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The Esoteric Quarterly

A publication of the School for Esoteric Studies

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



The School for Esoteric Studies

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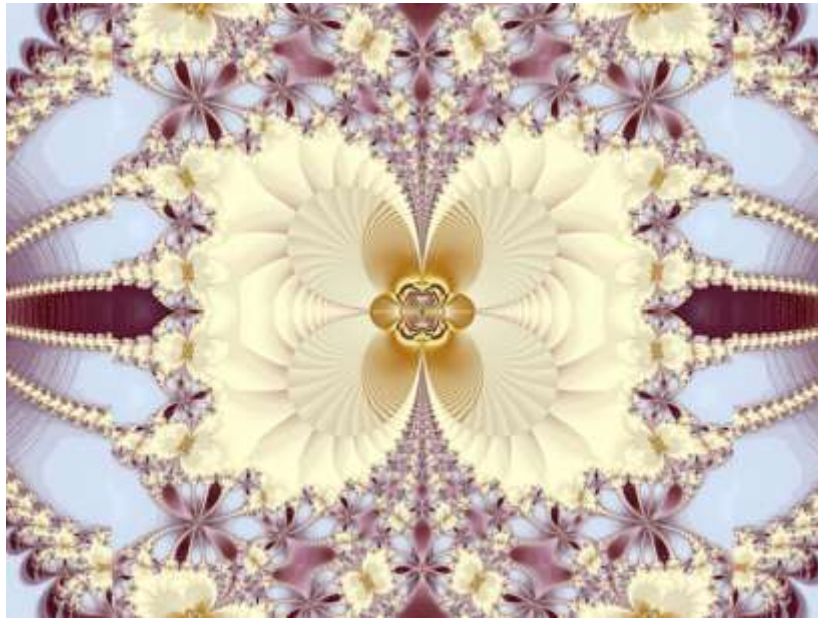
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The mission of the *Esoteric Quarterly* is to provide a forum for the exploration of esoteric philosophy and its applications. Full-length articles and student papers are solicited pertaining to both eastern and western esoteric

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



Fractal Butterfly Flower by Peggi Wolfe
wolfepaw.deviantart.com

Death: Entrance into a Fuller Life

The problem of death is founded upon love of life and love of the physical form. As the consciousness of thinking humanity rises from personal to transpersonal levels where we begin to know ourselves as the Soul, our attachment to physical form loosens and a new understanding and experience of death becomes possible.

The Soul does not know death or the fear of death. Through the Soul we gain a sense of participation and cooperation in the cyclic process of life; we can meet death in a different way and can prepare for it as simply the Bringer of Changes.

What then do people experience during transition from life in form to life without form? Is it possible to gain control of the process? Answers can be found in a 34-page compilation of the writings of Alice A. Bailey, *Death: Entrance into Fuller Life*, available free:

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Editorial

Soul-Centered Perspectives

With the shift from selfish desire and the restless preoccupations of the personality to the harmonizing, inclusive rhythms of the higher self, comes a foundational change in orientation, in our framework of ideas and beliefs and in our interactions with the world. The radius of our spiritual life expression, our inner wisdom, response-ability and creative potential are substantially increased when the momentous Soul-centered or God-centered shift takes place. The qualities of such a worldview express in myriad ways. For example, we come to understand that death is not an end in itself, but “part of a vast rhythmic process by which the Soul unfolds its innate spiritual powers and comes to know Itself.” In addition to acquiring a deeper knowledge of the Law of Cycles and Karma, we cease to regard possessions and materialistic attainments as things of great import. Points of realization and new values emerge that align with the hierarchical order, as well as stimulating, vitalizing and healing powers, based on our ability to transmit and handle force. These and other facets of the Soul-centered perspective are addressed in our four featured articles and throughout this issue.

Our first article, by Anton Kozlovic, highlights the little-known and complex spiritual beliefs of Cecil B. DeMille, one of America’s most distinguished biblical film makers. The article discusses DeMille’s wide-ranging inter-faith and metaphysical pursuits, which include an interest in Christianity, Buddhism, Theosophy, Masonry and Science of the Mind, to name a few. One of DeMille’s primary interests was his belief in reincarnation and karma.—two themes that were strongly reflected in his long and storied cinematic career. The author explores these and other beliefs in a variety of DeMille’s films and religious epics. Kozlovic’s portrayal of DeMille and his

work reveals an eclectic individual with an innate understanding of the Law of Cause and Effect, humanity’s essential divinity and God’s transcendent and immanent aspects.

Another article, by Zachary Lansdowne, is part of an ongoing effort to compare Alice A. Bailey’s enigmatic Integration Techniques for the seven rays with other methods of spiritual or psychological integration that are thought to be spiritually inspired. The latest article in this series explores the relationship between Bailey’s Technique of Integration for the Sixth Ray and *Ecclesiastes*, the so-called Sphinx of biblical literature. Using Bailey’s symbolic guidance for the Sixth Ray of Idealism and Devotion, the author provides a step by step analysis that clarifies both symbolic texts and discloses the eternal archetypal pattern that each contains.

Our next article has its basis in an esoteric movement espoused by Vedantic thinkers such as René Guénon, Frithjof Schuon, Ananda Coomaraswamy, and also by the philosophy of Oswald Spengler, Julius Evola and others. Advocating non-material and social values, the Traditionalist School is set against a number of so called “modern errors” such as secular humanism, scientific and economic materialism, and the general deterioration and reversal of traditional order. This article, by Dr. Kerry Bolton, focuses on the traditionalist view of economic materialism, its money-based ethos, and the “triumph of Mammon over God.” Bolton provides a powerful critique of the modern predicament, humanity’s bondage to matter and the inversion of the traditional hierarchical order which now places money and money makers at the top of the social apex.

The final article by Belinda Baird and John Nash explores the role of the devas in connection with healing. It draws upon the investigations of various esotericists and

clairvoyants to show that all growth (including the formation of the fetus), as well as all physical, emotional and mental healing takes place through the life and work of the angels or devas. In addition to providing a description of the functions served by the various classes of devas, the authors touch upon the means and methods by which cooperation with devic forces can be gained. They also discuss a number of practical healing modalities and the necessary safeguards for the practitioner, the patient and the devas themselves. The article concludes with an account of the authors' own experience in self-healing as well as both direct and remote healing with patients.

In addition to the main features, this issue includes two short papers and a book review. The first paper, *Lost in Thought* by Donald Craig, touches upon different categories of thought. The second, from Ivan Kovacs, explores *Language: Its Use and Effectiveness in Creativity and Service*. The book reviewed in this issue is *Gandhi the Man: How One Man Changed Himself to Change the World*. Also included are three talks from the School for Esoteric Studies that were given at the Aries, Taurus and Gemini full-moon festivals.

Next, we draw your attention to two exquisite artistic offerings. The first is a poem—*The Light Beyond*—by award winning poet, Michael Weintraub. In this poem, Weintraub expresses the beauty and unity of liberated vision. This issue actually contains three exquisite poems by Mr. Weintraub, who describes his work as “the joy of the Ultimate pointing to itself.” *Broken Arrow* and *At Heart*, found on page 15, are offered as samples from two of his recent books. The picture in this issue—*The Elohim of Purity*—is a photo and fractal collage by Minghao Xu. His creation depicts the purity aspect of the one dynamic consciousness. It is part of the “Void Visuals” project designed to express the universal patterns and principles from transcendent dimensions and frequencies that lie behind the veil of appearances.

Finally, we are pleased to announce that the School for Esoteric Studies now has a Facebook page. We encourage you to visit for links to the school, *The Esoteric Quarterly*, the new Alice Bailey Talks and Discussion Forum.

Publication Policies

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

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

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

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

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

Poem of the Quarter

The Light Beyond

by Michael Weintraub

Where does it come from?
This gift of a morning
filled to overflowing
light sparkling everywhere
and a few white clouds drifting leisurely
intentionless and free,
with nowhere I have to be
the trees leaping out of the earth
like dancers...
the leaves floating islands
of green in a sea of quietude...
and the purple hills
galloping away into the snow mountains
beyond time, freedom and fate
into an infinity of beauty
and the long lonely
shadows of the evening
closing like the eyes of a dreamer
into a night as deep as the mind
underneath the skin of our separation
a wilderness of archetypes
dark shadows etched in silver
rivers of dream
the whole of creation...
a moth circling nearer and nearer
day and night beating
like the fluttering
wings of my loving...
on the altar of being
the flame of awareness...burns
the light beyond the stars
is in the Heart



Elohim of Purity

by Minghao Xu

www.voidvisuals.com

Quotes of the Quarter

To most persons not already Theosophists, no doctrine appears more singular than that of Reincarnation, i.e., that each man is repeatedly born into earth-life; for the usual belief is that we are here but once, and once for all determine our future. And yet it is abundantly clear that one life, even if prolonged, is no more adequate to gain knowledge, acquire experience, solidify principle, and form character, than would one day in infancy be adequate to fit for the duties of mature manhood..."

"Nature does nothing by leaps." She does not, in this case, introduce into a region of spirit and spiritual life a being who has known little else than matter and material life, with small comprehension even of that. To do so would be analogous to transferring suddenly a ploughboy into a company of metaphysicians. The pursuit of any topic implies some preliminary acquaintance with its nature, aims, and mental requirements; and the more elevated the topic, the more copious the preparation for it. It is inevitable that a being who has before him an eternity of progress through zones of knowledge and spiritual experience ever nearing the central Sun, should be fitted for it through long acquisition of the faculties which alone can deal with it. Their delicacy, their vigor, their penetrativeness, their unlikeness to those called for on the material plane; show the contrast of the earth-life to the spirit-life. And they show, too, the inconceivability of a sudden transition from one to the other, of a policy unknown in any other department of Nature's workings, of a break in the law of uplifting through Evolution. A man, before he can become a "god," must first become a perfect man... [through] a series of reincarnations.

William Q. Judge, *The Necessity for Reincarnation, Echoes of the Orient* (Pasadena, CA: The Theosophical University Press, 1890)

This book [Ecclesiastes] helps the reader develop a God-centered worldview and recognize the dangers of a self-centered worldview. It does not describe the life of faith or teach what the responsibilities of faith in God are. It also prescribes the limits of human philosophy (cf. 3:11; 8:16-17). [It] teaches that people are accountable to God and that we should avoid self-indulgence that leads to the exploitation of others for selfish gain...

Christians may ask how the stress on using and enjoying life tallies with the New Testament command "Do not love the world" (1 John 2:15). The answer is that the Teacher (Ecclesiastes) would have agreed fully with John's next statement that "everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world. The world and its desires pass away" (vv. 16-17). One could hardly find a better statement than this of the whole theme of Ecclesiastes (e.g., 2:1-11; 5:10). Life in the world has significance only when man remembers his Creator (12:1)...

There always have been two kinds of teaching about the way to holiness. One is by withdrawal as far as possible from the natural in order to promote the spiritual. The other is to use and trans-form the natural into the expression of the spiritual. While each kind of teaching has its place, some people need one emphasis rather than the other. Ecclesiastes definitely teaches the second...

Dr. Thomas L. Constable, *Notes on Ecclesiastes*, (2010 Edition,
www.soniclight.com/constables/notes)

Trump XV symbolizes difficult transitions, describes the vortex of fateful powers, the crucible of earthfire, the priceless hidden treasures guarded by the gnomes. It shows that egotistical weakness

and fears can only intensify and become barriers to further development if not recognized. Each human being must learn to cope with the fire of instincts; only thereafter can it transform itself and become the source of spiritual enlightenment. It is our own spirit that is the tempter, the destroyer and the liberator. Inner forces become satanic when they act autonomously, when their potential strength is out of consonance with the harmony that lawfulness and wholeness provide. Indeed, evil can be defined as misplaced force in time, it is out of date; misplaced in space, it turns up in the wrong place; misplaced in proportion, it is either too little or too much. The road ahead is only free when we become aware of ourselves striving for power, distorting the truth, manipulating unfairly to our own advantage. Then the cloud of unknowing can dissipate, the multiplicity in the unity can be recognized, and we can cease to be tempted and distracted by plurality and polytheism. The Figure of the Devil must not be interpreted exclusively in negative terms; temptation as a challenge also serves knowledge and enlightenment.

Dr. Irene Gad, *Tarot and Individuation* (York Beach, Maine: Nicholas-Hays, Inc., 1994)

The fifteenth numbered major trump is called Le Diable, the Devil, and portrays a creature resembling Pan with horns of a ram or deer and the legs and feet of a dragon. The figure stands upon a cubic stone, to a ring in the front of which are chained two satyrs. For a scepter, this so-called demon carries a lighted torch or candle. The entire figure is symbolic of the magic powers of the astral light, or universal mirror, in which divine forces are reflected in an inverted or infernal state. The demon is winged like a bat, showing that it pertains to the nocturnal, or shadowy, inferior sphere. The animal natures of man, in the form of a male and female elemental, are chained to its footstool. The torch is the falser light that guides unillumined souls to their own undoing. In the pseudo-Egyptian Tarot appears

Typhon—a winged creature composed of a hog, a man, a bat, a crocodile, and a hippopotamus—standing in the midst of its own destructiveness and holding aloft the firebrand of the incendiary. Typhon is created by man's own misdeeds, which turning upon their maker, destroy him.

Manly P. Hall, *The Secret Teachings of All Ages* (Los Angeles, CA: The Philosophical Research Society, Inc., 1988)

Man's whole attitude towards disease must be radically changed. Ill health is one of man's most valuable teachers at his present evolutionary stage. The first appearance of a bodily affliction must be regarded as a signal that all is not well within the inner man. He must cease to regard it as an affliction imposed upon him from without, and learn to see it as an expression of a failure, which has occurred within. He must be thankful for that expression by means of which alone he may realize the imperfection of his soul and the errors of his life, and, realizing them, work to correct them. The sufferer must cease to dwell in thought upon the bodily aspect of disease and must turn his attention to its inward cause, so that while physician performs his appointed task upon the body, the patient labors ceaselessly upon his own soul. The sufferer should, therefore, seek within himself for the cause of every physical complaint: he should analyze his motives with complete impartiality; should compare his ideals with his actions, so that he may discover the cause of broken rhythm. By this dual process true healing may be achieved, valuable lessons learned, and new energies released.

The companionship and co-operation of the angels may be used to assist in every legitimate form of scientific research, as also in both the discovery of the cause and cure of disease.

Geoffrey Hodson, *The Theosophist*, Vol. 50-1 (Adyar, India: The Theosophical Publishing House, 1962)



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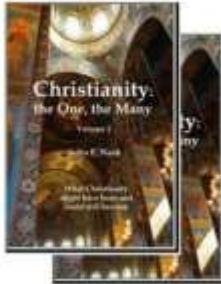


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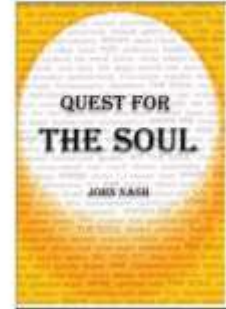
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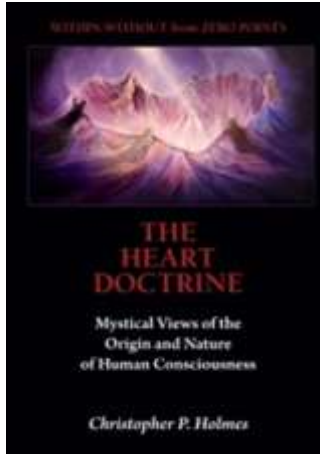
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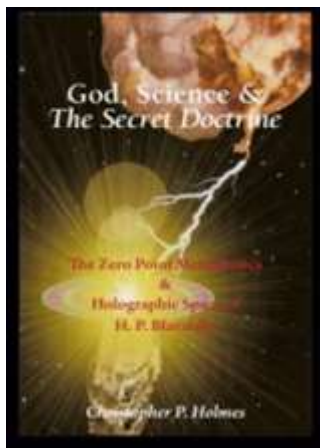
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The Last Arrow

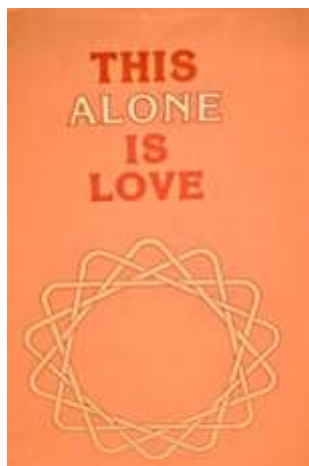
*The last arrow
in my quiver of incarnations
falls like a tear
in the lake of the world
all the returning buffalo
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bones
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Come Again?! Cecil B. DeMille's Belief in Reincarnation and Karma: Its Cinematic (and Other) Consequences

Anton Karl Kozlovic

Abstract

The legendary movie director, Cecil B. DeMille, helped co-found both Paramount Pictures and Hollywood, and quickly became America's preeminent biblical filmmaker. He employed numerous strategies to achieve his artistic ends, but none as astute as the audiovisual engineering of his profound belief in reincarnation and karma; which is still not very well-known today amongst the public or scholars. Consequently, the critical religion, film, and DeMille literature, along with selected feature films highlighting his esoteric views, were reviewed and integrated into the text to enhance narrative coherence utilizing humanist film criticism as the guiding analytical lens. It was concluded that DeMille's religious beliefs were complex, wide-ranging, and included various reincarnation and karma incidents deftly engineered throughout his filmic fare; thus needing urgent critical reappraisal of his entire cinematic *oeuvre*. Further research into DeMille studies, sacred cinema, and the hidden metaphysical teachings therein is highly warranted, warmly recommended, and already a long overdue aspect of Hollywood history.

Introduction: Hollywood's Best Known Unknown

Legendary producer-director¹ Cecil B. DeMille² (1881-1959), affectionately known as "CB", was a progenitor of Paramount Pictures, a seminal cofounder of Hollywood, and an indelible emblem of the Golden Age of the American cinema. During his artistic apprenticeship and seventy feature films history, he pioneered numerous innova-

tions in the arts, sciences, and business of moviemaking.³

Not only did he become the iconic image of a Hollywood film director, especially wearing his trademark puttees and barking orders through a megaphone to milling minions, but he also became "a master of the film narrative."⁴ He is chiefly remembered today for his four unforgettable Bible movies: *The Ten Commandments* (1923), *The King of Kings* (1927), *Samson and Delilah* (1949), and *The Ten Commandments* (1956), plus "the near impossibility of mentioning his name without the epithet "master of the biblical epic" attached to it."⁵

And yet, despite his exceptional filmmaking fecundity, fame, and fortune, DeMille still remains "Hollywood's best known unknown,"⁶ ironically, due to his directorial longevity (1913-1956) coupled with being "one of the most complex and multi-faceted men in America."⁷ Indeed, "no one on the Hollywood scene ever contradicted his own legends more consistently than he did as you got to know him better and better."⁸ As Hollywood's leading cinematic lay preacher he became "virtually the Sunday school teacher for the nation,"⁹ or as one anonymous Protestant churchman proudly proclaimed:

About the Author

Anton is a graduate of the Australian Film, Television and Radio School with a Flinders University PhD on the biblical cinema of Cecil B. DeMille. He publishes predominantly within the religion-and-film field and guest edited the "Exploring Religion and Popular Film" special issue of the *Australian Religion Studies Review* (2008, Vol. 21, No. 3).

"The first century had its Apostle Paul, the thirteenth century had St. Francis, the sixteenth had Martin Luther and the twentieth has Cecil B. DeMille."¹⁰ Although Cecil claimed near the end of his life that: "my ministry was making religious movies and getting more people to read the Bible than anyone else ever has,"¹¹ his own religious heritage and esoteric interests were just as complex and unappreciated as the public man himself.

Consequently, to address this underappreciated facet of Cecil's life, work, and art, selected feature films along with the critical religion, film, and DeMille literature were reviewed and integrated into the text to enhance narrative coherence utilizing humanist film criticism as the guiding analytical lens (i.e., focusing primarily upon the textual world *inside*, but not *outside*, the frame).¹² This film studies methodology assumes that audiences are cultured, enjoy, and accept the cinema as fine art, whilst it fosters the interpretation of motifs, symbols, and themes deployed therein. All of which are fruitful pedagogic steppingstones for guided discussion within the classroom, home, or pulpit.

DeMille's Complex Religious Heritage and Inter-Faith Interests

Cecil was the biological son of a Christian father, Henry Churchill DeMille, an "Episcopal lay reader"¹³ who studied for the church but was never ordained,¹⁴ and a Sephardic Jewish mother, Matilda Beatrice "Bebe" DeMille nee Samuel,¹⁵ an "English Jew."¹⁶ Consequently, Cecil has sometimes been academically described as a "half-Jew"¹⁷ which he also called himself,¹⁸ but nevertheless, he firmly declared within his autobiography that: "I am an Episcopalian."¹⁹ Although DeMille was "a religious man, a genuine believer,"²⁰ he had an *unconventional* belief in religion and God and was "no Bible-thumper. He put a far higher premium on faith than on dogma, but belief was there,"²¹ and as filmographer Robert S. Birchard noted: "Despite his religious epics, DeMille had made some disturbing films

hinting that he didn't exactly embrace the old-time religion: *The Godless Girl* [1928] showed some sympathy for the atheist heroine, and *Adam's Rib* [1923] had an evolutionary flashback to caveman days."²² Nor did his religious orientations and unconventional tastes stop there.

Throughout his life, DeMille explored numerous religious phenomena *beyond* the traditional mainstream faiths, as his New York Masonic Lodge membership demonstrated,²³ and wherein his religious eclecticism embraced other belief systems tinged with the esoteric, the spiritual, and what might today be called the "New Age." In essence, DeMille was a spiritual seeker who rejected the twin evils of churchianity and priestcraft claiming: "I am not a regular church-goer. I do not boast of that: I state it as a fact. I might be a better man if I were."²⁴ DeMille disliked churchianity in particular because: "There's a danger in worshipping the Church and forgetting that your worship should go to God. You should worship God. People forget that and the priests sometimes permit them to forget it so that they worship the Church, the forms, the rituals, and they lose sight of the Great Divine Mind which is in all of us, and which we can call."²⁵ Furthermore, as DeMille lectured his costume designer, Arnold Friberg:

...the truth is put upon the world and the priesthood and that thing becomes subverted. The thing that once was priesthood now becomes priestcraft. The physical power and the glory of the church—the building and so forth...starts to become more important than the core of the thing itself and pretty soon the real thing is lost and it becomes a church of men instead of a church of God.²⁶

That is, DeMille was more interested in divinity than dogma, essence rather than form. As Robert S. Birchard reported: "For DeMille...God could be known only on the most personal level. In later years he would go out of his way to avoid outwardly offending organized religion, but the fact remains that one almost never finds a sympathetic

clergyman of any belief as a major character in DeMille's work."²⁷ In fact, some DeMille-an clergymen were downright scary, notably the villainous Inquisitors seeking to destroy Joan of Arc within his religious biopic *Joan the Woman* (1917). "The pictorial treatment of these clerics makes them seem as implacable as they are inhumane. Their posturings make the cassock and cowl the very image of cruelty, vanity, self-indulgence, and inscrutability."²⁸

DeMille's dislike of priestcraft was particularly self-evident in *The Ten Commandments* (1956), his last but "long-lasting pop-culture artefact,"²⁹ wherein the Egyptian high priest Jannes (Douglas Dumbrille) pleaded to Pharaoh Rameses (Yul Brynner) before the Hebrew Moses (Charlton Heston) and said: "The people desert the temple. They turn from the gods," but to both of them Rameses bitterly retorted: "What gods? You prophets [Hebrew] and priests [Egyptian] made the gods that you may prey upon the fears of men!" Nor was DeMille's anti-organized religion stance just an aberration at the end of his long directorial career; it was also evident at the start of his career within *The Woman God Forgot* (1917), notably its flashback to the Spanish conquest of Montezuma and the pagan Aztecs of Ancient Mexico. As Robert S. Birchard noted: "Both civilizations in the film distort religious values to their own ends: the Aztecs use the appeasement of their gods as pretext for human sacrifice; the Christians conquer in the name of the Cross. For DeMille, the institutions of men are corrupt. He may revel in the glory of pageantry and ceremony, but he always sees through the hypocrisy of invoking the name of God to conquer or subjugate an enemy."³⁰

DeMille also believed that "Man, every man has divinity in him,"³¹ which his Moses (Charlton Heston) had mouthed twice within *The Ten Commandments* (1956). Firstly, in full view of the forbidden slopes of Sinai, Moses philosophically mused to Sephora (Yvonne De Carlo) saying: "If this God is God—He would live on every mountain—in every valley. He would not be only the God of Israel or Ishmael alone, but of all men. It

is said He created all men in His image—then He would dwell in every heart—in every mind—in every soul." Secondly, after Moses met God upon the holy high place and returned home full of spiritual awe, he sagely said of God to an inquiring Joshua (John Derek) and before Sephora: "He is not flesh but spirit...the light of Eternal Mind—and I know that His light is in every man."

DeMille was also a strong advocate of personal prayer. He claimed that: "Prayer is the most powerful force in the world, if we can use it. It's more powerful than the atomic bomb, more powerful than electricity."³² Prior to releasing *The Ten Commandments* (1956), he publicly said: "we cannot remain close to God unless we set aside periods of time as God's time—periods of rest from the affairs of the world and the body to seek true communion with the Spirit of Truth, in meditation, in prayer, and vital contact of our minds with the Divine Mind."³³ Journalist Bela Kornitzer once asked if he was a religious man and DeMille answered:

I am one if faith in God and belief in Divinity is religion...But I must say that I don't believe the practice of forms is necessary in religion. In many instances it is apt to deprive the thought of its religious value, if it is presented in a definite form that is repeated day after day over and over. I think the importance of contact with a Supreme Being, or a Supreme Mind, is basic...Religion, to me, is the contact of the human being with the Divinity.³⁴

When asked by an unnamed journalism student: "It may sound a little foolish, but do you believe in God?" DeMille thoughtfully replied: "It's much more than that. It isn't just a belief. It's a knowledge. I *know* there is a God. I know that a God answers prayer. I know that prayer is the most powerful force in the world."³⁵ Actor Donald Curtis, who played the Hebrew Mered in *The Ten Commandments* (1956) and was a real-world minister-in-training, brought the Science of Mind minister Ernest Holmes to work, and "DeMille was so taken with Holmes that he

spent two hours—on the set, with the clock ticking—two hours discussing God and the Bible and metaphysics with him.”³⁶ Similarly, Mormon artist and DeMille’s costumer Arnold Friberg reported: “I was surprised at his [CB’s] grasp of the spiritual things. Many times I was called in on what they called the-ological consultation.”³⁷

DeMille also displayed a strong nature-mysticism streak; especially concerning his animal sanctuary-cum-ranch-cum-private retreat appropriately named “Paradise.” He particularly liked to be in “communion with the Spirit of all things, who seems somehow closer when one is close to the elements of earth and wood and water and to the creatures whose lives pulse with nature’s own rhythm of the seasons and the sun and the dark.”³⁸ DeMille also liked Buddha, statues of which featured in *The Cheat*, the modern portion of *The Ten Commandments* (1923), and were located within his Culver City Studio. This pleasant surprise prompted journalist Alice Williamson to muse: “he wouldn’t surround himself with these as mere ornaments or curiosities. She guesses (and she guesses right) that Buddha means something to the man who has brought together these...emblems of a great teacher...A conceited man has no reverence. Cecil de Mille has it as one of his most intimate, if least recognized qualities.”³⁹ Indeed, DeMille financially supported the translator of Buddhist sacred Scriptures to enable him to finish his project.⁴⁰ Overall, as actor Lisa Mitchell succinctly summed up Cecil: “He was a metaphysician who passionately loved the Bible, was not a regular churchgoer, and referred to God as the Divine Mind.”⁴¹

The Esoteric DeMille and Selected Reincarnation Reminiscences

Throughout his life, DeMille explored numerous religious phenomena beyond the traditional mainstream faiths, as his New York Masonic Lodge membership demonstrated, and wherein his religious eclecticism embraced other belief systems tinged with the esoteric, the spiritual, and what might today be called the “New Age.”

