.

We often speak of ancient mystery *schools*, but we should not envision classrooms, instructors and examinations; even library study was a late development. Human consciousness at the earliest times of the mysteries was focused at an emotional level: “Rarely . . . could [esoteric truths] be given in words. Neither the language nor the mentality of the recipients permitted this. Therefore, dramatic presentations and portrayals of the truths were composed After that, a highly formalized system of ceremonies became established.”¹⁴ Elaborate psychodramas were used to frighten, impress or inspire participants. When mental ability reached an adequate level, students had to memorize long passages from prescribed texts. Much of the content was allegorical and only hinted at esoteric truths; full understanding

depended on students’ own insights. The mystery schools may never have encouraged, or permitted, critical analysis or other aspects of research as we know it today.

Decline of the Mysteries

The Axial Age, conventionally dated from about 800 to 200 BCE, led to loss of interest in the old deities and a gradual decline of the ancient mysteries. “Eventually, the supply of candidates ran out, the stream of aspirants ceased to flow, and at last on a certain recorded day, the Rites of Eleusis were closed, the talismans and furniture removed, and the Rituals performed no more.”¹⁵

Philosophy, some of it agnostic, came to be valued over traditional religion, particularly in Greece. Yet the mysteries survived for several centuries and adapted to new environments. For example, the mysticism of Pythagoras incorporated sacred mathematics and music theory. To enhance mystical ability he insisted on strict asceticism, including vegetarianism, though we have no evidence that Pythagoras encouraged self-mutilation. Nor is it recorded that any kind of animal sacrifice was offered.

Socrates took an interest in the mysteries. According to Plato’s *Phaedo*, he stressed the importance of initiation: “[I]t seems those who established our mystic rites were no fools; they spoke in truth with a hidden meaning long ago when they said that whoever is uninitiated and unconsecrated when he comes to the house of Hades will lie in mud, but the purified and consecrated . . . will dwell with gods. . . . There are . . . many who carry the thyrsus but the Bacchantes are few.”¹⁶ *Bacchantes* were priests or votaries of the god Bacchus, also known as Dionysus.

The mysteries regained vigor during the Hellenistic period “and proved very popular among people seeking new and more satisfying religious experiences.”¹⁷ Jewish philosopher Philo of Alexandria (c.20 BCE–c.50 CE) described in favorable terms the rites of the Therapeutae of Egypt who offered healing therapies.¹⁸ Also the Greco-Romans imported foreign gods into their pantheons, and new cults developed around them.

Mithraism

Mithraism, the cult of the Roman man-god Mithras, can be viewed as a foreign import. Persian influence is evident in its beliefs and symbolism, but no organizational lineage seems to connect Mithraism with the much older cult of the Persian god Mithra.

More importantly Mithraism represented a transitional form between the ancient mysteries and the occult orders of later times. It provided men in the administrative and military classes of the Roman Empire with experiences and opportunities somewhat similar to those of modern Freemasonry. Mithraic temples, or *mithraea* (singular: *mithraeum*), resembled caves or grottos. Archeologists have found hundreds of *mithraea*, some well-preserved, located in Roman settlements from Asia Minor, to North Africa, to the British Isles and Scandinavia.¹⁹

The Greek historian Plutarch (c.46–120 CE) recorded that Mithraists “offered strange sacrifices . . . at Olympus, where they celebrated secret rites or mysteries.”²⁰ Among the rites were initiation into the order and promotion to higher degrees. Before a candidate could be initiated, he had to “show himself holy and steadfast by undergoing several graduated tests.”²¹ A series of frescoes in a *mithraeum* at Capura Vetere, Italy, shows the stages of an initiation ritual, which suggest a symbolic execution.²²

The Mithraic order had seven degrees: *Corax* (Raven), *Nymphus* (Lamp), *Miles* (Soldier), *Leo* (Lion), *Perses* (Persian), *Heliodromus* (Sun Runner), and *Pater* (Father). Each was associated with a planet: Corax with Mercury, Miles with Mars, Pater with Saturn, and so on; Heliodromus naturally was associated with the Sun. The higher degrees were reserved for the priesthood, and Pater seems to have been reserved for the spiritual leaders of important *mithraea*.²³

Mithras was said to have been born from a rock, and iconography shows him born holding a torch and a dagger. The one symbolized his role as the bringer of light, and the other identified him as a warrior.²⁴ The adult Mithras, “the Invincible,” was depicted in statuary and

relief sculpture slaying a bull after a long struggle. The image may have had astrological significance, but it may also depict renunciation of the physical life to seek the higher life of the spirit. Sculptures and frescoes often displayed wheat and grapes emerging from the bull’s wounded body. Mithras and his disciples are said to have celebrated his victory over the bull at a “last supper” before ascending to heaven in a fiery chariot. Initiates participated in a commemorative meal which included bread and wine, the man-made products of wheat and grapes.²⁵

The prominence of the bull in Mithraic iconography provides evidence of Mithraism’s ancient roots. The bull was a symbol of the Taurian Age, which began in the fifth millennium BCE and ended in the third; it was especially revered in the Minoan religion of ancient Crete. The initiatory grade of “Persian” suggests associations with Mithraism’s ancestor religion, yet Persian mythology never depicted Mithra slaying a bull.²⁶

Mithraism and Christianity developed concurrently, early in the Common Era, and were major competitors for the hearts and minds of Roman citizens. Because of the similarity of their rituals, particularly those involving bread and wine, arguments arose as to which one copied the other; more likely both were modeled on common antecedents. When the Roman Empire became Christianized, Mithraism was persecuted and many *mithraea* were destroyed. By the end of the fourth-century CE Mithraism had virtually disappeared. Yet its seven initiatory grades found their way into later occult orders, including modern Rosicrucianism.²⁷

Christian Mysteries?

Many esoteric writers have declared that Jesus Christ studied in an Egyptian mystery school. For example, one writer claimed that he went twice to Egypt, the first time to study at an advanced school “based on the science of communication with the higher worlds [and] the esoteric secrets of astronomy, chemistry, sound, and architecture.”²⁸ Various writers have placed Jesus with the Essenes, even in India and Tibet.²⁹ Others dispute such claims.

Within the melting pot of early Christianity, groups in the Greek-speaking world believed that Christ had founded a new mystery religion. Clement of Alexandria (c.150–c.215 CE) allegedly spoke of Christianity thus: “O truly sacred mysteries! O pure light! In the blaze of the torches I have a vision of heaven and of God. I become one by initiation.”³⁰ The early church preserved practices of exclusiveness and secrecy harking back to the ancient mysteries. *Catechumens*, candidates for baptism, were dismissed prior to the “Mass of the Faithful.” In Eastern Orthodox churches the Mass, or “Liturgy,” is still celebrated behind a screen, or *iconostasis*. Moreover, the sacraments are referred to as the “Mysteries.” In both West and East baptism, confirmation, and holy orders are described as initiatory sacraments, and baptism is the traditional gateway to participation in the Eucharist.³¹

More generally, the ancient mysteries, as we understand them, came to an end with the dawning of the Piscean Age and the growth of the Christian church.³² Evidently, they had served their purpose. But important features of the mysteries carried over into the new occult orders that emerged. Also institutions were created by the church that shared significant characteristics with their counterparts outside.

Medieval Fraternities

Although the Mithraic Order collapsed in the fifth century, men of influence continued to come together in fraternities throughout the Middle Ages. Hard facts about them are difficult to come by, and determining the extent of occult activity is even harder. Occult practices may have been pursued alongside military, political, and other activities. The Vehmic courts of Westphalia, whose activities peaked in the fourteenth and fifteenth centuries, combined occult and judicial purposes; the courts conducted trials, issued sentences, and executed condemned persons—including political enemies—in secret.³³ Some modern fraternal orders, whose purposes are purely social, professional or political, cloak their initiation rituals in auras of occultism, and their medieval ancestors may have done likewise.

Knights of the Round Table

Certain writers have claimed that The Knights of the Round Table were initiates in an occult military fraternity, but whether they ever existed is unclear. King Arthur may have been a chieftain who rallied the Celts against the invading Anglo-Saxons in the fifth or sixth century, but contemporary historians never mentioned him.³⁴ The wizard Merlin was based in part on a Welsh prophet, Myrddin Wyllt, who may have been mentally ill. The Knights of the Round Table, the beautiful Queen Guinevere, and Arthur’s death at the hands of the evil knight Mordred were products of Celtic folklore, suitably Christianized and embellished by Norman and troubadour cultures.

The Arthurian legends gained wide popularity in Plantagenet England and (what is now) France.³⁵ The first significant compilation was Geoffrey of Monmouth’s *Historia Regum Britanniae* (“History of the Kings of Britain”), completed in 1138. *The Quest for the Holy Grail*, an anonymous work, was published in the early thirteenth century. The most complete collection is Thomas Malory’s *Le Morte d’Arthur* (“The Death of Arthur”), published in 1485.

The Arthurian legends soon became interwoven with those of the Holy Grail, which may also be of Celtic origin. The first written reference to the Grail was the poem *Perceval, le Conte du Graal* (“The Story of the Grail”) by Chrétien de Troyes, a twelfth-century French trouvère. The legend was elaborated in two poems by Robert de Boron *Joseph d’Arimathie* (“Joseph of Arimathea”) and *Merlin*, written in the late twelfth or early thirteenth century. Over the course of a century of telling and retelling, the Grail evolved from a serving bowl into the chalice from which Christ drank at the Last Supper and in which Joseph of Arimathea caught Jesus’ blood at the crucifixion.³⁶ Joseph brought the Grail to Glastonbury, in Roman Britain.

Joseph’s descendants, the Fisher Kings, formed a dynasty of Grail keepers. Eventually the Holy Grail was lost, and the Knights of the Round Table set out to recover it. Gawain and

Lancelot failed because they had sinned, the latter by “sinful commerce” with Guinevere.³⁷ Only Perceval, Bors and Galahad achieved their goal. Galahad, most noble and pure, finally vanished before his fellows’ eyes as a great multitude of angels carried his soul up to heaven.³⁸ Although Lancelot failed in the quest for the Grail, he had his days of glory, healing Sir Urry of the wounds caused by a curse, “while so many noble kings and knights have failed,” and rescuing his queen from the stake after she was convicted of adultery.³⁹

The Arthurian and Grail legends do not provide a coherent account of events; rather they offer a tapestry of esoteric symbols designed to enlighten those who read and ponder them. The symbolic quality of the Arthurian and Grail legends was understood even in the Middle Ages. For example, *The Quest for the Holy Grail* explains that the Round Table symbolized the celestial spheres and the zodiac.⁴⁰

Chivalric Orders of the High Middle Ages

The military religious order of the Knights Templar was historically factual. Perhaps the Templars absorbed some of the mystique of the Arthurian knights, but their organizational structure and discipline may have been modeled on the Ismaili Assassins of the Middle East.⁴¹ Discipline was absolute; members swore unquestioned obedience to the Master of the Order, who reported to the pope alone. The Templars adopted the equal-armed red cross as their emblem.

The Knights Templar were founded in 1120, ostensibly to protect pilgrims en route to the Holy Land. King Baldwin of Jerusalem granted the knights quarters in the royal palace on the Temple Mount, which had been captured from the Saracens two decades earlier.⁴² The Templars played important roles in the Crusades and an even more important role as the bankers of Europe, transporting gold from country to country and making loans to kings and nobles. In the process the order became immensely wealthy, self-confident, and distrusted.⁴³

The Knights Templars’ initiation rites may have resembled those of the Mithraic Order,

the Assassins, and modern Freemasonry. Meetings reportedly were held in guarded rooms, and any member who disclosed the order’s secrets was imprisoned or killed.⁴⁴ But whether they could be regarded as an occult order has long been debated. The Templars probably came into contact with esoteric teachings in the Middle East, and the Temple Mount allegedly lay above the ruins of the Temple of Solomon, greatly revered in Freemasonry. Yet there is little clear evidence that they brought occult knowledge back to the West or put it into practice.

In 1307 the Templars were charged with heresy, idolatry, blasphemy, “obscene rituals,” and satanic practices. A 127-count indictment alleged, among much else, that the Templars denied the divinity of Christ, their initiation rituals required candidates to spit upon or trample the crucifix, and they worshiped a head with magical powers.⁴⁵ The charges were almost certainly fabricated by King Philip IV of France. His court was bankrupt, he coveted the Templars’ wealth, and suppression of the order offered a convenient way to seize it. Pope Clement V, who was Philip’s lackey, tried to ensure that the Templars were given proper trials but was unable to do so. Confessions were extorted under torture and many knights were burned at the stake. The Knights were suppressed throughout Christendom. Those in England fared somewhat better than their counterparts on the continent of Europe, and it is said that a few escaped to Scotland to form the seeds of Freemasonry, which emerged a century or more later.

Also historically factual was the Noble Order of the Garter, founded by King Edward III in about 1348 and dedicated “to the honor of Almighty God, the glorious Virgin Saint Mary and St George the Martyr.”⁴⁶ The order expressed the chivalric ideals of the age, and its legends connect it with the Arthurian knights and also with the Crusades and the Knights Templar. Its emblem, the cross of St George {Figure 1(b)}, closely resembled the Templars’ equal-armed cross.⁴⁷ The Order of the Garter survives today, with the British monarch as its sovereign head. Appointment to the order is one of the highest honors conveyed in

the United Kingdom. Certainly the Order of the Garter is no longer an occult order. But in its original form, it may have had occult associations, and its symbolism seems to have influenced later occult fraternities.

Hermeticism

Hermeticism combined a Neoplatonic worldview with esoteric teachings attributed to the Greek god Hermes Trismegistus.⁴⁸ It encompassed magic, astrology and alchemy, with roots in Egypt and Persia. Hermeticism flourished during the Late Middle Ages and Renaissance with the support of civil rulers, like Cosimo de' Medici, and leading churchmen like Pope Alexander VI. Greatest of the Renaissance Hermeticists were Giovanni Pico della Mirandola (1463–1494), Cornelius Agrippa von Nettesheim (1486–1535), and Robert Fludd (1574–1637). Hermeticism may not have produced many fraternities, but it is important to our theme because the forms of magic it established became pervasive among later occult orders.

Medieval magic was a collection of spells, enchantments, divinations, evocations and incantations designed for almost every conceivable purpose. The church tried its best to suppress “bad,” or “black,” magic but tolerated what it considered “good,” or “white,” magic. It could hardly do otherwise; the cult of saints’ relics was at its peak, and relics were fought over, traded and venerated in the belief that they could work miracles. Relics were used for the healing of sickness, in both people and their animals; to secure political or economic advantage; and even to sway the outcome of battles. Differences between “pagan” practices and what the church endorsed and benefited from were slight and hard to explain.

Hermeticism did not replace these traditional forms of magic but it added new ones, including *theurgy* (“divine work”), a form of ceremonial magic which used ritual to invoke celestial beings. Magic and astrology thus were closely related in Hermeticism. The design and performance of Hermetic rituals required great care. The setting, paraphernalia, symbols, and words and gestures of power were considered critically important, and magicians often pre-

pared themselves by fasting and prayer before performing important rituals.