In particular, the metaphysician “De Mille was deeply interested in the philosophy of survival after death and in psychical research,”⁴² as was Geraldine Farrar, DeMille’s opera star of *Joan the Woman* (1917), and her mother who claimed to be a life-long “sensitive.”⁴³ In fact, DeMille acknowledged

the theme of reincarnation within the flashback of this silent Joan of Arc film by tentatively claiming: “It was an interesting idea, with its hint of reincarnation which appealed particularly to Jeanie Macpherson [DeMille’s scriptwriter]. I have used historical flashbacks in a number of other pictures.”⁴⁴ Further indications of Cecil’s esoteric inclinations are evident within a 1936 research equipment list that included an *Abridgement of the Secret Doctrine* by

H.P. Blavatsky of the Theosophical Society, and a book on Atlantis, another favorite arcane topic.⁴⁵ As Robert S. Birchard reported: “DeMille had long been attracted to the themes of mysticism and reincarnation...but he attributed these elements to Christianity rather than occult forces.”⁴⁶

Nevertheless, Cecil was especially interested in the arcane concept of reincarnation,⁴⁷ which was advocated by his employee-cum-paramour Jeanie Macpherson,⁴⁸ and was very well-known amongst his other close employees. For example, Cecil’s protégé actor Gloria Swanson reported that DeMille “believed in reincarnation and tried to demonstrate it in these pageants, these switches in time, these presentations of people living in different ages simultaneously on the screen. He actually believed that people had to come back to earth and suffer for the sins of their past lives.”⁴⁹ Henry Wilcoxon, actor and Cecil’s right-hand man similarly claimed: “it’s no secret that Mr. DeMille very firmly believed in reincarnation (and made a movie on the

subject as a matter of fact—*The Road to Yesterday* [1925]) and believed that his affinity for various historical periods was due to his actually having *been* there.”⁵⁰ As such, the writer argues that DeMille’s filmic flashbacks were not just dramatic storytelling devices (and sometimes viewed unfavorably because of it),⁵¹ but that they were *also* succinct cinematic statements of Cecil’s reincarnation beliefs that buttressed and overlapped his Christian convictions, esoteric preoccupations, and dramatic needs as an avowed pop culture professional.⁵²

Further hints of DeMille’s belief in reincarnation and rebirth are also buried throughout his many personal statements, but which might otherwise be automatically interpreted as soothing words by DeMille-the-caring-Christian rather than DeMille-the-esotericist (possibly both roles considering his trademark penchant for multi-layering and subtextual engineering). For example, regarding the demise of actor Rudolph Valentino, he said: “In Mr. Valentino’s death we have lost a great artist. But fortunately we can look on *death as progress and not as the finish*” [my emphasis].⁵³ DeMille’s adopted son Richard provided another hint of Cecil’s esotericism when he reported: “In 1946 I went with him to the hospital to visit Jeanie Macpherson a few days before she died. He held her hand and told her *they would surely meet in the next world*. She murmured that they would” [my emphasis].⁵⁴

Although there are no profound declarations of his reincarnation or rebirth beliefs within his posthumously published autobiography (whether due to self-censorship or the Editor’s redaction is uncertain), nevertheless, subtle hints therein point in that esoteric direction. For example, when his brother William was dying, Cecil said: “In our more than seventy years we had watched together many times the infinitely varied splendor of the setting sun; and one day, together, *we shall see it rise again*” [my emphasis].⁵⁵ Elsewhere, Cecil said: “With my family and Bill’s settled close enough together for frequent going back and forth, our wives good friends, our daughters going to the same

school, with Gladys Rosson and her brothers, Jeanie Macpherson, Neil McCarthy, Anne Bauchens and others forging the bonds that only death can break (*if death can, which I do not believe*), the good pattern of life was taking shape” [my emphasis].⁵⁶

Actor Clint Walker overheard DeMille dictate a letter that said: ““Thank you for your very kind letter of condolence on the recent death of my brother [William],” he began. “I do not grieve for my brother, however, for *I have always looked upon death as the changing of an old garment for a new one*” [my emphasis],⁵⁷ that is, a Western formulation of the reincarnation doctrine, and which is also a garment-related metaphor used in the East (Bhagavad Gita 2:22). Further hints exist within Cecil’s favorite poem entitled “Evolution,”⁵⁸ which was “full of splendid images of a love affair that spanned eternity—from the caves of Neolithic man to Del Monico’s in 1890s New York.”⁵⁹ According to publicist David Freeman, “DeMille believed in Darwinian evolution, and had no trouble reconciling it with the basic teachings of Genesis,”⁶⁰ thus revealing Cecil’s postmodernist religious stance well ahead of today’s science-faith, evolution-Bible, Darwin-Genesis discourses.⁶¹

However, DeMille was not deeply into brute biological evolution, but rather, spiritual evolution of the incarnation kind that had worthwhile practical consequences (i.e., the eternal spirit inhabits a series of physical bodies for soul growth reasons). As he once mystically advised his actors: “There is something very important that you cannot neglect—the *development of your own soul or essence*—because that is the thing that will make you valuable. It’s as you develop from within that you gain power” [my emphasis].⁶² DeMille also viewed humanity as a conduit for the Divine and claimed: “Man has not invented anything. He has only discovered the possibilities of what already exists. He is *a channel through which Divine Wisdom flows*” [my emphasis].⁶³ This Divine transmission idea was also reflected within *The Ten Commandments* (1956) when Moses (Charlton Heston) said to Sephora (Yvonne

De Carlo): “By myself I am nothing. It is the power of God which uses me to work His will.”

Further hints of spirit-based reincarnation and rebirth wrapped inside overt religious references (in the tradition of Luke 20:27-38 KJV) is clearly detectable within DeMille’s story of the grub turning into a dragonfly, which is thematically akin to the caterpillar turning into a butterfly that is itself a symbolic motif for spiritual transformation, resurrection, immortality, rebirth, new life, and the awesome powers of regeneration.⁶⁴ Yet, DeMille recounted his insect-based reincarnation story with a decidedly Christian flavor; presumably not to offend his fundamentalist followers and/or to subtly re-educate them about Jesus’ incarnation (John 1:14 KJV), which itself could be seen as a type of reincarnation (i.e., from heavenly form to earthly form then back to heavenly form again at death).⁶⁵ As Cecil dramatically recounted:

One day while I was there [Maine woods], sitting in a rowboat on a lake, I saw enacted on the gunwale of the boat a little grub turning into a brilliant dragonfly. It was *the drama of eternal resurrection*: when it was completed, the dragonfly darted off, shimmering in the sunlight, to a new life, leaving behind only the drab little husk from which it had emerged. I suppose that half-elusive fragments from the Gospels drifted into my mind: Our Lord’s sayings about the lilies of the field and the single sparrow that falls [Matt. 6:26, 28 KJV]. *Here I had seen life come from death*. If Our Father does this for a dragonfly, what must He do for us? [my emphasis].⁶⁶

DeMille’s Gospel quote about the lilies of the field and sparrow could be seen as a biblical affirmation of faith by DeMille-the-Christian, but *also* as a redirection tactic to placate those potential fundamentalist followers who may have suspected that he was dangerously drifting towards reincarnation; which he *was* doing as DeMille-the-esotericist before de-

liberately interrupting himself with that well-known Gospel reference.

DeMille and the Karma Concept

DeMille’s belief in reincarnation and rebirth with its attendant connotation of karmic consequences was strongly detectable within Moses’ (Charlton Heston’s) throne room prayer to God in *The Ten Commandments* (1956). After Pharaoh Rameses (Yul Brynner) agreed to let his people go, Moses responded with the line: “where every man shall reap what he has sown.” He did this in the context of freedom, and it had strong biblical resonances (e.g., Jer. 12:13; Hos. 8:7; 1 Cor. 9:11 KJV),⁶⁷ but subtextually speaking, it was *also* a common Western formulation of the belief in karma, that “Oriental doctrine related to reincarnation which teaches essentially that every thought and deed must eventually create its own effects, which must then be endured or enjoyed by the individual concerned.”⁶⁸ DeMille had earlier reiterated the karma concept when Prince Moses interrupted Baka (Vincent Price) in the process of killing Joshua (John Derek) with a whip and said: “Death will bring death, Baka” before he promptly killed the Egyptian master builder and made himself a murderous outlaw-cum-Egyptian outcast. Indeed, Robert Klepper used the non-Christian concept and language of reincarnation without mentioning the “R” word to describe DeMille’s two-part silent version of *The Ten Commandments* (1923). He called it “a classic story of *the effects of karma* in two different eras of history, demonstrating that the [ten] commandments are just as valid now as they were in the time of Moses” [my emphasis].⁶⁹

However, it was the tenth plague, the death of all the Egyptian firstborn within *The Ten Commandments* (1956) that DeMille’s concept of karma reached a theological and dramatic highpoint. According to the biblical account:

And Pharaoh said unto him [Moses],
Get thee from me, take heed to thyself,
see my face no more; for in that day thou seest my face thou shalt die.

And Moses said, Thou hast spoken well, I will see thy face again no more. And the Lord said unto Moses, Yet will I bring one more plague upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence forth...And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the first born in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even, unto the

firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more (Exod. 10:28-11:6 KJV).

But it was DeMille's esoteric spin to have Pharaoh Rameses (not God) dictate the terms of his own demise to Moses, which boomeranged devastatingly upon himself in classic karmic law-and-effect fashion:

- Rameses:** If you bring another plague upon us, it is not your God but I who will turn the Nile red with blood.
- Moses:** As your father's father turned the streets of Goshen red with the blood of our male children! If there is one more plague on Egypt, it is by your word that God will bring it—and there shall be so great a cry throughout the land, that you will surely let the people go.
- Rameses:** Come to me no more Moses! For on the day you see my face again, you will surely die!
- Moses:** So let it be written.
[Moses leaves Pharaoh with Aaron {John Carradine} in tow. Rameses says to his high priest Jannes {Douglas Dumbrille}, his Commander and the court councilors]
- Rameses:** I will give this spawn of slaves and his God an answer the world will not forget! Commander of the Host—call in the chariots from Tanis. There shall be one more plague! Only it will come upon the slaves of Goshen. The firstborn of each house shall die—beginning with the son of Moses!

DeMille dramatically reinforced this scene when Nefretiri (Anne Baxter) had Moses' wife Sephora (Yvonne De Carlo) and son Gershom (Tommy Duran) escorted to Midian to avoid the forthcoming Egyptian slaughter

(plus remove Sephora so that she could try and woo back Moses). Once Moses' wife and child had departed, Nefretiri had a private moment with Moses and discovered the shocking truth:

- Nefretiri:** Rameses is massing the Lybian axemen—the chariots—the Sardinian swordsmen...
- Moses:** Why? Tell me why!
- Nefretiri:** To destroy the firstborn of Israel.
- Moses:** Oh God, my God—out of his own mouth comes Thy judgment.
- Nefretiri:** But I have saved your son Moses!
- Moses:** It is not my son who will die. It is...it is the firstborn of Egypt. It is your son Nefretiri.
- Nefretiri:** No! You would dare strike Pharaoh's son!
- Moses:** In the hardness of his heart Pharaoh has mocked God and brings death to his own son!
- Nefretiri:** But it is my son Moses. You would not harm my son.

Moses: By myself I am nothing. It is the power of God which uses me to work His will.
Nefretiri: You would not let Him do this to me. I saved your son!
Moses: I cannot save yours.
Nefretiri: Your God listens to you Moses!
Moses: About midnight, the Destroyer will come into the midst of Egypt, and all the firstborn shall die from the firstborn of Pharaoh to the firstborn of his servants.
Nefretiri: When you were Prince of Egypt, you held me in your arms. When you were a condemned slave, I threw myself at your feet before the Court of Pharaoh...because I loved you Moses.
Moses: It is the Lord who executes judgment Nefretiri...Go back to your son.

Rameses' deadly words-cum-deeds had backfired upon himself in devastating karmic fashion, which also satisfied DeMille-the-dramatist because one of the best forms of revenge that audiences can vicariously indulge in (engineered by DeMille-the-people's-director) is to have one's enemies hoisted upon their own petards. This act morally balances out the effects of the "bad" deed (i.e., moral equilibrium as a form of natural justice), which itself is another Western formulation of the karma doctrine.

Further hints of DeMille's belief in karma, but this time of the instantaneous variety, are easily detectable within his silent melodrama *Something to Think About* (1920). Ruth Anderson (Gloria Swanson) and Jim Dirk (Monte Blue) run away together on the eve of Ruth's unwanted marriage to David Markley (Elliott Dexter). Consequently, Ruth's angry father, Luke Anderson (Theodore Roberts) cried out in rage: "'I pray God I may never see her ungrateful face again.'" Sparks fly up, and he is instantly blinded, or as a tart card title reminds the audience, "If we ask a curse—we got a curse!"⁷⁰ This common folk belief is the equivalent of "What goes around comes around," and is another Western formulation of the karma doctrine.

DeMille's Other Unorthodox Religious Beliefs and Esoteric Associates

Additional hints of DeMille's unorthodox views are detectable when Berengaria (Loretta Young) said to Saladin (Ian Keith)

within *The Crusades* (1935): "Oh what if we call him Allah or God, shall men fight because they travel different roads to him? There's only one God."⁷¹ This DeMilleian belief via onscreen dialogue was the equivalent of "All rivers run to the sea" (for Hindus), "All spokes lead to the hub of the wheel" (for Buddhists), and an earlier equivalent of Moses' (Charlton Heston's) interreligious claim within *The Ten Commandments* (1956): "He would not be only the God of Israel or Ishmael alone, but of all men." Indeed, Cecil's Crusader adventure was outstanding for portraying the Moors and Saladin as decent human beings and not the Muslim monsters some Christians may have wanted depicted.⁷² When DeMille "wasn't promoting one of his current releases he would sometimes refer to it as his favorite film. He believed in the message of religious tolerance he felt he had injected into the story,"⁷³ and he also believed that God's word was recycled to counteract the evils of priesthood and churchianity, his pet religious hates.⁷⁴

Furthermore, DeMille's unorthodox side also encompassed having his astrological chart cast,⁷⁵ receiving psychic communications from Irish medium, Eileen Garrett, who in 1933 worked for the Californian branch of the American Society for Psychical Research,⁷⁶ the willing acceptance of a lucky rabbit's foot⁷⁷ and a lucky theatre cat,⁷⁸ in addition to contemplating an actor's astrological sign as part of his decision-making processes.⁷⁹ Cecil even used the same camera from his 1914 *Squaw Man* on the first take

on all his subsequent silent films for good luck.⁸⁰ Within his Americana railway film, *Union Pacific* (1939), DeMille had Mollie Monahan (Barbara Stanwyck) read tea-leaves as part of her mysterious charm, and in *The Ten Commandments* (1956), Rameses I's high priest (uncredited) referred to astrologers' prognostications about an "evil star," all of which indicated DeMille's comfort concerning divinatory and other esoteric practices. As actor Mary Pickford said of Cecil: "He's one of the finest *metaphysicians* I've ever met. He knows the Bible from cover to cover. I'm sure that he's just as conversant with all of the great philosophical and metaphysical works" [my emphasis].⁸¹

In typically complex fashion, DeMille displayed his own mystical inclinations when he claimed: "I do not much believe in "luck." *I think there is something deeper at work in the ordering of human events.* I could not be Henry DeMille's son without *believing in a Divine Providence*, and *I have had too many experiences of it in my own life to let me doubt it*" [my emphasis].⁸² According to publicist Ann Del Valle: "Mr. DeMille believed firmly that the people he needed in *The Ten Commandments* [1956] were sent to him."⁸³ His firm belief in Divine destiny and heavenly help were dramatically indicated following his massive heart attack whilst filming his second Moses movie. Despite Dr. Max Jacobson's orders to rest, DeMille ignored him claiming: "I'm seventy-three years old. I've lived long enough to know that if this project is going to be my last, *so be it.* But this is not a normal film. You know that. This is special. This is about the power of God. And *if it is meant to be, I will have the strength to finish it*" [my emphasis].⁸⁴ DeMille promptly returned to work and finished filming helped by prayer and a bit of pharmaceutical assistance.⁸⁵ It was as if DeMille was Heston's Moses claiming: "my feet are set upon a road I must follow."

Further indications of Cecil's esoteric inclinations are evident within a 1936 research equipment list that included an *Abridgement of the Secret Doctrine* by H.P. Blavatsky of the Theosophical Society, and a book on Atlantis, another favorite arcane topic.

Another side of DeMille's unorthodox beliefs was revealed when actor Charles Laughton asked DeMille if he was religious, and Cecil answered: "I like to believe there's a little bit of God in DeMille and a little bit of DeMille in God."⁸⁶ The idea that God and man are intimate reflections of each other is a common biblical belief (Gen. 1:26), but *also* a common esoteric belief,⁸⁷ which was touchingly hinted at within the epilogue of DeMille's posthumously published autobiography:

Among the papers in her father's room, Cecilia Harper found these notes, penciled in his handwriting: "The Lord giveth and the Lord taketh away. Blessed be

the name of the Lord. It can only be a short time...until these words, the first in the Episcopal funeral service, are spoken over me...After those words are spoken, what am I?...I am only what I have accomplished. How much good have I spread? How much evil have I spread? *For whatever I am a moment after death--a spirit, a soul, a bodiless mind--I shall have to look back and forward, for I have to take both with me*" [my emphasis].⁸⁸

Indeed, interest in religion and esotericism ran throughout the DeMille family, neighbors, and business partners. For example, Mary Moon was the biological half-sister of Richard de Mille; Cecil's adopted son and the biological son of Cecil's brother, William (resulting from an affair with Lorna Moon). Mary was employed at Paramount in the steno pool and worked for Cecil in the DeMille bungalow before DeMille Productions closed down. According to Richard de Mille, Mary was so interested in esoteric matters: "She took up psychical research. A photograph of a soul leaving a dying body taught her that death is not the end."⁸⁹ Cecil

also had neighbors interested in the psychic world: “Just across DeMille Drive lived Hamlin Garland, author of *A Son of the Middle Border* and *Forty Years of Psychic Research*. Next door to him lived his daughter Connie, Mrs. Joseph Harper, a lush, blond, pretty young matron who read fortunes in lucky palms and pulsed with psychic power.”⁹⁰ Later, when Connie and her husband divorced, Joseph Harper married Cecil’s biological daughter, Cecilia.

Richard de Mille was an early convert to Scientology and became an editorial/personal assistant to its founder, L. Ron Hubbard, before they eventually parted company.⁹¹ DeMille’s adopted daughter Katherine Lester DeMille had a fanatical devotion to religion and the afterlife following the accidental drowning of her young son, Christopher.⁹² Even her husband, Anthony Quinn (DeMille’s son-in-law) had an interesting religious pedigree. As he claimed: “I was born a Catholic, and I studied for the priesthood and then suddenly – then I became a preacher for Amiee Semple MacPherson [sic; Californian evangelist and founder of the International Church of the Foursquare Gospel] when I was 15 years old, and then I became a Theosophist, and then I became all sorts of things.”⁹³ DeMille even met and was photographed with the philosopher and sometimes perceived messianic mystic, Jiddu Krishnamurti, whilst on the set of Cecil’s 1927 Jesus movie, *The King of Kings*. Jiddu left soon after a publicity shot with DeMille, H.B. Warner (playing Christ) and himself because as he humorously put it: “I thought three Saviors on the same lot was perhaps a little too much.”⁹⁴

Thus it is eminently easy to imagine that DeMille was influenced by such visitors, relatives, and neighbors in his private life; in addition to his repeated exposure to various religionists in his professional life, including those clerics invited on set during filming.⁹⁵ For example, *The Ten Commandments* (1956) scriptwriter, Jesse L. Lasky Jr., reported that: “The Bible, the Koran, the Midrash and the Talmud were our bed-side read

ing. Our conversations became peppered with such esoteric verbosity as the Logos Doctrine, Memphite Theology and the concept of ma’at (an expression of ideas, which, although inexpressible, were morally good, and with which God-king were endowed).”⁹⁶

DeMille’s Overt Reincarnation Narratives: Theatre and Film

DeMille’s interest in esoteric topics was no passing fancy and had predated his illustrious film career when the theme of reincarnation featured within his theatrical play suggestively entitled *The Return of Peter Grimm*. As he reported:

I would write my play, I decided, on the theme of survival after death. I set to work. If a man survives the death of his body, I asked myself, why in the world would he want to return to the world? The strongest motive I could think of for wanting to return would be to undo, if possible, the wrong a man had done in this lifetime. So I made my principal character a manufacturer, a hard businessman of the old school, used to having his way in everything, so driven by the love of power that even his love of his ward, a young girl, was subordinated to his desire to dominate her life. Then he died, and saw how wrong he had been. The play was the story of his efforts to return and acknowledge his wrong and set the girl free to follow her own heart rather than the dictates of his ruthless will. I had a séance in the play, which I still think was something more than a good comedy scene. I had the returned spirit of the old manufacturer on the stage, invisible to the other players, vainly trying to get someone to pay attention to the urgent message and plea he had for them, while the medium babbled inconsequential nothings about how lovely everything was on the other side. Eventually the message and the

plea came through—not through the medium—and everything was straightened out.⁹⁷

This theatrical scenario was the prototypical plot of numerous spirit movies.⁹⁸ Despite working for roughly two years (1910-1911) on *The Return of Peter Grimm* as DeMille-the-playwright, David Belasco, his theatrical employer, claimed it as his own property and denied him author credit, much to DeMille's chagrin.⁹⁹

His first major excursion into reincarnation as DeMille-the-filmmaker was *The Road to Yesterday* (1925) with its highly suggestive past-life title. In addition to its central reincarnation theme, it depicted a protagonist's aunt who was "a believer in the occult and in reincarnation, in which she tries to interest them."¹⁰⁰ As biographer Charles Higham explained:

DeMille was attracted to *The Road to Yesterday* [1925] because it involved the theme of reincarnation, then enjoying a vogue as extreme as the fashion for spiritualism which had inspired *Feet of Clay* [1924]. His use of scenes present and past, interwoven into the narrative, has, *if truth be told, always reflected a deep private interest in the subject*. What was implied could now be clearly stated. The picture of past life would not simply be triggered off by an ingenious Macpherson plot device. It would be part of the warp and woof of the drama [my emphasis].¹⁰¹

Decades later, the story was perceived by a commentator to be in the mold of "Bridey Murphy,"¹⁰² that classic 1950s past-life claim. Nor is it surprising that the spiritualist plot for DeMille's *Feet of Clay* (1924) was "resolved by a sequence in which Rod La Rocque and Vera Reynolds are shown being turned back from the shadowy borderland of Eternity to finish and rectify their prematurely ended lives on earth."¹⁰³ Indeed, one anonymous reviewer suggested that the film be more accurately retitled "*Lost Souls*."¹⁰⁴

DeMille's fascination with reincarnation continued until Project X, his last Bible film about Daniel and Revelation, the end of the world, and the Second Coming [reincarnation?] of Christ, but which was not realized due to his death and the dissolution of his production company. As DeMille's friend and associate producer Henry Wilcoxon mused:

Was DeMille thinking about the end of the world because he was contemplating the end of his world? Probably. Thousands face Judgment Day in the process of dying. Few face it with as strong a belief in Divine Retribution as Cecil B. DeMille. The scales of justice from Moses' pavilion sat in DeMille's office after the picture [*The Ten Commandments* (1956)], and I know he was forever tinkering with them. Let's not be silly about this; you know *he believed in reincarnation and believed a soul has as many chances to atone and grow as it needs*. But he also believed in the swift and sure wrath of God; and experiencing God's displeasure, no matter how briefly, was no happy thought [my emphasis].¹⁰⁵

Given CB's life-long interest in religion, it is very surprising that few scholars have mentioned, let alone explored, DeMille's beliefs regarding reincarnation, rebirth, karma, spiritualism, occultism or Eastern esoterica; possibly due to his Jewish heritage, Episcopalian faith, and biblical epic credentials that automatically deflected consideration away from his religious eclecticism. Besides, the simplistic stereotyping of DeMille avoided the considerable analytical effort needed to untangle his complex personality, convoluted history, and numerous professional accomplishments in theatre, film, and radio.

Conclusion

DeMille's religious beliefs were profound, complex, and with various reincarnation and karma incidents deftly engineered throughout his filmic fare; many still

to be revealed. All of which are vitally important aspects of his auteur signature, but which are still not very well known, mapped out, or appreciated today. Not only does DeMille's entire cinematic *oeuvre* need to be critically reappraised and his reputation revitalized, but a more nuanced understanding of the religion-and-film field mandates it given his international reputation as the "high priest of the religious genre"¹⁰⁶ and "the screen's master of the historical epic and religious spectacle."¹⁰⁷ Further research into DeMille studies, sacred cinema, and the hidden metaphysical teachings therein is highly warranted, warmly recommended, and already a long overdue aspect of Hollywood history; and especially pertinent considering the power of motion pictures to significantly shape the mass consciousness of humanity.

¹ DeMille was so complex and multi-faceted that to describe, let alone justify, each aspect would be prohibitive; therefore, concise, hyphenated compound terms will be used throughout to disentangle his complexity and avoid needless explanation, justification, or reader boredom.

² Many commentators have spelled Cecil's surname as "De Mille" or "de Mille" or "deMille" however, the correct professional spelling is "DeMille" (see Cecil B. DeMille and Donald Hayne, ed., *The Autobiography of Cecil B. DeMille* (London: W. H. Allen, 1960), 6), which will be used herein (unless quoting) alongside "Cecil" and "CB" as appropriate.

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⁴ Douglas Gomery, *Movie History: A Survey* (Belmont, CA: Wadsworth, 1991), 80.

⁵ Diane Apostolos-Cappadona, "Iconography," in *The Routledge Companion to Religion and Film*, ed. John Lyden, 440-464 (London: Routledge, 2010), 450.

⁶ Art Arthur, "DeMille: Man and Myth," in *DeMille: The Man and His Pictures*, eds., Gabe Essoe and Raymond Lee, 283-288 (New York: Castle Books, 1970), 283.

⁷ James V. D'Arc, "Two Articles: 'Darryl F. Zanuck's Brigham Young: A Film in Context' and 'So Let it be Written...'-The Creation of Cecil B. DeMille's Autobiography'" (PhD thesis, Brigham Young University, 1986), 74.

⁸ Arthur, *The Man and His Pictures*, 283.

⁹ Bernard Beck, "Has Anybody Here Seen My Old Friend Jesus?: Christian Movies in a Christian Country," *Multicultural Perspectives* 7, no. 1 (2005): 26-29; 27.

¹⁰ Helen Manfull, *Additional Dialogue: Letters of Dalton Trumbo, 1942-1962* (New York: Evans, 1970), 357.

¹¹ Orrison, *Written in Stone*, 108.

¹² Tim Bywater and Thomas Sobchack, *An Introduction to Film Criticism: Major Critical Approaches to Narrative Film* (New York: Longman, 1989), chpt. 2.

¹³ Agnes de Mille, *Portrait Gallery* (Boston: Houghton Mifflin, 1990), 161.

¹⁴ DeMille and Hayne, *Autobiography*, 12-13.

¹⁵ Edwards, *The DeMilles*, 14.

¹⁶ de Mille, *Portrait Gallery*, 161.

¹⁷ Felicia Herman, "'The Most Dangerous Anti-Semitic Photoplay in Filmdom': American Jews and *The King of Kings* (DeMille, 1927)," *The Velvet Light Trap* 46, Fall (2000): 12-25; 18.

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- 19 DeMille and Hayne, *Autobiography*, 274.
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Ecclesiastes Compared to Bailey's Technique of Integration for the Sixth Ray

Zachary F. Lansdowne

Summary

Eccelesiastes, a book of the ancient Hebrew Bible, consists of autobiographical material and aphorisms that reflect on the meaning of life and the best way of life. Although Ecclesiastes is often quoted, contemporary scholars disagree about its author, date, meaning, and structure, indicating that it is one of the most mysterious books of the Hebrew Bible. Alice Bailey's "Technique of Integration for the Sixth Ray" is a modern text written with abstruse symbols, so it is also difficult to understand. This article clarifies those two obscure texts by showing that they have passages similar to each other.

Ecclesiastes

Eccelesiastes is the English transliteration of the Greek translation of the Hebrew word *Qoheleth* (sometimes spelled *Kohel-eth*), and it designates a leader who speaks before an assembly of people. The author of Ecclesiastes writes under the pseudonym *Qoheleth*, which is often translated into modern English as "the Preacher."

Many verses in Ecclesiastes are difficult to understand, so we primarily use the *Amplified Bible*,¹ which both explains and expands the meaning of words in the text by placing amplification in parentheses and brackets. Parentheses () contain additional phases of meaning included in the original word, phrase, or clause of the original language. Brackets [] contain clarifying words or comments not actually expressed in the immediate original text. All biblical quotations come from the *Amplified Bible* unless explicitly stated otherwise.

Ecclesiastes is the Preacher's account of his quest to discover what is good or worthwhile

to do. He describes the beginning of his quest in verse 2:3:

³ I searched in my mind how to cheer my body with wine—yet at the same time having my mind hold its course *and* guide me with [human] wisdom—and how to lay hold of folly, till I might see what was good for the sons of men to do under heaven all the days of their lives.

Moreover, it appears that the Preacher was successful in his quest, because of the way he describes his steps and because he states in the final paragraphs that he reached "the end of the matter" (12:13). Thus, the Preacher writes with the authority of someone who has first-hand experience and is thereby able to give practical advice to aspirants in their quest.

No unanimity exists among scholars as to the identity of the Preacher, who describes himself as "the son of David and king in Jerusalem" (1:1), having "been king over Israel in Jerusalem" (1:12), having "great [human] wisdom" (1:16), and making "great works" (2:4). Until the eighteenth century, Jewish and Christian interpreters of the Bible generally believed that the Preacher was Solomon (tenth century BCE), because Solomon was the son of David (2 Samuel 12:24), said to have "reigned in Jerusalem over all Israel"

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(1 Kings 11:42), and known for his great wisdom and works (1 Kings 4:29, 9:15-19).

With the modern rise of literary and historical biblical criticism, there has been a widespread rejection of Solomon as the author. This rejection rests mainly upon linguistic factors (vocabulary and syntax) that some scholars believe were more characteristic of a time much later than Solomon's. For example, the *New Bible Dictionary* states:

Although the writer says that he was king over Israel (1:12), and speaks as though he were Solomon, he nowhere says that he is Solomon. The style of the Heb. is later than Solomon's time. If Solomon was the author, the book underwent a later modernization of language. Otherwise a later writer may have taken up a comment on life that had been made by Solomon, 'Vanity of vanities, all is vanity,' and used this as a text to show why even a wise and wealthy king should say such a thing. We cannot tell at what date the book received its present form, since there are no clear historical allusions in it. About 200 BC is commonly suggested.²

On the other hand, other scholars reject the notion that it is even possible to date Ecclesiastes based on its language. For example, James Smith states,

The fact is that the text of Ecclesiastes fits into no known period in the history of the Hebrew language. (1) It is quite dissimilar to the Hebrew of the acknowledged postexilic books (Malachi, Nehemiah, Esther). If Ecclesiastes came from this period, as some conservative scholars argue, how can its language be so dissimilar? (2) The language of Ecclesiastes does not match up with Daniel or Zechariah 9-14 which the radical critics assign to the intertestamental period (mid 2nd cent BC). (3) The Hebrew of Ecclesiastes cannot be matched up with the sectarian documents of the Qumran community (4) nor the still later rabbinic writings ... At present there is no sure foundation upon

which to date this book on linguistic grounds.³

There is also controversy regarding the meaning of Ecclesiastes. The *Catholic Encyclopedia* considers it to be an inspired text but with some hyperbolical and paradoxical turns:

In order to reconcile the apparently conflicting statements in the same book or what seem contradictions of manifest truths of the religious or moral order, ancient commentators assumed that Qoheleth expresses varying views in the form of a dialogue. Many modern commentators, on the other hand, have sought to remove these discrepancies by omitting parts of the text, in this way to obtain a harmonious collection of maxims, or even affirmed that the author had no clear ideas, and, e.g., was not convinced of the spirituality and immortality of the soul. But, apart from the fact that we cannot admit erroneous or varying views of life and faith in an inspired writer, we regard frequent alterations in the text or the proposed form of a dialogue as poor makeshifts. It suffices, in my opinion, to explain certain hyperbolical and somewhat paradoxical turns as results of the bold style and the tragic vein of the writer.⁴

On the other hand, Lawrence Richards says that Ecclesiastes is not an inspired text and is frequently wrong:

Ecclesiastes is not a word from God, but a word from one of history's wisest men. His conclusions are eminently reasonable, but are frequently wrong! Thus such sayings as "the dead know nothing: they have no further reward," is an appropriate deduction from what man can observe. But it is not true, as other passages of Scripture which are revelation, make clear. If we read this book as an accurate portrayal of the best reasoning of which man is capable, we will sense the emptiness in human beings that God is eager to fill with His love. We will better under-

stand our unsaved neighbors and become more sensitive to their needs.⁵

Although a few scholars do perceive logical structure within Ecclesiastes,⁶ many scholars have been unable to detect any meaningful order, as Smith comments:

Unable to find clearly marked units arranged in a meaningful order, most commentators have opted for viewing the book as a miscellaneous collection of proverbs. They view the book as more of a notebook containing random and disjointed notes, rather than a carefully crafted essay. The book is said to have a unity of style, topic, and theme, but not a logical progression of thought.⁷

Consequently, there is no consensus among modern scholars regarding the author, date, meaning, and structure of Ecclesiastes.

Although Solomon may not have been the actual author, the contents of the book indicate that it is at least written from his perspective. The Preacher, like Israel's third king, is a man of great wisdom who has studied the meaning of life. As we shall show, the Preacher does present his conclusions to his readers in a carefully crafted essay.

Technique of Integration for the Sixth Ray

Teachings on the seven rays are contained in both the ancient Hindu *Rig Veda* and modern Theosophy.⁸ Alice Bailey (1880-1949), a modern theosophical writer, states:

A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates. This is a true definition of a ray.⁹

Every human being is swept into manifestation on the impulse of some ray, and is colored by that particular ray quality, which determines the form aspect, indicates the way he should go, and enables him (by the time the third initiation is reached) to have sensed and then to have cooperated with his ray purpose.¹⁰

In Theosophy, an "initiation" is said to be a milestone on the spiritual journey. Thus, according to Bailey's account, every human being is connected to a specific ray and can receive guidance on the spiritual journey from that ray.

Bailey provides "Techniques of Integration" that symbolically depict the pattern of guidance from each ray.¹¹ She admits that her techniques are written in such a way that they are difficult to understand: "It is difficult to make easily comprehensible the nature and purpose of these techniques"; "Our study of the Techniques of Integration was definitely abstruse and couched in language quite symbolic."¹² She also says, "these ray techniques are imposed by the soul upon the personality after it has been somewhat integrated into a functioning entity and is, therefore, becoming slightly responsive to the soul, the directing Intelligence."¹³ Bailey uses the term "soul" to denote the "the inner divine voice,"¹⁴ and "personality" to denote the mental, emotional, and physical bodies,¹⁵ although other writers employ these terms in different ways.

If Bailey's claim is correct, then her techniques depict the intuitive archetypal patterns that underlie all inspired methods of integration. For example, the written esoteric teaching of any religion is expected to be a verbal expression of one of these archetypes, but with some distortions due to the limitations of words. Different exoteric religions might be expressions of the same archetype but with varying distortions. Thus, if her claim is true, it should be possible to show that her techniques, in part or in whole, are similar to various recorded methods of integration that are thought to be inspired.

This article is concerned with only the Sixth Ray, called "the ray of devotion or idealism." Bailey's Technique of Integration for the Sixth Ray is as follows:

'I see a vision. It satisfies desire; it feeds and stimulates its growth. I lay my life upon the altar of desire—the seen, the sensed, that which appeals to me, the satisfaction of my need—a need for that which is material, for that which feeds

emotion, that satisfies the mind, that answers my demand for truth, for service, and my vision of the goal. It is the vision which I see, the dream I dream, the truth I hold, the active form which meets my need, that which I grasp and understand. *My truth, my peace, my satisfied desire, my dream, my vision of reality, my limited ideal, my finite thought of God;—for these I struggle, fight and die.*'

Love of the truth must always be. Desire and aspiration, reaching out for that which is material or soaring upward towards the vision of reality must ever find their satisfaction. For this men work, driving themselves and irking others. They love the truth as they interpret it; they love the vision and the dream, forgetting that the truth is limited by mind—narrow and set, one-pointed, not inclusive; forgetting that the vision touches but the outer fringe of mystery, and veils and hides reality.

The word goes out from soul to form: 'Run not so straight. The path that you are on leads to the outer circle of the life of God; the line goes forward to the outer rim. Stand at the center. Look on every side. Die not for outer forms. Forget not God, Who dwells behind the vision. Love more your fellow men.'¹⁶

The purpose of this article is to demonstrate that the foregoing Technique is similar to verses in Ecclesiastes. Bailey states that each of her techniques can be divided into five phases: "The words, covering the process in every case, are *Alignment, Crisis, Light, Revelation, Integration*."¹⁷ In what follows, our commentary is also divided into these five phases.

Alignment

In the first phase of the integration process, the aspirants bring their mental, emotional, and physical bodies into increased *alignment* with the soul. As a result, the personality, or what is sometimes called the "lower self," is able to receive impressions from the soul, or "higher self."¹⁸

What is the "vision" that is mentioned in the Technique? The first paragraph says that "it satisfies desire"; the second paragraph says that it "veils and hides reality." *A Course in Miracles (ACIM)*, which is a modern self-study curriculum for spiritual transformation, states, "the mind makes up an image of the thing the mind desires,"¹⁹ and "You need to hear the truth about yourself as frequently as possible, because your mind is so preoccupied with false self-images."²⁰ Accordingly, the Technique's "vision" is taken as a false self-image. Bailey also speaks of such an image:

Being created by the lower personal self and not by the soul, it is impermanent and is simply held together by the man's lower energy. When the man begins to function as the soul this "image" he has created, through his "fancy" or his reaction to delusion, is dissipated by a supreme exertion. It has no real existence once there is nothing in the aspirant to feed it, and the realization of this enables him to free himself from its thralldom.²¹

An *idea* can be defined as an intuitive truth, and an *ideal* as a mental formulation of an idea. The phrases "the truth I hold" and "the truth as they interpret it" in the Technique are taken as denoting an ideal. Bailey supports this association by explaining how someone may see a "partial ideal as the whole truth," and uses "astral" as a synonym for emotional:

When visioned and grasped in a narrow and separative manner, there is necessarily a distortion of the truth, and the disciple or aspirant inevitably pledges himself to a partial aspect of reality or of the Plan and not to the truth as far as it can be revealed or to the Plan as the Members of the Hierarchy know it. This illusion evokes in the disciple or idealist an emotional reaction which immediately feeds desire and consequently shifts off the mental plane on to the astral; a desire is thus evoked for a partial and inadequate ideal and thus the idea cannot arrive at full expression, because its exponent sees

only this partial ideal as the whole truth.²²

Both the Technique and Ecclesiastes use the word “dream.” A dream is usually regarded as a series of images, ideas, emotions, and sensations that occur involuntarily in the mind during certain stages of sleep. These texts appear, however, to use this word to denote something that occurs during wakefulness. *ACIM* states, “There is no fantasy that does not contain the dream of retribution for the past,”²³ which equates a fantasy to a waking dream. Accordingly, “dream” is taken as a fantasy that we wish to fulfill in our waking life.

The Technique’s first paragraph treats the alignment phase with the first-person grammatical perspective, and it depicts someone who is observing his or her thoughts and feelings with detachment while engaging in self-centered activities. The outer activities are not described but instead the insights gained from detached observation are listed. Our interpretation of the first paragraph is as follows, with the actual text included as quotations:

I see that I have a self-image that satisfies my desire for importance and significance (“I see a vision. It satisfies desire”). Through my thoughts, feelings, and imagination, this self-image feeds itself and stimulates its own growth (“it feeds and stimulates its growth”). My life is based entirely on gratifying desire—for whatever is in the material and spiritual worlds that appeals to me and satisfies my needs (“I lay my life upon the altar of desire—the seen, the sensed, that which appeals to me, the satisfaction of my need”). I have a need for what gives material pleasure, feeds my pride, and

satisfies the questioning of my mind (“a need for that which is material, for that which feeds emotion, that satisfies the mind”). I have a need for simple, explicit answers to my demands for truth and ways to serve (“that answers my demand for truth, for service”). Owing to these

characteristics, I constructed a self-image that satisfies my needs (“my vision of the goal”). My devotion to this self-image determines the fantasies that I imagine, the ideals that I hold, the activities that meet my needs, and the viewpoints that I grasp and understand (“It is the vision which I see, the dream I dream, the truth I hold, the active form which meets my need, that which I grasp and understand”).

Ecclesiastes 2:4-10 also treats the alignment

phase with the first-person perspective, and it describes the Preacher’s self-centered activities:

⁴ I made great works; I built myself houses, I planted vineyards.

⁵ I made for myself gardens and orchards and I planted in them all kinds of fruit trees.

⁶ I made for myself pools of water from which to water the forest *and* make the trees bud.

⁷ I bought menservants and maidservants and had servants born in my house. Also I had great possessions of herds and flocks, more than any who had been before me in Jerusalem.

⁸ I also gathered for myself silver and gold and the treasure of kings and of the provinces. I got for myself men singers and women singers, and the delights of the sons of men—concubines very many.

⁹ So I became great and increased more than all who were before me in Jerusalem. Also my wisdom remained with me *and* stood by me.

¹⁰ And whatever my eyes desired I kept not from them; I withheld not my heart from any pleasure, for my heart rejoiced in all my labor, and this was my portion *and* reward for all my toil.

In these verses, the Preacher lists various ways that he gained pleasure by fulfilling his many worldly desires. Verse 2:9, however, makes an interesting assertion: “Also my wisdom remained with me *and* stood by me.” The *Message Bible*,²⁴ which is a modern idiomatic translation, renders this assertion as, “What’s more, I kept a clear head through it all.” Smith gives this explanation:

The writer reiterates (cf. 2:3) that his wisdom remained with him throughout his search for the supreme good ... The point is that he retained control of himself during his exploration. He studied philosophically the effects and nature of the pleasures of which he partook. He kept always in mind the object of his pursuit. What Koheleth calls “wisdom” here is not that wisdom which comes from above, but an earthly prudence and self-restraint (2:9).²⁵

We take verse 2:9 to mean that the Preacher was observing himself in a detached way while he was satisfying his desires, thereby enabling him to learn about himself. Bailey gives similar instruction: “the task of the disciple is to become consciously aware—like a detached onlooking Observer—of these energies and their expressing qualities as they function within himself.”²⁶ The apostle Paul, in 2 Corinthians 13:5, also gives similar instruction: “Examine *and* test *and* evaluate your own selves to see whether you are holding to your faith *and* showing the proper fruits of it.” Thus, the kind of alignment that Ecclesiastes indicates is observation of one’s self-centered activities from a detached vantage point.

In summary, both the Technique and Ecclesiastes begin by describing the pursuit of

pleasure from a first-person perspective, and both indicate detached or objective observation of that pursuit. The Technique does not describe the outer activities but instead depicts the sequence of insights that are gained from detached observation of one’s self. On the other hand, Ecclesiastes describes the outer activities of the Preacher but not his sequence of insights. Thus, the Technique and Ecclesiastes provide complementary treatments. Aspirants engaged in detached or objective observation of themselves have increased their alignment with their soul, because, in Bailey’s words, “the soul of each trains the personality in true observation.”²⁷

Crisis of Evocation

Bailey writes, “The soul is a unit of energy, vibrating in unison with one of the seven ray Lives, and colored by a particular ray light.”²⁸ In other words, each human soul has the quality of a particular ray, which is called its “soul ray.” In the second phase of the integration process, the aspirants sense intuitively their soul ray, which in this case is devotion or idealism, because they have increased their alignment with their soul. The inconsistency between their sensed potential and their daily life brings them to an inner *crisis* in which they begin to bring forth the guidance of their soul.

The Technique’s last sentence in its first paragraph treats the crisis phase with the first-person perspective. This sentence appears to omit part of the argument, so the following interpretation infers the missing part from the given text, which is provided as quotations:

I am pursuing a form of pride: “*My truth, my peace, my satisfied desire, my dream, my vision of reality, my limited ideal, my finite thought of God.*” Moreover, my pursuit of pride brings about selfishness, exclusiveness, and fanaticism (“for these I struggle, fight and die”), but these traits are the direct opposite of what I sense is my potential. Thus, I recognize the futility of my efforts, because I see that those efforts cannot bring me to my sensed potential.

Bailey characterizes the Sixth Ray potential as “love and inclusiveness plus understanding,”²⁹ which supports the foregoing interpretation, and also describes the experiences of an aspirant undergoing the crisis phase:

It is a crisis which seems to leave him destitute of incentive, of motive, of sensation, of appreciation by others and of life purpose. The idea of “my truth, my master, my idea, my way” leaves him and as yet he has nothing to take its place. Being Sixth Ray, and therefore linked with the world of astral psychic life, the sixth plane, he is peculiarly sensitive to his own reactions and to the ideas of others where he and his truths are concerned. He feels a fool and considers that others are thinking him so. The crisis therefore is severe, for it has to produce a complete readjustment of the Self to the self. His fanaticism, his devotion, his furious driving of himself and others, his wasted efforts, and his lack of understanding of the point of view of others have all gone, but as yet nothing has taken their place. He is swept by futility and his world rocks under him.³⁰

Ecclesiastes 2:11 and 2:17 also treat the crisis phase with the first-person perspective:

¹¹ Then I looked on all that my hands had done and the labor I had spent in doing it, and behold, all was vanity and a striving after the wind *and* a feeding on it, and there was no profit under the sun.

¹⁷ So I hated life, because what is done under the sun was grievous to me; for all is vanity and a striving after the wind *and* a feeding on it.

The Preacher is using two apt metaphors to characterize futility: “a striving after the wind *and* a feeding on it.” No matter how hard one chases after wind, it cannot be caught; and no matter how much wind one feeds on, it cannot provide any nourishment. In these verses, “vanity” is the translation of the Hebrew word *hebel*, which literally means “breeze, breath, or vapor.” Let us examine how this word is employed elsewhere. *Hebel* can refer

to the transitory nature of things, such as in Psalm 39:5, “Truly every man at his best is merely a breath!” The same word can be used for what is false and worthless, such as in Psalm 94:11, “The Lord knows the thoughts of man, that they are vain (empty and futile—only a breath).” What did the Preacher achieve with his efforts? Verse 2:9 shows that he became prideful: “So I became great and increased more than all who were before me in Jerusalem.” Accordingly, the meaning of verses 2:11 and 2:17 can be construed as follows: the Preacher recognized the futility of his efforts, because he saw that he had been attempting to be prideful and that pride is a transitory and worthless feeling.

In summary, Bailey’s Technique and Ecclesiastes give similar treatments of the crisis phase, because both describe the conscious recognition of futility. This recognition of futility entails sufficient alignment with the soul, however, so that there is, in Bailey’s words, “an idealistic appreciation of the real spiritual values.”³¹

Light

Because of their crisis of evocation, the aspirants take stock of their situation and search within themselves. Eventually they enter the phase of *light* and see clearly their need to make three kinds of changes: alteration in direction, a change in method, and a different attitude.

The phrase “*Love of the truth*” appears at the beginning of the Technique’s second paragraph. If we love something, we wish to draw near and give our attention to it, so “*Love*” connotes drawing near and giving attention. Bailey writes, “It is *truth* that counts and the associating of yourself with the highest truth you can contact.”³² In the Technique, “*the truth*” is taken as the highest truth that we can contact, so it consists of, in Bailey words, “the wisdom, love and abstract idealism which are inherent in the nature of the soul.”³³ 1 John 5:6 makes a similar association: “And it is the [Holy] Spirit Who bears witness, because the [Holy] Spirit is the Truth.” Here, the witnessing Spirit appears

equivalent to the inner divine voice, which is a synonym for the soul, and this Spirit is said to be equivalent to “the Truth.”

Bailey says, “Hold the mind steady in the light and thereby discern the basic principles.”³⁴ The Technique’s second paragraph treats the light phase with the second-person perspective, and it depicts the basic principles that need to be discerned. Our interpretation follows with the given text provided as quotations:

To contact the wisdom, love, and abstract idealism that are inherent in the nature of the soul, you must draw near to the soul and fix your attention on it (“*Love of the truth* must always be”). Desire and aspiration, reaching out for material things or seeking to incorporate spiritual values into your image of yourself, must ever find their satisfaction, for in time you do eventually achieve what you demand (“Desire and aspiration, reaching out for that which is material or soaring upward towards the vision of reality must ever find their satisfaction.”) When pursuing either kind of goal, you are striving against other people and attempting to surpass them, so you cannot attain the inclusiveness of your sensed potential (“For this men work, driving themselves and irking others”). Moreover, when you aspire to an ideal and make it part of your self-image and fantasy, you forget that this ideal is limited by your own mental conceptions (“They love the truth as they interpret it; they love the vision and the dream, forgetting that the truth is limited by mind”). Such a limited ideal must be “narrow and set, one-pointed, not inclusive.” Such a limited self-image “touches but the outer fringe of mystery, and veils and hides reality.” Thus, keep your attention on the soul, while suspending your desire and aspiration for material things and spiritual self-images.

Bailey says, “The Sixth Ray of Devotion is consequently most powerful in this age or cycle and hence the expression in every land today of its best and its worst features, of

which the intense devotion to material things and the intense devotion to spiritual values are dramatic instances.”³⁵ The following are a pair of opposites: material things that are acquired, and spiritual values that are incorporated into the self-image. We can attain either opposite in this pair, because, in Bailey’s words, “in time all men do eventually achieve that which they demand.”³⁶ The foregoing principles tell us to contact the wisdom, love, and abstract idealism of the soul, which is the middle path between this pair of opposites. Moreover, these principles help us to stay on the middle path by telling us that the opposites in this pair provide only futile distractions.

Ecclesiastes, 5:1-3 and 7, also treats the light phase with the second-person perspective:

¹ Keep your foot [give your mind to what you are doing] when you go [as Jacob to sacred Bethel] to the house of God. For to draw near to hear *and* obey is better than to give the sacrifice of fools [carelessly, irreverently] too ignorant to know that they are doing evil.

² Be not rash with your mouth, and let not your heart be hasty to utter a word before God. For God is in heaven, and you are on earth; therefore let your words be few.

³ For a dream comes with much business *and* painful effort, and a fool’s voice with many words.

⁷ For in a multitude of dreams there is futility *and* worthlessness, and ruin in a flood of words. But [reverently] fear God [revere and worship Him, knowing that He is].

The “house of God,” mentioned in verse 5:1 above, could be an external house of prayer or an internal one. Bailey describes the internal house of prayer in the following way: “This the disciple must also do, gathering his forces (to use a common expression) into the highest point of his mental consciousness and holding them there in a state of absolute tension.”³⁷ An equivalent way of describing this effort is: “hold the consciousness at the highest possible point.”³⁸ Thus, our internal house

of prayer is the highest possible point of our mental consciousness.

Verse 5:7 exhorts us to “fear God.” “Fear” is a translation of a word that could also mean revere, and the expression “fear of the Lord” often denotes reverence that evokes, or summons, illumination from God. For example, Proverbs 15:33 says, “The reverent *and* worshipful fear of the Lord brings instruction in Wisdom”; Psalms 25:12-14 states, “Who is the man who reverently fears *and* worships the Lord? Him shall He teach in the way that he should choose ... The secret [of the sweet, satisfying companionship] of the Lord have they who fear (revere and worship) Him, and He will show them His covenant *and* reveal to them its [deep, inner] meaning”; and Malachi 4:2 states, “But unto you who revere *and* worshipfully fear My name shall the Sun of Righteousness arise with healing in His wings.”

How can we fear, or revere, God in such a way that we do evoke illumination from God? Verse 5:1 says that offering sacrifices is foolish, perhaps because they are attempts to manipulate or bargain with God. Verse 5:3 says that speaking many words is also foolish, perhaps because they are attempts to tell the infinitely wise God what to do. Verse 5:7 says that having fantasies is worthless, perhaps because they are attempts to have God fulfill our own plans. Thus, we need to suspend our sacrifices, words, and fantasies, because they are futile activities that prevent us from hearing God’s plan for us. In addition, verse 5:1 tells us “to draw near to hear *and* obey.” Accordingly, Ecclesiastes prescribes the receptive approach to prayer or meditation.

In summary, both the Technique and Ecclesiastes prescribe receptive meditation, and both

tell an aspirant to suspend certain activities that would prevent him or her from hearing the inner divine voice. In particular, the Technique says to suspend desire and aspiration for any other goal, and Ecclesiastes says

Thus, both the Technique and Ecclesiastes tell us to gain breadth of vision by understanding both sides of a controversial issue. Moreover, both texts indicate that illumination is needed for this step, because we are told to either “stand at the center” or be “a person who fears God.”

to suspend sacrifices, words, and fantasies. Bailey explains, “Let him stand still at the center, fixing his eyes on the soul and ceasing activity for a brief period of time until the light breaks in.”³⁹ In this quotation, we take “center” to be the internal house of prayer mentioned previously, so it is the highest point of mental consciousness. Accordingly, an aspirant’s effort during the light phase is to have brief periods of receptive meditation, during each of which he or she holds the highest

possible point of mental consciousness, focuses attention on the soul, and suspends other psychological activities.

Revelation

Through their devotion to the soul, or inner divine voice, the aspirants enter the fourth phase and receive the *revelation* of the path and what they need to do in connection with it. Each aspirant receives the revelation of only his or her next step ahead, which, when taken, enables the subsequent step to be revealed.

In 1 Kings 19:12, God speaks to Elijah through his intuition, described as “a still, small voice.” Bailey makes a similar point by mentioning “the intuitions which are sent to you from your soul.”⁴⁰ “*The word*” at the beginning of the Technique’s third paragraph is taken as an intuition, because it is said to go forth from the soul. Bailey speaks of “the personality or form,”⁴¹ which shows that these two terms are synonyms. Consequently, this paragraph depicts the revelation phase as consisting of a series of steps, each of which is revealed by an intuition that goes out from the soul to the personality (“*The word* goes

out from soul to form”). As shown next, Ecclesiastes contains the same steps in the same order, except they are presented as aphorisms from the Preacher. These steps are written with the second-person perspective in both the Technique and Ecclesiastes.

Give up narrow and fixed ideals

The first step is to give up narrow and fixed ideals, and it is treated in the Technique as follows. Dissociate yourself from your ideals that were depicted earlier as “narrow and set, one-pointed, not inclusive” (“Run not so straight”). Adherence to such ideals leads to being involved with outer forms without any awareness of inner truth (“The path that you are on leads to the outer circle of the life of God”), and brings about hypocrisy, pretentiousness, and fanaticism (“the line goes forward to the outer rim”).

Bailey comments on this first step:

It will be apparent, therefore, that the Sixth Ray disciple has first of all to achieve the arduous task of dissociating himself from his vision, from his adored truth, from his loved ideals, from his painted picture of himself as the devoted follower and disciple, following his Master unto death, if need be; forcing himself (from very love of form) and forcing all his fellowmen to dedicate themselves to that which he sees.⁴²

Ecclesiastes also treats the first step in verses 7:15-17:

¹⁵ I have seen everything in the days of my vanity (my emptiness, falsity, vain-glory, and futility): there is a righteous man who perishes in his righteousness, and there is a wicked man who prolongs his life in [spite of] his evildoing.

¹⁶ Be not [morbidly exacting and externally] righteous overmuch, neither strive to make yourself [pretentiously appear] overwise—why should you [get puffed up and] destroy yourself [with presumptuous self-sufficiency]?

¹⁷ [Although all have sinned] be not wicked overmuch *or* willfully, neither be

foolish—why should you die before your time?

This amplified translation may be unclear, so let us examine how these three verses are rendered by the idiomatic translation in the *Message Bible*:

¹⁵ I’ve seen it all in my brief and pointless life—here a good person cut down in the middle of doing good, there a bad person living a long life of sheer evil.

¹⁶ So don’t knock yourself out being good, and don’t go overboard being wise. Believe me, you won’t get anything out of it.

¹⁷ But don’t press your luck by being bad, either. And don’t be reckless. Why die needlessly?

Accordingly, we are told to give up our narrow and fixed ideals of conduct, whether they are righteous (or good) ideals, wicked (or bad) ideals, wise ideals, or foolish (or reckless) ideals. All such ideals have the same effect, because they embody past decisions that keep us from hearing and obeying the soul in the present moment.

In the light phase, both the Technique and Ecclesiastes tell us to suspend our psychological activities—such as desire, aspiration, sacrifices, words, and fantasies—during our formal periods of meditation, because those activities prevent us from hearing and obeying the soul. In the revelation phase, both texts tell us to give up our narrow and fixed ideals, because those ideals prevent us from being guided by the soul during the rest of the day.

Give up partisanship

The second step is to give up partisanship, and is treated by the Technique in the following way. While holding the highest possible point of mental consciousness and being receptive to intuitions from the soul (“Stand at the center”), overcome the partisan spirit by understanding all sides of an issue (“Look on every side”). Here, the standing position indicates spiritual alignment, as in Romans 5:2, “this grace (state of God’s favor) in which we [firmly and safely] stand.”

Bailey describes someone who has taken this step:

The Sixth Ray aspirant ... learns breadth of vision and a right sense of proportion. These two qualities he always lacks until the time comes when he can take his stand and there align himself with all visions, all forms of truth, all dreams of reality ... He welcomes then all visions, if they serve to lift and comfort his brothers; he welcomes all truths, if they are the agents of revelation to other minds; he welcomes all dreams if they can act as incentives to his fellow men. He shares in them all, yet retains his poised position at the center."⁴³

Giving up partisanship is also described in Ecclesiastes 7:18:

¹⁸ It is good that you should take hold of this and from that withdraw not your hand; for he who [reverently] fears *and* worships God will come forth from them all.

The *Message Bible* provides this idiomatic translation:

¹⁸ It's best to stay in touch with both sides of an issue. A person who fears God deals responsibly with all of reality, not just a piece of it.

Thus, both the Technique and Ecclesiastes tell us to gain breadth of vision by understanding both sides of a controversial issue. Moreover, both texts indicate that illumination is needed for this step, because we are told to either "stand at the center" or be "a person who fears God." Our false concepts, or illusions, about the conflicting sides are dispelled by the soul's illumination, because, in Bailey's words, "It is the soul itself which dispels illusion, through the use of the faculty of the intuition."⁴⁴

Give up attachment to form

The third step is to give up attachment to form, for which the Technique provides this instruction: Cease being enthralled with external conditions, such as a cause, teacher,

creed, person, duty, or responsibility ("Die not for outer forms"). Bailey comments, "The problem, therefore, of the Sixth Ray aspirant is to divorce himself from the thrall-dom of form (though not from form) and to stand quietly at the center."⁴⁵

Ecclesiastes gives similar instruction in verses 11:9-10:

⁹ Rejoice, O young man, in your adolescence, and let your heart cheer you in the days of your [full-grown] youth. And walk in the ways of your heart and in the sight of your eyes, but know that for all these things God will bring you into judgment.

¹⁰ Therefore remove [the lusts that end in] sorrow *and* vexation from your heart *and* mind and put away evil from your body, for youth and the dawn of life are vanity [transitory, idle, empty, and devoid of truth].

Verse 11:9 says to enjoy your physical strength, vigor, and abilities while you are young but then states, "for all these things God will bring you into judgment." Our interpretation of the latter phrase is: for being enthralled with physical form, God's laws will bring you into suffering. Bailey supports this interpretation by writing:

There are certain immutable laws governing the universe; man becomes progressively aware of these as he evolves. These laws are expressions of the will of God.⁴⁶

Pain comes from form-attachment.⁴⁷

Verse 11:10 mentions "heart," "mind," and "body," indicating that they are different parts of the personality. In biblical usage, "heart" often denotes the emotional body, because it can be glad (Judges 18:20), grieved (1 Samuel 1:8), or anxious (1 Samuel 4:13). "Body" denotes the physical body, because the original Hebrew word is sometimes translated as "flesh" in this verse, such as in the King James Version. Smith comments on the meaning of the word "evil" in this verse:

In order to enjoy life the youth must ... “put away” evil from his “flesh.” The ancient versions translate the word in such a way as to indicate that it is moral evil which is in view here. In his enjoyment of life the youth must not defile his body with carnal sins which bring decay and sickness, and which arouse God’s anger.⁴⁸

In theosophical terminology, this “evil” might denote what is called “maya,” which occurs when a glamour or emotional distortion is intensified by the etheric energy of the physical body.⁴⁹ Bailey supports this interpretation by writing, “Maya is the conditioning factor on etheric levels, and must be evaded and overcome by the probationary disciple as he ‘escapes’ from the thrall of the physical plane.”⁵⁰

Accordingly, verses 11:9-10 have this interpretation: Enjoy your physical strength, vigor, and abilities while you are young, but know that God’s laws will bring you into suffering for being enthralled with physical form; therefore remove the form-attachments that end in sorrow and vexation from your mental and emotional bodies and put away maya from your physical body, for the attributes of youth are transitory.

Remember God

The fourth step is to remember God. The Technique gives this account: Continually remember the presence of God, which lies behind your mental image of God (“Forget not God, Who dwells behind the vision”). This distinction between the actual presence and its mental image indicates that the effort here is to be a “knower” of the presence rather than a “seer” of it, as Bailey explains:

Duality is visioned by the seer. He sees the Presence. He sees, and seeing knows that he exists and likewise that which is seen. The knower blends the two in one. He sees the Presence as himself. He merges with its light.⁵¹

Ecclesiastes 12:1 and 12:6 give a similar account:

¹ Remember [earnestly] also your Creator [that you are not your own, but His property now] in the days of your youth, before the evil days come or the years draw near when you will say [of physical pleasures], I have no enjoyment in them.

⁶ [Remember your Creator earnestly now] before the silver cord [of life] is snapped apart, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern [and the whole circulatory system of the blood ceases to function].