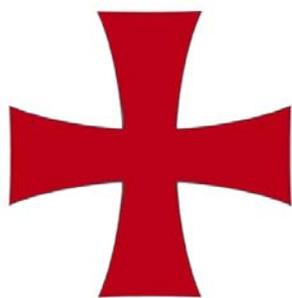
The third component of Hermeticism, alchemy, was aimed at producing the “philosopher’s stone,” a substance believed to have curative and rejuvenative powers in addition to the transmutation of base metals into gold.

At its best, Hermeticism was applied to worthy ends, such as self-perfection and spiritual growth. Agrippa believed that the planets offered benefits corresponding to their distinctive characteristics. For example, invoking the Sun brought “nobility of mind, perspicuity of imagination, the nature of knowledge and opinion, maturity, counsel, zeal, light of justice, reason and judgment distinguishing right from wrong, purging light from the darkness of ignorance, the glory of truth found out, and charity the queen of all virtues.”⁴⁹ Austrian nobleman Paracelsus (1493–1541) explored alchemy’s applications to medicine.⁵⁰

As might be expected, Hermeticism was not always applied to worthy ends, and some practitioners strayed onto the left-hand path. Despite the involvement of individual churchmen, institutional Christianity was always suspicious of Hermeticism, and abuses eventually persuaded the authorities to suppress it. Hermeticism also fell victim to the new mindset of the Scientific Revolution and Enlightenment. As early as the seventeenth-century, research provided persuasive evidence that Hermes did not write the Hermetic texts.⁵¹

Notwithstanding those setbacks Hermeticism continued to have a large following, and a vast literature remained in circulation. The writing style was highly allegorical, however, and key information was omitted—traditionally communicated orally from a magus or master alchemist to trusted students. Groups of students gathered around a master formed Hermeticism’s first occult schools. Then, as Hermeticism was driven underground, more formal secret societies probably sprang up; but little is known about them. Meanwhile, some aspects of Hermeticism found their way into Rosicrucianism and Freemasonry. And a strong Hermetic revival—with reduced expectations—took place in the nineteenth century.

Figure 1. Emblems of Selected Orders



(a) Knights Templar



(b) Order of the Garter



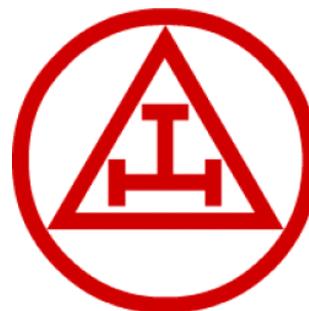
(c) Rose Cross



(d) Freemasonry



(e) Scottish Rite Masons



(f) Royal Arch Masons



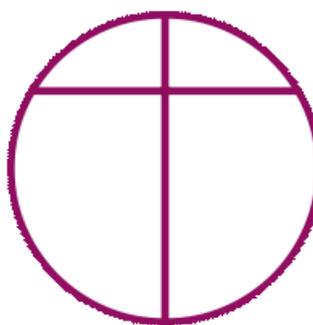
(g) Martiniism



(h) Theosophical Society



(i) Knights of Columbus



(j) Opus Dei

The Rose Cross

A series of remarkable documents appeared in Cassell, Germany, between 1614 and 1616. Known as the Rosicrucian Manifestoes, they included the *Fama Fraternitatis* (“Account of the Brotherhood”), the *Confessio Fraternitatis* (“Confession of the Brotherhood”), and *The Chymical Wedding of Christian Rosencreuz*. The manifestoes, all published anonymously, referred to a mysterious figure “Father C. R. C.,” or Christian Rosencreutz, said to have lived from 1378 to 1484. Reportedly, he came into possession of esoteric teachings; including “mathematics, physic and magic,” while traveling in North Africa and the Middle East.⁵² After returning to the German state of his birth in 1408, he founded the Fraternity of the Rose Cross.⁵³

The Fraternity of the Rose Cross was charged with disseminating the founder’s teachings, performing noble works of service, and changing the course of history. Initially, it consisted of only four brothers, and four others were recruited during Rosencreutz’s lifetime. Even eight might seem a very small number, considering the enormity of their undertaking, but the Knights Templar originally took on responsibility for protecting pilgrims to the Holy Land with only nine members.⁵⁴ The brothers lived together for a while but then dispersed to work in different countries. They were told to “follow the custom of the country” and not wear distinctive clothing. Moreover, the fraternity “should remain secret for one hundred years.”⁵⁵

An important service mission was “to cure the sick, and that gratis.” “Brother I. O.,” we were told, “is much spoken of; and chiefly because he cured a young Earl of Norfolk of the leprosie.”⁵⁶ What mode of healing was used was not revealed, but circumstantial evidence suggests that it may have involved alchemy. Father C. R. C. had mastered “the transmutation of metals,”⁵⁷ and Paracelsus independently had introduced alchemical arts into his medical practice.

The Rosicrucian manifestoes expected the teachings to “lay a new foundation of sciences.”⁵⁸ An “Invisible College” would teach

“without books or marks’ all the languages of the world . . . and draw man from error.”⁵⁹ When the Royal Society of London was founded in 1660, some saw it as fulfilling that prophecy.⁶⁰

Authorship of the manifestoes has never been established. Some commentators point to English philosopher Francis Bacon (1561–1626) or Welsh mathematician and occultist John Dee (1527–c.1608). Dee also dabbled in Hermeticism, and significantly, his glyph, the *Monad Hieroglyphic*, appears on the front page of the *Chymical Wedding*.

The manifestoes provoked great interest, and numerous attempts were made to contact the Fraternity of the Rose Cross; but all failed. The 100-year period of secrecy was understandable because the fraternity allegedly was founded before the Reformation, when the threat of persecution was very real. The fact that neither the fraternity nor Christian Rosencreutz appear in the historical record could be explained by necessity. By the early seventeenth century, however, the century of secrecy should have expired, and Cassell, where the manifestoes were published, lay in Protestant Europe, beyond the reach of the Inquisition.

Many people began to suspect that the fraternity and its founder were purely mythical. Some of the Rosicrucian symbols, including the rose, the symbol of Mary, may have come from the Order of the Garter. The name Rosencreutz was itself a self-reference. Perhaps the fraternity’s mysterious founder was simply an allegorical figure. Or “Rosencreutz” may have been a pseudonym for someone else.

Modern Rosicrucian Paul Foster Case (1884–1954) concluded on the basis of gematria, that Father C. R. C. was none other than Jesus Christ.⁶¹ He also asserted that the Fraternity of the Rose Cross always has been invisible; people do not recognize the Brothers “because the minds behind those eyes cannot recognize the marks of a true Rosicrucian.”⁶² The Fraternity, he argued, “does not come in corporate form before the world, because by its very nature it cannot.” Yet “True Rosicrucians know one another . . . Their means of recognition cannot be counterfeited nor betrayed, for these

tokens are more subtle than the signs and passwords of ordinary secret societies.”⁶³

Theosophist and Freemason Charles Leadbeater (1854–1934) insisted that the Fraternity and Father C. R. C. were historically factual: “Despite the assertions of scholars and the absence of corroborating evidence, Christian Rosencreutz did indeed found the Order of the Rose Cross, and he was, in fact, an incarnation of a mighty Master of the Wisdom who [sic] we revere today as the H.O.A.T.F. [Head of All True Freemasons].”⁶⁴

Manly Palmer Hall (1901–1990), whose teachings were closer than either Case’s or Leadbeater’s to early Rosicrucianism, declared: “[T]he true Rosicrucian Brotherhood consisted of a limited number of highly-developed adepts, or initiates.”⁶⁵ Moreover, Rosencreutz’s alleged longevity—106 years—was understandable because “those of the higher degrees were no longer subject to the laws of mortality.”

Freemasonry

Declining interest in the Fraternity of the Rose Cross coincided with the emergence of speculative Freemasonry. The several branches of Freemasonry comprise by far the largest and most durable group of occult orders. Freemasonry has flourished for more than four centuries, appealing not just to the nobility but to men in all walks of life. Occasionally, it has accepted women.

Origins and Development of Freemasonry

The origins of Freemasonry, like those of Rosicrucianism, are clouded in mystery, but they go back farther in time. A popular legend links it to Hiram Abif and construction of Solomon’s temple. Other legends link Freemasonry to the Knights Templar. The most plausible explanation is that modern “speculative” Freemasonry emerged from the operative masonry of the medieval craft guilds. The craft guilds restricted entry to their trades to individuals who served required apprenticeships and, in some cases, paid a required fee. The stonemason’s guilds supervised construction of the Gothic cathedrals of Europe, which are

said to encode important esoteric knowledge. Freemasonry is often referred to as “the Craft.”

William Sinclair (1410–1484), builder of Rosslyn Chapel, in Scotland, is sometimes named as the first Grand Master. But the first credible reference to Freemasonry, in anything like its present form, is in the minutes of a 1598 meeting in Edinburgh.⁶⁶ Elias Ashmole, aspiring alchemist and charter fellow of the Royal Society, was accepted into a Masonic lodge in Warrington, England, in 1646.⁶⁷ Records of lodges conferring the degree of “Scots Master” date from the 1730s. Numerous Masonic orders were formed during the eighteenth century, all with their degrees and closely guarded rituals. By the end of the century, Freemasonry had spread throughout Europe and North America, and even to Russia.

Early Masonic orders engaged in a wide variety of occult activities. The rituals of some lodges resembled religious services, complete with vestments, incense, and sacred music.⁶⁸ Those of others were less savory. More than a few lodges practiced the evocation of “spirits” of a low vibration and used magic for selfish or spiteful purposes. Freemasons also dabbled in Hermetic practices; Ashmole’s interest in alchemy was not atypical.

Reform movements began, in the eighteenth century, either to purge abuses or, in the skeptical spirit of the Enlightenment, to eliminate occult practices altogether. Several new Masonic orders came into being, including the Bavarian Illuminati, the Rite of Strict Observance, and the Order of Elect Cohens.⁶⁹

The Illuminati, founded by Johann Adam Weishaupt (1748–1830), sought to counter “superstition,” prejudice, and the church’s domination in Bavaria and other Roman Catholic countries. Ahead of its time, the order also supported the education and treatment of women as intellectual equals, though it did not accept them as members. The order was banned in 1771, along with all other secret societies in Bavaria, under an edict of Elector Karl Theodor. Weishaupt escaped and wrote five pamphlets while in hiding.⁷⁰ Remnants of the Illuminati were suspected of involvement in the French Revolution, and to this day, con-

spiracy theorists believe that the order is bent on global domination and has infiltrated institutions of power throughout the world.

German mystic and philosopher Karl von Eckartshausen (1752–1803) was inducted into the Illuminati but withdrew his membership to embark on a quest to recover the esoteric dimensions of Christianity. His most influential work *Die Wolke über dem Heiligtum* (“The Cloud upon the Sanctuary”) describes the “Invisible Celestial Church,” a religious tradition that preserved elements of the ancient mysteries.⁷¹

The Rite of Strict Observance was founded in about 1764 by Baron Karl Gotthelf von Hund (1722–1776) with the mission of eliminating what were considered superstitious practices. It appealed to German national pride and attracted members from below the ranks of the nobility, but it was short-lived and was dissolved in 1782.

Also of note is the Swedenborg Rite. Swedish mystic Emanuel Swedenborg (1688–1772) was an influential Lutheran writer who produced the twelve-volume *Heavenly Mysteries* and the three-volume *Heaven and Hell*. Swedenborg had no interest in founding any kind of institution. But after his death, followers founded the Swedenborgian Church, which is still in operation, and his writings influenced two branches of Freemasonry. The Duke of Södermanland, Grand Master of Freemasonry in Sweden, incorporated Swedenborg’s teachings into a unique system of degrees and rituals.⁷² What is known as the Swedenborg Rite, however, was founded in 1773, by the Marquis de Thorn in Avignon, France. Combining occult and political activities, it was short-lived. But it was revived a number of times, and its patents were

purchased by the Ordo Templi Orientis, to be discussed in its turn.

The famous, or infamous, Count Alessandro di Cagliostro (1743–1795) established the Egyptian Rite in Masonry in 1784, dedicated to the moral and spiritual regeneration of mankind. He injected new life into the Rite of Misraïm, which dates from no later than the 1730s. Cagliostro died in a papal dungeon, a victim of the Inquisition’s hostility toward Freemasonry.⁷³ The Rite of Misraïm, which contained references to alchemy and other aspects of the Egyptian mysteries, eventually merged with one of its variants, the Rite of Memphis, founded by Jacques Etienne Marconis de Nègre in 1838. The Rite of Mem-

phis–Misraïm continues to operate in many countries.

Martinism

Martinism was named for Jacques Martinez de Pasqually (1727?–1774) and his principal disciple, Louis Claude de Saint-Martin. De Pasqually was probably born in Grenoble, France, though some said that he was of Portuguese or even Jewish origin. Pasqually became involved in Freemasonry in early adulthood and served as an important leader of the reform movement already mentioned. In 1761 he founded l’Ordre de Chevaliers Maçons Elus Coëns de l’Univers, commonly known as the Order of Elect Cohens (*Cohens* is the Hebrew word for “Priests”). The order promoted spiritual growth, and initiates in the higher degrees practiced theurgic invocations in hope of attaining the Beatific Vision.

Pasqually promoted his esoteric teachings through the Elect Cohens and in his single

The mythical history of Freemasonry informs us that there once existed a WORD of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost; and that a temporary substitute for it was adopted. But as the very philosophy of Masonry teaches us that there can be no death without a resurrection[;] it follows that the loss of the Word must suppose its eventual recovery.

book *Treatise on the Reintegration of Beings* (1775). Martinism may have emerged from Freemasonry, but it drew heavily upon Gnostic and Kabbalistic concepts and also from the teachings of mystical philosopher Jakob Böhme (1575–1624). In particular we find important parallels between his work and the Gnostic *Tripartite Tractate*. Pasqually referred to Christ as the “Spiritual Divine Regenerator,”⁷⁴ a concept also explored by Swedenborg, the nineteenth-century Russian Orthodox writer John of Kronstadt,⁷⁵ and others.

French nobleman Saint-Martin (1743–1803) was an initiate in the Elect Cohens. During magical rituals he sensed the presence of various entities and received communications from them: “[C]ommunications of all kinds were numerous and frequent, in which I had my share,” and there was every indication that Christ was present. Yet Saint-Martin was suspicious of “the forms which showed themselves to me.” “[U]nless things come from the Center itself,” he continued, “I do not give them my confidence.”⁷⁶ Eventually, he distanced himself from the Elect Cohens and from magical rituals to promote a strictly mystical form of Martinism.⁷⁷

In place of Pasqually’s “Divine Regenerator,” Saint-Martin spoke of the “Repairer of humanity.”⁷⁸ Through the Repairer’s efforts man could return to the primeval state of Paradise. Yet in order to do so, or do so more quickly, it was necessary to discover the Lost Word:

The mythical history of Freemasonry informs us that there once existed a WORD of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost; and that a temporary substitute for it was adopted. But as the very philosophy of Masonry teaches us that there can be no death without a resurrection[;] it follows that the loss of the Word must suppose its eventual recovery.⁷⁹

Saint-Martin, like many other Freemasons, attached considerable importance to the Lost Word. The Word, the key to truth and power, supposedly was lost with the death of Hiram Abif.⁸⁰ It was partially recovered in the fourth

gospel. Yet, as Saint-Martin’s biographer Arthur Waite explained: “Christians, in presenting it under the name of the Word, have divined the second only of its titles, and that consequently which is the more difficult to comprehend.”⁸¹ Nevertheless the Word was the name at “which every knee should bow.”⁸² Waite also proclaimed: “The divine heart, which may be compared to the mother of a family, and is truly the mother of all mankind, even as power is the father, is the organ and the eternal generator of whatsoever is in God or in our principle.”⁸³ Reference to the divine feminine reflected Böhme’s influence on Martinism.

Saint-Martin in turn influenced Eliphas Lévi (1810-1875) and Gérard Encausse (1865–1916), the latter better known by his pseudonym “Papus.” In 1886, Encausse and French writer and politician Augustin Chaboseau (1868–1946) founded a new Masonic order, which they called the Martinist Order, giving yet another meaning to Martinism. The first Supreme Council was convened four years later. The Martinist Order initially had four degrees: Associate, Mystic, Unknown Superior, and Unknown Superior Initiator. A fifth degree, Free Initiator, was added later. The Martinist Order has since fragmented into a number of competing organizations, including the Ancient Martinist Order, the Rose Cross Martinist Order, and the Martinist Order of Unknown Philosophers. Whether Pasqually or Saint-Martin would have approved of Encausse’s Martinist Order, or its derivatives, is unknown.

Modern Freemasonry

The basic organizational unit of all Masonic orders is the lodge. New lodges must be chartered by a Grand Lodge, which exercises authority in a given jurisdiction.

All Masonic orders have three basic degrees, typically designated Entered Apprentice, Fellow Craft, and Master Mason. Orders that confer only those three are referred to as Blue Lodges, Craft Lodges, or Ancient Craft Lodges. Orders that offer additional degrees are termed “appendant bodies.” The Swedenborg Rite offered three further degrees: Illuminated

Theosophite, Blue Brother, and Red Brother. The Scottish Rite recognizes a total of thirty-three degrees, the highest being Knight Aspirant (31°), Sublime Prince of the Royal Secret (32°), and Sovereign Grand Inspector General (33°). The Rite of Memphis–Misraïm recognizes ninety.

The York Rite is a collection of autonomous, appendant bodies. The three primary bodies are the Chapter of Royal Arch Masons; the Council of Royal & Select Masters, or Council of Cryptic Masons; and the Commandery of Knights Templar. The Royal Arch offers three additional degrees, the highest being Royal Arch Mason. Cryptic Masonry, so-named because its rituals traditionally were performed in crypts, also offers three degrees, the highest being Super Excellent Master.

The Knights Templar Masonic order, founded in 1779, was not the first to claim associations with the medieval Templars. Three decades earlier, Baron von Hund, founder of the Order of Strict Observance, claimed to have received a ritual from the reconstituted Templar Order and to have met two “unknown superiors.” Those superiors, one of whom allegedly was Prince Charles Edward Stuart,⁸⁴ were said to direct all of masonry. Be that as it may, the Knights Templar Masonic order is one of the few that restricts membership to baptized Christians. Otherwise, Freemasonry is non-sectarian, only requiring members to affirm belief in the Great Architect of the Universe. Jews have played prominent roles in several Masonic orders, but Roman Catholics are forbidden to join by their church.⁸⁵

Initiation rituals include the customary oath of secrecy. For example, an initiation ritual for the Master Mason degree requires the candidate to pledge:

I [name] most solemnly swear that I will always hail, ever conceal, and never reveal any of the secrets, arts, parts, point, or points of the . . . Degree to any person or persons whomsoever, except it be to a true and lawful brother of this Degree, or in a regularly constituted Lodge of Master Masons.⁸⁶

Initiation for Royal Arch Mason demands a long, multi-item oath that begins with the expected promise to protect secrets of the degree. Later, the oath seems to commit the candidate to help his fellows, regardless of moral or legal justification: “I furthermore promise and swear, that I will assist a Companion Royal Arch Mason when I see him engaged in any difficulty and I will espouse his cause as far as to extricate him from the same, whether he be right or wrong.”⁸⁷

Following their vows, candidates are shown signs and given secret words of power. Master Masons are said to discover the Lost Word, and the initiation ceremony concludes accordingly:

The High Priest then reads to them from a book the charge in this Degree, informing them that the Degree owes its origin to Zerubbabel and his associates, who built the Temple by order of Cyrus, King of Persia. He likewise informs them that the discovery of the secret vault and the inestimable treasures, with the long-lost word, actually took place in the manner represented in conferring this Degree, and that it is the circumstance upon which the Degree is principally founded.⁸⁸

Critics complain that the Royal Arch Mason initiation combines “pagan oral tradition” with language from 2 *Thessalonians* 3:6-12. The name of Christ is removed, however, and “The Lodge here takes teaching that pertains solely to the Church of Jesus Christ and applies it to its Masonic membership.”⁸⁹

Freemasonry retains symbols and rituals of esoteric significance. All Freemasons recognize the emblem depicting the compass and square, the tools of the medieval craft masons {Figure 1(d)}. Individual Masonic organizations have their own emblems, and two are shown in Figure 1(e), (f). Initiation rituals are occasions for elaborate ceremony.

Today, however, members are attracted to Freemasonry more by the social, business or political opportunities it provides—or at best by its emphasis on character-building. The mission statement of the Scottish Rite, for example, makes no mention of occult activity.

Instead, it identifies its mission thus: “to strengthen the community and believes that each man should act in civil life according to his individual judgment and the dictates of his conscience.” A member of the Scottish Rite seeks to “Exalt the dignity of every person, the human side of his daily activities, and the maximum service to humanity. Aid mankind’s search in God’s universe for identity, for development and for destiny, and thereby produce better men in a better world, happier men in a happier world and wiser men in a wiser world.”⁹⁰

Some Masonic orders or individual lodges engage in worthy charitable endeavors. For example, the “Shriners,” more properly known as the Ancient Arabic Order of the Nobles of the Mystic Shrine, are renowned for their service activities, particularly their children’s hospitals. The order was established in 1870, as an appendant body to Freemasonry, and membership is open to all Master Masons. It has branches throughout the world. In recent years the Shriners have tried to allay suspicions that they are associated with Islam. Their official name was changed in 2010 to Shriners International, and most meeting places are no longer known as “temples.” Yet members continue to wear Middle Eastern apparel, including the fez, in parades.

The first printed constitution of Freemasonry, published in 1720, specified that women were ineligible for membership, and gender exclusivity has remained the norm ever since. Yet a few “lodges of adoption,” in which women could attain certain degrees, were created during the eighteenth century. In 1801, a Masonic lodge in Sweden reportedly became the first to have accepted both female and male members.

The most famous incident occurred in 1881, when Mlle. Maria Desraimes was inducted into an otherwise all-male lodge in France. The lodge was immediately suspended, but Georges Martin, a thirty-third degree Mason and French senator, emerged as a champion of women’s rights and joined with Desraimes to promote the cause.⁹¹ The result was the establishment of several lodges in which women played significant roles, including la Respectable Loge Le Droit Humain, Maçonnerie Mixte

(“the Worshipful Lodge Human Rights, Co-Masonry”). Theosophist Annie Besant was initiated into the lodge in Paris and thereafter formed many new lodges throughout the English-speaking world. Besant’s efforts led to formation of the Eastern Order of International Co-Freemasonry.⁹²

New Orders

Most occult orders in the eighteenth century were Masonic in principles and organization. But Freemasonry was changing, and new types of occult orders began to emerge, inspired by particular esoteric traditions. At the same time, the need for strict secrecy became less urgent, and published material became available, giving us greater insight into their objectives, values and activities. The latter years of the nineteenth century were graced by a great cross-fertilization among different esoteric systems and by the inflow of wisdom from the traditions of South Asia. From that cross-fertilization—brought about in large measure because prominent individuals belonged to multiple organizations—has come the robust system of esotericism we know today.

Rosicrucian Revival

Although all attempts to contact the Fraternity of the Rose Cross failed, groups claiming to be its rightful successors began to be formed as early as the mid-seventeenth century, and many others followed later. None could establish lineage with the true Rose Cross, yet they drew their inspiration from the manifestoes, as well as from other aspects of western occultism.⁹³

The Fraternitas Rosae Crucis was founded in the United States in 1858 by Pascal Beverly Randolph (1825–1875). And the Societas Rosicruciana in Anglia was founded in Britain in 1865 by Robert Wentworth Little (1840–1878) and six other Freemasons.

Rudolf Steiner (1861–1925) was appointed head of the German Section of the Theosophical Society in 1902. Three years later he secured warrants from Theodore Reuss to perform rites of the Memphis–Misraïm Rite of Freemasonry in the Esoteric School, an elite

group within the Society (see discussion below).⁹⁴ When Steiner transferred the school to the newly formed Anthroposophical Society in 1913, he changed its initiatory rituals in the belief that certain members had violated their oaths of secrecy.⁹⁵ Anthroposophy absorbed some elements of eastern esotericism, but it lies primarily in the Rosicrucian tradition.

The Rosicrucian Fellowship, founded in 1908 by Max Heindel (1865–1919), claimed to promulgate “the true Rosicrucian Philosophy,” based on esoteric knowledge provided by certain “Elder Brothers.” When he sought to build a center of healing and a sanitarium, Heindel reported being warned in words that echo the *Fama*: “If ever you make these priceless teachings subservient to mammon, the light will fade and the movement will fail.”⁹⁶ Still in existence, the Rosicrucian Fellowship describes itself as “An International Association of Christian Mystics for the Aquarian Age.” In 1935, two of Heindel’s Dutch students, the brothers Jan and Wim Leene, founded the Rozekruisers Genootschap (“Rosicrucian Society”), later known as Lectorium Rosicrucianum.⁹⁷

The Ancient Mystical Order Rosae Crucis (AMORC) was founded in 1915 by businessman and inventor Harvey Spencer Lewis (1883–1939) with the goal of studying “the elusive mysteries of life and the universe.” Its mission statement affirms: “The Rosicrucian teachings allow individuals to direct their own lives, experience inner peace, and leave their mark on humanity.”⁹⁸ Emphasis is placed on “mastery of life,” awakening one’s innate potential for higher knowledge and experiencing an aware union with Divine or Cosmic Consciousness. With his inventions, which included the “Color Organ” and “Sympathetic Vibration Harp,” Spencer Lewis would have been very much at home during the Renaissance or in the ancient school of Pythagoras.

Another important spokesperson for the Rosicrucian revival was Manly Palmer Hall, who founded the Philosophical Research Society, with headquarters in Los Angeles. His comments on the Rose Cross and the identity of Christian Rosencreutz have already been noted.

Theosophical Society

The Theosophical Society was founded in New York City in 1875 by Russian noblewoman Helena Petrovna Blavatsky (1831–1891) and American soldier and lawyer Henry Steel Olcott (1823–1907). It adopted an ambitious threefold mission: “To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color. To encourage the comparative study of religion, philosophy and science. To investigate the unexplained laws of nature and the powers latent in Humanity.”⁹⁹ Lodges were formed in London, Paris and elsewhere.

Both Olcott and Blavatsky had extensive connections with Freemasonry, and the Theosophical Society shares with Martinism the six-pointed star in its emblem {Figure 1(g), (h)}. Early plans called for the Theosophical Society to be organized on Masonic lines, with degrees and rituals.¹⁰⁰ Those plans were soon abandoned, but local branches are still called “lodges.” The Society created a dual structure in which meetings of its inner circle, the Esoteric Section, were closed to the public. An announcement of the formation of the Esoteric Section described its mission thus:

Owing to the fact that a large number of fellows of the society have felt the need to form a body of esoteric students, to be organized on the ORIGINAL LINES and devised by the *real* founders of the T.S., the following order has been issued by the founding president:

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body to the known as the “Esoteric Section of the Theosophical Society.”

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its head; she is solely responsible to the members for results; and the section has no official or corporate connection with the Exoteric Society, save in the person of the founding president.¹⁰¹

Blavatsky and Olcott soon moved the Society’s headquarters to Adyar, India, where they

and other members met important Indian teachers and studied eastern philosophies.¹⁰² Since then the word *theosophy*, which had deep roots in western esotericism, has come to mean the westernized form of Hindu and Buddhist teachings. Indeed, the Theosophical Society's greatest achievement may have been to bring eastern esoteric teachings in understandable form to the West.

Blavatsky served as a spiritualist medium in her early years, and she continued to use trance as one means of receiving esoteric knowledge. Allegedly, she also received letters from the "mahatmas," three of whom were later identified as the Masters Morya, Kuthumi, and Djwhal Khul. Her most important publication was *The Secret Doctrine*, a monumental work published in 1888.¹⁰³

Political and ideological rivalries plagued the Theosophical Society almost from the beginning. Arthur Percy Sinnett (1840–1921) became head of the London lodge in 1885, displacing Anna Kingsford in a dispute that involved the increasing emphasis being given to Buddhism. Annie Wood Besant (1847–1933) became president of the Adyar Society after Blavatsky's death, and she and Charles Webster Leadbeater used clairvoyance as a primary tool in esoteric research. American lawyer William Quan Judge (1851–1896) was opposed to such methods and formed a separate Theosophical Society with headquarters in Pasadena, California. Fragmentation continued in the United States and elsewhere.

While the early Theosophical Society focused on Hindu and Buddhist teachings, Besant, Leadbeater, and Geoffrey Hodson (1886–1983) later promoted a Christianization movement that included formation of the Liberal Catholic Church. Leadbeater became its second presiding bishop and created much of the LCC's liturgy, based primarily on Roman Catholic precedents.¹⁰⁴ The Christianization of Theosophical teachings outraged the Pasadena Society and exacerbated mutual hostility.¹⁰⁵

The Theosophical Society never became a Masonic-style organization, but, in addition to their roles in the Christian Theosophy movement, Besant, Leadbeater and Hodson became

members of the Eastern Order of International Co-Freemasonry. Leadbeater, a thirty-third degree Mason, authored the influential books *The Hidden Life in Freemasonry* (1926) and *Glimpses of Masonic History* (1926), which sought to link modern Freemasonry with the ancient mysteries. He also used his very considerable clairvoyant abilities to study Masonic rituals:

It is by the use of those perfectly natural but super-normal faculties that much of the information given in this book has been obtained. Anyone who, having developed such sight, watches a Masonic ceremony, will see that a very great deal more is being done than is expressed in the mere words of the ritual, beautiful and dignified as they often are.¹⁰⁶

Several other prominent members left the Theosophical Society to pursue their own paths. Anna Kingsford and Rudolf Steiner have already been mentioned. Another was Alice Ann Bailey (1880–1949), who founded the Arcane School and authored twenty-four books of esoteric philosophy, most of them dictated by the Master Djwhal Khul. Helena Ivanovna Roerich (1879–1949), who translated *The Secret Doctrine* into Russian, served as amanuensis for the Master Morya and published the *Agni Yoga* teachings.