In particular, verse 12:1 tells us to remember God earnestly while we are still young, and verse 12:6 tells us to remember God earnestly before we die. Bailey provides clues that can help decipher the esoteric symbols in the last verse:

The Sutratma is that magnetic link, spoken of in the Christian Bible as the “silver cord,” that thread of living light.⁵²

The “thread of life” is anchored in the heart. The life principle is there to be found, and from that station it pervades the entire physical body through the medium of the blood stream, for “the blood is the life.”⁵³

The etheric body has been described as a network, permeated with fire, or as a web, animated with golden light. It is spoken of in the Bible as the “golden bowl.”⁵⁴

Death ... is brought about ... by the severing of the physical from the subtler body on the inner planes, through the shattering of the web.⁵⁵

Thus, verse 12:6 can be interpreted in this way: Remember God earnestly before your cord of life is snapped apart, or your etheric web is shattered, or your stream of life ceases to flow into your heart chakra, or your whole circulatory system of blood ceases to function.

This step is sometimes called “practicing the presence of God,”⁵⁶ for which Bailey gives the following instructions to one of her students:

The time comes now in your life wherein you must conform to the ancient rule and become the sannyasin, the detached follower of the Way. You are now in the world but are not of the world; you must now dwell in that high and secret place where divinity is ever sensed. Some call this the practice of the Presence of God; others regard it as walking in the light of the soul; still others term it the conscious treading of the Path. It matters not the name.⁵⁷

According to the above quotation, practicing the presence of God is equivalent to “walking in the light of the soul,” which means being continually guided by the soul.

Integration

*I*ntegration is the fifth and final phase, and refers to uniting personality with soul so that they act in unison and function as a single organism. This internal integration is reflected outwardly as greater integration with the rest of humanity.

The Technique covers this phase with its final sentence: “Love more your fellow men.” Bailey comments, “The Sixth Ray aspirant ... learns to express that inclusive love which is his major requirement and to let go the narrow, one-pointed attitude which he has hitherto regarded as love.”⁵⁸ She also instructs one of her students: “You have, therefore, to transmute your Sixth Ray devotional and fanatical tendencies into spiritual love.”⁵⁹ These two comments show that “inclusive love” is synonymous with “spiritual love,” and indicate that the expression of such love is the Technique’s major objective.

Ecclesiastes depicts the expression of spiritual love in a metaphorical way in verses 11:1-2:

¹ Cast your bread upon the waters, for you will find it after many days.

² Give a portion to seven, yes, even [divide it] to eight, for you know not what evil may come upon the earth.

Smith explains these metaphors:

“Cast your bread upon the waters” ... Who in their right mind would hurl cakes of bread into a stream of water? This seems to be a metaphor for engaging in thankless toil. The proverb then urges the wise person to do good without hope of return. “You shall find it after many days.” This is not to be the motive for the good deeds, but it will in the course of time be the result (11:1). The metaphor of bread on water is now dropped, and the advice is put in plain language: “Give a portion to seven, and also to eight,” i.e., give a portion of your bread to any number of those who might need it. Koheleth is recommending unlimited benevolence. The X + 1 formula is common in Proverbs, and is a way of indicating an indefinite number.⁶⁰

Let us examine how these verses are translated by the *Message Bible*:

¹ Be generous: Invest in acts of charity. Charity yields high returns.

² Don’t hoard your goods; spread them around. Be a blessing to others. This could be your last night.

By combining Smith’s analytical explanation with the *Message Bible*’s idiomatic translation, we can see that the Preacher is telling the aspirants to perform acts of charity to everyone who needs assistance, but without the motive of receiving a return from them. In other words, he is telling the aspirants to express spiritual love by sharing what they have with other people.

The verses in Ecclesiastes appear in the same order as the corresponding sentences in the Technique but with one exception: the expression of spiritual love in verses 11:1-2, which is associated with the Technique’s integration phase, appears before verses 11:9-10, 12:1, and 12:6, which represent the final two steps in the revelation phase. If this order of verses in Ecclesiastes is their temporal sequence, then the expression of spiritual love actually begins midway into the revelation phase. On the other hand, the wording for the Technique’s integration phase is

“Love more your fellow men,” which indicates that the aspirants already express a lesser form of love during the revelation phase but need to express a higher form during the integration phase. If the accounts of Ecclesiastes and the Technique are both correct, the expression of spiritual love begins midway into the revelation phase and then continues in a higher form during the integration phase.

Joel Goldsmith (1892-1964), a contemporary Christian mystical writer, gives a similar account of spiritual love, because he states, “Spiritual love takes two forms or aspects.”⁶¹ He describes its lesser form:

Without trying to make a parasite of our neighbor, we still have opportunities to ... temporarily supply someone with food, clothing, or housing. We can provide forms of human good, not by undertaking to live people’s lives for them, to control them, but by those spiritual Graces that inform us of some temporary need. We have the Grace to share and then go on about our business without any sense that we did it—because we didn’t. It is God’s Grace that meets one’s sufficiency.⁶²

The above quotation alludes to 2 Corinthians 9:8: “And God is able to make all grace (every favor and earthly blessing) come to you in abundance, so that you may always *and* under all circumstances *and* whatever the need be self-sufficient [possessing enough to require no aid or support and furnished in abundance for every good work and charitable donation].” Goldsmith also describes the higher form of spiritual love:

You love your neighbor as yourself ... through the realization of “Thank you, Father! At least I know that God Is individual Being. God Is the Being of this individual—the Life, the Mind, the Soul.” That is the highest form of love, the loving of your neighbor as yourself.⁶³

The above quotation alludes to Mark 12:31: “You shall love your neighbor as yourself.” Thus, the accounts of the Technique, Ecclesi-

astes, and Goldsmith appear to be consistent with each other.

Our conclusion is that spiritual love is expressed in two forms. After the second step in the revelation phase, the aspirants are an instrument of grace or the soul, which tells them when to share their material resources with anyone needing assistance, because they learned to follow the soul during the first step and gave up partisanship during the second step. During the integration phase, they recognize the presence of God within other people, which they do by sharing the realization that they gained during the final step of the revelation phase.

Conclusions

As shown by the foregoing demonstration, Ecclesiastes and Bailey’s Technique of Integration for the Sixth Ray have similar passages that are written with the same grammatical perspective. Ecclesiastes is clarified, because we can see how its verses—in their given order—embody a coherent technique. The Technique is also clarified, because we can see how its symbolic statements can be expressed in a more comprehensible way and be applied.

In Ecclesiastes 12:10-11, the Preacher indicates that his book is inspired:

¹⁰ The Preacher sought acceptable words, even to write down rightly words of truth *or* correct sentiment.

¹¹ The words of the wise are like prodding goads, and firmly fixed [in the mind] like nails are the collected sayings which are given [as proceeding] from one Shepherd.

Here, “one Shepherd” refers to God and alludes to Psalm 80:1, which states, “Give ear, O Shepherd of Israel, You Who lead Joseph like a flock.”

There is additional evidence that Ecclesiastes is inspired. Josephus (37-100 CE) was a first-century Jewish historian who recorded first-century Jewish history. His book *Against Apion* delineated the books that first-century

Jews viewed as being in the Jewish Scriptures:

For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another [as the Greeks have,] but only twenty-two books, which contain the records of all the past times, which are justly believed to be divine. And of them five belong to Moses, which contain his laws, and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years. But as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life.⁶⁴

Smith infers from the foregoing quotation that Ecclesiastes was part of the Bible used by Jesus and the apostles:

Ecclesiastes was clearly one of the four "books of hymns to God and precepts for the conduct of human life" which were part of the Scriptures employed by Josephus (*Against Apion* 1.8). Josephus' Bible was no doubt the same Bible employed by Jesus and the apostles.⁶⁵

The apostle Paul states, in 2 Timothy 3:16, that every scripture is inspired:

¹⁶ Every Scripture is God-breathed (given by His inspiration) and profitable for instruction, for reproof *and* conviction of sin, for correction of error *and* discipline in obedience, [and] for training in righteousness (in holy living, in conformity to God's will in thought, purpose, and action).

In summary, our evidence for Ecclesiastes being inspired is the following: its author claims that it is inspired; the apostle Paul states that every scripture is inspired, and Ecclesiastes was part of the scriptures used by Jesus and the apostles, because it was included by Josephus in his list of scriptures.

Let us consider the following hypothesis: Bailey's "Techniques of Integration" for the seven rays depict symbolically the archetypal patterns of integration that aspirants are intuitively directed to apply to themselves. This hypothesis can be tested by comparing Bailey's ray techniques with various recorded methods of psychological or spiritual integration that are thought to be inspired. The foregoing demonstration, which shows that the Sixth Ray technique is similar to verses in Ecclesiastes, supports this hypothesis, because of the preceding evidence that Ecclesiastes is inspired.

Previous articles show that the *Second Epistle of Peter* is similar to the Second Ray technique,⁶⁶ the *Tao Te Ching* is similar to the fourth-ray technique,⁶⁷ chapter 10 of the *Revelation of St. John* is similar to the Third Ray technique and the *Myth of Isis and Osiris* is similar to the Fifth Ray technique.⁶⁸ Thus, there is increasing evidence that the above hypothesis is correct, namely, that Bailey's ray techniques do symbolically depict the archetypal patterns of integration.

¹ *Amplified Bible* (Grand Rapids, MI: Zondervan Publishing House, 1987).

² *New Bible Dictionary* (third edition; Downers Grove, IL: InterVarsity Press, 1996), 288.

³ James E. Smith, *The Wisdom Literature and Psalms* (Joplin, MO: College Press Publishing Company, 1996), 695.

⁴ *Catholic Encyclopedia*, Vol. 5 (New York: Robert Appleton Company, 1909), 245.

⁵ Lawrence O. Richards, *The Bible Reader's Companion* (Wheaton: Victor Books, 1991), 395.

⁶ For a survey of various attempts to find structure in Ecclesiastes, see Addison G. Wright, "The Riddle of the Sphinx: The Structure of the Book of Qoheleth," *Catholic Biblical Quarterly*, vol. 30 (1968), 313–334.

⁷ Smith, *The Wisdom Literature and Psalms*, 699.

⁸ Zachary F. Lansdowne, "Vedic Teachings on the Seven Rays," *Esoteric Quarterly*, Spring 2010.

⁹ Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.

10 Ibid., 61.
 11 Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 345-378.
 12 Ibid., 346-347, 378.
 13 Ibid., 351.
 14 Ibid., 491-492.
 15 Bailey, *Esoteric Psychology*, vol. I, 339.
 16 Bailey, *Esoteric Psychology*, vol. II, 371-372.
 17 Ibid., 347.
 18 Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 48.
 19 *A Course in Miracles (ACIM)* (second edition; Glen Ellen, CA: Foundation for Inner Peace, 1992), vol. II, 464.
 20 Ibid., 114.
 21 Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 20-21.
 22 Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 131.
 23 *ACIM*, vol. I, 348.
 24 Eugene H. Peterson, *The Message: The Bible in Contemporary Language* (Colorado Springs, CO: Navpress, 2002).
 25 Smith, *The Wisdom Literature and Psalms*, 719.
 26 Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 414.
 27 Bailey, *Esoteric Psychology*, vol. I, 117.
 28 Ibid., 42.
 29 Bailey, *Esoteric Psychology*, vol. II, 375.
 30 Ibid., 373-374.
 31 Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 629.
 32 Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 240.
 33 Bailey, *Esoteric Psychology*, vol. II, 440.
 34 Bailey, *Discipleship in the New Age*, vol. I, 500.
 35 Bailey, *Esoteric Astrology*, 218.
 36 Bailey, *Esoteric Psychology*, vol. II, 157.
 37 Bailey, *The Rays and the Initiations*, 487.
 38 Ibid.
 39 Bailey, *Esoteric Psychology*, vol. II, 374.
 40 Bailey, *Discipleship in the New Age*, vol. I, 476.

41 Bailey, *Esoteric Astrology*, 187.
 42 Bailey, *Esoteric Psychology*, vol. II, 372.
 43 Ibid., 373-374.
 44 Bailey, *Glamour*, 83.
 45 Bailey, *Esoteric Psychology*, vol. II, 373.
 46 Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 295.
 47 Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 648.
 48 Smith, *The Wisdom Literature and Psalms*, 806.
 49 Bailey, *Glamour*, 26.
 50 Bailey, *The Rays and the Initiations*, 181.
 51 Bailey, *Discipleship in the New Age*, vol. I, 389.
 52 Bailey, *The Light of the Soul*, 59.
 53 Bailey, *Esoteric Psychology*, vol. II, 62.
 54 Bailey, *A Treatise on Cosmic Fire*, 79.
 55 Ibid., 129-130.
 56 Brother Lawrence, *The Practice of the Presence of God* (1692; reprint; Grand Rapids, MI: Fleming H. Revell Company, 1989).
 57 Bailey, *Discipleship in the New Age*, vol. I, 454-455.
 58 Bailey, *Esoteric Psychology*, vol. II, 373-374.
 59 Bailey, *Discipleship in the New Age*, vol. I, 258.
 60 Smith, *The Wisdom Literature and Psalms*, 798.
 61 Joel S. Goldsmith, *Spiritual Power of Truth* (Camarillo, CA: DeVorss, 1998), 100.
 62 Ibid., 101.
 63 Ibid., 100.
 64 Josephus, *Against Apion* 1.8; William Whiston, *The Works of Josephus*, vol. IV (New York: Oakley, Mason, 1869), 363.
 65 Smith, *The Wisdom Literature and Psalms*, 697.
 66 Zachary F. Lansdowne, "Second Epistle of Peter compared to Bailey's Technique of Integration for the Second Ray," *Esoteric Quarterly*, Spring 2011.
 67 Zachary F. Lansdowne, "Tao Te Ching compared to Bailey's Technique of Integration for the Fourth Ray," *Esoteric Quarterly*, Winter 2010.
 68 Zachary F. Lansdowne, "Use of Ancient Texts to Test Hypotheses on the Seven Rays," *Esoteric Quarterly*, Summer 2010.

The Inversion of Hierarchy and Bondage to Matter

Kerry R. Bolton

The merchant was placed lowest in the category of vocations – the knight, the tiller of the soil, the mechanic, and the merchant. Inazo Nitobe, Bushido.

Abstract

Traditional cultures are predicated on a complex spiritual and social hierarchy which relegates the merchant and the money-maker to a subordinate or mediocre position in the societal order. Although our present age tends to be contemptuous of past societies, which were supposedly ridden by superstition, tyranny and inequality, such a perception is based on a biased and incomplete outlook. “Modern” society is regarded as the “best so far” largely because of the availability—at least theoretically—of goods and services. Consequently, there is an inversion of traditional hierarchy, which places the merchant, as the personification of matter, at the societal apex. This article considers the current negation of the traditional ethos and the rise of materialism from a Traditionalist perspective in the spirit of such historian-philosophers as Julius Evola and Oswald Spengler. It also explores humanity’s enchantment and bondage to matter in light of the Tarot as well as from the vantage point of ancient wisdom.

Introduction

The basis of a “traditional society” is the way it perceives its place in the cosmos as a link between the terrestrial and the divine. The Hermetic dictum¹ is applicable here when analysing history from a traditionalist perspective:

That which is above is the same as that which is below...Macrocosmos is the same as microcosmos. The universe is

the same as God, God is the same as man, man is the same as the cell, the cell is the same as the atom, the atom is the same as...and so on, ad infinitum.

Since humanity is the correspondence of God on earth, it must establish an order that corresponds or parallels the divine order and actions in the Heavens. Conversely, the counter-traditional outlook and *zeitgeist* of a cycle² is portrayed by *The Devil* Trump in the Tarot. Paul Foster Case provides a meaning of “The Devil” that is particularly relevant to this paper:

In its most general meanings, it signifies Mammon³ and thus big business, the conventions of society, the injustice and cruelty of a social order in which money takes the place of God, in which humanity is bestialised, in which war is engineered by greed masquerading as patriotism, in which fear is dominant. Students

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of astrology will have no difficulty in seeing how this corresponds to Capricorn, the sign of big business, and the sign of world fame.⁴

The most salient point for this paper is the Traditionalist view of the triumph of Mammon over God. This is personified by the centrality of business and of material acquisition, which becomes the social norm; the meaning of life, or what today is called the “economic treadmill,” buttressed by the added chains of pervasive debt. Indeed, under the money-based ethos the artist or poet might well be considered a parasite if s/he does not earn a living in a conventional manner, or alternatively does not compromise aesthetic integrity for material gain. Thus, in the Kali Yuga,” the “Wolf Age,” or the so-called “Age of Matter,” the arts become another commodity to be mass marketed, a transience that is counter to the traditional conception of art.⁵ It is a situation that certain artists, in the aftermath of World War I in particular, lamented as they saw the arts, which had been accorded such a celebrated status in older societies, relegated (like much else) to commercial markets.

Another notable aspect of the Foster Case description of the matter-bound Age is his mention of war masquerading as patriotism, but engineered by greed. Here we see the dichotomy between the traditional conceptions of warrior duty and conflicts in service to the false God of avarice and greed. The difference is between the Knightly Chivalry of the Medieval era, where one fought for Faith and was, at least ideally, guided by an ethos; and the wars engineered by greed masquerading as patriotism. The final vestige of a chivalrous ethos probably manifested in World War I when enemy pilots buried the

bodies of their adversaries with full military honours. Perhaps the most cogent way of explaining the traditionalist attitude towards battle is that of the dialogue on the *dharma* of the *ksyatriya* (warrior) caste of ancient India, between Krishna and Arjuna in the *Bhagavad-Gita*.⁶

Commercial activity has come to be regarded as the nexus upon which all else revolves, whereas in traditional societies it is one aspect of a greater whole, and the merchant is expected to conduct himself, as was the peasant, craftsman, artist, knight, and monarch, in accord with the ethos appropriate to his *dharma* or place in the divinely inspired order.

The neo-traditionalist philosopher-historian Julius Evola discusses the concept of the metaphysical warrior in some detail, drawing on such traditional outlooks.⁷ While a battle might be the bloodiest conceivable, under such chivalric élan, it is not fought in a cowardly or dishonourable manner. Hence, for example, one might cite the example of Napoleon being exiled and treated in an honourable fashion after defeat by the European alliance; a courtesy that does not seem to be much in evidence towards defeated foes in the present-day.

A third major concept mentioned by Case is the bestialization of humanity. “The Devil” enchains the human pair to matter. Like “The Devil,” the human pair is depicted with tail and horns. This is suggestive of the esoteric belief in cyclic regression rather than lineal progression. The concept of cyclicity is esoterically illustrated by *The Wheel* motif of the Tarot.⁸ According to the Traditionalist perspective, our current “Black Age” represents a downward cycle and a struggle between spirituality or the higher goals, heralded by Nietzsche⁹ and esotericists such as Alice Bailey, and the “The Devil” of base desires and materialism. “What will be the outcome?” Bailey asked in 1957. “Will men arrest the evil and initiate a period of understanding, cooperation and right relationship, or will they continue the process of selfish planning and of economic and militant competition?”¹⁰ Her question is perhaps even more relevant to today!

The Reversal of Human Needs

As counter-tradition negates hierarchy, it also turns the “pyramid of human needs”¹¹ on its head. Hence, basic physiological drives for such instinctive needs as food, clothing and shelter become the ultimate purpose of life, rather than a transient phase that eventually gives way to personal growth and self-actualization. This *regression* takes place when a culture reaches its senescent and decayed cycle. Whereas under “normal”¹² – traditional – society, the individual fulfils his basic physiological needs as the means of being free to achieve something higher; in a counter-traditional, matter-bound society, material acquisition becomes the end in itself rather than as a means to an end. In the medieval epoch, for example, the craftsman sought meaning in the striving towards excellence, fulfilling a wider social duty, to one’s guild, one’s village, one’s community, one’s lord and ultimately one’s God. Medieval craft was therefore not economic drudgery, but a highly personalized and meaningful creativity designed to protect both the worker and the community.

Evola described the character of traditional societies in *Revolt Against the Modern World*.¹³ For the traditional society “every aspect of the individual and of the social life” is influenced by experience with the “invisible” which is more real than the “physical,”¹⁴ based on “the fact that traditional man considered everything visible and worldly as the mere effects of causes of a higher order.”¹⁵

Because modern society is taught to see history through its own matter-based lenses, and even judges the remnants of traditional societies on that basis,¹⁶ the concept of “caste” is equated with the modern, matter-based concept of “class,” (as Marx refers to class in *The Communist Manifesto*)¹⁷ and is derided for its “injustice” and “inequality.”

Traditional society on the other hand, instinctively assumes that the hierarchy that exists is ordained as an earthly manifestation of the divine or cosmic order; the “divine right of kings” being one of the few such manifestations that are today known, albeit subject to ridicule as superstition and tyranny. For many traditional societies *caste* is a spiritual

manifestation, and *class* one of economics. Another way of considering this is to regard *caste* as ordained by the God(s); and *class* as created by humans. In a traditional society, the *caste* one is born into is generally accepted as being determined by divine will and karma. Working within that *caste* is regarded as fulfilling a divine role, or what the Hindus call *dharma*.

Due to the widespread, matter-based perspective of modern society,¹⁸ both the present and past ages tend to be judged according to economic values. Therefore, “we” as “moderns,” will see for example, the medieval artisan and peasant as nothing but a miserable wretch exploited by his arrogant overlords; a simplistic belief that fails to comprehend the basis of the social organism in medieval and other culturally analogous epochs. Such attitudes reveal a chasm between the outlooks of modern and traditional humanity that transcend time, geography or race.

Traditional Society

Julius Evola explains that the traditionalist conception of *caste* is distinct from the *lass* tyranny of degraded societies:

For this we must be clear about one thing: it is an error to assume that the hierarchy of the traditional world is based on a tyranny of the upper classes. That is merely a ‘modern’ conception, completely alien to the traditional way of thinking.

Only today could anyone imagine the authentic bearers of the Spirit, or of Tradition, pursue people so as to seize and put them in their places – in short, that they ‘manage’ people, or have any personal interest in setting up and maintaining those hierarchical relationships by virtue of which they can appear visibly as rulers. This would be ridiculous and senseless. It is much more the recognition on the part of the lower ones that is the true basis of any traditional ranking. It is not the higher that needs the lower, but the other way round. The essence of hierarchy is that there is something living as a reality in certain people; which in the rest is only present in the condition of an ide-

al, a premonition, an unfocussed effort. Thus the latter are fatefully attracted to the former, and their lower condition is one of subordination less to something foreign, than to their own true 'self.' Herein lies the secret, in the traditional world, of all readiness for sacrifice, all heroism, all loyalty, and, on the other side, of a prestige, an authority, and a calm power which the most heavily-armed tyrant can never count upon.¹⁹

If we accept Evola's Traditionalist perception of the social relations between castes, then the assumption that the ruler exerts corrupt tyranny over his subordinates is recognisably more fitting a description to the modernist concept of governance. In our present, money-dominated culture, as philosopher-historian Oswald Spengler points out, the loyalties of the ruling class are, in general, toward the acquisition of individual, familial or corporate wealth. Such a person or entity might feel accountable to shareholders, board members, or courts of law but not necessarily to any person or condition higher than the material plane. In the traditional society, by contrast, the ruler, probably born to the position and with family and cultural expectations to "do the right thing," often felt that he or she was answerable to God and to a personal ethos of honour or chivalry, beyond personal gain. Even if a ruler became a brutal tyrant, as was often the case, he or she might still be motivated by this pervasive sense of "duty" and "destiny" to maintain law and order.

Can it be said that the modern proletarian and bourgeoisie has any similar dignity and sense of purpose and place or identity? Can the majority of today's prime ministers and presidents be said to have any such meaning beyond appealing to the true rulership of modern society, i.e., *plutocracy*? The traditional sense of duty towards principles higher than oneself is still manifested in some world leaders, and some members of the British Royal Family, albeit in an abysmally degraded form.²⁰ The popularity of the Royal Family might suggest something in innate in the

psyche that grasps the correctness of an hierarchical order in eras long past.

According to Evola:

[W]hen the right and primacy of interests higher than those of the socioeconomic plane are not upheld, there is no hierarchy, and even if there is one, it is only a counterfeit; this is also true when a higher authority is not accorded to those men, groups, and bodies representing and defending these values and interests. In this case, an economic era is already by definition a fundamentally anarchical and anti-hierarchical era; it represents a subversion of the normal order. The materialisation of the soullessness of all the domains of life that characterise it divest of any higher meaning all those problems and conflicts that are regarded as important within it.²¹

Spiritual Origins of Caste

The origins of *caste* as the basis of a traditional social order are ascribed to divinity. In the Hindu scriptures Krishna says to Arjuna: "According to the three modes of material nature and the work ascribed to them, the corresponding four divisions of human society were created by Me..."²² The Norse Lay of *Rig* poetically describes the godly origins of the *castes*. Rig is a name of the Aesir God Heimdal. He arrives at the abodes of four couples and bears sons by the women of each, from which arise respectively the castes of *Thrall* (serf), *Karl* (freeman), *Jarl* (warrior nobility) and *Kon* (king).²³

The economic relations of traditional social order are based not primarily on profit or even on economics per se, but are thought to be a reflection of one's character as an individual reflection of the cosmos. In some societies, such as the Hindu, one's caste of birth was thought to be the result of karma through reincarnation. Hence, what one did on earthly life very much determined what would happen to one's spirit afterwards. In analogous manner, the medieval denizen, from serf to king and pope, at least in principle, was constrained by the rewarding or punishing of

one's soul. Economic relations were determined by ethico-spiritual principles.

The socio-economic system of the West's medieval epoch was founded on the guild system, the primary purpose of which was to maintain the ethos of its members and reflect trade as craft in the pursuit of excellence, whether in the fields of beer brewing or cathedral building. The guild was therefore a reflection of divine duty. The distinction between the guild, and contemporary trades unions—whose interests have become largely material—was necessitated by the inversion of hierarchy that was completed by the Industrial Revolution but was several centuries in the making. This distinction highlights the difference in ethos that exists between the traditional and the modern.

The Role of Guilds in a Traditional Social Order

The American historian and theologian Rev. Dr. W. D. P. Bliss²⁴ wrote of the guilds in medieval Europe:

These guilds of one kind or another extended all over Germanic Europe and endured in most countries till the time of the Reformation and in a few instances to the nineteenth century. The Middle Ages were a period of customary not of competitive prices, and the idea of permitting agreements to be decided by the "higgling of the market" was an impossibility, because other laws of the market were not left to the free arbitrament of contracting parties.²⁵

Bliss stated that this was an era in which craftsmanship dominated over capital "and the master worked besides the artisan."²⁶ It is an indication that the social order of traditional European society was of a higher ethical order than the "progressive" and "enlightened" era that moderns view as superior. Bliss described the organic, social nature of medieval Europe, taking as his reference the German city of Nuremberg:

No Nuremberger even seriously dreamed of leaving trade or art or manufacture, or indeed any portion of life, to the accident

and incident of unrestricted competition. "Competition, the Nuremberger would have said, "is the death of trade, the subverter of freedom, above all, the destroyer of quality." Every Nuremberger, like every medieval man, thought of himself not as an independent unit, but as a dependent, although component, part of a larger organism, church or empire or city or guild. This was the very essence of medieval life.²⁷

Bliss explained that a trade held the right to practice as tenure from the emperor who held it from God. The guild determined what raw materials would be used in a manufacture, how much to buy, the number of apprentices a master might employ, the wages, and the methods of production, and fixed prices.²⁸

The guild did not allow the untrained workman or the mean-spirited trader to cut prices to spoil or steal the market. The guilds measured and weighed and tested all materials, and determined how much each producer could have. ... They equally measured or counted, weighed and tested the finished product.... As late as 1456 two men were burned alive at Nuremberg for having sold adulterated wines.... Nuremberg thus saw very well that competition only served the rich and the strong. That collective trading was the hope of the poor and the plain people. Money was not to be lent on usury (interest).... Extortion, false measures, adulation of goods, were abominations in a trading town and punished usually by death.²⁹

The traditional social order gave identity, purpose and freedom of expression to the medieval denizen much more so than the trade union or the chamber of commerce of modern society. Juliet Schor, Professor of Economics at Harvard University, has shown that medieval Europe accorded much more leisure, for example, than the present system of free trade:

One of capitalism's most durable myths is that it has reduced human toil. This myth is typically defended by a compari-

son of the modern forty-hour week with its seventy- or eighty-hour counterpart in the nineteenth century. The implicit - but rarely articulated - assumption is that the eighty-hour standard has prevailed for centuries...

...Before capitalism, most people did not work very long hours at all. The tempo of life was slow, even leisurely; the pace of work relaxed. Our ancestors may not have been rich, but they had an abundance of leisure. When capitalism raised their incomes, it also took away their time... All told, holiday leisure time in medieval England took up probably about one-third of the year. And the English were apparently working harder than their neighbours....³⁰

Bourgeois Revolutions

The rise of the bourgeoisie and the emasculation or destruction of the monarchy and the aristocracy, while enacted under the banner of "freedom," or "liberty, equality, fraternity," meant the freedom of commerce and the liberty of the bourgeoisie from the restraints imposed by the traditional social order of the type described by Bliss. English historian-philosopher Anthony Ludovici has commented on the results of the Cromwellian Revolution in this regard:

Charles I... believed in securing the personal freedom and happiness of the people. He protected the people not only against the rapacity of their employers in trade and manufacture, but also against oppression of the mighty and the great...³¹

The Revolution in England of the 17th Century, under the leadership of Cromwell, was a desacralization of society under the guise of another religion, that of Puritanism, whose attitude toward capital accumulation destroyed the traditional ethos towards money and goods. W. B. Yeats from a Traditionalist viewpoint referred to Cromwell's "murderous crew" that brought forth the "money rant" upon what is noble, in the unequivocally entitled poem *The Curse of Cromwell*:

You ask what I have found, and far and wide I go:

Nothing but Cromwell's house and Cromwell's murderous crew

The lovers and the dancers are beaten into the clay

And the tall men and the swordsmen and the horsemen,

Where are they?

And there is an old beggar wandering in his pride -

His fathers served their fathers before Christ was crucified

O what of that, O what of that?

What is there left to say?