Hermetic Revival

Anna Bonus Kingsford (1846–1888) was influenced by Martinism but became a leader in the emerging Hermetic revival movement. She converted to Roman Catholicism after having a vision of Mary Magdalene. But, like Blavatsky, she served as a trance medium, receiving esoteric knowledge from the inner planes. Kingsford emerged as the leading exponent of esoteric Christianity in her time and a pioneer in feminist theology. During her brief stint as head of the London branch of the Theosophical Society she opposed the increasing prominence being given to Buddhist teachings. She also came to believe that the *mahatmas* communicating with Helena Blavatsky and others were untrustworthy or inferior to the entities she herself channeled. In 1884, she and Edward Maitland (1824–1897) founded the Hermetic

Society, which was short-lived but provided a prototype for the more successful Golden Dawn.

Three Freemasons founded the Hermetic Order of the Golden Dawn in 1888. With the stated mission of preserving “the body of knowledge known as Hermeticism or the Western Esoteric Tradition,” it was dedicated to the philosophical, spiritual, and psychic evolution of humanity.¹⁰⁷ It affirmed tolerance for all religious beliefs and admitted women on equal terms with men. The Golden Dawn was structured on Masonic lines but created a unique system of degrees based on the sephiroth on the Kabbalistic Tree of Life.

For a decade the Golden Dawn was the most important center of European esotericism. Samuel Liddell “MacGregor” Mathers (1854–1918), one of the founders, soon seized the leadership position. Other prominent members included esoteric historian Arthur Edward Waite (1857–1942), actress Florence Farr (1860–1917), Irish revolutionary Maud Gonne (1866–1953), Irish writer William Butler Yeats (1865–1939), and Aleister Crowley (1875–1947). Anglo-Catholic mystic Evelyn Underhill (1875–1941) was a member for a short time.¹⁰⁸

Mathers and others claimed to have contacts with the “Secret Chiefs” and received important esoteric knowledge. They paid lip service to secrecy, yet members published numerous books revealing its rituals and teachings. The Golden Dawn brought the teachings of the western esoteric tradition for the first time to a wide audience;¹⁰⁹ indeed that, and its gender inclusiveness, are among its greatest contributions. Yet the most significant activities within its walls were rituals and theatrical drama, often created on the lines of ancient mystery rites. While most members of the Golden Dawn were dedicated to self-enlightenment, some strayed onto the left-hand path. Others opposed the strong occult emphasis; for example, Waite—like Saint-Martin whose biography he wrote—urged a more mystical focus.

The Order of the Golden Dawn did not last long into the twentieth century, but derivative

organizations still exist, including the Builders of the Adytum, founded by Paul Foster Case. Dion Fortune (1890–1946), an initiate in another derivative organization, was a proficient trance medium and received important esoteric knowledge. She went on to found the Fraternity of the Inner Light, which had a Christian flavor but also engaged in magical ritual. In turn, Servants of the Light spun off from the Fraternity of the Inner Light and evolved into a mystery school headed by Dolores Ashcroft-Nowicki (1929–).¹¹⁰ Although the Servants offer courses in the same vein as the Golden Dawn, it also focuses on the Sacred Feminine and return of the Goddess.

Another important spokesperson for the Hermetic revival was French Egyptologist René Schwaller de Lubicz (1887–1961). He is best known for conducting a twelve-year study of the esoteric symbolism of the Temple of Luxor in Egypt, reported in his influential book *Le Temple dans l'Homme* (“The Temple in Man”), published in 1949. De Lubicz was one of the few people in the twentieth century said to have produced the philosopher’s stone and turned lead into gold.

Ordo Templi Orientis

The Ordo Templi Orientis (OTO)—also described as the “Order of the Temple of the East” or “Order of Oriental Templars”—was established sometime between 1895 and 1904. Its founders included Karl Kellner (1851–1905), a wealthy Austrian industrialist, and Anglo-German occultist Theodor Reuss (1855–1923). In 1902 Reuss and others acquired patents to perform a number of Masonic rites, including the Rite of Memphis–Misraïm, the Swedenborg Rite, and Gérard Encausse’s Order of Martinism. Together they formed the core of the OTO’s occult rituals. Charters subsequently were given to lodges in a number of European countries and the United States. Nine degrees were offered, of which the first six were Masonic in character.

Aleister Crowley, who had quarreled with MacGregor Mathers in the Golden Dawn, was admitted to the OTO in 1910 and soon rose to a leadership position. He introduced the occult

philosophy of *Thelema*, whose amoral maxim was “Do what thou wilt shall be the whole of the law.” It was expounded in the *Book of the Law*, which, he claimed, had been dictated to him by Aiwass, an entity who described himself as the “Lord of Silence.”¹¹¹

Under Crowley’s influence the OTO expanded to include the Ecclesia Gnostica Catholica, or “Gnostic Catholic Church,”¹¹² for which Crowley wrote the “Gnostic Mass,” a parody of the sacred liturgies of the Roman Catholic and Russian Orthodox Churches. Commenting on the need for the new liturgy, Crowley wrote:

Human nature demands (in the case of most people) the satisfaction of the religious instinct, and, to very many, this may best be done by ceremonial means. I wished therefore to construct a ritual through which people might enter into ecstasy as they have always done under the influence of appropriate ritual.¹¹³

Whereas the OTO’s Masonic rituals were performed in secret, Crowley intended the Gnostic Mass to be available to the public. The text was published in 1918, and its first public performance was in 1933. “Celebration” of the Gnostic Mass called for the following officials:

The Priest. Bears the Sacred Lance, and is clothed at first in a plain white robe.

The Priestess. Should be actually Virgo Intacta, or specially dedicated to the service of the Great Order. She is clothed in white, blue, and gold. She bears the Sword from a red girdle, and the Paten and Hosts, or Cakes of Light.

The Deacon. He is clothed in white and yellow. He bears the Book of the Law. Two Children [who actually can be adults]. They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume.¹¹⁴

The words of consecration were: “By the virtue of the Rod [the lance], Be this bread the Body of God! . . . By the virtue of the Rod, Be this wine the Blood of God!”¹¹⁵ Communicants received a whole goblet of wine and a Cake of Light.

Needless to say, traditional Christians viewed the Gnostic Mass as sacrilegious. Crowley may have deserved the title of “wickedest man in the world,” awarded by the British press, or perhaps he never took his occultism seriously but delighted in causing offense and outrage.¹¹⁶

Whatever his motives, he was a brilliant man, with profound understanding of occult symbolism.

Orders within the Church of Rome

Separate from the occult orders we have discussed, but frequently interacting with them, are powerful fraternities within the Catholic Church. Generally, they are hostile to extra-religious occultism, yet they imitate occult orders in organizational style, discipline and secrecy. The Knights Templar were discussed separately because of its different historical context and because the church eventually turned against them. The orders discussed in this section continue, at the time of writing, to receive the church’s full blessing.

Society of Jesus

On 15 August 1534, seven men, including Basque nobleman and soldier Ignatius of Loyola (c.1491–1556), met in the crypt of the church of Saint Denis, Montmartre, France. In the belief that they had been called together for a special purpose, they took religious vows and called themselves the Company of Jesus.¹¹⁷ Three years later they traveled to Rome and petitioned for ordination into the priesthood and recognition as a religious order. Pope Paul III responded favorably, and in 1540, their order was officially constituted as the Society of Jesus; its members came to be called Jesuits.

Formed at the height of the Counter-Reformation, the Society of Jesus assumed the role of combating what it considered the apostasy of the Protestant Reformation. Although it was not a military order, like the Knights Templar, the Jesuits saw themselves as the “special soldiers of Pope”¹¹⁸ and absorbed some of the Templars’ ethos, notably its discipline. They represented a new type of religious order: neither monks, like the Benedictines, nor friars, like the Dominicans and Francis-

cans. Jesuits receive twelve years' intensive training; submit to Ignatius' Spiritual Exercises;¹¹⁹ and pledge absolute obedience to the order's Superior General. At the end of their training, Jesuits may take simple or special vows. Those who take the latter become "professed"; they form an elite who elect delegates to the General Congregation, who in turn elect the Superior General.¹²⁰

The order itself places itself at the pope's exclusive disposal. It was initially conceived as a missionary order, but Jesuits also became outstanding scholars, preachers and teachers. They sought out and debated Protestants on points of doctrine and served as confessors to the monarchs and aristocracy of Roman Catholic Europe. Jesuits were sent into some of the most hostile environments, like Elizabethan England, where they were feared and hated as foreign agents; some suffered the most gruesome deaths. From 1773 to 1814, the Jesuits were suppressed, except in Poland and Russia, following disputes with slave owners in South America.¹²¹ They never accumulated wealth, like the Knights Templar, but over time, they acquired enormous power and influence. A Jesuit was elected pope in 2013 and took the name Francis I.

Individual Jesuits took an interest in occultism. For example, Athanasius Kirchner (c.1601–1680) published his *Oedipus Aegyptiacus* containing numerous references to the Hermetic literature.¹²² Kirchner believed that Egyptian hieroglyphics—which Hermes, the inventor of language, must have designed—were sacred talismans. More generally, the only occult practices Jesuits engage in are to administer

the sacraments and celebrate the Mass, just as all ordained priests do. Yet training in the Society of Jesus includes a range of occult topics, and their libraries contain extensive collections of occult books, including some on the Index

of Prohibited Books. The ostensible purpose is to prepare Jesuits to combat extra-religious occultism wherever they might find it.¹²³

Knights of Columbus

The Knights of Columbus was formed in 1881 in New Haven, Connecticut. Its founder, a priest ordained five years earlier, was Michael J. McGivney, the son of Irish immigrants. The Knights' mission was to promote the principles of "Charity, Unity, Fraternity and Patriotism."¹²⁴ It also provided its members with mutual financial benefits, including insurance.

Formation of the Knights of Columbus served to enhance Roman Catholic laymen's pride in their religious and national heritage. Italian explorer Christopher Columbus was selected as patron. Another important objective was to provide alternatives to other fraternal organizations, which often discriminated against Roman Catholics, and to Masonic organizations, from which they were prohibited from joining. Membership initially was restricted to white Roman Catholic men. Since the 1960s, however, the Knights have admitted African Americans and Hispanics.

The Knights of Columbus is divided into "councils," resembling Masonic lodges. Members advance through four degrees, corresponding to the elements of their fourfold mission. According to information published by one council: "The Fourth Degree [Patriotism]

Ritual, or what could be considered symbolism in motion, is universal, not only among occult orders but in institutional Christianity and the larger society. Religious festivals, important affairs of state, and events... all provide opportunities for elaborate, meaningful pageantry. Dramatic ritual appeals to the senses, emotions and mind; and for occult orders, it can communicate esoteric truths.... Ritual provides a vessel into which nonphysical energy can flow, and from which it can be directed to intended purposes.

is the highest degree of the order. Members of this degree are addressed as ‘Sir Knight.’ The primary purpose of the Fourth Degree is to foster the spirit of patriotism and to encourage active Catholic citizenship.”¹²⁵ Fewer than twenty percent of members attain the fourth degree, but advancement through the ranks can be quite rapid: “A Knight is eligible to join the Fourth Degree after one year from the date of his First Degree, providing he has completed the 2nd and 3rd degrees.”¹²⁶ The Color Core, often seen in parades, is comprised of fourth-degree Knights.

President John F. Kennedy was a fourth-degree Knight, and many other prominent Roman Catholics are members. The Knights of Columbus cultivates political connections among foreign heads of state and politicians in the United States. Most U.S. presidents, regardless of religious affiliation, have either addressed the organization’s national conventions or sent personal greetings.

The Knights’ governance structure is described thus:

As Knights of the 1st, 2nd, and 3rd degrees meet as a Council, the 4th degree Knights meet in Assemblies. . . . The Supreme

Board of Directors appoints a Supreme Master and twenty Vice Supreme Masters to govern the Fourth Degree. Each Vice Supreme Master oversees a Province which is then broken up into Districts. The Supreme Master appoints District Masters to supervise several assemblies. Each assembly is led by a Navigator. Other elected assembly officers include the Captain, Admiral, Pilot, Scribe, Purser, Comptroller, Sentinels and Trustees. A Friar and Color Corps Commander are appointed by the Navigator. Assembly officers are properly addressed by using the title “faithful” (e.g. Faithful Navigator).¹²⁷

McGivney died at the age of thirty-eight. He is being considered for canonization and has been declared “venerable.” If his cause is successful, he would become the first American-born priest to be declared a saint.

The Knights of Columbus served as a model for the Knights of Saint Columbanus, founded in Ireland in 1915, and the Knights of St Columba, established in the United Kingdom four years later. Like the parent organization in the United States, they look to Ireland as the source of their Roman Catholicism and share similar principles and goals. They all see Freemasons as their main Protestant opponents. The Knights of Saint Columbanus played a significant role in the struggle for Irish independence and has continued to support pro-Catholic, right-wing causes in the Republic of Ireland.

The emblem of the Knights of Columbus {Figure 1(i)} contains the Roman *fascis*, a symbol of political power. Critics have pointed out that the same symbol inspired Benito Mussolini’s Fascist movement.

Opus Dei

Opus Dei (Latin: “The Work of God”) was founded in 1928 by Spanish priest Josemaria Escriva de Balaguer (1902–1975). It offers membership to Roman Catholic laymen and priests, with the goal of spreading “throughout society a profound awareness of the universal call to holiness and apostolate through one’s professional work carried out with freedom and personal responsibility.” Another version of the mission statement adds: “and for improving society.”¹²⁸

The emblem adopted by Opus Dei {Figure 1(j)} is unique in its simplicity but evokes insights from the standpoint of sacred geometry. If the upper arc is reflected about the horizontal arm of the cross, one obtains a *vesica piscis*, a figure of timeless mystical significance. It was used by early Christians to identify themselves and used more recently in the seals of both ecclesiastical institutions and Masonic lodges.

Opus Dei is recognized within the church as a *prelature*, governed by a prelate (bishop) nominated by specific members and appointed by the pope. It offers two primary grades: Supernumerary and Numerary. Supernumeraries can be married laymen who live with their families. They are required to follow a prescribed

“Plan of Life” and to contribute a substantial portion of their income to Opus Dei. Moreover, their loyalty is pledged to the organization rather than to a local parish or diocese. Numeraries, who live in community houses, are pledged to celibacy, assign all income to the organization, and submit all correspondence to examination by superiors. Numeraries are encouraged to perform penitential acts, including use of the *cilice*, a spiked chain worn around the thigh, and the “discipline,” a knotted scourge. Women may join Opus Dei as Numerary Assistants, to work as servants in community houses.¹²⁹ Currently, it is estimated that more than 80,000 men belong to Opus Dei. All positions of authority are held by clergy, and all clerical members are Numeraries.

As in the Knights Templar, unquestioned obedience to superiors is demanded of all members. One of Opus Dei’s maxims is: “Obedience, the sure way. Blind obedience to your superior, the way of sanctity. Obedience in your apostolate the only way, for in a work of God, the spirit must be to obey or to leave.”¹³⁰ Ironically, the requirement of total obedience would seem to contradict the principle of an apostolate “carried out with freedom and personal responsibility.” Members are strictly prohibited from reading books that expose, or are critical of, Opus Dei practices. Because of that censorship, many Supernumerary members are unaware of the full range of Opus Dei’s activities or of the criticisms leveled against it.

Opus Dei has enjoyed strong backing from the Vatican.¹³¹ Former members, however, including clergy, have criticized its secrecy, practices of self-mortification, and recruiting methods—likened to those of cults.¹³² The organization has supported right-wing political movements, including General Franco’s fascist regime in Spain. Escriva was canonized in 2002 under unusual circumstances. No Devil’s Advocate was appointed, and damaging charges brought by prominent clergy who knew Escriva personally were disregarded.¹³³ One allegation was that Escriva defended the reputation of Adolf Hitler and minimized the scope of the Holocaust.

Reflections

The fifth root race, we are told, originated in central Asia and then moved westward through the Middle East to Europe. The fifth *subrace*, with its strong mental and practical focus, emerged as a recognizable ethnic group in medieval times, in Europe itself.¹³⁴ Not surprisingly, the western esoteric tradition—the esotericism of Europe, a few neighboring countries, and former colonies—took a path distinct from that of its counterparts elsewhere in the world; mysticism was not neglected, but greater emphasis was placed on occultism. Significantly, the fifth subrace is associated with Anglo-Saxon ethnicity,¹³⁵ and the great majority of the occult orders discussed herein arose in the Anglo-Saxon lands of England, Northern France, and what is now Germany.

The occult orders we have discussed offered fellowship and protection from outside interference but required members to submit some measure of individual will to the collective will of the order—typically the will of the ruling body or head of the particular order. Individual will was permitted only where necessary to perform approved occult practices.

While the level of discipline varied from one order to another, it was the Knights Templar, the Society of Jesus, and Opus Dei—all three established with at least the initial blessing of the Church of Rome—that demanded complete and unquestioned obedience. The religious common denominator is hard to ignore, and we might see parallels in authoritarian cults. But we should also note that the Templars were a military order, and the Jesuits viewed themselves as “soldiers,” so military-style discipline may have come naturally to them.

Strong discipline and the submission of will to superior authority are not necessarily viewed as oppressive or disagreeable; the church-related orders never lacked applicants for membership. In addition to appealing to sacrificial impulse—imitative of Christ’s submission to the Father—discipline may give members a sense of security and group bonding: a welcome alternative to the loneliness of the

larger society. Moreover, submission to superior authority lifts the burden of making difficult personal choices. Symbolism has always been important in occultism. Occult orders make use of a variety of symbols in their rituals and teachings and treat those symbols, along with the significance attached to them, with the greatest secrecy. But not all symbols are protected thus. Since the Middle Ages, most occult orders have created distinctive emblems to express their ideals, focus members' loyalty and aspiration—and perhaps instill fear in enemies. The emblems may have esoteric significance, but they are public symbols, playing a similar role to national flags. Members of occult orders sometimes identify themselves with special clothing or insignia, but the Fraternity of the Rose Cross specifically forbade such practices.

Ritual, or what could be considered symbolism in motion, is universal, not only among occult orders but in institutional Christianity and the larger society. Religious festivals, important affairs of state, and events like the Olympic Games all provide opportunities for elaborate, meaningful pageantry. Dramatic ritual appeals to the senses, emotions and mind; and for occult orders, it can communicate esoteric truths. Coupled with gestures and words of power, and special regalia, ritual can also be a powerful instrument of magic. Ritual provides a vessel into which nonphysical energy can flow, and from which it can be directed to intended purposes.

Occultism demands important moral choices; practitioners must decide whether to use its inherent power for good or evil. Throughout the period studied herein, occultism was not infrequently motivated by curiosity, ambition, domination or spite. Magical rituals often degenerated into attempts to conjure and control lower entities; and occult temples were turned into dangerous circuses. The Rosicrucian movement of the seventeenth century and the Masonic reform movement of the eighteenth discouraged abuses and the redirection of occult work to worthy ends. But abuse continued, and the *Ordo Templi Orientis* drew charges of sacrilege.

Given the history of abuse, it is understandable that institutional Christianity was reluctant to categorize its sacraments as occult rituals. In the words of French occultist Éliphas Lévi: “sorcerers outraged the children of the Magi.”¹³⁶ Yet Lévi's life ambition was to see reconciliation between religious ritual and occult practice.

The *Therapeutae*, Paracelsus' alchemy, the Rosicrucians—including its modern forms—and most recently the churches have been the only expressions of western occultism to attach any significant importance to healing, a most noble application of occultism.¹³⁷ The Rosicrucian manifestoes also encouraged other forms of service,¹³⁸ and in more modern times, the Shriners have demonstrated a commendable commitment to service.

Otherwise, western occult orders have mostly been self-serving. Where abuses were avoided, they stimulated members' spiritual growth. But they paid little attention to service or outreach. In that respect, the occult orders compared unfavorably with institutional Christianity. The church of the Middle Ages may have been corrupt and materialistic, but clergy continued to administer the sacraments and provide pastoral care. In addition to pursuing the contemplative life, the religious orders embraced a strong service mission, offering the only formal welfare programs of their time. Most Masonic fraternities encourage character-building and good citizenship but largely cater to the social, business and political interests of their own members.

If the purity of ritual can be undermined by abuse, its effectiveness can be undermined by negligence. For example, most modern Masonic orders and organizations like the Knights of Columbus view traditional ceremonies as little more than harmless anachronisms. Yet efforts have been made to preserve ritual's potentially powerful role in occultism. The Martinists took pains to ensure that the esoteric origins and meaning of their rituals were understood, and the Eastern Order of International Co-Freemasonry has done the same. The Golden Dawn and its derivatives encouraged serious

interest in theurgic ritual among its members and explained ritual's value to an audience that might otherwise have little contact with it. Elaborate ceremony has been restored in some Christian denominations that adopted austere forms of worship after the Reformation.¹³⁹ The Liberal Catholic Church has invested considerable effort in exploring the esoteric dimensions of sacramental ritual.¹⁴⁰

Secrecy is inherent in occult orders and at one time was necessary to protect the orders and their members from persecution. It can also create a sense of mystery and enhance a fraternity's appeal. The promise of receiving secret teachings attracts members, and access to those teachings upon initiation is empowering; knowledge is power, especially when it is denied to others. By the late nineteenth century, however, the threat of persecution was essentially over, and some—but not all—occult orders began to lower their guard. Consequently, we know more about modern orders than earlier ones. For example, descriptions of Golden Dawn rituals are probably accurate.¹⁴¹

In recent decades many writers have published works on the occult orders of the more distant past.¹⁴² But accounts of initiation rites, and the like, are rarely supported by authoritative documentation, leaving the reader to wonder whether the information is a retelling of legends and fiction or, in the case of esoteric writers, were obtained by channeling.¹⁴³ New myths have arisen within the esoteric literature, gathering believers as they are told and retold. If the information was channeled or obtained by clairvoyant investigation—as in Charles Leadbeater's work—assessment of credibility shifts to authors' ability to transmit data without contamination and the reliability of their sources.

Esoteric knowledge is disseminated more freely now than in the past, yet it would be a mistake to suppose that all is now exoteric. Rather, "esotericism" has taken on new meaning. Teachings can be published, but understanding them may require long study, along with insight that can only be gained through a discipline of meditation and self-purification. Esotericism has not gone away, even in an era

of mass communication and access to world-wide data resources.

A common feature of all occult orders is their tiered structure. The ancient mysteries were divided into the lesser and greater mysteries. Beginning with Mithraism, if not earlier, occult orders have offered graded systems of degrees. These degrees were created and awarded by human hierophants, and progress through the degrees has sometimes been motivated by glamour, ambition and competitiveness. Yet the degrees still hint at the much-more-important initiations recognized by the Planetary Hierarchy and which are described in detail in the trans-Himalayan teachings.¹⁴⁴

Occult orders offer insights into the workings of the Planetary Hierarchy, the Great White Brotherhood. Although we speak of occult orders as being *esoteric*, they are *exoteric* relative to their higher counterpart. A few orders, like the Rose Cross and the Theosophical Society, may have been founded or inspired by members of the Hierarchy to serve as extensions of their work. Many people believe that the ancient mysteries were so inspired. Whether the gender-exclusiveness of the western occult orders reflects the makeup of the Great White Brotherhood is an issue of far-reaching importance, but one that cannot be resolved here.

Some occult orders existed only in the imagination of bards, troubadours, or fiction writers.¹⁴⁵ Yet the stories of the Holy Grail and the Rose Cross are no less important because their historicity is in question. Their real message is a moral one, describing the spiritual journey, the quest for something of inestimable value, and the initiatory path. The Hierarchy may well have inspired such stories for educational purposes. King Arthur, surrounded by his knights and betrayed by one of his own, bears a striking resemblance to Christ. Galahad's assumption into heaven resembles both Elijah's and Christ's. Sir Galahad exemplified human perfection, and Bors and Perceval may have attained important initiations. Perhaps Lancelot and the other knights failed, but they would have new opportunities in the future.

Conclusions

This article has examined historical data on occult orders in western esotericism, with emphasis on orders founded during the Common Era. They included medieval fraternities, Rosicrucian and Masonic orders, and a number of modern occult orders. Comments about the Theosophical Society, Jesuits, Knights of Columbus, and Opus Dei, which lie on the fringe of the topic area, contribute to our understanding of the occult orders, as more conventionally understood.

Although inherent secrecy was a major hindrance, it has been possible to construct a reasonably reliable history of occult orders during the period of interest. In most cases, we have been able to identify the nature, objectives and practices of the various orders, and to trace the circumstances in which they were founded, flourished, and may have gone into decline.

Our purpose has been to examine occult orders as they existed in their respective historical and social contexts. It was not to evaluate the beliefs, practices or attitudes of particular occult orders in the light of today's expectations, or to recommend them to today's esoteric students. Accordingly, value judgments have been kept to a minimum. Differences between what happened in the past and what we might expect now help measure the expansion of human consciousness.

The study of individual occult orders is of obvious interest, but value is enhanced when larger truths are derived from them. The "Reflections" section attempted to discern characteristic patterns that extend across the spectrum of the occult orders, even to the fringe societies. Pervasive themes have been identified, including the purposeful use of symbolism and ceremony; discipline, mutual bonding, and collective consciousness; and goals of self-transformation and initiation. Such common themes assure us of an underlying coherence in western esotericism, transcending both the divisions among occult orders and the mutual hostility between institutional Christianity and occult orders outside its control. Along with pervasive patterns of belief, these themes will

be discussed in detail in a second article: "Themes in Western Esotericism."

Another larger truth is the recognition that the initiatory grades and organizational structure of the occult orders—even ones that may have been purely fictional—provide insights into the workings of the Planetary Hierarchy and the opportunities it offers to individuals and groups on the Path of Return.

¹ Occultism is distinguished from other areas of esotericism, like mysticism and psychism.

² *The Quest for the Holy Grail* (trans., P. M. Matarasso; London: Penguin Books, c.1325/1969), 70.

³ Stephen Howarth, *The Knights Templar* (New York: Barnes & Noble, 1982), 54. The rule urged knights, in particular, to "flee from women's kisses."

⁴ Marvin W. Meyer, *The Ancient Mysteries* (Philadelphia: Univ. of Pennsylvania Press, 1987), 4.

⁵ Some writers date the mysteries to ancient Lemuria. See for example Grace F. Knoche, *The Mystery Schools* (Pasadena, CA: Theosophical University Press, 1999), <http://www.theosociety.org/pasadena/mysterys/mystsch1.htm>. (Last accessed Nov. 15, 2013).

⁶ Torkom Saraydarian, *Christ: The Avatar of Sacrificial Love* (Cave Creek, AZ: TSG Publishing Foundation, 1974), 65.

⁷ Manly P. Hall, *Secret Teachings of All Ages* (Los Angeles, Philosophical Research Society, 1928), 22.

⁸ According to myth, Cybele's young lover Attis castrated himself under a pine tree and bled to death. At the cult's spring festival, a pine tree decked with violets was carried into the sanctuary with the effigy of a man tied to its trunk—a kind of pagan crucifix. In some versions of the myth Attis rose from the dead.

⁹ Thomas Taylor, *The Eleusinian and Bacchic Mysteries* (1790/1891, 90; reprint, Whitefish, MT: Kessinger, 2010).

¹⁰ *Ibid.*, 29-30. Hall refers to Demeter by her Roman name Ceres.

¹¹ The medieval fairs and pageants held on Christian feast days echo those earlier precedents.

¹² See the description of the Egyptian mysteries given by Geoffrey Hodson in *Light of the Sanctuary* (Manila, Philippines: Theosophical Publishers, 1988), 184. Pageantry reportedly reached a level in Ptolemaic Egypt, rarely surpassed before or since. See for example Chip

- Brown, "The Search for Cleopatra," *National Geographic* (July 2011), 40-63.
- ¹³ The raising of Lazarus from the dead (*John* 11:1-46) has been interpreted as an initiation ritual. See for example Rudolf Steiner, *The Gospel of St. John* (Great Barrington, MA: Anthroposophic Press, 1908/1940), 64ff. Also Manly P. Hall, *The Mystical Christ* (Los Angeles: Philosophical Research Society, 1951), 126-127.
- ¹⁴ Sandra Hodson (ed.), *Illuminations of the Mystery Tradition* (Manila, Philippines: Theosophical Publishing House, 1992), 84.
- ¹⁵ *Ibid.*, 106.
- ¹⁶ Plato, *Phaedo*, 69c (trans., W. Rouse; *Great Dialogues of Plato*, Denver, CO: Mentor Books, 1956). Rouse translated the last sentence: "Many are called but few are chosen," drawing on biblical phraseology. G. M. A. Grube offered the more accurate translation shown here.
- ¹⁷ Meyer, *The Ancient Mysteries*, 3.
- ¹⁸ Philo of Alexandria, *On the Contemplative Life*, §70-71, <http://www.sacred-texts.com/gno/fff/fff09.htm>. (Last accessed Nov. 15, 2013). The Jewish Therapeutae should not be confused with the *therapeutae*, or attendants, at the much-earlier Egyptian healing temples.
- ¹⁹ David Ulansey, *The Origins of the Mithraic Mysteries* (Oxford: Oxford University Press, 1991).
- ²⁰ Plutarch, *Life of Pompey* (trans., R. Warner; *Fall of the Roman Republic*, London: Penguin, 1972).
- ²¹ Manfred Clauss, *The Roman Cult of Mithras* (trans., R. Gordon; New York: Routledge, 2000), 102.
- ²² *Ibid.*, 102.
- ²³ *Ibid.*, 131ff.
- ²⁴ *Ibid.*, 64.
- ²⁵ *Ibid.*, 108ff.
- ²⁶ Ulansey, *The Origins of the Mithraic Mysteries*, 6-10.
- ²⁷ See for example Robert Gilbert's series of lectures, <http://www.youtube.com/watch?v=0WO2rT8M8OL>. (Last accessed January 2, 2014).
- ²⁸ Saraydarian, *Christ: The Avatar of Sacrificial Love*, 64-72.
- ²⁹ Nicholas Roerich, *Heart of Asia* (New York: Roerich Museum Press, 1930), 23-29.
- ³⁰ (Attributed to) Clement of Alexandria, *Letter to Theodore*, reproduced in Morton Smith, *Clement of Alexandria and Secret Mark*, New York: Harper & Row, 1973. The authenticity of the work and its attribution to church father Clement are disputed by many academic historians.
- ³¹ According to Saraydarian, baptism, the Eucharist, "and other sacraments were taught in all these centers in the world by great Masters many thousands of years before the Christian era." *Christ: The Avatar of Sacrificial Love*, 66fn.
- ³² Precisely when the Piscean Age began is a topic of continuing debate, but most authorities agree that it lay somewhere in the period 400 BCE to 200 CE. Early Christians' use of the fish as an identifying icon is often taken to be a symbol of the nascent Piscean Age.
- ³³ The Vehmic Courts, and the terror they instilled in people, feature in Walter Scott's novel *Anne of Geierstein* (1829). Other writers depict the Vehm as supportive of the church and emperor and performing a useful role in maintaining law and order. See for example Arkon Duraul, *A History of Secret Societies* (reprint; New York: Pocket Books, 1962), 240-252.
- ³⁴ The first known reference to Arthur is in the ninth-century *Historia Brittonum*, attributed to the Welsh priest Nennius.
- ³⁵ P. M. Matarosso, Introduction to *The Quest for the Holy Grail* (London: Penguin Books, 1969), 9-17.
- ³⁶ In a version of the legend by German epic poet Wolfram von Eshenbach (c.1170-c.1220), the grail was a precious stone that fell from the sky.
- ³⁷ *The Quest for the Holy Grail*, 93. Lancelot's infatuation with Queen Guinevere owes much to the tradition of courtly love expressed by the Troubadours.
- ³⁸ Thomas Malory, *Le Morte Darthur: the Winchester Manuscript*, book 7 (reprint; New York: Oxford Univ. Press, 2008), 401.
- ³⁹ *Ibid.*, book 12, 460-466, 475-477.
- ⁴⁰ *The Quest for the Holy Grail*, 99.
- ⁴¹ Daraul, *A History of Secret Societies*, 33-35.
- ⁴² Howarth, *The Knights Templar*, 43.
- ⁴³ Daraul, *A History of Secret Societies*, 48ff.
- ⁴⁴ Howarth, *The Knights Templar*, 295.
- ⁴⁵ *Ibid.*, 294. The head was variously alleged to be that of Jesus; Hugh de Payens, founder of the Templars; Satan; Mohammed; or the devil Baphomet (a name which may have been coined as an indirect reference to Mohammed).
- ⁴⁶ Hargrave Jennings, *The Rosicrucians: Their Rites and Mysteries* (reprint; London: Hesperides, 1870), especially 317.
- ⁴⁷ The cross of St George has since been incorporated into the emblems and flags of several nations and royal houses. It also appears on the