All neighbourly content and easy talk are gone,

But there's no good complaining, for money's rant is on³²

The Puritan ethos that came to dominate the West, an early revolution "in the name of the people," but like many others, as Spengler mentioned, from the Gracchun age of Rome, onward, served moneyed interests. The moneyed class was invigorated by both the Industrial Revolution in England and the American Revolution. We can however turn as far back as Henry VIII, and what might be regarded as the first signs of the destruction of the traditional hierarchy in the West, with the blow at the authority of the Church, again in the name of "liberty." While many "moderns" see any diminution of the authority of the Church as a progressive step, such "progress" does not imply a more satisfactory order of life. The writer Hilaire Belloc opined that the Church, as the spiritual custodian of traditional society in the Western cultural context, imbued society with an ethos vastly different from that of commerce:

Our property in land and instruments was well divided among many or all; we produced the peasant; we maintained the independent craftsman; we founded cooperative industry. In arms that military type arose which lives upon the virtues proper to arms and detests the vices arms may breed. Above all, an intense and living appetite for truth, a perception of reality, invigorated these generations. They

saw what was before them, they called things by their names. Never was political or social formula less divorced from fact, never was the mass of our civilization better welded--and in spite of all this the thing did not endure.³³

This was the ethos that imbued all castes, peasant, craftsman, soldier... While in the Western context Belloc refers to Catholicism, the same principle holds true for traditional cultures generally, whether under the impress of Islam, Hinduism, or Shintoism. The Reformation inaugurated the present era of capitalism, of which Belloc wrote:

When we come to deal with the story of the Reformation in Britain, we shall see how the strong popular resistance to the Reformation nearly overcame that small wealthy class which used the religious excitement of an active minority as an engine to obtain material advantage for themselves. But as a fact in Britain the popular resistance to the Reformation failed. A violent and almost universal persecution directed, in the main by the wealthier classes, against the religion of the English populace and the wealth which endowed it just happened to succeed. In little more than a hundred years the newly enriched had won the battle. By the year 1600 the Faith of the British masses had been stamped out from the Highlands to the Channel.³⁴

In 1536, by Act of Parliament, the monasteries and convents were closed and their properties confiscated for the benefit of Henry VIII and his favourites. The famous social commentator William Cobbett (1763-1835) asserted that this Act, striking at the very basis of the local social and economic life of the people:

[B]egan the ruin and degradation of the main body of the people of England and Ireland; as it was the first step taken, in legal form, for robbing the people under pretence of reforming their religion; as it was the precedent on which the future plunderers proceeded, until they had completely impoverished the country; as

it was the first of that series of deeds of rapine, by which this formerly well-fed and well-clothed people have, in the end, been reduced to rags and to a worse than gaol-allowance of food, I will insert its lying and villainous preamble at full length. Englishmen in general suppose, that there were always poor-laws and paupers in England. They ought to remember, that, for nine hundred years, under the Catholic religion, there were neither.³⁵

It is notable that William Cobbett was not a Catholic. He was only offering an objective account of the England he saw during his lifetime, in contrast to the historical record of traditional pre-industrial England. It is an example of how the cycles of cultural morphology as per Spengler and Evola play out in ways that are far from the modernist conception of an optimistic lineal evolution.

The inversion of the traditional social structure, including those examples that occurred in the name of "the people," as in France and England for example, were power plays that sought the breaking of spiritual bonds, only to have them replaced by material bonds. The law of political plenum that had existed between rulers and ruled—predicated on reciprocal loyalties and duties and ultimately on duty before God—was replaced by a money nexus, where the new money masters had no duty toward their economic wards other than to pay them wages at the lowest rate possible; a situation continues broadly in the same manner today. The higher ethical unity that existed between the castes was eliminated by the crass profit motive and the "struggle" between classes.

Counter-Revolt: Artisans, Peasants and Aristocrats as Allies

The merchants and financiers, who had been relegated to a rather mediocre role in the traditional hierarchy, now assumed power and continue to do so today. Karl Marx, whose ideology was part of the same *zeitgeist* as capitalism, and therefore sought

to expropriate capitalist values rather than overturn them, considered the rise of the merchant and the destruction of the traditional hierarchy to be a progressive “dialectical” phase of history. He was, therefore, vehemently opposed to any attempt to restore the traditional order. Marx alluded to an alliance that had formed in his own time against the Age of Matter, to which he was personally enchained as much as any merchant:

The lower middle class, the small manufacturer, the shopkeeper, the artisan, the peasant. All these fight against the bourgeoisie, to save from extinction their existence as fractions of the middle class. They are therefore not revolutionary, but conservative...³⁶

In Marx’s Germany there arose an alliance of “Reactionists” who resisted this “dialectical materialism” as Marx called his method of historical analysis, and wished to restore the traditional order. Max Beer, an historian of German socialism, stated of these “Reactionists”:

The modern era seemed to them to be built on quicksands, to be chaos, anarchy, or an utterly unmoral and godless outburst of intellectual and economic forces, which must inevitably lead to acute social antagonism, to extremes of wealth and poverty, and to an universal upheaval. In this frame of mind, the Middle Ages, with its firm order in Church, economic and social life, its faith in God, its feudal tenures, its cloisters, its autonomous associations and its guilds appeared to these thinkers like a well-compacted building...³⁷

This was the rearguard action of people drawn from remnants of the peasantry and craftsman, the aristocracy and the clergy. A similar phenomena had occurred at the time of the French Revolution, when the region of Vendée had undergone a peasant revolt to restore the traditional hierarchy and the ethos of faith that had been a way of life for centuries, and from which they had no desire to be “free” in the name of a nebulous slogan: “liberty, equality, fraternity.” The representatives

of “the people” exterminated the Vendée peasants with gusto.³⁸ Peasants and nobles had also attempted an abortive revolt of like nature against Henry VIII.³⁹

The Relegation of Commerce

People in today’s world might well be perplexed by the less-than-elevated status that traditional societies assigned to mercantile interests. Commercial activity has come to be regarded as the nexus upon which all else revolves, whereas in traditional societies it is one aspect of a greater whole, and the merchant is expected to conduct himself, as was the peasant, craftsman, artist, knight, and monarch, in accord with the ethos appropriate to his *dharma* or place in the divinely inspired order. Like modern day Pharisees, people in modern society are often judged by their material wealth or its outward manifestation. There is often no room for a sense of élan, especially in politics and business dealings.

A prominent example of this is the place of the modern banker who has assumed the role of *de facto* lord, otherwise known as the plutocrat. It is the banker and the CEO who live in mansions and run huge estates; who hold court and to whom politicians go as abject servants. It should be kept in mind that in traditional societies, the predecessors of today’s money speculators were regarded as “usurers” and were universally despised. In the Traditionalist view, they are the heirs to the people that Jesus drove out of the Temple because they had made a place of faith into a place of trade; a scenario imbued with as much symbolism as the dichotomy between the spiritual and the material outlooks on life.⁴⁰ Their profession was generally outlawed, and the charging of interest on loans was condemned in holy books as a civil or moral crime, as well as a sin against God.

The medieval epoch adopted its prohibitions against usurers from the Roman and Greek worlds, indicating the antiquity of the contempt for this practice, and the outlook as to how money and profit were perceived. Aristotle described usury as an unnatural use of

money. Cato and Seneca regarded usury as on the same level as murder, and St. Jerome adopted the same view.⁴¹ From the Christian viewpoint, as with the Jewish, there was a Biblical condemnation, to the point of sanctioning the death penalty.⁴² Jesus had condemned the practice.⁴³ Unfortunately, the medieval epoch was ambiguous in its attitude and allowed for interest to be charged on loans if the usurer shared equal risk in an endeavour. We might ask whether this opening provided for the indebtedness that was eventually incurred by the aristocracy and whether it allowed the money-lenders to buy their way into the noblesse, thereby undermining the traditional meaning of the institution and the ethos. During the 15th century, the Church countered this situation by encouraging the formation of “poor men’s banks” that offered loans on a non-profit basis. It is significant that these banks were run throughout Europe, with the exception of England, where they were prohibited by Parliament. While Luther regarded usury as unholy, Calvin regarded it as proper, and by the latter half of the 16th century, both Catholic and Protestant theologians were becoming more accepting of money-lending. However in 1745 the papal encyclical *Vix Peruenit* continued to condemn usury as the official Church position, while Protestantism was generally accepting. Islam followed the Aristotelian view, prohibiting *ribâ* (usury) as a sin.⁴⁴

This diversion into the way money and profit were considered in traditional societies is intended to indicate that commerce was far from being regarded as being the pivot of society that it is today.

Material Wealth and the Subversion of the Cosmic Order

While “profit” was not even regarded as the primary purpose of work, traditional societies regarded the accumulation of money as morally reprehensible. This was an

ethos that was upheld by both pagan religions and the Catholic Church, but that was turned on its head by Protestantism.⁴⁵ For example, the Norse *Havamal* states of wealth that, “He who has money does not suffer need; But saving is a virtue that can be carried to a fault,”⁴⁶ and “Full sheepfolds I saw at the rich man’s sons; they now bear the beggar’s staff; Riches are like the wink of an eye, the most fickle of friends.”⁴⁷ The *Vishnu Purana*, one of the most important Hindu texts, is particularly cogent on the traditionalist attitude

While both the traditional wisdom and the empirical cultural morphology of modern historians such as Oswald Spengler and Arnold Toynbee chronicle the symptoms of cultural pathology, each state that decline precedes renewal. In an organic sense—which is how Spengler considered cultures—the old dies and gives way to the growth of new cultural organism.

towards material acquisition and concomitant with the cycle of decline of a civilization or what the Hindus call the Kali Yuga. This prophetic text could have been written by Oswald Spengler or Julius Evola in describing the modern era of western Civilization. The *Vishnu Purana* refers to the rise of “impious” rulers, “who shall create many a new mixed caste.” The new rulership would “root out the *Kshatriya* or martial race,” and “elevate barbarians” and “other castes to power.” The *Sudras*, the outcasts, and barbarians would occupy lands “under all the contemporary kings [who] will be of churlish spirit” and of “violent temper... always abdicating to falsehood and wickedness”:

They will destroy women, children and cows; they will seize upon the property of their subjects, will be of limited power; they will rapidly rise and fall; the duration of their life will be very short; they will form high expectations and acquire very little piety.⁴⁸

From a Traditionalist perspective, this text refers to the end cycle of a civilization—the Kali Yuga—where faith is replaced by impiety among a “mixed caste” of rulers and ruled, and there is no respect for family and sanctity. From a neo-traditionalist viewpoint, the ancient text “prophesies” rather well the condition of modern Western society where the rulership is devoid of spiritual essence. Of the Kali Yuga and its rulership, the *Vishnu Purana* goes on to state that, “the people of the countries, they will rule over, will imbibe the same nature.”⁴⁹ These ideas accord with the neo-traditionalist view that history is made from above, contra Marx and the materialist historians who claim that it is made by the “masses.”

Thus, the Traditionalist viewpoint as stated in the *Vishnu Purana*, that the people imbibe the ethos of their rulers, assuming that the rulers have not themselves succumbed to decadence in favour of greed. The *Vishnu Purana* continues to describe the ethos of the Kali Yuga:

[W]ealth⁵⁰ and virtue will decrease day by day until the whole world will be depraved. Wealth will be the test of pedigree and virtue; passion will be the only tie of marriage; falsehood will be the only means of success in litigation; and women will be merely the objects of sensual gratification. Earth will be respected for its mineral treasures... external marks will constitute the only distinction of orders and wickedness will be the only means of livelihood.⁵¹

In these aforementioned comments the emphasis is on the castes, or what we today call “classes,” which are based on one’s economic position. Jesus said something similar about the Pharisees when public ostentation became a mark of their holiness.⁵² The Phari-

sees were the debased ruler class of Jesus’ time, superficial and soulless,⁵³ whose “wealth was the test of their pedigree and virtue.” Thus, the analogous nature of traditional outlooks becomes apparent in the comments of Jesus and the Hindu sages. The externality of class as the indication of one’s status (“external marks will constitute the only distinction of orders”) is allied with the comment of wealth as the test of pedigree, and once again marks the distinction between “caste” in the traditional hierarchy, and “class” in the modern “appearance based” economic hierarchy.

The other comments in the above sentences will be familiar enough to observers of this current money-centered era: falsehood as a means of successful litigation, and women as objects of sensual gratification. These and the following lamentations on the Kali Yuga repeatedly refer to the domination of matter over spirit and the way in which every major facet of society is infected:

[G]ifts only will constitute virtue; wealth will be the only sign of honesty; simple ablution will be purification; mutual consent will be the marriage; a man wearing good clothes will be considered honest and water at a distance will be considered a holy spring....⁵⁴

Like the *Havamal* and the *Vishnu Purana*, the Christian Gospels express a traditionalist abhorrence of the rule of matter by warning that there is a spiritual conflict when economic considerations become the *raison d’être* on an individual, social and cultural level. Indeed, there was much about Jesus’ Ministry that was a militant fight against materialism. Paul counselled that the bishops and deacons of the Church must be “not greedy of filthy lucre.”⁵⁵ Paul’s admonitions to the Church are a repudiation of materialism as much as any other traditionalist text. While his comment that “the love of money is the root of all evil”⁵⁶ is quite familiar, the passage prior to that warns that the yearning for wealth results in drowning in “destruction and perdition.”⁵⁷ The *Revelation of John* is analogous to the description of the Kali Yuga in the *Vishnu Purana* and that of the Wolf

Age/Axe Age described in the Norse *Voluspá*.⁵⁸ One of the primary themes of John is that of a world that is ruled by the lust for what Paul called “filthy lucre;” a system that spreads over the entirety of the Earth, from which no state has escaped. This is a world regime, “a Babylon,” upon which the “kings of the earth have committed fornication;” that is, the rulers of the world have sold themselves to this universal system. It is, John made clear, a system based on mercantile values: “[T]he merchants of the earth are waxed rich through the abundance of her delicacies.”⁵⁹ The epoch John described is that of the end of a civilization that has reached what Spengler called its Winter cycle where money dominates. One does not have to subscribe to the view that John of Patmos was being given a vision directly from God to recognize that he was describing the closing cycle of a civilization rooted by greed, putting it into poetical and revelatory terms, rather than as empirical historical analysis as per Spengler.⁶⁰ It is the “end time” or the *Kali Yugic* ruling classes that John is describing; the classes that come to the fore in the late epoch when the traditional hierarchy has been inverted: an “aristocracy of money” rather than an “aristocracy of nobility.”

One might well wonder whether the Hindu sages or John of Patmos had the benefit of Doctor Who’s “Tardis”⁶¹ or a very accurate crystal ball. However, the wise and holy ones of many traditional societies—attuned as they were to the cosmos and conscious of their place in the divine order—were readily able to comprehend the way a society would unfold; not as an upward evolution, but as a downward cycle, after which a cataclysm of destruction would usher forth a new culture that was once again in accord with the divine.⁶²

With the inversion of hierarchy that placed the merchant class as the nexus of a new system, the need to engage in commercial activity, whether as a *proletarianized* peasant or artisan or a *bourgeois* noble or soldier, meant that the former ethos of both the “lower orders” and the military and noble castes were transformed into economic classes that bond-

ed both to an economic system. One recourse was for aristocrats to marry their progeny to the merchants, and conversely merchants received knightly honours, as in the phenomena of the members of the House of Rothschild and others receiving knighthoods. That is the situation that continues to pertain.

The inversion of hierarchy being a symptom of cultural pathology that arises at certain epochs of cultures across time, geography and ethnicity, is evidenced by the analogous situation arising in Japan, for example; an interesting case insofar as the Japanese have attempted to retain traditional foundations while embracing the technocracy of a civilization (western) in its advanced state of decline. The Japanese scholar Inazo Nitobe cogently expresses the theme central to this paper that mercantile activity which assumes prime importance, and is actually honoured in the late epoch of civilization, is in traditional societies regarded with disdain. Nitobe writes of this in relation to the Samurai ethos that is analogous to the Medieval Knight:

Of all the great occupations in life, none was further removed from the profession of arms than commerce. The merchant was placed lowest in the category of vocations – the knight, the tiller of the soil, the mechanic, the merchant. The samurai derived his income from the land and could even indulge, if he had a mind to, in amateur farming; but the counter and abacus were abhorred.⁶³

Nitobe states that when Japan opened up to foreign commerce feudalism was abolished, the Samurai’s fiefs were taken and he was compensated with bonds, with the right to invest in commerce. Hence the Samurai was degraded to that of a merchant in order to survive.⁶⁴ This is Japan’s cultural analogue to other civilizations.

However, the traditional society of the Japanese was like that of other traditional societies as explained by Evola. Nitobe’s statement that the individual and the universe were both spiritual and ethical, confirms this point.

Conclusion

While both the traditional wisdom and the empirical cultural morphology of modern historians such as Oswald Spengler and Arnold Toynbee⁶⁵ chronicle the symptoms of cultural pathology, each state that decline precedes renewal. In an organic sense—which is how Spengler considered cultures—the old dies and gives way to the growth of new cultural organism. Those who retain their vigour take the place of those who have grown ossified and are decomposing. The *Vishnu Purana*⁶⁶ states that, in cosmic terms, Kali Yuga is brief and from that decline there will emerge a new-yet-traditional culture. The Norse *Voluspa* states the same in regard to the aftermath of Ragnarok, when even new gods emerge, but with Baldr assuming the role of the Godhead, thereby rooting the new dispensation with tradition. John of Patmos likewise had a vision of a “new heaven and a new earth”⁶⁷ arising out of the eclipse of the corrupt order symbolised by Babylon as a world embracing system whose demise would be mourned by the “merchants of the earth.”⁶⁸ Evola advised that there is nothing that can be done to save the old order, but that Traditionalists should – to use an Eastern analogy – “ride the tiger,” or survive the present order while preparing the way for the new forms of civilization.⁶⁹

The new order that might arise upon the ashes of the old, replenished by a return to certain eternal values which form the spiritual axis of traditional societies across time and space, is the optimistic vision held out by the sages whose cyclic fatalism too often obscures the prospect of rebirth. The eternal values that this type of post-chaos society might be predicated on is alluded to by Alice A. Bailey in her predicates for a new order:

The new world order will not impose a uniform type of government, a synthetic religion, and a system of standardisation upon the nations. The sovereign rights of each nation will be recognised and its peculiar genius, individual trends, and racial qualities, will be permitted full expression...⁷⁰

Bailey also says:

1. The new world order must meet the immediate need and not be an attempt to satisfy some distant, idealistic vision.
2. The new world order must be appropriate to a world which has passed through a destructive crisis and to a humanity which is badly shattered by the experience.
3. The new world order must lay the foundation for a future world order which will be possible only after a time of recovery, of reconstruction, and of rebuilding.
4. The new world order will be founded on the recognition that all men are equal in origin and goal but that all are at differing stages of evolutionary development; that personal integrity, intelligence, vision and experience, plus a marked goodwill, should indicate leadership. The domination of the proletariat over the aristocracy and bourgeoisie, as in Russia, or the domination of an entrenched aristocracy over the proletariat and middle classes, as has been until lately the case in Great Britain, must disappear. The control of labour by capital or the control of capital by labour must also go.⁷¹

Bailey’s description of a “new world order” is in accord with the Traditionalist outlook to the extent that it is antithetical to the “counter-traditionalist” outlook that is being pursued by many well placed interests,⁷² which have come to the fore under the aegis of the “Age of Matter.”

¹ Hermes Trismegistus, *The Emerald Tablet*.

² Kerry R. Bolton, “The Wheel as a Symbol of Fate,” *Esoteric Quarterly*, Vol. 6, No. 4, Winter 2011, pp. 73-81, *passim*.

³ The term “Mammon” is derived from the Christian Bible and is used to describe material wealth or greed. Mammon is often personified as a deity and is sometimes included in the seven princes of Hell.

⁴ John Foster Case, *Oracle of The Tarot: A Course on Tarot Divination*, Chapter 6, “The Major Trumps: 15. Le Diable,”

- <http://tarotinstitute.com/free/Oracle2.pdf>. (accessed April 8, 2011).
- 5 For an explanation as to how the fine arts evolved from the crafts of the guilds, see: Oscar Wilde, *Essays and Lectures by Oscar Wilde*, "Art and the Handicraftsman" (London: Methuen and Co., 1908).
 - 6 *Bhagavad Gita* (Los Angeles: The Bakhtivedanta Book Trust, 1981), passim.
 - 7 Julius Evola, *Revolt Against the Modern World* (Rochester, Vermont: Inner Traditions, 1995), 79-88.
 - 8 Bolton, "The Wheel as a Symbol of Cyclic Fate."
 - 9 Friedrich Nietzsche, *Thus Spoke Zarathustra* (Harmondsworth: Penguin Books, 1969), passim.
 - 10 Alice A. Bailey, *The Externalization of the Hierarchy* (New York: Lucis Trust, 1957), 183.
 - 11 Abraham Maslow, "Hierarchy of Needs," ektron.com (accessed April 15, 2011).
 - 12 Evola regarded traditional societies as "normal", and those succumbing to the "modern" as pathologic.
 - 13 Evola, *Revolt Against the Modern World*, 95.
 - 14 *Ibid.*, 4.
 - 15 *Ibid.*, p. 91.
 - 16 An inwardly rich society will be discounted as "primitive," "backward," "superstitious."
 - 17 Karl Marx, *The Communist Manifesto* (Moscow: Progress Publishers, 1975), passim.
 - 18 Oswald Spengler, *The Decline of The West* (London: George Allen & Unwin, 1971), inter alia.
 - 19 Julius Evola, "On the Secret of Degeneration," *Deutsches Volkstum*, Nr. 11, 1938.
 - 20 While one might simply dismiss the British Royals as "parasites," their charitable duties, as a vestige of *noblesse oblige*, carry considerable weight.
 - 21 Julius Evola, *Men Above the Ruins*, op. cit., p. 166.
 - 22 *Bhagavad Gita*, op. cit., 4:13
 - 23 Elsa-Brita Titchenell, *The Masks of Odin* (Pasadena: Theosophical University Press, 1985), "The Lay of Rig," 181-189.
 - 24 Bliss was an Episcopalian and a leading American theorist of Christian Socialism, which however originated from Catholicism out of Frederick Denison Maurice's *The Kingdom of Christ*, published in 1837. Reverend Robert Rea, *Was Father Field a Christian Socialist?* "Christian Socialism", Project Canterbury,"
- <http://anglicanhistory.org/essays/field/field2.html> (accessed 16 October 2009).
- 25 W. D. P. Bliss, *New Encyclopedia of Social Reform*, (New York: Funk and Wagnalls, 1908), pp. 544-545.
 - 26 *Ibid.*, p. 546.
 - 27 *Ibid.*, p. 842.
 - 28 *Ibid.*
 - 29 *Ibid.*
 - 30 Juliet B. Schor, *The Overworked American: The Unexpected Decline of Leisure*, (New York: Basic Books, 1992), Introduction. http://groups.csail.mit.edu/mac/users/rauch/worktime/hours_workweek.html (Accessed on 17 January 2011).
 - 31 A Ludovici, *A Defense of Conservatism* (1927), Chapter 3, "Conservatism in Practice." http://www.anthonymyludovici.com/-dc_01.html (accessed 15 April 2011).
 - 32 William Butler Yeats, *The Curse of Cromwell*, <http://www.poemhunter.com/william-butler-yeats/poems/>.
 - 33 Hillarie Belloc, *Europe and the Faith*, (London: Constable, 1920), Chapter IV, <http://www.gutenberg.org/etext/8442>
 - 34 *Ibid.*, Chapter V.
 - 35 William Cobbett, *The History of the Protestant Reformation in England and Ireland, showing how that event has impoverished the main body of the people in those countries in a series of letters addressed to all sensible and just Englishmen* (Kensington, 1824), p. 166. The book is online at: <http://www.wattpad.com/171334-History-of-the-protestant-Reformation-by-William-Cobbett>
- The page numbers are cited from this online version. (accessed October 16, 2009).
- 36 Karl Marx, op. cit., p. 57.
 - 37 M. Beer, *A General History of Socialism and Social Struggle* (New York: Russell and Russell, 1957), 88-89.
 - 38 Sophie Masson, "Remembering the Vendée," <http://www.lewrockwell.com/orig5/masson1.html> (accessed April 15, 2011).
 - 39 The Pilgrimage of Grace, inspired by the Lincolnshire Rising.
 - 40 John, 2: 14-16.
 - 41 Norman Jones, "Usury," EH.Net Encyclopedia, Utah State University, <http://eh.net/encyclopedia/article/jones.usury> (accessed April, 15, 2011).
 - 42 Ezekiel 18:13
 - 43 Luke 6:35.

⁴⁴ *Qu'ran*, Al Imran 3:130

⁴⁵ Max Weber, *The Protestant Ethic and the Spirit of Capitalism, Asceticism and the Spirit of Capitalism* (London: Unwin Hyman, 1930), passim.

⁴⁶ Elsa-Brita Tichenell, op. cit., “Havamal,” verse 40, 114.

⁴⁷ Ibid., verse 78, 118.

⁴⁸ *Vishnu Purana* (Calcutta: Elysium Press, 1896), 310. [Ehttp://www.archive.org/stream/Vishnupurana-English-MnDutt-/Vishnupurana-English-MnDutt_djvu.txt](http://www.archive.org/stream/Vishnupurana-English-MnDutt-/Vishnupurana-English-MnDutt_djvu.txt). (accessed October 17, 2009).

⁴⁹ Ibid.

⁵⁰ The “wealth” being referred to here, in conjunction with “virtue” is that of “inner wealth.” This is apparent when the narrative then goes on to describe the other external type of wealth becoming predominant.

⁵¹ *Vishnu Purana*, op. cit., 310-311.

⁵² Matthew 23: 5.

⁵³ Matthew 23, passim.

⁵⁴ *Vishnu Purana*, op. cit., 310-311.

⁵⁵ I Timothy 2: 11, (KJV).

⁵⁶ I Timothy, 6:10.

⁵⁷ I Timothy 6: 9.

⁵⁸ Elsa-Brita Tichenell, op. cit., “Voluspa,” verses 40-60.

⁵⁹ Revelation 18: 3.

⁶⁰ Spengler, op. cit., passim. K R Bolton, *Esoteric Quarterly*, op. cit., endnote 20, 81.

⁶¹ “Tardis” refers to a fictional time machine and spacecraft in the British television program *Dr. Who*.

⁶² Kerry R. Bolton, *ibid.*, passim.

⁶³ Inazo Nitobe (1899) *Bushido: The Code of the Samurai* (Sweetwater Press, USA, 2006), 104.

⁶⁴ Ibid., 105.

⁶⁵ Toynbee Arnold, *A Study of History* (London: Oxford University Press, 1954).

⁶⁶ *Vishnu Purana*, op. cit. 311.

⁶⁷ Revelation 21: 1.

⁶⁸ Revelation, 18: 11.

⁶⁹ Julius Evola, *Ride the Tiger: A Survival Manual for the Aristocrats of the Soul* (Rochester: Inner Traditions International, 2003).

⁷⁰ Alice A. Bailey, *The Externalization of the Hierarchy* (New York: Lucis Trust, 1957), “(8) Steps Towards a New World Order,” 191.

⁷¹ Ibid., 190.

⁷² Rene Guenon wrote of these anti-Traditionalist forces: [A]fter having worked always in the shadows, to inspire and to direct invisibly all modern movements, it will in the end contrive to ‘exteriorise’, if that is the right word, something that will be as it were, the counterpart of a true tradition, at least as completely and as exactly as it can be so within the limitations necessarily inherent in all possible counterfeits as such. *The Reign of Quantity and the Signs of the Times* (New York: Sophia Perennis, 2001), 261.

Devas and the Healing Process

Belinda Baird and John F. Nash

Summary

This article explores the role of devas in physical, emotional, and mental healing. It begins with a brief account of esoteric teachings on the deva evolution and continues with extracts from clairvoyant accounts of the process by which devas create the human form during pregnancy. The repair of human forms is assumed to involve similar processes.

The article seeks to raise awareness of the devic role in healing and shares some of the authors' own experiences. It stops short of recommending specific healing modalities involving the invocation of devas. Great caution must be exercised because we lack the knowledge to prescribe outcomes and also because controlling the lower devas lies beyond our competence. Safety issues are also of real concern. Only the higher devas should be approached, leaving them—and other higher intelligences—to determine the objectives and methods of healing.

Some general comments are made about healing practice, group healing, and healing of the planet.

Purpose. Numerous classes of devas have been identified, each with its particular mission in the economy of the universe.

Devas exist on all levels above the dense physical subplanes. Like ourselves, they are evolving in consciousness; we say that devas are on an *ascending* arc. On a *descending*, or *involutionary*, arc are the *elementals*: tiny, undifferentiated lives that ensoul the substance of the mental, sentient, and physical (etheric and dense) planes. The elementals are descending into matter, while the devas are ascending toward spirit. In some descriptions, lower orders of devas are referred to as “elementals” and included in the deva evolution. As the terms are used here, “devas” refer to all non-physical (non-human) entities on the ascending arc, and elementals are properly placed in a separate category.

Theosophist Geoffrey Hodson, who devoted much of his life to studying devas, described them as “omnipresent, superphysical agents of the creative will of the Logos, as directors of all natural forces, laws, and processes, solar, interplanetary, and planetary . . . active,

Introduction

Devas and Their Work

The lifestreams that we call the deva evolution run parallel to the human lifestream.¹ Devas form a vast hierarchy that stretches from the lowliest nature spirits to the mightiest seraphim; their level of consciousness covers a similarly vast range.² The devic lifestreams flow from the Third Aspect of Deity³ and are considered “feminine” in polarity, whereas the human kingdom is considered “masculine.” A large part of the devas' work appears to be directed to creating forms for the furtherance of Hierarchical

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creative intelligences and form-builders of all objective creation.⁴ He made the interesting comment that devas “are themselves the embodiment of the type of energy with which they work . . . so that their own vivid intelligence pervades them and governs all the results which they produce.”⁵

Devic forces function as the positive animating lives within all matter.⁶ They are the builders of form and transmitters of *prana*: the all-pervading, vital power in the universe. “All growth and change takes place through the life and working of the deva kingdom.”⁷ Devas, we understand, are distinguished by “color.” For example, Alice Bailey, amanuensis to the Master Djwhal Khul, identified the “violet devas” of a lower order than angels order as being particularly relevant to the etheric body and the transmission of *prana*.⁸ The *gandharvas*, or music devas, are said to be white.