- emblem of the Episcopal Church in the United States.
- ⁴⁸ Hermes absorbed many of the characteristics of the Egyptian Thoth; both were considered gods of writing and magic.
- ⁴⁹ Cornelius Agrippa, *Three Books of Occult Philosophy* (trans., J. Freake; Woodbury, MN: Llewellyn, 1993), book 3, ch. 37, 587.
- ⁵⁰ Andrew Weeks, *Paracelsus: Speculative Theory and the Crisis of the Early Reformation* (Albany, NY: State Univ. of New York, 1997), 63ff. Paracelsus' full name was Philippus Aureolus Theophrastus Bombastus Von Hohenheim.
- ⁵¹ Swiss classical scholar and philologist Isaac Casaubon (1559–1614) used emerging methods of textual criticism to demonstrate that the classical Hermetic texts were not nearly as old as previously believed.
- ⁵² *Fama Fraternitatis: A Discovery of the Fraternity of the most Laudable Order of the Rosy Cross* (trans., T. Vaughn, 1652. Rosicrucian Archive), <http://www.crcsite.org/fama.htm>. (Last accessed January 7, 2014).
- ⁵³ Ibid.
- ⁵⁴ Howarth, *The Knights Templar*, 43.
- ⁵⁵ *Fama Fraternitatis*.
- ⁵⁶ *Fama Fraternitatis*. The story may be apocryphal. Earls of Norfolk held office from 1399 to 1425 and from 1477 to 1660, but none was known to have suffered from leprosy. The last significant outbreak of leprosy among the English aristocracy occurred in the thirteenth century
- ⁵⁷ Ibid.
- ⁵⁸ *Confessio Fraternitatis* (trans., T. Vaughn), 1652, ch. IV, <http://www.crcsite.org/confessio.htm>. (Last accessed Sept 30, 2013).
- ⁵⁹ Frances Yates, *The Rosicrucian Enlightenment* (New York: Routledge & Kegan Paul, 1972), 58ff. Also: Paul Foster Case, *The True and Invisible Rosicrucian Order* (New York: Samuel Weiser, 1985).
- ⁶⁰ In its earliest years the Royal Society was not yet the bastion of empirical science it became later.
- ⁶¹ Case, *The True and Invisible Rosicrucian Order*, 37-64. Gematria assigns numbers to letters and makes deductions from the numerical results thus obtained.
- ⁶² Ibid., 5.
- ⁶³ Ibid.
- ⁶⁴ Charles W. Leadbeater, *Glimpses of Masonic History* (Adyar, India: Theosophical Publishing House, 1926), 296. One Masonic order associates the H.O.A.T.F. with the Count of Saint Germain, but others reject this association.
- ⁶⁵ Manly P. Hall, *Secret Teachings of All Ages* (Los Angeles: Philosophical Research Society, 1977), ch. 140.
- ⁶⁶ Leadbeater, *Glimpses of Masonic History*, 243.
- ⁶⁷ Tobias Churton, *The Magus of Freemasonry* (Rochester, VT: Inner Traditions), 92-117. Churton depicts Freemasonry in the seventeenth century as being in transition from operative, i.e., guild, masonry to modern speculative Freemasonry.
- ⁶⁸ Amadeus Mozart was one of several composers who wrote music for Masonic use. See Jacques Henry, *Mozart the Freemason* (Rochester, VT: Inner Traditions, 1991).
- ⁶⁹ The Elect Cohens are discussed under "Martinism," below.
- ⁷⁰ Source: "Bavarian Illuminati," <http://www.bavarian-illuminati.info/>. (Last accessed January 11, 2014.)
- ⁷¹ Arthur E. Waite, Introduction to Karl Eckartshausen, *The Cloud Upon the Sanctuary*, 1909, x, <http://www.sacredtexts.com/eso/cuts/cuts02.htm> (Last accessed March 19, 2013.)
- ⁷² The Duke eventually became King Carl XIII of Sweden.
- ⁷³ Reportedly Cagliostro subsequently incarnated as Helena Blavatsky, co-founder of the Theosophical Society. See Alice A. Bailey, *Discipleship in the New Age II* (New York: Lucis, 1955), 331-332.
- ⁷⁴ Arthur E. Waite, *The Life of Louis Claude de St Martin, The Unknown Philosopher, and the Substance of his Transcendental Doctrine* (London: Wellby, 1901), 13.
- ⁷⁵ John of Kronstadt, *My Life in Christ*, part 1, <http://www.ccel.org/ccel/kronstadt/christlife.ii.html>. (Last accessed October 25, 2013). He wrote: "God has granted us existence—the greatest gift of His goodness, and after we had fallen away from Him, from life into death, He gave us for our regeneration, to bring us back to life, His Son."
- ⁷⁶ Waite, *The Life of Louis Claude de St Martin*, 47.
- ⁷⁷ Interestingly, his biographer, Arthur Waite, distanced himself from the magical rituals of the Golden Dawn to pursue a mystical path.
- ⁷⁸ The concept of the Repairer had been explored by the Safed Kabbalists two centuries earlier, though not of course with reference to Christ.
- ⁷⁹ See for example "The Lost Word," <http://www.sacred-exts.com/mas/sof/sof33.htm>.

- (Last accessed December 20, 2013). Emphasis in original.
- ⁸⁰ Masons cite an ancient Babylonian poem, which begins: “The Word that causes the heavens on high to tremble, The Word that makes the world below to quake, The Word that bringeth destruction to the Annunakis, His Word is beyond the diviner, beyond the seer!”
- ⁸¹ Waite, *The Life of Louis Claude de St Martin, etc.*, 236.
- ⁸² *Philippians* 2:10.
- ⁸³ *Ibid.*, 237.
- ⁸⁴ Roman Catholic Prince Charles Edward Stuart (1720–1788), “Bonnie Prince Charlie,” led the Jacobite uprising of 1745 against the Hanoverian King George II.
- ⁸⁵ The first decree prohibiting Roman Catholics from joining Masonic orders was issued by Pope Clement XII in 1738, and most subsequent popes have supported the ban. As noted, Cagliostro was persecuted by the Roman Inquisition in the 1790s. But outside the Papal States enforcement seems to have been lax during much of the eighteenth century. Mozart was both a Freemason and a Roman Catholic in good standing, and Bonnie Prince Charlie and other prominent Catholics of the period may also have been Freemasons.
- ⁸⁶ Malcolm C. Duncan, *Masonic Ritual and Monitor* (New York: McKay, undated), 94.
- ⁸⁷ *Ibid.*, 230.
- ⁸⁸ *Ibid.*, 252. Zerubbabel was the Persian governor of the province of Judah during the reign of King Cyrus. After the return of the Jews from Babylon he helped rebuild the temple in Jerusalem.
- ⁸⁹ Source: Evangelical Truth, <http://www.evangelicaltruth.com/RoyalArch.htm>. Last accessed January 1, 2013. The accuracy of the allegation cannot be determined.
- ⁹⁰ Source: Scottish Rite of Freemasonry, Northern Jurisdiction, U.S.A., <http://www.scottishritenmj.org/AbouttheScottishRite.aspx>. (Last accessed December 31, 2013).
- ⁹¹ Arthur E. Waite, “Co-Masonry,” *A New Encyclopedia of Freemasonry* (New York: University Books, 1921).
- ⁹² Source: Eastern Order of International Co-Freemasonry, <http://comasonic.net/>. (Last accessed January 14, 2014).
- ⁹³ Frances Yates, *The Rosicrucian Enlightenment* (London: Routledge, 1972), 139ff.
- ⁹⁴ Christopher Bamford, introduction to Rudolf Steiner, *“Freemasonry” and Ritual Work* (Great Barrington, MA: SteinerBooks, 2007), xvi.
- ⁹⁵ Hella Wiesberger, “Preliminary Remarks, II,” to Steiner, *“Freemasonry” and Ritual Work*, 144. The Anthroposophical Society’s headquarters is in Dornach, Switzerland.
- ⁹⁶ Max Heindel, *Echoes from Mount Ecclesia*, Los Angeles: Rosicrucian Fellowship June & July 1913, 1-2.
- ⁹⁷ Jan Leene and coworker Henriette Stok-Huizer developed the group’s foundational teachings under the pen names Jan van Rijckenborgh and Catharose de Petri.
- ⁹⁸ Source: *Mastery of Life*, Ancient Mystical Order Rosae Crucis, 1987.
- ⁹⁹ Source: Theosophical Society International Headquarters, Adyar, India.
- ¹⁰⁰ K. Paul Johnson, *The Masters Revealed: Madame Blavatsky and the Myth of the Great White Lodge* (Albany, NY: State Univ. of New York Press, 1994), 89.
- ¹⁰¹ Announcement in *Lucifer*, vol. 3, October 1888. Capitalization and italicization—hallmarks of Blavatsky’s writing style—in the original.
- ¹⁰² An important point of contact between traditional eastern teachings and Theosophy was the Vedāntin scholar Tallapragada Subba Row (1856–1890).
- ¹⁰³ Helena P. Blavatsky *The Secret Doctrine* (Adyar: India: Theosophical University Press, 1888).
- ¹⁰⁴ Charles W. Leadbeater, *The Science of the Sacraments* (Wheaton, IL: Theosophical Publishing House, 1920).
- ¹⁰⁵ Members of the Pasadena Society continue to refer to the work of Besant et al. as “pseudo-Theosophy.”
- ¹⁰⁶ Charles W. Leadbeater, *The Hidden Life in Freemasonry* (Adyar, India: Theosophical University Press, 1926), x.
- ¹⁰⁷ See for example Israel Regardie, *The Golden Dawn* (Woodbury, MN: Llewellyn Publications, 1940/1971).
- ¹⁰⁸ Michael Stoeber, “Evelyn Underhill on Magic, Sacrament, and Spiritual Transformation,” 2003, http://www.evelynunderhill.org/newsletter/EUA_2003/newsletter_2003_final_final.PDF. (Last accessed March 15, 2014.)
- ¹⁰⁹ Mary K. Greer. *Women of the Golden Dawn* (Rochester, VT: Park Street Press, 1995). See also: W. Wynn Westcott. “Historic Lecture.” Hermetic Order of the Golden Dawn.

- ¹¹⁰ Source: Servants of the Light, <http://servantsofthelight.org/aboutSOL/history.html>. (Last accessed March 15, 2014).
- ¹¹¹ See for example Susan Roberts, *The Magician of the Golden Dawn: The Story of Aleister Crowley* (Chicago: Contemporary Books, 1978), 121-122.
- ¹¹² The OTO's church had no connection with l'Église Gnostique de France, in which Gérard Encausse was consecrated a bishop, or with other Gnostic-revival churches still operating in Europe and North America.
- ¹¹³ Aleister Crowley, *Confessions of Aleister Crowley* (London: Arkana, 1989). Parenthesis in original.
- ¹¹⁴ *Liber XV, Canon Missæ*, §II, <http://gnosticmass.org/Mass-Missal.pdf>. (Last accessed December 31, 2013). Some capitalization removed.
- ¹¹⁵ *Ibid.*, §VI.
- ¹¹⁶ One well-known institution declined to publish research because it listed Crowley among the references.
- ¹¹⁷ Christopher Hollis, *The Jesuits: A History* (New York: Barnes & Noble, 1968), 13. Montmartre, now part of Paris, was then a village beyond the city walls.
- ¹¹⁸ *Ibid.*, 16.
- ¹¹⁹ The Spiritual Exercises, developed when Ignatius was a prisoner of war, form the basis of intense, month-long retreats in which participants contemplate their sins in relation to the passion of Christ.
- ¹²⁰ Hollis, *The Jesuits*, 17.
- ¹²¹ *Ibid.*, 134ff.
- ¹²² The three-volume work was published in Rome in 1652–1654.
- ¹²³ Allegedly the Jesuits took special aim at the Bavarian Illuminati and helped bring about their downfall. See Daraul, *A History of Secret Societies*, 273.
- ¹²⁴ Source: Knights of Columbus, <http://www.kofc.org/un/en/about/principles/index.html>. (Last accessed December 28, 2013).
- ¹²⁵ Source: Faithful Shepherd Council, <http://eaganknights.com/degrees.php>. (Last accessed December 28, 2013).
- ¹²⁶ *Ibid.*
- ¹²⁷ *Ibid.*
- ¹²⁸ Source: Opus Dei, <http://www.opusdei.us/>. (Last accessed December 31, 2013).
- ¹²⁹ Source: Opus Dei Awareness Network, http://www.odan.org/what_is_opus_dei.htm. (Last accessed December 28, 2013).
- ¹³⁰ *Ibid.*
- ¹³¹ Whether such backing will continue remains to be seen. Pope Francis is a Jesuit, and the Society of Jesus has often been critical of Opus Dei.
- ¹³² Dan Brown's novel *The Da Vinci Code* (2003), and the motion picture of the same name (2006), portrayed Opus Dei in a negative light. Whether the portrayal was accurate is difficult to assess, but Opus Dei reported an increase in membership applications after the film's release.
- ¹³³ A Devil's Advocate is normally appointed during canonization procedures to draw attention to any doubts concerning a candidate's sanctity and worthiness to be declared a saint.
- ¹³⁴ Annie Besant and Charles Leadbeater declared that the fifth subrace originated in Asia in 20,000 BCE, and only one of three branches reached Europe. See their *Man: Whence, How and Wither* (Wheaton, IL: Theosophical Publishing House, 1971), 331-333. By contrast, most other writers have assumed that the fifth subrace emerged much more recently.
- ¹³⁵ Alice A. Bailey, *The Light of the Soul* (New York: Lucis, 1927), ix.
- ¹³⁶ Éliphas Lévi, *The History of Magic* (trans., A. Waite; New York: Samuel Weiser, 1913/1969), 374.
- ¹³⁷ See for example the "Rosicrucian Healing Service," <http://rosicrucianhealing.org/>. (Last accessed January 22, 2014.)
- ¹³⁸ John F. Nash, "Service Ideals in the Rosicrucian Movement," *The Esoteric Quarterly* (Winter 2005), 33-42.
- ¹³⁹ This was a major goal of Anglo-Catholicism. John F. Nash, *The Sacramental Church*, Eugene, OR: Wipf & Stock, 2011.
- ¹⁴⁰ Charles W. Leadbeater, *The Science of the Sacraments* (Wheaton, IL: Theosophical Publishing House, 1920).
- ¹⁴¹ See for example, Israel Regardie, *The Golden Dawn* (St Paul, MN: Llewellyn, 1971); Mary K. Greer, *Women of the Golden Dawn* (Rochester, VT: Park Street, 1995).
- ¹⁴² Rudolf Steiner gave a detailed account of initiation into the Apprentice degree of Freemasonry in "The Temple Legend," lecture, Berlin, December 2, 1904, <http://wn.rsarchive.org/Lectures/GA093/English/RSP1985/19041202p01.html> (Last accessed January 11, 2014). Another author offered the following description of initiation into an order founded in 1780 that "was not officially Rosicrucian, but purported to contain all the elements of the earlier Order": "The candidate was led into a room covered with black, and the