The lower devas are not yet self-conscious. According to Bailey: “They grow and develop through feeling and not through the power of conscious thought . . . The devas seek to feel, whilst man seeks to know.”⁹ At some point in their evolutionary journey devas achieve individualization and, like us, become self-conscious. The higher devas can be equated to the angels and archangels of western religious tradition. We understand that the higher devas are eager to collaborate with us to achieve Divine Purpose. Their mission, in Hodson’s words, “consists of responsibility for and continual assistance or ‘quickening’ in the procedures of evolution.”¹⁰

Devic entities have been observed building the human embryo. There is every reason to believe that they are responsible for continued growth from birth to maturity and also for repairing damaged human forms—that is for accomplishing healing. On this belief is based our long-term interest in gaining greater understanding of the devas’ role in healing and exploring possible ways to harness that role for therapeutic purposes. The present authors have experimented for some time with this approach to healing, one of us seek-

ing to overcome a life-threatening physical condition.

Contact with Devas

We are told that devas have always been of service to humanity. Primitive man no doubt could see devas at the etheric or astral level,¹¹ giving rise to the worldwide mythology of faeries. With the rise of intellect and the corresponding decline of lower psychism, devas can now be seen only by clairvoyantly gifted people. The temporary blindness, we understand, was deliberately orchestrated by the Planetary Hierarchy to allow humanity to focus on its mental development. It may also have been orchestrated for our own safety.

Nevertheless, the Hebrew, Christian and Islamic scriptures record visitations by angels, most often serving as messengers; indeed the Greek word *angelos* means “messenger.” The Archangel Michael is mentioned fifteen times in scripture, and Gabriel four times. The Archangel Gabriel’s most famous appearance was to Zacharias and Mary to foretell the births of their sons.¹² Gabriel also appeared to Mohammed.¹³ The fifth-century Syrian Neoplatonist known as the Pseudo-Dionysius proposed the hierarchy of nine “choirs” of angels that became the foundation of Christian angelology.¹⁴ The medieval mystic Hildegard of Bingen acknowledged that the “great band of angels” is only rarely seen. But she also noted that “other angels, who are in contact with human beings, show themselves to us under certain forms in accordance with God’s will.”¹⁵ Thomas Aquinas discussed the existence of guardian angels.¹⁶ Guardian, or solar, angels are discussed in more detail in the esoteric literature. Our solar angel is believed to be responsible for orchestrating our sequence of incarnations and urging us forward on the evolutionary path.¹⁷

Awareness of devic lives now seems to be increasing. Numerous sightings have been documented in the literature, and many more people probably have sensed their presence. Alice Bailey explained that through meditation and ritual, people are becoming “more sensitive to the sights and sounds of the inner

planes They see devas . . . they catch a sound or a voice that tells them truths that they recognize as true.”¹⁸ As we move into the Aquarian Age, and the Seventh Ray of Ceremonial Order comes into manifestation, sensitivity will increase: “Children will frequently be born who will see etherically as easily as the average human being sees physically; as conditions of harmony gradually evolve out of the present world chaos, devas and human beings will meet as friends.”¹⁹ Encounters—at least those with the higher devas—are described in the most positive terms, enhancing the consciousness of those favored for the experience. Joy, beauty, and love are some of the descriptive terms used. The folklore of faeries suggests that most lower devas are playful and mischievous, while some may be ugly and malicious.

Nature spirits reportedly can be seen relatively easily in unspoiled rural areas.²⁰ Contacts in developed areas may be less frequent because such devas are suspicious of human activity. Under certain conditions, however, they may cooperate to bring about unusual changes or enhancements in the natural order. George Washington Carver allegedly conversed with nature spirits in his work on improving strains of vegetables. At the Findhorn Community in Scotland, devic cooperation was sought to grow vegetables and flowers on semi-barren soil and, initially at least, to grow them much larger than their normal size.²¹ Alice Bailey explained that devas have special responsibility for the second kingdom of nature: “The angels and devas are to the vegetable kingdom what the Spiritual Hierarchy is to humanity.”²²

Awareness of devic presence also seems to be common in houses of worship, particularly during religious services involving elaborate ritual and/or strong emotion. Bailey commented:

The white magician . . . works entirely through the greater Deva Builders, and through sound and numbers he blends their work, and thus influences the lesser Builders who form the substance of their bodies...

The activity of the astral plane is being much intensified and the angels of devotion, in whom the aspect of divine love is pre-eminent, work with the astral bodies of all those who are ready to strengthen and redirect their spiritual aspiration and desire. They are the angels who guard the sanctuaries of all the churches, cathedrals, temples and mosques of the world.²³

Slovenian spiritual scientist Marko Pogačnik reported seeing an angel and a figure resembling Christ over the altar at a chapel in Venice.²⁴ Charles Leadbeater, Theosophist and bishop in the Liberal Catholic Church, described the participation of angelic beings in the Mass, the most important being the Angel of the Eucharist.²⁵ The angel, he said, works with worshippers’ love and devotion to build a vibrant thoughtform encompassing the sanctuary. Music adds to its intensity: “bringing into play an entirely new set of forces, another side of Nature, and associating with us in our work a host of great Music-Angels.”²⁶

Geoffrey Hodson observed the appearance of devas at performances of well-known classical compositions, including the plainchant *Agnus Dei*, the traditional melody *Greensleeves*, the *Trumpet Voluntary* by Jeremiah Clarke, Johann Sebastian Bach’s *Prelude in C Sharp Minor*, Franz Schubert’s *Ave Maria*, and the *Pie Jesu* from Gabriel Fauré’s *Requiem*.²⁷

Musician and Theosophist Cyril Scott suggested that composers are inspired to convey the vivid lives and movement of devas and elementals through music.²⁸ His investigations cited Norwegian composer Edward Grieg as an intermediary between nature spirits and humanity. The *Entrance of the Little Fauns* is said to typify gnomes and earth elementals in their primitive state.²⁹ Scott identified the Russian composer Alexander Scriabin, as “the greatest exponent of Deva-Music that so far has been born.” The Master

Kuthumi is said to communicate with the gandharvas through his organ music.³⁰

Building and Repairing Human Forms

Creating Forms

The creation of living forms requires the collaboration of devas of multiple levels of consciousness and ability. Higher orders of devas supervise the lower orders in a hierarchy of authority and responsibility. Those low down in the hierarchy, identified in the esoteric literature as the “building devas,” “work practically unconsciously in their groups, [to create] the many forms necessitated by the evolving life.”³¹ They play their appropriate roles instinctively or as swept into action by their higher sisters. The elementals, through their own substance, provide the raw materials.

The process can be likened to a construction project. An architect designs a building and supervises the work of a prime contractor. In turn the contractor hires specialized subcontractors to erect a steel or wooden structure, pour concrete, lay bricks, attach siding, install electrical and plumbing systems, and so forth. At the bottom of the hierarchy are day laborers who may have limited interest in the project but are swept into activity—hired—as needed.

Geoffrey Hodson used his clairvoyant gifts to describe devic activity in plant growth. Tiny building devas help seeds to germinate. After they have done their work, teams of successively higher builders take over to bring the plant to maturity.³² Hodson commented on the role of sound in the growth process:

Every type of growth, whether of stem, shoot, leaf or flower appears to have its own note, or call, to which the appropriate nature-spirit “builder” must respond. This sound also has a form-producing activity, and is, probably, the means by which the archetypal form is translated to the etheric level where it becomes the etheric mold.³³

Hodson also provided a detailed description of the construction of the human form during pregnancy. The process begins when the male sperm fertilizes the female ovum to create the twin-celled zygote. At the moment of conception “the physical permanent atom is attached by an angel to the newly-formed twin cell.” The permanent atom “bestows upon [the zygote] its ordered, biological impetus” and causes it to grow according to instructions emanating from the monad and causal body, modified by karmic and other influences.³⁴ A “field or sphere” is established in which subsequent building will take place. The matter within the field is magnetized. As in plant growth, an “etheric mold” appears within which “there is to be seen, in terms of flowing energy or lines of force, each on its own wavelength, a sketch plan of the whole body.”³⁵

Construction of each of the several vehicles—dense physical, etheric, astral, and lower mental—is supervised, according to Hodson’s account, by an angel assisted by devas of lesser orders. Devic builders of the appropriate classes are evoked by a process of resonance:

Arriving on the scene, they enter the sphere of influence They then proceed instinctively to absorb into themselves and therefore further to specialize the free matter, after which they assist in its vibrationally-governed deposit into the appropriate place in the growing structure of the body.³⁶

The building devas, Hodson wrote,

were visible within the womb at the astral level, from which they appeared to work. Sometimes they looked like flashes of opalescent light and sometimes glowing points of color moving rapidly about and giving an impression of great activity. . . . The building [devas] also absorbed matter from outside, assimilated it, and discharged it into the fetus. They “caught” and absorbed the incoming matter which was drawn toward the fetus by and with the currents of force. [Then they] deposited the new material.³⁷

We can imagine the builders as tiny insect-like creatures, carrying elemental matter and affixing it to the growing embryo. It is important to remember that the elemental matter is *alive*; literally it is the substance that the elementals embody.

The devas “concern themselves . . . with the construction and extremely delicate adjustment of the mechanism of consciousness. This consists physically of the body itself, the cerebro-spinal system with the seven nerve and glandular centers.”³⁸ Construction of the organs, glands, and nervous systems is powered by energy streaming down from the causal body. For example: “The stream of egoic life could be seen entering the astral body at the top and passing down into the center of the head.”³⁹ The work is correlated with construction of the chakras on the etheric and higher levels. Hodson commented: “The human chakras are projections of the seven corresponding vortices in the planetary and Solar Archetypes, and, with devic assistance, are produced by the play of Word-force from them through the human causal body.”⁴⁰ This word-force seems to be expressed in distinct musical tones:

There was a distinct musical note discernible in the vicinity of the womb at the etheric and astral levels. It resembled a gentle hum, not unlike that heard near a hive of bees, and was emitted primarily from the permanent atom; but, as the entire etheric double of the embryo and the [devas] working upon it also vibrated at the same rate, the womb was filled with this etheric sound.⁴¹

Hodson added that “the vibration exerted both a formative and a protective influence,” maintaining “a condition into which only harmonious vibrations and ‘tuned’ material could penetrate.”

Defects and Repairs

Not all is necessarily harmonious. As the result of karma, bones and muscles may develop abnormally, or organs and glands may be weakened. “When karma is favorable to perfect function,” Hodson explained, “the chord

of each chakra is perfectly harmonized When there is dissonance—created by transgressions, mental, emotional, or physical . . . —imperfection of the function is the result.”⁴² Human forms may be defective from the outset. They may be damaged by malnutrition, disease, accidents or violence later in life. They wear out as age takes its toll.

Sooner or later physical death occurs. The timing of death is determined or permitted, according to circumstances, by the solar angel. Faced with serious defects in the organism, the solar angel may decide to terminate the incarnation. Death is sometimes referred to as the “great healing.” As death approaches the life-force is withdrawn into the causal body, and the lower vehicles atrophy. Suffering during the process of atrophy, as well as in the situation preceding it, may have karmic significance. The suffering of loved ones and caregivers may also be karmically significant. Notwithstanding the factor of karma, efforts by concerned friends and others to facilitate a peaceful transition, and to alleviate the suffering of those involved, are worthwhile and commendable.

In less serious circumstances, the solar angel may decide to give the entity opportunities to do more work or have further experiences in the present lifetime. The restoration of health, and its desirability from a soul standpoint, are again influenced by karmic considerations—primarily the individual’s karma but not entirely excluding that of others.

If death does not seem to be imminent, the patient and assisting healthcare professionals can work to restore the physical, emotion and/or mental bodies to functionality. Lifestyle changes may be appropriate to improve overall health, and treatment may include conventional or complementary therapies. However, therapies can only provide the *environment* in which healing can occur; real healing occurs at the “cellular” level in the dense physical, etheric, astral, and lower mental vehicles. For example, a broken bone may be set, or depression treated by drugs or psychotherapy, but *healing* lies beyond the scope of therapeutic intervention.

The patient, exercising free will from the personality level, can accept or reject the possibility of healing. Assuming that he or she accepts, healing takes place, once more, under the supervision of the solar angel. Edgar Cayce, whose healing and research work is continued by the Association for Research and Enlightenment, commented:

The guardian [solar] angel—that is the companion of each soul as it enters into a material experience—is ever an influence for the keeping of that attunement between the creative energies or forces of the soul-entity and health, life, light and immortality. Thus, to be sure, it is a portion of that influence for healing forces.⁴³

The solar angel, acting through the causal body, presumably enlists devas of various orders to perform the necessary work. The devas' responsibilities in healing would seem to be similar to, but on a smaller scale than, those for creating the embryo. If creation of the vehicles can be compared to a construction project, healing can be compared to a repair project. Just as carpenters may replace rotting wall studs or floor joists with new wood, devas replace diseased, damaged, or worn-out material with new elemental substance.

Healing appears to be the responsibility of a class or hierarchy of devas headed by the Archangel Raphael. The word *Raphael* literally means "Healing of God," and the modern Hebrew word *rophe*, which comes from the same root, means a physician.

Raphael's connection with healing was recorded in the deuterocanonical *Book of Tobit*: "God hath sent me to heal thee and Sara thy daughter-in-law. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One."⁴⁴ Kabbalistic teachings assign Raphael to the sephirah *Tiphareth* ("Harmony" or "Beauty").⁴⁵ The Archangel Raphael is revered in Christianity as the patron saint of healing practitioners. The Christian Kabbalah associates Tiphareth with Christ, who reportedly performed at least thirty-eight major healings and whose

healing ministry fills one-third of the synoptic gospels. Human entities, at various levels of initiation, may also be involved in healing service from the inner planes—assisting conventional medical treatment or complementary modalities. An example of such work will be mentioned later.

Healing work goes beyond the healing of individuals. Opportunities exist for the healing of groups, regions, or the planet as a whole. Natural or man-made disasters offer obvious opportunities for healing service and, with so many people now having direct experience of these, masses of people are becoming aware of the importance and effectiveness of psycho-spiritual support. Group, national, racial and world karma are involved—all of which also interact to some extent with the karma of individuals affected. Both individuals and the group have the opportunity to heal and be healed.

Invocation for regional or global healing can become a routine practice—daily, weekly or monthly—each perhaps focusing on a different part of the world. The simplest and most popular daily practice is the Triangles meditation.⁴⁶ The Festival of Wesak, which takes place on physical and etheric levels, could be considered an annual planetary healing event.⁴⁷ Other practices may not differ significantly from those used in individual healing. Prescribed outcomes are not sought, but thoughtforms of peace, love and light can be created that overshadow the region or country and strengthen the hands of those who work within or for the area. Participants in all forms of group healing need to have some understanding of how to build a telepathic rapport with other group members and to sound a group note. As the intuition develops, so too will the sense of the group heart and soul.

Gaining the Cooperation of Healing Devas

Devic entities are believed to participate in all healing activity. Geoffrey Hodson described their involvement in "operations [i.e., surgical procedures], recoveries, and the healing of wounds."⁴⁸ He also commented on

devic presences at religious healing rituals like the sacrament of anointing: “[T]he Archangel Raphael is definitely attracted and he may either attend in person or manifest his power and his presence through the angels of his hierarchy who are already in attendance. This naturally increases the amount of power available.”⁴⁹

Such observations prompt a number of important questions. Why should we consciously invoke devas when they are involved in healing anyway? What potential exists for enhancing the intensity and focus of devic involvement, beyond what might naturally occur? Could that potential be harnessed for therapeutic purposes? What ethical considerations would be attached to securing greater devic involvement?

Invoking Devas

An important reason for invoking devas for healing may be that they are committed to respect our free will. If we do not consciously invite them to participate they may stay away or may do only the bare minimum required by some general mandate. If good reasons exist to call upon the devas to participate in healing, then our challenge is to find the best ways to contact them and ask for help. Whatever ways are adopted must be consistent with ethical principles and concern for our safety.

Contact with devas of the lower orders is relatively easy for people of low vibration.⁵⁰ Magicians, throughout the ages, have sought to conjure low-order devas and force those entities to do their bidding.⁵¹ Such activities typically are motivated by lust for power or a desire to impress other people. They do not contribute to spiritual development and can be extremely dangerous. Case histories reveal numerous examples in which ritual magic got out of hand; still worse situations may never have been reported.⁵²

Alice Bailey urged caution as growing numbers of people come into contact with devas:

The temptation to force the issue . . . to try out certain methods that promise intensification of psychic faculty is too strong. They unwarily force matters and dire dis-

aster results The devas of the mental levels manipulate the latent fires of the system and thus incidentally the latent fires of the inner man. It is woefully possible to be the plaything of their endeavor and to perish at their hands. A truth I speak here; I give not voice to the interesting chimeras of a fanciful brain. Beware of playing with fire.⁵³

Contact with the higher devas is safer but more difficult. They cannot be controlled by human will, and contacts are entirely voluntary on their part. Invocation should always be preceded by an appeal to one’s own solar angel for protection and guidance. Bailey emphasized that “only those of pure life and unselfish motive” can safely and successfully reach the devas:

Therefore is the emphasis laid by all wise Teachers everywhere on the Path of Purification, which must precede the Path of Illumination. They lay the emphasis on the building in of spiritual faculty before psychic faculty can be safely permitted; they demand service to the race every day throughout the scope of life before a man may be permitted to manipulate the forces of nature, to dominate the elementals, to cooperate with the devas, and to learn the forms and ceremonies, the mantrams and the key-words, that will bring those forces within the circle of manifestation.⁵⁴

That said, a passage in Bailey’s *Initiation, Human and Solar* holds out the promise of gaining devic cooperation in worthy activities:

The Army of the Voice, the devas in their serried ranks, work ceaselessly. Let the disciple apply himself to the consideration of their methods; let him learn the rules whereby that Army works within the veils of Maya.

This rule refers to the work of occult investigation, which must be pursued at some time or another by all who seek initiation. Though it is not safe for the uninitiated to tamper with the parallel evolution of the devas, yet it is necessary and safe to investigate the

procedure pursued by the builders, the methods followed by them, in reproducing from the archetype, via the etheric that which we call physical manifestation; their sounds must be somewhat theoretically cognized, and the sounds whereby they are swept into activity considered. This involves, therefore, the organized study, by all applicants, of:

1. The purpose of sound.
2. The esoteric meaning of words, of grammar, and of syntax.
3. The laws of vibration and of electricity, and many other subsidiary studies which concern themselves with the manifestation of divinity and consciousness through the medium of deva substance and the activity of the controlling devas.⁵⁵

Elsewhere Bailey declared: "The white magician . . . works entirely through the greater Deva Builders, and through sound and numbers he blends their work, and thus influences the lesser Builders who form the substance of their bodies, and therefore of all that is."⁵⁶

Requests for help from the higher devas should take the form of prayer, possibly but not necessarily of the forms utilized in conventional religion. Individually or collectively we can develop "liturgies" for healing purpose. Existing prayers may be used or adapted for the purpose, including language such as: "Make us willing agents of your compassion. Strengthen us as we share in making people whole."⁵⁷ Every word sounded in healing carries its own note and tone which is colored by the motive or inner purpose and quality of the energy or activity of the one who drives it forth. Healing is dependent upon sustained right action, right speech, and right thought on the part of the one who seeks healing. Patience makes a perfect patient.

Sound and Music

Sound is of major importance in work at both the macrocosmic and the microcosmic levels.

The Raja-Lords of a plane, Bailey explained, "sound forth two syllables of the threefold microcosmic word and are each (on their own plane) the coherent agency which gathers substance into form, and attracts matter for purposes of objectivity."⁵⁸ Bailey also commented: "Every Word, differentiated or synthesized, affects the deva kingdoms, and hence the form-building aspects of manifestation. No sound is ever made without producing a corresponding response in deva substance, and driving multitudes of tiny lives to take specific forms."⁵⁹ She predicted: "The phraseology of the medical schools will more and more become based on vibration and be expressed in terms of sound and color."⁶⁰

Vibration is embodied in the spoken word; in words, grammar and syntax. Language clearly plays an important role in the invocation of devas. We must be careful, however, in interpreting this to mean "words of power," at least so long as human will might be implied. The higher devas—the ones whose cooperation we seek—cannot be commanded to help us; they can only be asked to do so.

Vibration is also embodied in music: in tone, rhythm and melody. Establishing the right tone was important in many ancient cultures in establishing harmony or at-one-ment within either the microcosm or the macrocosm. The ancient Chinese also used music through their understanding of the laws that would bring about harmony between heaven and earth. Every year, they set the note of the kingdom to the "yellow bell tone."⁶¹ It is interesting to note the golden/yellow color that arises so often in the healing process: the color of the Sun, the fourth ray of harmony through conflict, the buddhic plane and cosmic love.

Recognition of the power of sound has increased in recent years. Geoffrey Hodson's comments concerning devic response to well-known musical compositions suggest opportunities for further exploration by listeners, performers and composers. Traditional western music, the music of other cultures, and new compositions can all play a role. Choral music, in which language is involved, has

played a conspicuous role in sacred liturgy and would seem to have special potency; indeed Hodson drew attention to it. Great interest is being shown in intoning the AUM or singing using forms like prayers, chants or mantras in ancient sacred languages. The tonal and melodic quality of Sanskrit, Latin, and Hebrew are different from that of modern languages and are considered to be purer and of a higher vibration.

Efforts to attract and become aware of devic presence should be motivated by more than just curiosity. Cooperation from the higher devas is most likely to be successful if some worthwhile service is intended. Healing should be a prime application.

Practical Healing Modalities

An awareness of devic involvement in the healing process can only be beneficial. While devas presumably can go about their healing work independently of human action or thought, there is every reason to suppose that collaboration with them will strengthen and accelerate the process. We need to find ways to elicit their help. We need to discover what therapeutic practices can be most effective. And we need to determine what safeguards are necessary to protect the practitioner, the patient, and the devas themselves.

Machaelle Small Wright has developed the “Medical Assistance Program (MAP)” that professes to involve devas as well as members of the “White Brotherhood.” The latter is claimed to include medical professionals who now work on the inner planes. The former are grouped under the heading of “Nature.” Wright described devas and nature spirits—she reserves “devas” for the higher orders—as forming “the two levels within the nature consciousness that interface with the human soul while in form.”⁶² In general her description of the deva evolution is compatible with trans-Himalayan teachings.

Wright’s work is aimed primarily at self-healing. Her program requires patients to induce a meditative state in which communication can be established with entities within Nature and the White Brotherhood. Patients explain what ails them and ask for healing.

Relief of symptoms is anticipated, and information may be provided to patients on steps to improve health. Good results are claimed, and Wright has been engaged in the work for more than twenty years. She discusses the application of her methods to others, particularly children, referring to this as “surrogate healing.”⁶³ Surrogate healing for adults is recommended as an emergency procedure, but patients are encouraged to take up self-healing as soon as possible. Surrogate healing is performed in the patient’s presence, with a nonreligious laying-on of hands. Wright’s modality makes no provision for healing at a distance.

Many people have expressed the wish that Alice Bailey’s *Esoteric Healing* had provided more practical advice. One group that has tried to apply the teachings to practical therapies is the International Network of Esoteric Healing (INEH), founded in 1982 but based on the work of metaphysical healer Brenda Johnston beginning in 1965. Fundamental to this work is the alignment of the soul of the practitioner with that of the patient. The practitioner must be both magnetic and know how to radiate. “We use magnetic healing to attract our own soul, our patients and their subsequent activity. As a result of this we radiate soul energy to activate the soul of the patient to illumine his mind and polarize his will, control and balance the patient’s emotional body and bring about greater organization of the etheric and hence the physical body.”⁶⁴ Practitioners work primarily with the chakras, with some use of the hands, not touching the patient but working within the etheric aura. Triangles may be visualized connecting major and minor chakras. The whole science of triangles lies at the heart of this work. Esoteric healing is an art “connecting the right triangle at the right time.”⁶⁵

The present authors have both received healing treatments from INEH practitioners and can testify to the strength of the energies evoked. The procedures do not directly call upon devic help, but they pay attention to color. As noted earlier, the violet devas were cited for their associations with the etheric body and prana. INEH practitioners claim

that violet is the exoteric color and that white is to be used esoterically.

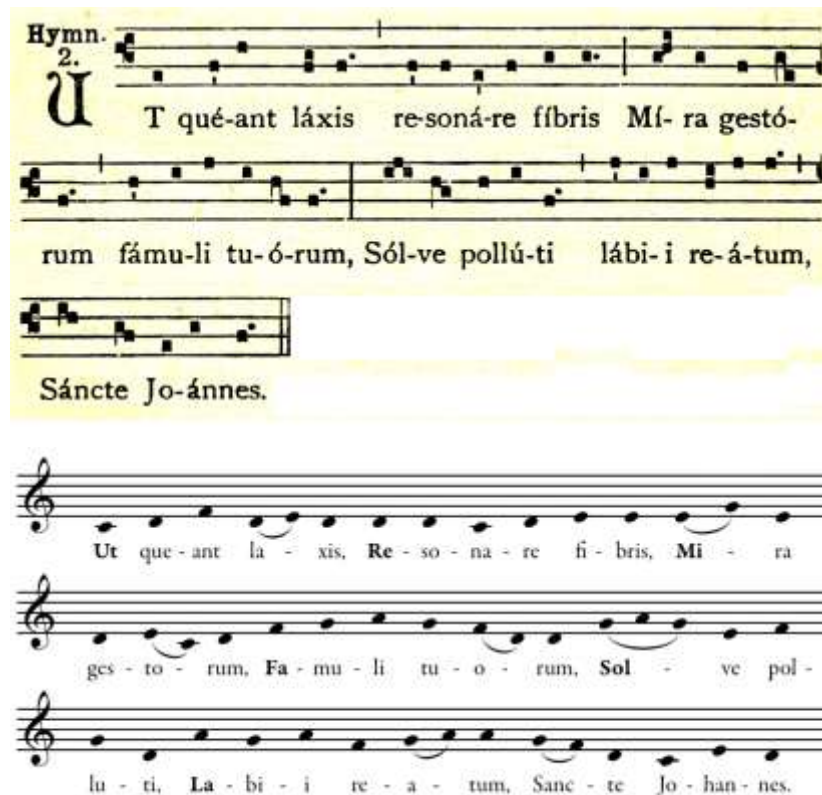
Music's healing potential is well-established in complementary therapies and is gaining recognition in conventional medical and psychiatric practice. Bailey spoke of the work of the Fourth Ray healer, whose work will greatly expand toward the end of the 21st century, when the Fourth Ray again cycles into manifestation:

He also knows the power of sound and the sound which must be heard. . . . In the early stages when this technique comes into demonstration, music will be largely used by the healer to bring about a cure or to facilitate the process of death or departure. It will, however, be music with one constantly recurring chord, which will embody the note of the fourth ray and of the human kingdom.⁶⁶

The Second Stanza of Dyzan declared: "The Builders responded to the sacred sound. In musical collaboration they attended to the work."⁶⁷ Sacred music clearly has a role to play in the healing process.

Many people, including one of the present authors, have found healing power in the Gregorian Chant *Ut queant laxis*, or "Hymn to St John the Baptist," attributed to the eighth-century Paulus Diaconus.⁶⁸ The first line in Gregorian notation, together with a popular but somewhat inadequate modern transcription, is shown in Figure 1. The melody is notable in that each of the first six phrases of each stanza of the hymn begins on a successively higher note of the hexachord. The initial syllables of the corresponding words are *Ut*, *Re*, *Mi*, *Fa*, *Sol*, and *La*, which gave rise (with *Ut* replaced by *Do*) to the *solfeggio* pedagogical technique.⁶⁹

Figure 1. *Ut Queant Laxis*



Translation:

So that these your servants can with full voice sing of your wondrous deeds, clean the blemish from our stained lips, O Saint John!

Our Own Healing Work

Healing Therapy

The present authors' experience includes self-healing, working directly with patients, and working with patients at a distance. We have worked alone and in groups.

In our healing therapies we begin by asking for the solar angel's protection and guidance. Working through the solar angel—who, we are told, perfected *manas*, or mind, in a previous manvantara⁷⁰—not only protects us but enhances the prospect for significant devic cooperation. Our ability to work through the solar angel can only improve as we make progress in building the antahkarana.⁷¹

Then we ask the Archangel Raphael and the healing devas for assistance. We cannot emphasize too much the need to address requests for healing to the higher devas. It is not our task to give the builders directions or instructions. We—those of us who are not high initiates—simply do not have the knowledge and skills to do that safely and effectively. Under no circumstances should we try to coerce devas of lower orders to participate. Supervision of the lower orders of devas is, and must remain, the responsibility of their higher sisters. The lower devas are builders, Bailey explained, but they “care not what form they build” or what purpose it might serve. “They are,” she continued, “irresponsibly responsive to energy currents, and theirs is not the problem of dealing with sources of energy.”⁷²

When seeking healing for another person, the process should be clear, simple and direct. A practitioner who allows his or her personality to intervene invites mistakes and may make the patient's condition worse. We strive to be vessels emptied of self and willing to be used as agents of higher intelligence and powers. A suitable affirmation to be used when preparing for healing work is the following:

With purity of motive, inspired by a loving heart, We offer ourselves for this work of healing. This offer we make as a group and to the one we seek to heal.

The importance of a pure mind, focused on the patient's highest good, is underscored by the observation that devas of the lower orders can inhabit and manipulate our thoughtforms. A deva, to quote Theosophist and scientist Edward Gardner, “rejoices to jump into a ready-made thought-form as much as an active child delights in dressing up!”⁷³ The purity of our thought no doubt determines the vibration of the entering deva.

When working on another person touch can be an important part of the healing process. The laying-on of hands has a long tradition stretching back to Jesus' healing ministry. Indeed, Bailey recommends “the study of the life of Christ, and a consideration of His methods in using His hands.”⁷⁴ For one of us, a traditional Reiki master, hands-on healing comes naturally.⁷⁵ Awareness of devic involvement provides a reinforcement of the process and an explanation of how Reiki healing may work.

Use of the hands, sometimes together with the “eye,” was mentioned in Rule 12 in the Rules for Applicants in *Initiation, Human and Solar*: “Let the disciple learn the use of the hand in service; let him seek the mark of the messenger in his feet, and let him learn to see with the eye that looks out from between the two.”⁷⁶ Bailey stated that healing comes through the chakra or center in the palm of the hands which can be used to manipulate mental matter and currents. She explained that “the force which flows through the hands comes from a dual source and via two etheric centers, the spleen and the heart.”⁷⁷

All the senses are utilized in healing and become “heightened,” contributing to the evolution of the inner spiritual life. When healing is being done by groups that are not in physical proximity, the presence of the whole group is visualized and this should be “felt” and “palpable.” This also applies to the patients in remote healing.

In our healing work we frequently visualize systems of triangles. Bailey states that “the Science of Triangles governs the human frame in all its aspects as well as the frame of a solar system.”⁷⁸ In self-healing the starting

point is a triangle involving the individual, the Archangel Raphael, and the Christ, “the Instructor of the Angels.”⁷⁹ One of us recorded the following account of a surgical procedure to remove a cancerous growth that had been detected by an earlier diagnosis:

Before I left home that morning, I had time for my usual meditation and ritual that precedes this which included chanting the *Ut queant laxis* and utilizing hand gestures to draw in, utilize and distribute energy from the environment. I followed this with Tai Qong Do breathing and Tai Chi. On the operating table, I recalled all this and went to sleep under the anesthetic visualizing myself standing within a white pentagram with the star of Christ above me, supported by a triangle formed by Raphael, the Christ, and the Master Djwhal Khul. It was very powerful, and supportive. I felt I was being “held.”

A benign lesion was removed, but the surgery “failed” to find the cancerous tumor diagnosed earlier.

Appeal to the Master Djwhal Khul is particularly appropriate because he “works with those who heal.” He also works “with certain groups of the devas of the ethers, who are the healing devas, and who thus collaborate with Him in the work of healing some of the physical ills of humanity.”⁸⁰ When healing another person, the triangle should include the practitioner, the patient, and either Raphael or the Christ. The conscious request for devic assistance is then made. Complementary triangles can be used, in which the third position could be filled by the Master Djwhal Khul or another master. The possible combination of triangles is vast, embracing elements that include the spiritual triad or petals

in the lotus to very specific physical ones, depending on the need of the patient and the depth of knowledge and understanding of the practitioner.

At the conclusion of a therapy session it is appropriate to affirm that healing has taken

While devas presumably can go about their healing work independently of human action or thought, there is every reason to suppose that collaboration with them will strengthen and accelerate the process. We need to find ways to elicit their help. We need to discover what therapeutic practices can be most effective. And we need to determine what safeguards are necessary to protect the practitioner, the patient, and the devas themselves.

place. The devas and masters should be thanked for their participation, specifically or generally according to how consciously they have been invoked—and regardless of whether the outcome is what we expected or desired. Among much else, the act of thanksgiving enhances harmony between the human kingdom and the deva evolution. Without significant clairvoyant or clairaudient gifts, it is difficult to assess the success of any particular modality or the success of an individual healing session.

Yet we trust that, guided by wisdom and common sense, the work will contribute positively to the healing process.

The Larger Picture

As we carry out our healing work we strive to keep in mind an understanding of what healing means and the context in which the work must be done. Healing means “to make whole.” It is a process of at-one-ment. Our understanding of these principles is still elementary, and at this time we are working only at the most basic level.

Real healing—more, that is, than a fleeting alleviation of symptoms—must deal with the causes underlying those symptoms. This is impossible unless we are willing and open to see what needs to be done and to take effective action on whatever level may be neces-

sary. Courage is required to delve into painful areas of our lives or to deal with emotional or other baggage that has never been resolved. Dysfunctional relationships may need to be addressed. Hopefully we can reach a point of understanding and acceptance of what has happened, why and how.

Most illness is emotional in origin and consequently involves the lower chakras. Healing, by contrast, is accomplished through the heart and head centers. We need mental clarity, to work with light and through light. Indeed we need to *be* light, to become clear and light-hearted as opposed to heavy-hearted. This step is fundamental and one of the first that needs to be made by anyone who seeks genuine healing.

When a patient comes to us for healing or asks for remote healing for themselves we can assume due consent. In other situations consent may be unclear or even withheld. When we learn that someone is suffering we want to help. But working to heal someone who has not asked for healing, or who does not want to get well, violates that person's right and responsibility to live according to chosen principles, whatever we might think of those principles. In cases where consent has not explicitly been given, we affirm that healing is being sought subject to the patient's free will.

We do not try to prescribe outcomes—still less promise the outcome a patient might desire. To alleviate someone's pain may be a worthy goal, but it could undermine soul purpose if the pain has karmic purpose. To repair the vehicles may be detrimental. To try to “make someone better” when his or her soul is withdrawing from the physical body would not only be pointless, it could delay the planned transition, frustrate soul purpose, and increase suffering. In all cases we affirm that healing is being sought for the patient's highest good and subject to karmic predispositions. Intelligences higher than ours can decide what form of healing, if any, is appropriate.

The outcome may be a peaceful transition in which the individual is supported through the

process of withdrawal from the physical world. Alternatively, the individual may learn to manage and live with a chronic ailment or injury. Or, in what the personality might judge to be the best outcome, the individual may become a “whole person” again and enjoy a long, productive life. Even then we have to remember that eventual physical death is inevitable. The restoration of health is worthwhile, from a soul perspective, only if the individual can make use of the additional months or years to complete his or her mission. Examples might include raising young children and caring for an elderly or handicapped person. When physical death finally occurs, the favorable effects of service are carried over into the permanent atoms to influence future incarnations. The healing process may itself have been transformative.

The Future of Healing Therapy

Alice Bailey predicted that, during the next 500 years, the deva evolution and human kingdom will “become somewhat more conscious of each other, and be able therefore more freely to co-operate.”⁸¹ Major advances in healing therapies can be anticipated as a result.

Meanwhile, in about 300 years' time, when the Seventh Ray is more fully manifested, humanity will have stronger bodies and there will be less disease:

Owing to the increased activity of the deva evolution, and specially of the devas of the ethers, the lesser builders will be stimulated to build, with greater facility, bodies of a more responsive nature, and the etheric bodies of both men and animals and also their responsiveness to force or prana will be more adequate. During the sixth subrace, disease as we know it in both kingdoms will be materially lessened owing to the pranic response of the etheric bodies. This will likewise bring about changes in the dense physical body and the bodies of both men and animals will be smaller, more refined, more finely attuned to vibration, and conse-

quently more fitted to express essential purpose.⁸²

Bailey predicted that the acquisition of etheric vision by increasing numbers of people will have far-reaching implications for medical practice:

The center of attention of medical and scientific students will be focused on the etheric body, and the dependence of the physical body upon the etheric body will be recognized. This will change the attitude of the medical profession, and magnetic healing and vibratory stimulation will supersede the present methods of surgery and drug assimilation.⁸³

As human receptivity increases, devas may reveal more effective therapies for healing, perhaps on a scale as yet unknown. Information is likely to be revealed only when enough members of the human family can consciously cooperate with devic forces. In turn, this requires that people understand that there are living forces in nature and acquire a certain measure of intelligence, selflessness, and love toward one another and the other kingdoms. The highest devas, like the masters, would no doubt prefer to work through groups rather than individuals.

Healing work performed by and for groups, or for the planet, is bridging work utilizing the global antahkarana which establishes continuity of consciousness between the physical plane life and the inner subjective realms. The long-term goal, in Bailey's words, is to establish a "true magnetic link and love which must heal and lift and stimulate all that it may contact."⁸⁴ Healers "whose soul contact is established and who work through the souls of people" will "study the laws of life, which are the laws of health and of right relationship"⁸⁵ and seek to create and nurture the seeds of new cultures and civilizations.

Conclusions

The folklore of faeries is almost universal, and the world's scriptures contain numerous references to angels. Yet awareness of the scope of the deva evolution and its role

in the planetary life remained limited until modern times. Understanding has increased dramatically over the last 100 years as new clairvoyant observations have been reported and new esoteric teachings received.

Among the devas' many form-building functions is the creation of our own physical, emotional and mental vehicles. There is no reason to doubt that devas also bring the human form to maturity and repair it when defects occur—so long as the solar angel judges that the incarnation should continue. Repair may take place without personality-level awareness or cooperation, but healing therapy is based on the belief that it can be enhanced and accelerated. This article has explored the possibility that collaboration between us and the deva evolution can lead to better therapies. Because our competence is limited, and for reasons of safety, appeals for help must be addressed to the higher orders of devas, leaving it to them to supervise the work of the builders who manipulate elemental matter.

Healing is a broad subject, encompassing self-healing, healing of someone close at hand or far away, and healing of and by groups. It could include the healing of geographic regions and the planet; the role of devas in such work deserves further investigation. This article has focused on healing individuals but mentions healing on larger scales in the hope of stimulating new research.

Healing therapy, particularly as it involves cooperation with the deva evolution, is still in its infancy. Much more knowledge and experience is needed on our part, and we hope that evolved beings on the inner planes—including the higher devas themselves—can guide us. Before we can expect this to happen we must be clear about our own motives and dedication to service and be open to whatever learning processes may be needed. As with all modern esoteric work, new knowledge is most likely to be given to groups willing to work together and share their expertise for the common good.

- ¹ According to modern esoteric teachings, devic monads outnumber human monads by more than two to one: 140 billion devic monads versus 60 billion human monads. See Alice A. Bailey, *Esoteric Healing* (New York: Lucis Publishing Company, 1953), 109. The lower devas are not individualized, so the total number of devic forms far exceeds the number of human beings in our world and possibly is comparable with the combined populations of the human and animal kingdoms.
- ² For a general introduction to the deva evolution see Donna M. Brown & John F. Nash, "Devas, Nature and Humanity," *The Esoteric Quarterly* (Fall 2006) 51-66.
- ³ Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis: 1960), 180.
- ⁴ Geoffrey Hodson, *Clairvoyant Investigations*, reprint (Wheaton, IL: Theosophical Publishing House, 1984), 8. "Theosophist," capitalized, is restricted here to members of the Theosophical Society.
- ⁵ Geoffrey Hodson, *The Inner Side of Church Worship*, reprint (London: St Alban Press, 1930/1975), 4.
- ⁶ Dorothy Maclean, *To Hear the Angels Sing: An Odyssey of Co-Creation With the Devic Kingdom* (Great Barrington, MA: Lindisfarne Books, 1994).
- ⁷ *The Theosophist*, vol. 58, 47.
- ⁸ Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis, 1925), 92.
- ⁹ Alice A. Bailey, *Initiation, Human and Solar* (New York: Lucis), 1922, 96.
- ¹⁰ Hodson, *Clairvoyant Investigations*, 9.
- ¹¹ In this article "astral" is used, as is customary in the trans-Himalayan teachings, to refer the plane of emotion and desire, despite the fact that clairvoyants report that plane as being filled with clouds of fog or smoke rather than twinkling stars!
- ¹² *Luke* 1:19, 26. All citations in this article are from the King James Bible.
- ¹³ Gabriel is said to have dictated the Qur'an to Mohammed. Later, during Mohammed's night journey to Jerusalem, Gabriel took him up the sacred ladder, through the seven heavens
- ¹⁴ Pseudo-Dionysius, *The Complete Works* (Mahwah, New York: Paulist Press, 1987), 143-192.
- ¹⁵ Hildegard of Bingen, *Book of Divine Works*, Vision 6:4, trans: Matthew Fox (Bear & Company, 1987), 182.
- ¹⁶ Thomas Aquinas, *Shorter Summa*, trans: C. Voller (Manchester, NH: Sophia Institute, 1993), §126, 140.
- ¹⁷ For a comprehensive discussion of solar angels see John F. Nash, "The Solar Angel," *The Beacon* (March/April 2001) 7-14. Also, by the same author, *The Soul and Its Destiny*, (Bloomington, IL: Authorhouse, 2004), 177-206.
- ¹⁸ Alice A. Bailey, *Letters on Occult Meditation* (New York: Lucis, 1922), 129-130.
- ¹⁹ Bailey, *A Treatise on Cosmic Fire*, 911-12.
- ²⁰ Brown & Nash, "Devas, Nature and Humanity."
- ²¹ Paul Hawken, *The Magic of Findhorn* (London: Bantam Books, 1976), 171-197.
- ²² Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis, 1950), 79.
- ²³ Alice A. Bailey, *The Externalization of the Hierarchy* (New York: Lucis, 1957), 505.
- ²⁴ Marko Pogačnik, *Christ Power and the Earth Goddess* (Forres, Scotland: Findhorn Press, 1999), 14-17.
- ²⁵ Charles W. Leadbeater, *The Science of the Sacraments* (Wheaton, IL: Theosophical Publishing House, 1920), especially 150ff.
- ²⁶ *Ibid.*, p. 69.
- ²⁷ Hodson, *Clairvoyant Investigations*, 78-140.
- ²⁸ Cyril Scott, *Music: Its Secret Influence throughout the Ages* (Boston, MA: Weiser, 1958), part III. Scott wrote some 400 works, including four symphonies, four operas, two piano concertos, and four oratorios
- ²⁹ H. K. Challoner, *The Path of Healing* (London: Theosophical Publishing House, 1972).
- ³⁰ Charles W. Leadbeater, *The Masters and the Path* (Adyar, India: Theosophical Publishing House, 1925), 34.
- ³¹ *Ibid.*, 174.
- ³² Geoffrey Hodson, *Fairies at Work and at Play* (Wheaton, IL Theosophical Publishing House, 1925), 18-19.
- ³³ *Ibid.*, 17.
- ³⁴ Geoffrey Hodson, *The Miracle of Birth*, reprint (Wheaton IL: Quest books, 1929/1981), 82, 84-88. See also Alex Grey, *Sacred Mirrors* (Rochester, VT: Inner Traditions, 1990), 78.
- ³⁵ Hodson, *The Miracle of Birth*, 84-87.
- ³⁶ *Ibid.*, 87.
- ³⁷ *Ibid.*, 40-41.
- ³⁸ *Ibid.*, 87-88.
- ³⁹ *Ibid.*, 36.
- ⁴⁰ *Ibid.*, 88.
- ⁴¹ *Ibid.*, 41.

- ⁴² *Ibid.*, 88-89.
- ⁴³ Edgar Cayce, Reading no. 1646-1 M 58, Association for Research & Enlightenment, 1938. Emphasis removed.
- ⁴⁴ *Tobit* 12:14-15.
- ⁴⁵ See for example Dion Fortune, *The Mystical Qabalah*, rev. ed., (Boston, MA: Weiser, 2000), 174.
- ⁴⁶ Bailey, *The Externalization of the Hierarchy*, 312, Triangles are groups of three people who commit themselves to daily, purposeful recitation of the Great Invocation. The group of three may meet physically but more often are at different locations across the globe.
- ⁴⁷ For a description of the Wesak Festival and its rituals see Charles W. Leadbeater, *The Masters and the Path*, 2/e (Adyar, India: Theosophical Publishing House, 1927), 303.
- ⁴⁸ Hodson, *Clairvoyant Investigations*, 58.
- ⁴⁹ Geoffrey Hodson, *The Inner Side of Church Worship* (London: St Alban Press, 1930/1975), 62.
- ⁵⁰ Bailey, *Letters on Occult Meditation*, 178.
- ⁵¹ For example, Aleister Crowley gained notoriety for such work in the early 20th century. See his *Magick* (Boston, MA: Weiser, 1971).
- ⁵² Éliphas Lévi, *Transcendental Magic*, trans: A. E. Waite (Boston, MA: Weiser, 1896/1981), 238-239.
- ⁵³ Bailey, *Letters on Occult Meditation*, 129-30.
- ⁵⁴ *Ibid.*, 130.
- ⁵⁵ Bailey, *Initiation. Human and Solar*, 203.
- ⁵⁶ Bailey, *A Treatise on Cosmic Fire*, 985.
- ⁵⁷ "Pastoral Services," *New Zealand Book of Common Prayer*, 1989.
- ⁵⁸ Bailey, *A Treatise on Cosmic Fire*, 515-16.
- ⁵⁹ Bailey, *Initiation Human and Solar*, 159.
- ⁶⁰ Bailey, *Letters on Occult Meditation*, 249.
- ⁶¹ Fred Fisher, "The Yellow Bell of China and the Endless Search," *Music Educators Journal* (vol. 59, no. 8, April 1973), 30-33.
- ⁶² Machaëlle S. Wright, *Medical Assistance Program*, 3rd ed., (Jeffersonton, VA: Perelandra, 2006), 9.
- ⁶³ *Ibid.*, 155-170.
- ⁶⁴ Alan Hopking, *Esoteric Healing: a Practical Guide Based on the Teachings of the Tibetan in the Works of Alice A. Bailey* (Nevada City, CA: Blue Dolphin, 2005), 12.
- ⁶⁵ *Ibid.*, preface.
- ⁶⁶ Alice A. Bailey, *Esoteric Healing* (New York: Lucis, 1953), 709.
- ⁶⁷ Bailey, *A Treatise on Cosmic Fire*, 12.
- ⁶⁸ *Liber Usualis* (Tournai, Belgium: Desclee, 1961), 1,504. To hear the hymn, go to [http://solfasound.webs.com/Sounds/07%20Ut%20Queant%20Laxis%20Resonare%20Fibris%20\[Hymn\].mp3](http://solfasound.webs.com/Sounds/07%20Ut%20Queant%20Laxis%20Resonare%20Fibris%20[Hymn].mp3)
- ⁶⁹ Allegedly the "correct" tones of the hexachord correspond to the frequencies: 396, 417, 528, 639, 741, and 852 Hz. See Leonard G. Horowitz & Joseph S. Puleo, *Healing Codes for the Biological Apocalypse* (Sandpoint, ID: Tetrahedron Press, 1999).
- ⁷⁰ Helena P. Blavatsky, *The Key to Theosophy*, reprint (Pasadena, CA: Theosophical Publishing House, 1889/1972), 138.
- ⁷¹ The antahkarana is built from the mental unit, the highest point of the personality, to the causal body, the solar angel's point of contact. Eventually the antahkarana extends to the mental permanent atom, the manasic anchor of the spiritual triad.
- ⁷² Bailey, *A Treatise on Cosmic Fire*, 951-952.
- ⁷³ Edward L. Gardner, Introduction to Hodson, *Fairies at Work and at Play*, 20. Gardner served as general secretary of the English section of the Theosophical Society in the 1920s.
- ⁷⁴ Bailey, *Initiation Human and Solar*, 206.
- ⁷⁵ Reiki is an ancient healing modality rediscovered in the late 19th century by the Japanese initiate Mikao Usui. Traditional Reiki masters trace their lineage back to Usui and his two successor grand masters: Chujiro Hyashi and Hawayo Takata.
- ⁷⁶ Bailey, *Initiation, Human and Solar*, 206.
- ⁷⁷ Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis, 1934), 576-578.
- ⁷⁸ Alice A. Bailey, *Esoteric Healing* (New York: Lucis, 1953), 179.
- ⁷⁹ Bailey, *Initiation Human and Solar*, 44.
- ⁸⁰ *Ibid.*, 57-58.
- ⁸¹ Bailey, *Letters on Occult Meditation*, 182-183.
- ⁸² *Ibid.*, 463, 473.
- ⁸³ *Ibid.*, 473.
- ⁸⁴ Bailey, *The Externalization of the Hierarchy*, 44.
- ⁸⁵ *Ibid.*, 45.

Lost in Thought

Donald Craig

We are all familiar with the phrase “lost in thought.” The phrase is suggestive of Rodin's sculpture, *The Thinker*. The statue depicts a man in sober meditation: weighing his thoughts, probing their depth, pondering their value and usefulness. At least, that's what *The Thinker* seems to be doing.

What actually happens when we are “lost in thought” is quite different. Rather than “thinking,” we engage in ruminating over the same time-worn concepts. Why? Because we are so identified with them, so attached to them—bound to them so closely—that we are unable to assess whether these concepts even merit our attention. Thus, the thoughts we so esteem, which, more often than not, are steeped in biased emotions, hold us captive.

What causes this kind of bondage? The causal agent, it seems to me, is love. Not true Love—Love in its highest form. No, the problem is caused by a glamor-ridden thought-life that co-opts and distorts Love's magnetic energy—and its intended purpose. Thus, we attract thoughts into our field of awareness that are inimical to our best interest. These are the thoughts that not only blind us to Truth, but also imprison us. That explains why it is so difficult for some to forgive, so difficult to free one's self from guilt and regret. What is even more surprising is that we often “love” the things we claim to hate.

This view of Love seems to contradict everything we have come to believe about this magnificent magnetic energy. But does it? Using the axiom *As above, so below*, think

of Love's limitless scale of frequencies as the E-string of a violin. Stop the string exactly in the middle, and we produce the same tone but an octave higher. The entire musical universe is contained within the octave or, as the Greeks called it, the diapason: the “space” between the lower tone and the higher. The only difference between the two is pitch: rate of vibration.

And so it is with Love. At its highest rate of vibration, Love is selfless, altruistic; at its lowest, selfish, and grasping. But Love's essential nature, which is to draw together, retains its potency no matter what the level. What does matter is how we use this incomparable energy. Just as composers strive to use tones to further their intended

purpose, so too disciples strive to use Love's unifying force to further the Divine Plan.

But how do we draw Love's binding power away from the form it is forced to interact with? The task is not as difficult as it sounds. Because we use that very same attractive power—Love itself—to rehabilitate and reconstruct our thought-life. We do this by invoking Love to cascade down from its source into the mind, the emotions, into the very cells of our bodies. We do this daily as often as we can. And by so doing, we strike a new tone. By always identifying with the best in ourselves and others, by loving all equally, with a fervent heart, by making Love the standard-bearer of our lives, we eventually infuse the persona with true Love.

By applying Love to every thought, every word, every deed, every relationship, we modulate to a higher “octave” on Love's



The Thinker-Auguste Rodin 1

limitless scale. This opens a “gap” between the persona and the Soul, giving us a new vantage point from which to assess our thought-life with clear-eyed detachment. It also enables us to rid ourselves of outworn modes of thoughts and emotions. And most important: Love's cohesive force grows so great it impels the Soul's incarnation into the persona.

Now, rather than being “lost in thought,” held captive by outworn self-defeating thoughts, Soul infusion frees us to intuit not only innovative ideas, but also to clothe them in garments best suited to further the betterment and advancement of the One Humanity.

¹ Auguste Rodin, *The Thinker*, Musée Rodin, Paris.

Language: Its Use and Effectiveness in Creativity and Service

Ivan Kovacs

But let your communication be, Yea, yea; Nay, nay; for whatever is more than these cometh of evil.
Matthew 5:37

Before the voice can speak in the presence of the Masters it must have lost the power to wound.
Mabel Collins: *Light on the Path*

In the first of the above quotations, the Christ concludes his argument against the taking of oaths by inviting us to be truthful and direct, and to live such sanctified lives that each one of us becomes as good as his or her word. In a similar vein, the second quotation emphasizes the importance of harmlessness in speech before an aspirant is capable of making him or herself heard by one of the Masters and thus qualified to receive His guidance and instruction. In her book, *From Bethlehem to Calvary*¹, Alice A. Bailey refers to the Buddha's *Noble Eightfold Path*, where "Right Speech" appears in third place preceded only by "Right Belief" and "Right Intentions", and immediately followed by "Right Actions." Thus, the way we speak and communicate is of vital importance, not just for moral reasons, but also because language and speech are one of the most powerful means whereby we can intelligently talk about, understand, influence and change the world around us.

Within the ring-pass-not of the entire universe, each and every form, whether organic or inorganic, is characterized by an informing life that determines its unique qualities and thus distinguishes it from all other existing forms. The most obvious distinctions are often readily observable merely by employing our five senses. But in more elusive cases, special investigative methods such as employed by the various sciences, are able to unearth a wealth of information about the nature and quality of myriad distinctive forms. Sometimes even a very plain looking

piece of stone, once it is cleaned and polished, will often reveal a gem of some sort, with its own distinguishing color, texture, tone and rate of vibration.

To make any meaningful sense of the world around us, a world made up of the totality of forms, we need to go beyond outer appearances and investigate those subjective forces that animate form. To do this we have to employ our minds, which operate by means of thought and reason, and which can be best expressed by means of language. Language is the most effective communication tool among humans because it far surpasses its purpose as an aid to survival by enabling us to express and formulate our hopes, ambitions and aspirations.

One of the most affirmative passages of scripture, positing a meaningful and mind-imbedded creation, is found in the opening verses of *The Gospel According to John*. The first five verses are well worth repeating here because their importance gives validity and meaning to the entire Gospel that follows in its wake.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not.²

In the original Greek version of this Gospel, “word” is designated as “logos.” The *Collins Concise English Dictionary* defines “logos” as “reason or the rational principle expressed in words and things” and “Logos” (capital letter) as “the divine Word; the second person of the Trinity incarnate in the person of Jesus.”³ Whether we consider the word “logos” from its philosophical or theological significance, both express the concept of reason and intelligence in the fullest sense of the term.

In light of the above, we can safely conclude that all shared knowledge which is consciously realized, and thus not simply an aspect of animal instinct, is only made possible by means of the reasoning mind as it is expressed by those faculties which in their aggregate created everything that we identify as culture. Besides language, the reasoning mind can and does also express itself non-verbally through the use of symbolic forms such as music, art and geometric or graphic symbol. The sum total of human knowledge is retainable either by means of our memory, or a recorded storage system. In this sense the aphorism “knowledge is power” is particularly apt, because it takes cognizance of the past, allows for intelligent interaction in the present, and by means of foresight, influences the future.

With the passing of time, both knowledge and language become cumulative and progressive, and to a large extent define and qualify human progress and evolution. Knowledge wisely applied becomes wisdom, and where wisdom is present love and the will-to-good must inevitably follow. Hand in hand the desire for betterment and the desire for knowledge urges humanity towards new

and undreamt vistas that can best be described by those wondrous and powerful incentives known as “the Good, the Beautiful and the True.”

Of the various karmic agencies wielded by man in the way of molding himself and surroundings, sound or speech is the most important, for, to speak is to work in ether which of course rules the lower quaternary of elements, air, fire, water and earth. Human sound or language contains therefore all the elements required to move the different classes of Devas and those elements are of course the vowels and consonants.

As all disciples know the archenemies of knowledge and truth are Maya, glamour and illusion, because by means of their deceptive power they try to prevent us from acknowledging anything above and beyond the material sphere. In this sense, Maya, glamour and illusion, in their totality, can be termed ignorance and falsehood, which are the generally accepted opposites of knowledge and truth. Disciples also know that to eradicate ignorance and falsehood, they first need to recognize the archenemies within themselves, thus the emphasis on character building and personality

integration, without which our assimilation of true knowledge will remain faulty and partial.

Character building and personality integration are thus the basis that makes possible clear, rational and unbiased thinking. These are valuable assets for disciples who are desirous to embark upon a spiritual adventure that holds out the promise of the discovery and knowledge of the soul. Spurred on by fiery aspiration and unwavering faith, and aided by a disciplined mind that is now capable of registering a higher impression, the disciple is destined to hear the “Voice of the Silence”, which is synonymous to hearing the voice or language of the soul.

When speaking of the language of the soul, we should understand that it is spoken with the united love and wisdom of all souls. When this is acknowledged and understood, it lends extra weight and meaning to the affirmation that we use when we aim for group

fusion during our full moon meditations, and which reads as follows:

I am one with my group brothers, and all that I have is theirs.

May the love which is in my soul pour forth to them.

May the strength which is in me lift and aid them.

May the thoughts which my soul creates reach and encourage them.⁴

Albert Einstein, the theoretical physicist who discovered the Theory of General Relativity, undoubtedly understood the importance of knowledge. Nevertheless his genius would not be silenced when he boldly declared that "Imagination is more important than knowledge . . ."⁵ This statement can only be fully appreciated by people who are actively involved in creative processes.

The use of the imagination or the image making faculty, is encouraged in the early stages of discipleship training and is an important factor in the meditation process. The creative use of the imagination enables us to visualize a variety of yet unexplored possibilities, and when it is successful, to invoke the intuition, which is capable of impressing the contemplative mind with specific and original ideas. To return to Einstein, all the work and thinking that he put into formulating his Theory of Relativity began when he imagined and visualized what the possibilities might be if he were able to travel through space on a beam of light.

If we are able to imagine something, then we should also be able to describe it. The more widely read people are, the more extensive will be their vocabulary, and the better their chances to express themselves distinctly and accurately. When considering the various forms of creative art, the most effective and accomplished is the art of writing. The reason for this lies in the power and efficiency of words which, as we know, are capable of being highly descriptive and specific. Language allows us to express our thoughts understandably and correctly, whether we want to

express something nuanced and abstract or obvious and concrete.

To return to the idea of knowledge as power (and consequently language and speech) the following quote from A. Brahmin's *Some thoughts on the Gita*, as quoted by Alice A. Bailey in *A Treatise on Cosmic Fire* is appropriate:

Of the various karmic agencies wielded by man in the way of molding himself and surroundings, sound or speech is the most important, for, to speak is to work in ether which of course rules the lower quaternary of elements, air, fire, water and earth. Human sound or language contains therefore all the elements required to move the different classes of Devas and those elements are of course the vowels and consonants. The details of the philosophy of sound in its relation to the Devas who preside over the subtle world belong to the domain of true Mantra Sastra, which of course is in the hands of the knowers.⁶

"Mantra Sastra" is defined as follows by *Hindupedia, the Hindu Encyclopedia*:

Mantra Sastra is the foundation of spiritual practices and is central to all schools. It is the study of sound, how each sound is produced, the effect of each sound form, how to elevate one's consciousness through these sounds to strike a rhythm with the cosmic vibration.⁷

Mantras, in a general sense, are words of power, and the knowers who are entrusted with their secrets, in a specific sense, are the Adepts and Masters of Wisdom. Let us who strive to follow in their footsteps, lead such exemplary lives of purity and service that one day we too will be entrusted with such "words of power" by which we will be able to manifest the Kingdom of God on Earth.

¹ Alice A. Bailey, *From Bethlehem to Calvary* (1965; reprint; New York: Lucis Publishing Company, 1981), 15.

² *The Holy Bible: King James Version* (1977; reprint; Nashville: Thomas Nelson Publishers, 1984), 621.

³ *Collins Concise English Dictionary* (reprint; Glasgow: HarperCollins Publishers, 2008), 973.

⁴ The Arcane School, *Meditation at the Full Moon*, 31.

⁵ Albert Einstein, BrainyQuote.com, Xplore-

Inc., 2011, http://www.brainyquote.com/quotes/authors/a/albert_einstein_4.html (accessed April 3, 2011).