floor and furniture covered in black cloth. The room was lit by a central candlestick in the shape of a human figure. . . .” Duraul, *A History of Secret Societies*, 235-237.

¹⁴³ Channeling—a term often trivialized in modern usage—is defined here more correctly as “the communication of information to or through a physically embodied human being from a source that is said to exist on some other level or dimension of reality than the physical as we know it, and that is not from the normal mind

(or self) of the channel.” Jon Klimo, *Channeling* (New York: Tarcher, 1987), 2. Parenthesis in original.

¹⁴⁴ See for example Alice A. Bailey, *Initiation, Human and Solar* (New York: Lucis, 1922); Charles W. Leadbeater, *The Masters and the Path* (Adyar, India: Theosophical Publishing House, 1933).

¹⁴⁵ Cynics have made similar comments about the scriptural record of Jesus Christ.

Using the Controlled Motion of Substance as Part of a Teaching Method

Henry Guy

Abstract

We find ourselves involved in a great transition from the influence of the Piscean Age to that of the Aquarian Age, and this is certainly being reflected in the methods used in the preparation for initiation. In previous lives, and to some extent in this life, we likely experienced training using methods developed during the Piscean Age. It would be fair to say that training for initiation at present expresses this transition: at least some Piscean influence mixed with Aquarian influences. This article attempts to describe the controlled motion of substance used in an emerging teaching method as presented in the works of Lucille Cedercrans. It seeks to show the rationale of using the new technique in a complete system of teaching, and to relate it to the new presentation of initiation, as well as the new, emerging civilization.

The Controlled Motion of Substance

What do we mean by the “controlled motion of substance?” We could say that in general, the spirit of any entity (cosmic, solar, planetary, human, or atomic) interacts with the substance through which it intends to manifest. This interaction could be considered as the relationship of the two, via the soul, the mediator or middle principle. Through this relationship, spirit sets substance into motion thereby creating form. The type of motion determines the constitution of the form.

The rotations, orbits, and forward drive of the solar system are responsible for its recognizable form. Without those exact motions, the form would be completely different. For example, a tiny bit more or less gravitational attraction of the Earth to the Sun would result in an orbit closer or farther away from the Sun.

The difference in the form of the solar system would create different conditions and the forms found on the Earth would then have a very different composition and appearance. While more difficult to see in our own lives, similar motions are responsible for our present form. If we had etheric vision, we could see that the rotation around an axis gives us our unique expression, our individuality. The rotations and cycles of the etheric, astral, and mental centers determine our experiences on those respective planes. Also, we find ourselves moving through repeated cycles, in a sense orbiting a life-giving source. We could take the example of soul contact to see these motions at work. In a sense, in changing the life-giving center from the self to the Self, the motions in our lives change, and it is said that we are born into a new life and a new form.

Motions change, and the form changes thereby. As anyone involved in the creative process knows, it is rare that the initial manifestation completely or adequately reveals the intent. Ever attempting to create a more adequate manifestation, spirit deepens its relationship with substance. This process of deepening relationship, of spirit becoming more conscious of the nature of the substance through which it manifests, is frequently referred to as the soul’s evolution or the development of consciousness.

About the Author

Henry Guy has studied the Bailey and Roerich works for four decades, and the Cedercrans material for six years. He has been trained and certified as a teacher of Cedercrans’ works, and conducts classes online. He lives in Estes Park, Colorado, USA helping to establish the *Center of Synthesis*. He can be contacted at: henryguy@mac.com.

In the case of the human, the soul is initially trammled by the effects of incarnation and only gradually learns to relate to both spirit and substance at once. Each step in the evolution of consciousness changes the motion that allows a more appropriate manifestation and thus the needed experience. Due to the evolution of the relationship, the soul becomes more proficient at controlling the motion of substance as well as the mental, emotional and physical vehicles or bodies.

From the standpoint of the soul, greater control over the motion of substance is gained through an increasing realization of the intention of spirit, as well as its growing understanding of the nature of substance and the devic evolution. As incarnating human entities take the perspective of the soul (the conscious relationship of spirit and matter), they lose identity with their vehicles of manifestation; they then stand free to observe form and substance, and can be impressed with the purpose of spirit. Holding this conscious relationship, eventually, incarnating entities can gain proficiency in controlling the motion of substance to better reflect the intention of spirit.

Preparation for Initiation in Pisces

The evolution of consciousness is marked by a series of new beginnings, or initiations, based on entering into greater realizations and bringing those realizations into manifestation. While mostly unconscious of this fact, humanity as a whole has been in preparation for initiation for quite some time. However, many individuals have been consciously undergoing the processes involved in initiation. Depending on the response of humanity, the process of initiation itself evolves. Thus, in each age, the appearance of the process varies.

As a rule, during most of the Piscean Age, the applicant for initiation was granted the tutelage of a teacher, i.e., sage or guru. The teacher, wisely, would not accept every student; the applicant had to meet a basic standard in order to be prepared for what was to come. Applicants who were emotionally polarized with little emotional control were generally refused, letting the great teacher, Karma do its work.

Yet, the Piscean teacher would use the emotional zeal of the accepted student, zeal either for the teaching or more likely the teacher, to keep the student moving along the path; this was especially needed when the student had to face the more arduous aspects of the path.

Even in a group setting, such as a group monastic arrangement, the student-teacher relationship was largely one-to-one. The number of students moving through this system was exceptionally small; however, during this era, given the general state of human evolution, that was adequate.

A New Presentation of Initiation

For ages, initiation has been presented as a five-step process through which the individual needed to pass. The goal and triumph were in overcoming materiality with its cycles of birth and death. These five steps are familiar to students of esoteric literature as the five initiations leading to mastery of the incarnate life and its sacrifice to the greater whole.

While not at all untrue, this was a partial presentation of the initiation process. This presentation was useful to the human consciousness that was self-aware, but identified as its own manifestation in the three worlds. Over the last few centuries, this presentation has been expanded, and the new presentation is much more representative of the reality of initiation.

During the Aquarian Age, humanity has the prospect of taking initiation as a whole, and we are aware of the foundations being laid for this momentous event. The fruits of Pisces that contributed to this prospect are the rise in the number of human beings who have become polarized in the mental nature, combined with increased educational opportunities, the ease of access to general and specialized knowledge and resources along with the increased availability of travel, communication and networking, to name a few.

The rather unexpected progress in Pisces noted above, in addition to the possibilities becoming available in Aquarius have led to what the Hierarchy saw as a great opportunity. As far as

initiation was concerned, the agonizingly slow process of one teacher and one student could be accelerated by presenting it as a group process, and by putting that process in the student's own hands. This new presentation better fits the underlying reality of the process, which is that initiation has always been a group process, and it has always been in the hands of the disciple.

The new student still had to acquaint the incarnate brain with the same Wisdom as before, and to this end, the Wisdom was given several new presentations. The primary source for this new presentation was the Trans-Himalayan School whose teachings were directed to the more concretely polarized mind of the western disciple. Examples of this new presentation are many and varied, including the works of Helena Blavatsky, Alice Bailey, Helena Roerich, and Lucille Cedercrans. In one sense, these works comprise one new presentation of the Wisdom.

These new esoteric teachings opened the door for many new students. Though probably not unexpected, some problems arose early on. For example, the general format (especially in Blavatsky's and Bailey's work) was treatise, not lesson; and this greatly limited the type of student to those who were more mentally polarized and scholastically oriented, and who most likely had a background in esoteric study in previous lives. Without a physical plane teacher, at least some prospective students struggled to find their way through the texts and were forced to move on to something less detailed.

Fortunately, there arose several answers to this problem: One was correspondence (and later online) schools like the Arcane School and the School for Esoteric Studies. Another response arose from students who formed local study groups; many of these groups have grown into substantial organizations over the years, providing training for quite a few students. Yet, another response was the increase in interpretations of some of these works and the Wisdom in general in such a way as to make it more accessible to a wider audience. Some of

these works are quite popular, and the writers far more well-known than Blavatsky, Bailey, Roerich or Cedercrans.

The Problem of Resistance

Even with these many avenues by which the teachings can reach prospective students, one essential problem remains. This is the problem of resistance. We could define resistance as the innate unwillingness of the devic structure of the vehicles to accept new expansions of consciousness. When a new concept plays upon the devic structure that a human inhabits (mind, emotions, and physical body), many times that structure resists or rejects it.

Why? One of the responsibilities of the soul is to convey to its vehicles a pattern of how to best manifest the nature of the soul. As we know, one of the primary problems to be overcome in discipleship training is the identification of consciousness with its vehicles. The Self cannot, at first, distinguish itself from the not-self: the devic structures comprising the vehicles of its manifestation in the three worlds. Identified as these vehicles, this self believes itself to be its own thoughts, beliefs, feelings, desires, instincts, actions, and bodies. For the most part, there is little awareness that one's own thoughts, feelings and actions create a motion that causes the organization of devic structure into the form the vehicles take. This misidentification results in a feedback loop that is difficult to break, acting as a kind of prison.

The form resists change, but this is not to say that consciousness cannot be attracted to concepts and realities beyond its own present state or level of development. However, in the Piscean Age, these higher potentials became idealized and remote. The "body" (the physical, emotional and mental bodies) represented all that was impure and sinful, while the ideal represented what was pure and right, yet unattainable in incarnation. Both opposites were perpetuated by thoughts, feelings, and beliefs codified in the civilization of the time and reflected in humanity's attitudes toward itself.

New concepts were (and still are) frequently involved in a kind of battle with existent ideals; we can see this battle taking many forms, even today. If the individual ever accepts the new ideal (and that could take lifetimes), it would then be involved in another battle with its material, polar opposite. Eventually, the incarnate consciousness makes a kind of truce between the ideal and the opposite and can then at least function. This resistant battling, leading to equilibrium, takes time and effort to accomplish and greatly retards the evolution of consciousness. The battle between the pairs of opposites continues to plague a large swath of humanity, who is (through this battle) learning to bring about their eventual synthesis.

Each pattern portrayed by devic lives (be it the ideal or its opposite) has an essential component, that of the will to exist, the will to persist. This “will to persist” represents a powerful obstacle to the reception of new concepts seeking to break through the often fixed mindset of the student. Following the law of their own being, these devic structures act as a great source of resistance, taking the form of conflict, anger, argument, suspicion, avoidance, inattention, lethargy, etc.

When a new concept is offered from one conscious being to another, the receiving consciousness will, to some extent, resist it depending upon its degree of identification with its vehicles. How is this resistance avoided when the student is managing his or her own discipleship? Aid can be given through the use of a new teaching method and system.

A New Method

As incarnating human entities take the perspective of the soul (the conscious relationship of spirit and matter), they lose identity with their vehicles of manifestation; they then stand free to observe form and substance, and can be impressed with the purpose of spirit. Holding this conscious relationship, eventually, incarnating entities can gain proficiency in controlling the motion of substance to better reflect the intention of spirit.

Control of the motion of substance has numerous applications, including that of teaching. The works of Lucille Cedercrans contain such a teaching method, one that was part of a coordinated plan to accelerate the initiation process throughout a great part of humanity.

The general plan in the Cedercrans teachings was to provide a new presentation of the Wisdom, one not so intellectually detailed, but a rather straightforward account of the basics of the Wisdom. This presentation was to be spread throughout the human kingdom via trained teachers, but teachers much different from their Piscean counterparts.

These teachers were not (necessarily) to be sages, but merely wielders of a simple method that many disciples could be trained in.

Teachers were to be trained from the ranks of former students. Any student ready to be trained as a teacher would have to be conscious of themselves, at least to some extent, as a soul in incarnation, and would realize that a higher level of awareness lies outside of their limited brain consciousness. Each student is trained in the basics of aligning brain consciousness with this “overshadowing” soul through meditation and contemplation. Each student is also instructed to distinguish the Self from the not-self, including their devic expression in the three periodic vehicles (mind, emotions and physical body). Students are also taught the responsibility that the consciousness has in teaching (disciplining) the devic lives to portray in the daily life the higher spiritual concepts revealed by the expansion and deepening of consciousness. This includes an awareness of the type or types of substance (physical, emotional or mental substance)

wherein consciousness is presently identified so that the art and science of transmutation can be practiced.

Through experience, students come to realize that there is a lag time between the expansion of consciousness, and the new programming required to exhibit that consciousness through the vehicles. In one sense, the three-fold personality represents the past; the overshadowing soul represents the future, and the incarnate consciousness, the present. It is by developing an alignment between spirit and its manifestation that the past and the future are brought into the present. The lag time is eventually eliminated by establishing a new, conscious, loving relationship with the vehicles in the light of the purpose of the overshadowing soul and spirit. Of course, these are teachings the students are offered, not requirements for becoming a teacher. New students receive this instruction from trained teachers. If the student is so moved, they can request to be trained as a teacher.

Prospective teachers go through a course of training that takes about two years to complete. As a service, teacher trainees learn how to control the motion of the substance of the student's vehicles, and this helps to limit the resistance normally provoked by new expansions of consciousness. The purpose of this service is to turn the substance of the vehicles of the student from an agent of resistance into an ally of any new concept which the overshadowing soul wishes the incarnating consciousness to grasp.

A New System

If one looks at Cedercrans' works, especially those in lesson format, one can see the Wisdom simply and progressively presented. In order, the books in lesson format are *The Path of Initiation*, *The Soul and Its Instrument*, *Creative Thinking*, and *The Nature of the Soul*. If an accomplished Bailey student simply read these books, or even studied them as they would one of the books of Alice Bailey, they might not be excessively impressed. Most of the concepts contained there would seem to

have a similar, yet simpler, less detailed presentation than in the Bailey works. This is by design.

These texts are to be used in a training system, not simply to expand the consciousness. They also train the devic life comprising the student's vehicles when they are intoned as a mantra.

In practice this does not mean that there is never resistance, but it is generally far less than in the strictly consciousness to consciousness mode of teaching. Also, the student is anything but passive, yet this method affords a way to keep the substance of the students' vehicles relatively quiet, non-reactive, and cooperative, allowing the consciousness insight that would otherwise take much longer to come by. The relative simplicity, straightforwardness, and lack of detail in the presentation allow it to attract students from a wide range of human consciousness and experience, including many who would not consider themselves esotericists. The simplicity, lack of interference from the vehicles, and being consciously aligned when reading, allows the student to walk relatively easily through the door of meaning the concepts offer.

After the initial alignment and identification as the soul is firmly established, necessary detail may be found and understood much more easily, using whatever sources the student is attracted to. This detail might come from more detailed esoteric works, or it may not be along the lines of esotericism at all; it might be along the lines of finding or creating a new path in government, science, economics, art, business, or other fields, and even fields we have yet to imagine.

Possibilities

An important purpose of this new method is to manifest a humanity that realizes it is an integral part of the One Life. Avoiding the delay caused by the resistance of the vehicles speeds up the initiation process. It takes much less time for consciousness to distinguish itself from its vehicles; and less time to align itself and its vehicles with the overshadowing soul.

Rather quickly, more of humanity will realize that they are souls in incarnation, in essential oneness with all other humans, and radiating that realization to others and the environment.

Together we will increasingly realize the importance of culturing consciousness, and this will become the focus of our new civilization. Forms will be constructed to support this new focus. Through a better understanding of the control of the motion of substance, we will create forms that fulfill the purpose of providing a means through which consciousness can flourish. This would eventually grow to include most if not all forms we direct the devas to make, be that an abstract concept, a thought-form, or some physical action or object. When enough humans realize that their essential nature is the soul, our civilization will develop along three lines of realization: governments would soon begin to realize that their purpose is to help coordinate the culture of conscious-

ness with the forms needed for that culturing. Business would realize their role as substantiating that culturing by providing the necessary forms and economy. Religion, education, the arts, and sciences would each discover their specific roles in the great culturing. Thus the new civilization finds its way into being.

Conclusion

The initiation of humanity is an important milestone, perhaps comparable with the process of individualization. Any serious student of esotericism has to wonder how this enormous event can occur, and what their role in it might be. Moving from where we are now to where we need to be is going to involve teaching on a scale and in ways we have yet to imagine. This article introduced a teaching method and system based on Lucille Cedercrans' works that could be a valuable aid in this regard.

Book Reviews

The Astrology of Mankind by Holger Stavnsbjerg. Vidsomsforlaget, 2103. E-book edition available on Amazon and iTunes.

Holger Stavnsbjerg is both a fine historian and an accomplished astrologer. In his recently published book, *The Astrology of Mankind*, he correlates the history of the Western world (with a particular focus on Europe) from the 17th century to the present, with the astrological and ray cycles. His work extends Alice Bailey's historical theory based upon the twelve zodiacal signs and the esoteric science of the Seven Rays, published in *The Destiny of the Nations* in 1949. Stavnsbjerg's book is indeed an extraordinary undertaking, over-arching in its scope and profound in its implications.

What is particularly impressive about this book is the marshalling of the details of specific events and people within the wide sweep of meaning carried by the cycles of the Rays and the motions and aspects of the outer planets Jupiter, Saturn, Uranus, Neptune and Pluto, which define and illuminate the larger historical cycles. The whole gamut of human experience is encompassed: politics, science, legal issues, finance and the economy, education, philosophy, literature, art, spirituality, religion, psychology... the list goes on. I found his analysis of the period of World War II, particularly masterful. To assemble and interpret so much historical detail over several centuries is daunting to say the least. And to do so in some 130 pages is surely evidence of great discipline plus an intuitive ability to capture the *zeitgeist* of an Age.

Stavnsbjerg's innovative approach is to work with Hundred-Year-Charts whereby January 1, 1700 (for instance), has relevance for the whole of the 18th century. Transits and progressions throughout the century are explored in relation to specific historical events. In *The Destiny of the Nations*, Bailey gave some information about the Sun signs, Ascendants and Ray rulerships of certain countries. One of the questions Stavnsbjerg sets out to answer is whether these signs and ray rulerships have a meaningful correlation

with national events as reflected in the Hundred-Year-Charts. His analysis indicates that indeed they do (see page 103 for a summary). He also finds meaningful coincidences between the Ascendant and the Sun sign of important historical personalities and the zodiacal signs of the nation or city in which they served (see his conclusions on pages 105–6).

He limits his exploration of history through the use of Hundred-Year-Charts to the period 1600 to the present day because the Gregorian calendar (with January 1 marking the beginning of the year) came into consistent use only in the 17th century. Using the first of January places extra significance on the Cardinal Cross—notably on Capricorn (and its ruler Saturn) due to the Sun's placement in this sign in every Hundred-Year-Chart. It also means that Libra is the sign on the Ascendant of every Hundred-Year-Chart, giving prominence to Uranus, the esoteric ruler of this sign. One could question whether this is a true reflection of karma and initiation in the history of humanity, or a technical consequence of the Hundred-Year-Chart method, though his interpretation of the charts convinced me of the validity of this method by sheer weight of example.

Stavnsbjerg also notes that progressions to the Hundred-Year-Charts follow a pattern: For instance in the 18th or 19th year of each century the Progressed Sun will enter Aquarius. During the last quarter of each century, the Progressed Sun enters Aries, the Progressed Midheaven enters Virgo and the Progressed Ascendant enters Sagittarius in the 3rd house. He gives some specific examples of events during these years across the different centuries (see page 112), and it is fascinating to consider these as indicative of the progressed cycles. He could be on to something.

As you may have gathered by now, Stavnsbjerg assumes that the reader is fit for a fast and furious ride through the annals of history with the tools of astrology well mastered and a method of chart calculation immediately to hand. While the Hundred-Year-Charts are provided, with very

few exceptions the charts of the countries and significant historical people he discusses are not given. (He does say that the charts of countries can be found in Nicholas Campion's *Book of World Horoscopes*; and he notes that the natal charts for the people he mentions can be referenced on www.astro.com. (pp. 7 & 19)) Perhaps I have an overly Virgoan focus on "proving the charts," but for me this is the magic of it—to directly see it in the astrology. Though I spent several happy afternoons calculating charts in Solar Fire, I found myself frequently wishing for a footnote or an appendix giving the basic chart information, especially for the nations discussed, for there are almost invariably several charts for any one nation— not least because of the political changes undergone. I could not always determine which chart Stavnsbjerg might have used. For example, in the chapter on the 20th century, he writes:

As opposed to other Western countries, Russia did not change to the Gregorian calendar until 1924; in the Hundred Years' chart of Russia, the Moon is conjunct Pluto and Neptune in Gemini in the 9th house, thus reflecting the extreme financial/political crises and hardships this nation has been exposed to during this century. (p.85)

So do we use a chart for Russia based upon the Gregorian calendar, and not the general Hundred-Year-Chart for January 1, 1900? However, my calculations of both the Gregorian and Julian charts for Russia in 1900 show Moon in Capricorn, not in Gemini. I conclude that I will need to purchase Nicholas Campion's book and find a chart for Russia to make sense of this paragraph.

At the beginning of the book Stavnsbjerg discusses the difference between the personality of a country and the soul of a nation: "It is important to differentiate between a country, a demarcated geographical area and a nation, the soul that inhabits the concerned territory." (p.5) He suggests that the sign Bailey has given for a capital city might correlate with the ray of that nation, since the capital city is a magnetic point around which the national deva coalesces. He uses Moscow as a particular example, mentioning the chart of April 4th, 1147 and outlining a method for casting a "soul horoscope" by using Aquarius (the sign given by Bailey for Moscow)

as the Ascendant, and rectifying the chart according to historical events:

If we, as an example, make the chart of Russia from the co-ordinates of Moscow with the Ascendant in Aquarius, the descendant will fall in Leo and the MC/IC axis in Sagittarius and Gemini. Through a rectification it is then possible to estimate that the Sun was 17 degrees Leo in the 7th house, the Ascendant 2 degrees Aquarius and MC 8 degrees into the sign of Sagittarius. (p.6)

However, it does not seem that Stavnsbjerg has used this kind of "soul horoscope" in his calculations for the charts of nations in this book. Perhaps this method is still too experimental. Sometimes also the instructions he provides for chart calculation require some figuring out. For instance, in the chapter on the 19th century he writes:

When Neptune was conjunct Pluto in the beginning of Pisces during the big revolutions in 1848-49, Karl Marx published his "Communist Manifesto," in which he urged the working classes of the whole world to unite in order to overthrow the state. (p.63)

If you calculate the chart for January 1, 1848, Neptune is at 28 degrees Aquarius (soon to enter Pisces), but Pluto is at 24 degrees Aries. So how can Pluto and Neptune be conjunct? The answer here is to begin with the Hundred-Year-Chart for January 1, 1800, which has Pluto at 1 degree Pisces, and then indeed it can be seen that over 1848 to 1849 Neptune will be transiting the same degrees in early Pisces as Pluto in the Hundred-Year-Chart for 1800.

Similarly, this instruction about the formation of the Theosophical Society took me a while to unravel:

The Theosophical Society was inaugurated in 1875 in New York, when progressed Sun was in opposition to Uranus and square Mercury. At the same time, Neptune was entering the 8th house conjunct North Node in Taurus, which is a sign that rules the New Group of World Servers... (p.65)

The chart for the Theosophical Society is provided. However, one must place this inaugural chart against the Hundred-Year-Chart for 1800

to see that Neptune (in 1875) is on the cusp of the 8th house conjunct the North Node in Taurus (in the chart for 1800). Then from the Hundred-year-Chart create a chart of the secondary progressions for 1875 to see that the SP Sun is in Pisces opposition Uranus in Virgo and squaring Mercury in Sagittarius in the Hundred-Year-Chart. Eventually, after some practice at interpreting the instructions you get the idea, though greater clarity here would be helpful to the reader.

Though it might seem uncharitable to complain about the details given that so much has been accomplished to essentialize such complex material, the book could do with the attentions of an editor to correct errors of spelling and

grammar. Perhaps this is partly due to translation from the Danish.

I found especially compelling the chapter on the 21st century, because throughout my reading of the book I was wondering if the ray and astrological cycles Stavnsbjerg has interpreted throughout history from the 17th century onward could be used as a predictive tool. And indeed, he does dare to make some predictions substantiated by the rich tapestry of interpretation he has laid down in the earlier chapters. So what are the predictions are for the remainder of the 21st century? Ah, you will have to read the book!

Barbara Maré
New Zealand

One Great Year, by Tamara Veitch and Rene DeFazio. Greenleaf Book Group Press, Austin, TX, 2013. Edition reviewed was an advanced reader's e-book copy.

There are times when it is interesting and entertaining to absorb the teachings of the Ageless Wisdom through a work of fiction where the great forces at play are embodied in a kind of morality play based on the lives of struggling human beings. *One Great Year* is such a book.

Although this is not a work of fine literature and the characters seem a bit cartoonish at times, the story gradually gets us involved and interested in seeing how the forces of light and dark mold the lives and relationships of the characters.

The story begins on the eve of the fall of Atlantis, or Atitala as it is called here. We meet the three main characters whose lives are intertwined throughout the book: Theron, the daughter of one of the elders; Marcus, the man who loves her and is clearly her soul mate; and Helghul, the man who resents their relationship and tries to thwart it by any means possible.

Everyone in Atitala is warned by the wise elders that the Dark Ages are due to come again according to the grand cycle, or Great Year, of 26,000 years. Each one of them will be tested in order to decide who will survive the cataclysm and become the Emissaries who will carry the wisdom into the future. Those who pass the test will be allowed to board the boats that will sail to other continents.

Marcus, who feels he is just an ordinary fellow, is not sure that he has the level of attainment to be picked, but he desperately wants to be with Theron, who he is sure will pass the test. These tests come in the form of very vivid dreams that focus on his weak points. Although sorely tempted to give in to his baser desires, he manages to pass the test, as does Theron. Helghul, however, does not. Instead, he becomes involved with the Dark Forces and binds his soul to them during a depraved ceremony that Marcus manages to witness. At the end of this horrifying ceremony, Helghul is given a potion that will allow him to remember his entire trajectory of

reincarnation and thus continue his project for the Dark Forces with full clarity in each lifetime. After everyone has left the ceremony, Marcus comes out of his hiding place and also drinks the potion, a few drops of which had been left behind.

On the day of embarkation, Marcus gets separated from Theron and loses her for the rest of that lifetime. Helghul contrives to get on the boat with Theron, even though he wasn't chosen as an Emissary, and so ends that phase of the story.

Throughout the rest of the book, we witness the reincarnation of these three characters through time. Given their knowledge, they naturally have the power to influence lives on a large scale. Helghul continues his destructive path for dark power over people in lives such as Genghis Khan and Alexander the Great. Due to the memory potion, he always remembers his mission in each life. Marcus also remembers who he is. His lives are based on the teachings he received in Atitala, and he operates as a force for the good. He also remembers Theron and looks for her in each of his lives. Quite often their paths don't cross, but sometimes they do such as in Marcus' life as Aristotle, Theron reincarnates as Plato. She is always a force for the good as well, but has no memory of her true self, and although Marcus recognizes her each time, he knows that he cannot tell her. Helghul, of course, also appears in many of these lives together with them, and he and Marcus always recognize each other.

Interspersed between the past lives, we also see Marcus in his most-recent lifetime, which takes place in the present time, as a computer geek living on the West Coast of the United States. At this point, in the Great Year, the balance between the Forces of Light and Darkness is shifting. At the present time they have reached a tipping point. Helghul's duty is to make sure that they do not tip toward the Forces of Light.

In this present-day lifetime, Marcus maintains a blog called the Emissary, which he hopes will be a beacon to all Emissaries, but especially to Theron. She does indeed respond to his call, and they begin work together on a project involving

the Crystal (or Indigo) Children, many of whom are also Emissaries who are starting to remember their power as citizens of Atitala. However, this project also attracts the attention of Helghul and the evil elder who is his mentor. As they race to head off the amassing energies of the Emissaries, they set off the fiercest struggle yet between the Forces of Light and the Forces of Darkness.

In the postscript to this book, we read that it is part one of a three-part series yet to be published. The Canadian authors are life partners, and they have been traveling the world together documenting ancient secrets. They plan to use this information to continue the story in the following two books.

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