⁶ Alice A. Bailey, *A Treatise on Cosmic Fire*, (1962; reprint; New York: Lucis Publishing Company, 1977), 193.

⁷ Hindupedia, the Hindu Encyclopedia, http://www.hindupedia.com/en/Mantra_Sastra/, accessed April, 3, 2011.

Book Review

Gandhi the Man; How One Man Changed Himself to Change the World, by Eknath Easwaran. 4th rev. ed., Nilgiri Press, 2011. ISBN 978-1-58638-055-7.

Mohandas Karamchand Gandhi is considered the greatest man of his age, and his influence has been far reaching in many realms. In *Gandhi the Man; How One Man Changed Himself to Change the World*, Eknath Easwaran ponders the question of how a seemingly ordinary person managed to transform himself and become such a powerful person that he influenced millions of people, changed politics, and made friends out of enemies.

This book, originally published in 1972, has just been reissued in a new edition printed on high-quality paper. It includes a new introduction by Eknath Easwaran that has been compiled from transcripts, 70 digitally restored photographs from the *GhandhiServe Foundation* archive, and a new detailed chronology of Gandhi's life and times with maps and background notes. There is also an Afterword entitled "How Nonviolence Works" by Timothy Flinders that service-oriented people will find of practical interest in their own work.

The author, born in 1910, grew up in India during the years when Gandhi was just beginning to make his impact in South Africa and India through his program of nonviolent resistance (*satyagraha*). Easwaran studied to become a teacher and was the head of the English Department at the University of Nagpur. In 1959 he moved to the United States and founded the Blue Mountain Center of Meditation in 1961. As a deeply spiritual person, the author has written many books on spiritual topics such as meditation, the Bhagavad Gita and the Katha Upanishad. This book is a testament to Gandhi's vivid impact on Easwaran's life and the inspiration of his own spiritual evolution.

Easwaran's writing easily holds the reader's

interest as he details important milestones and influences in Gandhi's life, such as his early years of repeated failure in school and in his attempts to establish a career – first in India, then in South Africa. It was while Gandhi was in South Africa that he realized the futility of his fruitless attempts to change his outer circumstances, and thus he discovered the path of transforming his life by changing his inner circumstances. He learned to look on every difficulty as an opportunity for selfless service rather than as a way to gain personal profit or recognition. With each personal challenge he learned to draw on previously unrealized resources of intelligence and imagination, and each success led to further selfless service on ever-larger scales of endeavor.

Gandhi gave his secret of life in three words: "Renounce and enjoy." He said that the Bhagavad Gita, the most important book in his life, is a commentary on these three words. The author posits, "If we can understand the Bhagavad Gita as a manual for daily living, we can understand Gandhi." In particular, Gandhi has said that the last 18 verses of the Second Chapter of the Gita "give in a nutshell the secret of the art of living."

Easwaran likened Gandhi to "an immense spiritual force barely contained in a physical form." And when this force was released, via an act of will and through the fusion of his emotional desires with his physical drive and mental intelligence, it became a force that would never die and that "awakens again wherever a person or a community or a nation turns to nonviolence with all its strength and all its will."

Gandhi the Man is an inspirational read for everyone who is attempting to transform their lives, to discover and empower their unique avenue of service. It reaffirms the fact that one person can make a difference in the world, no matter their circumstances.

Gail Jolley, School for Esoteric Studies

Festival Talks

Easter Festival: The Full Moon of Aries

John F. Nash

We are approaching the Higher Interlude, the three-month period when abstract or divine thought impresses the Soul and is transmitted to the waiting mind. Throughout the rest of the year the mind, through concrete thought and an attempt to embody divine thought in form, impresses the brain and produces action through the medium of the physical body. The Higher Interlude begins with the vernal equinox, when the Sun moves into the sign of Aries.

The first of the three major spiritual festivals of the Higher Interlude is the Easter Festival. It is observed over a five-day period centered on the first full moon in Aries. In 2011 this occurs at 2:44 a.m., Monday April 18, universal time, or 9:45 p.m., Sunday April 17, Eastern Standard Time in North America.

The Easter Festival is a call for effective action in the world, but that action must be mediated by love. Aries transmits the energy of the First Ray of Will or Power – energy that can be constructive or destructive according to the vehicle through which it flows and according to whether it is conditioned by the Second Ray of Love-Wisdom. Alice Bailey, serving as amanuensis to the Tibetan Master, declared that the Easter Festival is conditioned by “the Love aspect of God.”¹ She also spoke in that context of the energy of *restoration* and *reconstruction*. The First Ray under such circumstances can truly be transformative.

Easter Sunday, in the Christian liturgical calendar, is the Sunday following the Aries Full Moon. In 2011 it is celebrated on April 24. Accordingly, the full moon falls within “Holy Week” when Christians commemorate Christ’s passion, death and resurrection. Holy Week overlaps the period of the Easter Festival, and important insights can be gained by considering them together. From a larger perspective,

the Easter Festival recalls the totality of events associated with Christ’s incarnation in Palestine, 2,000 years ago. It also recognizes his continuing mission of implementing Hierarchical Purpose; therein a link is established with the third festival of the Higher Interlude, the “Festival of the Christ” at the full moon in Gemini.

Holy Week is the most solemn week in the Christian calendar. Maundy Thursday commemorates the Last Supper, Good Friday commemorates the crucifixion, and Easter Sunday – the most joyous day in the Christian year – commemorates the resurrection. We can examine the sequence of events as portrayed in the New Testament, Christianity’s sacred story. Or we can examine them as they play out, year after year, in the Holy Week liturgies of the Eastern Orthodox, Roman Catholic, Anglican, and Lutheran traditions, and to varying degrees in the liturgies of other Christian traditions. The liturgy is a complementary sacred story, played out as drama with great emotional, mental and spiritual potency. Esotericists can recognize it as a *form*, or vessel, through which higher power can flow to participants and perhaps to humanity as a whole.

On the first Maundy Thursday Christ shared the Last Supper with his disciples in the upper room – a gathering that modern scholarship has identified as a *chaburah*, or religious gathering of friends.² The disciples preparing for the gathering were told to go to Jerusalem, and “there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.”³ At the meal, Christ instituted the sacrament of the Eucharist, to be an extension and continuation of his incarnation; it would become the heart of the sacramental liturgy. Alice Bailey commented that the water bearer foreshadowed the Aquarian Age and that the

first communion service foretold “that great relationship which will distinguish humanity in the coming age, after the tests of the Piscean Age.” “Such a communion service,” she added, “has never yet been held, but the New Age will see it take place.”⁴

The gospels report that, after supper, Jesus went with his closest disciples to the Garden of Gethsemane to pray. In agony, he made his formal declaration of renunciation: “Father ... not my will, but thine, be done.”⁵ His arrest, trial, and conviction quickly followed, and the following day he was crucified. Jesus’ last recorded words were: “It is finished,” or, in versions closer to the Latin Vulgate, “It is consummated.”⁶

Jesus is said to have suffered on the cross from noon to 3:00 p.m., and the liturgy provides for a three-hour vigil on the afternoon of Good Friday. The service of *Tenebrae* (Latin: “darkness”), one of the most dramatic rites in the liturgical calendar, is conducted in the evening of Good Friday.⁷ While scriptural passages are recited or chanted, the lights are progressively extinguished until only a single candle remains on the altar. That candle is then hidden behind the altar, leaving the church in complete darkness. The service ends with the *strepitus*, or “great noise,” recalling the earthquake reported after Jesus’ death.

The mood of deep introspection continues until the Great Vigil on Saturday evening. Scriptural passages again are recited, with the church in semi-darkness and stripped of all decoration. But at a dramatic moment in the vigil – traditionally at midnight – the celebrant proclaims that Christ is risen. Candles are lit, flowers are brought out to decorate the church, joyful hymns are sung, and a festive Eucharist is celebrated.

Christian interpretations of the incarnation range from a narrow view of blood sacrifice to atone for the sin of Adam to the more positive view that it expressed divine love for humanity. Eastern Orthodox theologians agree with the fourth-century CE Gregory of Nyssa that the incarnation was preordained from humanity’s creation and unlocked latent potential in human nature.

On the third day after the crucifixion, the first Easter Sunday, Mary Magdalene, accompanied in some accounts by other women, found the empty tomb. Subsequently the risen Christ appeared to the disciples and others and then ascended into heaven. Easter Sunday and Ascension Day, observed 40 days after Easter, have their own joyous celebrations in the liturgy.

Easter represents the emergence of new life and hope after death and despair. Its joyous mood draws upon age-old spring festivals. The word “Easter” was derived from the Old English word *Ēostre*, which originally came from a Proto Indo European root *auēs-*, meaning “to shine.” The month of April in Anglo-Saxon England was known as *Ēostur-monath*. Writing at the turn of the eighth century, the Venerable Bede noted that *Ēostre* was a Germanic goddess and explained that the Christian Anglo-Saxons referred to the season “by her name,

calling the joys of the new rite by the time-honored name of the old observance.”⁸ *Ēostre* has parallels with the Germanic dawn goddess Hausos, the Greek Eos, and the Indian Ushas.

What purpose Christ’s incarnation served, and precisely what happened during and after the first Holy Week are debated within and among all interested constituencies. Christian interpretations of the incarnation range from a narrow view of blood sacrifice to atone for the sin of Adam to the more positive view that it expressed divine love for humanity. Eastern Orthodox theologians agree with the fourth-century CE Gregory of Nyssa that the incarnation was preordained from humanity’s creation and unlocked latent potential in human nature.⁹ Traditional Christian doctrine affirms that Jesus Christ – one “person” with both human and divine natures – died, was buried, and on the third day rose from the dead. The Apostle Paul

suggested that the risen Christ appeared in a *soma pneumatikon* (Greek for “spiritual body”), as distinct from a *soma psychikon* (an ordinary living body).¹⁰ Later doctrinal statements insisted that his crucified body was resuscitated, whereupon the empty tomb became crucially important evidence for faith. The church supported Paul’s declaration that the whole Christian faith rests on the fact of the resurrection.¹¹ However, many modern seekers for the historical Jesus understand the resurrection as nothing more than a metaphor or symbol.

Esoteric teachings distinguish Jesus from Christ. The latter – the Lord Maitreya, Master of Masters, and World Teacher – is said to have “overshadowed” his disciple Jesus during the three-year ministry. The Greek verb *episkiazein*, translated as “to overshadow,” appeared in the Septuagint¹² and also in New Testament accounts of the annunciation and transfiguration.¹³ The full significance of the relationship between Christ and Jesus probably lies beyond human comprehension. No doubt the relationship was intimate, supporting the Christian doctrine of hypostatic union; possibly it resembled our relationship with our Solar Angels. But the overshadowing relationship was temporary and ended at the crucifixion.

Esoteric teachings assert that Christ did not die on the cross. Nor, in Bailey’s account, did he “rise out of a rocky sepulchre and reassume His discarded body.”¹⁴ Instead,

Christ passed through the seventh Initiation of Resurrection and returned back to His original state of Being – to remain there throughout all the eternities. This is the true and final resurrection. The Son of God has found His way back to the Father and to His originating Source, that state of Existence to which we have given the name Shamballa.

Bailey had stated earlier that the “sixth initiation marks the point of attainment of the Christ.”¹⁵

Pious attempts have been made to spare Jesus his fate. But he did die on the cross – as did thousands of others whom the Roman authorities deemed politically threatening. According

to Bailey, Jesus “is known for two great sacrifices, that in which He handed over His body for the use of the Christ, and for the great renunciation which is the characteristic of the fourth initiation.”¹⁶ Jesus’ cry from the cross: “My God, my God, why hast thou forsaken me?” may have been prompted by the wrenching departure of the Solar Angel, which occurs at the fourth initiation. Alternatively, it could be interpreted as the departure of the Christ. Bailey stated that Jesus subsequently attained the fifth initiation as Apollonius of Tyana.¹⁷ However, she later wrote: “[T]he Master Jesus arose out of the tomb; the chains of death could not hold Him.”¹⁸ Thus confusion exists on when Jesus attained mastership, as well as on the initiatory status of the Christ.

Who – Jesus or Christ – appeared to the disciples and others after the resurrection is unclear, though the predominance of evidence, particularly the sayings attributed to him, suggests the latter. Another piece of evidence comes from scriptural reports that his body could pass through walls but had a measure of solidity.¹⁹ That body may have been a *mayavirupa*, roughly corresponding to Paul’s *soma pneumatikon*. Manifestation of a *mayavirupa* is normally considered to be an ability of fifth- and higher-degree initiates. Christ, a sixth- or seventh degree initiate, certainly could have done so. Jesus would have been able to manifest a *mayavirupa* if he had attained the fifth initiation. As a fourth-degree initiate, he could have appeared in his astral body, but that would have lacked solidity.

Nobody would deny that these controversial issues are important, but our present theme is better served by focusing on the impact of Christ’s incarnation. The Last Supper, the crucifixion, and the resurrection were its defining events. But that triplicity was itself bracketed by the transfiguration and the ascension – producing a total of five that finds an echo in the five days of the Easter Festival. Through the incarnation higher power descended into the fabric of the planet. The earth and its lives experienced an initiation of new light – along with the granting to humanity of the ability to respond to it. Those with eyes to see perceived the light as a revelation of divine glory, provid-

ing a basis on which the Christian liturgy was built.

At Christ's transfiguration – commemorated in Eastern Orthodox Christianity with more emphasis than in the West – the veil separating the divine and human natures was drawn back. Christ's divine nature shone through him, and the disciples Peter, James and John "saw his glory."²⁰ The manifestation of glory harked back to experiences of the transcendent *Kavod* and the indwelling *Shekinah* of Judaic tradition. But it occurred in a new context – the unfolding revelation that reached its climax at the resurrection. It occurred in the context of a newly initiated humanity capable of comprehending the glory. Manifestations of the *Kavod* and *Shekinah* could, depending on circumstances, be either awesome or terrible. Michael Ramsey, who later became archbishop of Canterbury, stressed that, while the transfiguration and resurrection were obvious manifestations of divine glory, even the crucifixion should be viewed as such a manifestation.²¹

A further manifestation of glory came at the ascension. Some scriptural accounts suggest that the ascension occurred late on the first Easter Sunday; others suggested that it occurred months or even years later. In any event Christ "was received up into heaven, and sat on the right hand of God."²² Perhaps we can affirm with Orthodox theologian Sergei Bulgakov, "the God-Man's earthly humanity follows His Ascension to heaven, first the Most Holy Mother of God, and then the entire Church in the age to come. This is the deification of humanity.... The Father saves and deifies the world through the Son, the God-Man, and it is through the Son that He sends the Holy Spirit into the world."²³

Esotericists understand that the power that descended into human consciousness was the Second Ray energy of Love-Wisdom. It promised major changes in the ways people behaved toward one another. Concepts like "Love your enemies," "Be ye therefore merciful, as your Father also is merciful," and "Greater love hath no man than this, that a man lay down his life for his friends" had few precedents.²⁴ Judaic culture was based on tribalism, with sharply different attitudes to members and nonmem-

bers. In Greco-Roman culture, Socrates and Plato expounded ethical principles focused on self-realization and political stability.

However, changes were already on the horizon, perhaps anticipating the incarnation – and we note that Christ "has presided over the destinies of life since about 600 B.C."²⁵ In the fifth century BCE the Buddha – "the Enlightened One," Lord of Wisdom, and Christ's predecessor as World Teacher – preached compassion. The fourth-century BCE Chinese philosopher Mozi taught principles of universal love. The Stoics of third century BCE Greece promoted concepts of brotherhood. Most significantly, Mahayana Buddhism shared notions of love and wisdom at almost the same time Christ did, though it had no known contact with developments in Palestine.

Second Ray energy continues to descend on earth. Through Christ, to quote Bailey, "flows the energy of the second aspect, reaching Him direct from the heart centre of the Planetary Logos via the heart of Sanat Kumara."²⁶ Each year, during the Easter Festival, the flow of Love-Wisdom can be experienced with special potency. Bailey commented that:

the Festival of Easter ... is the festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the Love of God. On this day the Spiritual Hierarchy which He guides and directs will be recognized, and the nature of God's love will be emphasized.²⁷

In a related passage Bailey added:

On this day [the day of the Aries full moon], the spiritual Hierarchy which He guides and directs will be universally recognized, man's relation to it emphasized and the nature of God's love registered. Men everywhere will invoke that love, with its power to produce resurrection and spiritual livingness.... Easter will be the great Western festival.²⁸

As we progress into the Aquarian Age a "liturgy" for the observance and celebration of the Easter Festival will develop out of the Christian liturgies that have graced the Piscean Age.

It will provide new forms through which the power of the Christ and the Hierarchy can flow. The five days of the Festival will not necessarily all be joyous; the inflow of energy may well evoke an emotional rollercoaster, as Holy Week does. But the Festival will end on a spiritual upbeat, setting the tone of the Higher Interlude.

Christ's expression of love for humankind, which began two millennia ago and continues today, provides the clearest example of the conditioning of First Ray energy by Second Ray Love-Wisdom. The flow of Love-Wisdom urges us toward attitudes of acceptance, sharing, and group consciousness. The First Ray, by contrast, motivates decisive action – the readiness and courage to take a stand on issues that threaten the wellbeing of humanity, the lives with which we share our earthly home, and the planet itself.

As we observe the Easter Festival in 2011, may we, individually and collectively, open ourselves anew to love and wisdom and commit ourselves to addressing the pressing issues of our time. May we affirm peace, justice and dignity for all people. May we work to alleviate systemic hunger and sickness, degradation, tyranny, repression, inequity and waste. May we work to establish just peace, dismantle structures of injustice, and promote responsible husbandry of shared resources – including the natural resources of the planet. May we strive to bridge the gaps among religions, ideologies, political parties, socio-economic classes, and ethnic groups and bring all into mutual harmony. May the power and glory of the resurrection overshadow all that we are and everything we do.

¹ Alice A. Bailey, *The Externalisation of the Hierarchy*, New York: Lucis, 1957, p. 422.

² Gregory Dix, *The Shape of the Liturgy*, New York: Seabury, 1945/1982, pp. 50ff.

³ *Luke* 22:10.

⁴ Bailey, *The Destiny of the Nations*, New York: Lucis, 1949, p. 152.

⁵ *Luke* 22:42.

⁶ *John* 19:30.

⁷ The Roman Catholic liturgy, on which the Anglican and Lutheran rites were based, now calls for "Tenebrae" to be observed on Saturday morning. The change may honor ancient precedents, but the symbolism of darkness is lost.

⁸ Venerable Bede, *On the Reckoning of Time*, reprint Liverpool Univ. Press, 1999, p. 54. The "old observance" was a reference to pre-Christian customs.

⁹ John F. Nash, "Theosis: a Christian Perspective on Human Destiny," *Esoteric Quarterly*, Spring 2011, pp. 15-33.

¹⁰ *1 Corinthians*, 15:44.

¹¹ *Ibid.*, 15:14.

¹² The Septuagint was the Greek translation of the Hebrew Bible, prepared, according to tradition, by 70 scholars between the 3rd and 2nd centuries B.C.E. It includes some additional books that were never declared canonical by Jewish authorities.

¹³ *Luke* 1:35; *Matthew* 17:5.

¹⁴ Bailey, *The Rays and the Initiations*, New York: Lucis, 1960, p. 730.

¹⁵ Bailey, *Initiation, Human and Solar*, New York: Lucis, 1922, p. 17.

¹⁶ *Ibid.*, p. 56.

¹⁷ *Ibid.*, pp. 56-57.

¹⁸ Bailey, *The Rays and the Initiations*, p. 730.

¹⁹ *John* 20:20-29.

²⁰ *Mark* 9:1-13; *Luke* 9:32.

²¹ A. Michael Ramsey, *The Glory of God and the Transfiguration of Christ*, 1949, reprint, Eugene OR: Wipf & Stock, 2009.

²² *Mark* 16:19.

²³ Sergei N. Bulgakov, *The Lamb of God*, 1933, translation, Grand Rapids, MI: Eerdmans Publ. Co., 2008, p. 405.

²⁴ *Matthew* 5:44; *Luke* 6:36; *John* 15:13.

²⁵ Bailey, *Initiation, Human and Solar*, p. 43.

²⁶ *Ibid.*, p. 44.

²⁷ Bailey, *The Externalisation of the Hierarchy*, p. 420.

²⁸ Bailey, *Problems of Humanity*, New York: Lucis, 1964, p. 163.

Wesak Festival: Forging a Vision in a Time of Transition

John Cobb

During this time of potent change, many people are fearful as to what might happen, and they tend to see in all the challenges besetting the world a retrograde movement. But looking at the world through the lens of fear reveals only the superficial happenings. The Tibetan had something to say about this in the late 1940s, and his words are just as applicable today as they were then.

See you not the beauty of the Plan and its synthesizing culminating usefulness? See you not how the present crisis only indicates the success of previous evolutionary cycles, cycles wherein humanity mastered certain lessons? All the post-war planning, the widespread reaction to ideals and the seeming turmoil reaching out throughout all levels of human consciousness, plus the inspiration of disaster and suffering are blasting open hitherto sealed areas in the minds of people, letting in illumination, sweeping away the bad old conditions. ("The Rays and the Initiations," p. 237)

This encouraging counsel is timely also in that it carries the note of the Life Aspect, that of Will. For at the Wesak Festival the Will of God is the underlying keynote, which means, of course, the divine Purpose that embraces the whole planetary life. This energy is intensified at this time of the year, as aspirants, disciples, initiates, the Christ and the Buddha cooperate to bless humanity once again. The great energy of the Will-to-love will be poured forth over the planet, strengthening the hands of all those who are working to bridge cleavages and to unify. These blended energies of Shambhalla and Hierarchy come to us as the Will-to-Good, described by the Tibetan as a complete expression of the love nature of Deity.

The Tibetan's two questions above – or, rather, one question repeated ("See you not...?") remind us that we are suffering from limited vi-

sion. Swami Beyondananda would probably urge us to go in for an "I" checkup. Instead, many people merely don their old lenses of fear. But as esotericists, our task is to sharpen our "inner vision" so that we can begin to perceive and work with the energies that lie behind the happenings in the world.

So, as spiritual students involved in group work, the question arises: What is our vision?

As members of the School for Esoteric Studies – active students, many of us – I think there should be something specific to the vision that is guiding our work; something that could and should qualify the School and every one of us as members of the group.

Because we are a group that is deeply concerned with humanity's problems, the vision must surely be something that can be applied also to humanity as a whole, at least as a future ideal if not as an immediate possibility. It may be a distant vision for the masses of humanity, but if we are in earnest as aspirants and disciples, and if the School is a pioneering discipleship school, then the vision should be something that for us is immediate.

When we consider that the Will, the true Spiritual Will – the reflection of the Divine Will – is essentially concerned with the whole and not the separate and separative parts, and when we remember moreover that the love of the Soul, the great love that qualifies the Hierarchy, is the channel for that Will, we begin to see what the vision might be.

Surely it is that of *synthesis*. The Will is concerned with the whole. Love is that which relates; love and Will produce synthesis as the inevitable result.

This unifying, this blending, this trend toward synthesis can be seen everywhere in the world. Indeed, the will-to-unify is at work. On the one

hand, in totalitarian groups it expresses more of the First or Will Aspect blended with the third, or intelligence aspect. On the other hand, in the democracies we have a greater admixture of the great Second Aspect of Love.

Without love, as St. Paul tells us, “we have nothing.” With love, we can gain everything.

We can safely invoke the Will and infuse with glowing warmth the cold bones of the intellect. Before looking at this question of synthesis and our position in the School for Esoteric Studies, I would like us to think together about this basic need of love, for it is so essential to the success of any vision or any project.

We have seen, and still see, hundreds of plans and projects put forward as the solution for humanity’s troubles. Some continue onward successfully, and some come to naught. What is the difference? Plans that combine love and understanding have a much better chance of success than those based on coercion or manipulation, and which lack the love element. I think we will find that we can recognize the work of the New Group of World Servers by the balance of the three Aspects. The most prominent element would probably be the Love aspect; it would distinguish immediately the true servers from the mere businessperson. An example that comes to mind is the founder of Grameen Bank, Muhammad Yunus. Throughout his book “Creating a World Without Poverty,” Yunus’s passion for improving the lot of the poorest of the poor, and of eliminating poverty completely from the world, is palpable. The magnetic quality of the Love aspect leaps from the pages.

I think we need to remember that love, the true love as demonstrated by the Christ, is the basic overall vision for the future. If we take any one of the major problems that dominate the media every day, we know that, given love, those problems would never have arisen; or, if we

really brought love into the equation, they could be resolved. And this essential factor of love makes possible the great planetary alignment at this annual Wesak Festival, for it is the Christ, the Prince of Peace, the Exponent of love, who cooperates with his great brother, the Buddha, in transmitting the Will of God, the Will to synthesis.

Drawing the individual parallel, in terms of our personal training and School work, it is the Soul-infused person that can tap into and safely carry the Will of the Spiritual Triad. Of course, most of us are only partly Soul infused, and our access to the Spiritual Will is intermittent and as yet not a continuous contact.

But where that is occurring, what does it mean to us, as individuals, and of

course as a group?

As we develop a measure of Soul contact we begin to see the group as primary and the interests of the self as secondary. In the Soul’s vision that appears as common sense, since the interests of the self – the ones that matter – are included in the group. The next step is to see beyond one’s own group; that comes through the dual process of meditative, vertical reaching up to the Spiritual Triad, coupled with a horizontal relating, even if only in thought and understanding, with others who belong to other groups, other religions, other political parties, and so on.

As more of us invoke this spiritual Will we will be increasingly concerned with the bigger picture, and the relationship of our group to other groups. Our Will-to-Good will not just flow within our group, but will radiate out, building bridges and aiding other groups as well as our own.

What does it mean if this note of synthesis is qualifying our lives? Does it not mean that in our individual contacts we are swift to find a point of agreement with the other person? If

that is the case, perhaps we can then enlarge the lighted point of agreement, resolving first one point of conflict and then another, because we have established our point of synthesis, our unifying center that is our first-found point of agreement.

The founders of SES, back in the 1950s, had a dream – a dream that the School would become a synthesizing agent, a subjective unifying center within the whole esoteric field. They had a dream that every School member, as he or she goes about discipleship service, would also be an agent of synthesis in the home, the community and in the country. Thus the main thing that would qualify and mark an SES student would be the power-to-unify, to construct bridges between people, to attest always to the whole more than to the part.

The vision of synthesis for all of humanity may lie a long way ahead, but if we are true aspirants and true disciples it means that the distant vision is for us an *immediate* possibility, and even a necessity. And why do we speak of SES – our school – in a talk about the Wesak Festival? Because these possibilities that we can strive for and accomplish now are more effectively accomplished on behalf of the group than on behalf of the individual. On behalf of the group our efforts carry us further, and the beneficent effects are spread more widely. And, not least, group consciousness is developed.

As group consciousness is developed in group members, the group Antahkarana is constructed. As the group Antahkarana is constructed, of course the individual Antahkaranas are likewise growing. One of SES's synthesizing efforts – the growing body of talks Alice Bailey gave to students in the 1930s and 1940s, which are posted on the School's website – contains some pointed comments that Mrs. Bailey delivered to those predecessors of today's students. She warned them that they would only begin to make real progress when they stop thinking of themselves as individual esoteric students and instead think of themselves as a group disciple performing global service.

We are still moving toward that goal, but I believe the current generation of students – both aspirants and active disciples – is further along now; we have all benefited from the work of our predecessors and are reaping the fruits of spiritual evolution.

Looking again at the vision of the founders – SES as a synthesizing agent, a unifying center – we note that “synthesizing” carries a First Ray note and “unifying” a Second Ray quality. So the original vision for the School was a properly balanced one in terms of energy, and this may be one reason for the relative longevity of this group and its work.

Let's now take a brief look at how all this relates to the esoteric field as a whole – that serving group that draws its life from the great teaching Ashrams of the Hierarchy.

In the great planetary esoteric training group there must be many unifying centers, such as the Ashrams from which the various outer groups have sprung. These groups have sprung up directly through the action of some world disciple or initiate; or they have grown up indirectly when a world disciple has passed on the teaching to a lesser disciple, who in turn stepped it down for others. Or again, we have lesser aspirants and teachers who have taken one aspect of the teaching and formed a body of belief and a group around one particular aspect of truth.

Many such groups have no direct touch with the Ashrams. Using the individual as a metaphor, it is somewhat like the human soul being totally absorbed in personality interests, having lost touch with the overshadowing Soul, the Solar Angel. Just insofar as the aspirant aspires, meditates and struggles to purify the personality life, and make it one of service to others, so contact is reestablished with the Soul, and integration and fusion, leading to synthesis of the whole person on all planes, takes place.

This can be used as an analogy with each esoteric group. Just insofar as the members seek to rise above themselves and to render service in line with the Plan to their fellow prisoners of the planet, in that degree will lines of light be

built back to the Hierarchy and to the Ashram. The nearer they draw to the Ashram, the more inclusive they will become, for the energy of synthesis will be touching them, and they will take into their thinking the efforts of other groups as well as their own, seeing them as co-sharers in a great planetary endeavor.

The Tibetan's statement that the unselfish individual is very common but that the unselfish group is very rare is related directly to this vision of synthesis. In 1941, when Master DK presented the distant vision of One World, of the synthesis of all humanity, he said:

It is a practical vision – long desired, much discussed and clearly outlined. The hindrances appear to be many, but they can all be summed up in the one word selfishness – national, racial, political, religious and individual selfishness.

The practical aspect of the mode of elimination of the hindrances can also be simply stated... The vision will appear as fact on Earth when individuals willingly submerge their personal interests in the good of the group; when the group or groups merge

their interests in the national good, when nations give up their selfish purposes and aims for international good, and when this international right relation is based upon the total good of humanity itself.

Thus the individual can play a part in the bigger whole, and the help is needed, and thus the sense of individual futility is negated. To the most unimportant person in the most unimportant national unit there comes the call for sacrifice and service to the group of which that person is part. Eventually humanity itself is thus swung – again as an integral unit – into the service of the Planetary Life. (“The Externalisation of the Hierarchy,” p. 244)

As we participate in the great Wesak Festival, let us remember that the New Group of World Servers is the great synthesizing agent and unifying center for servers everywhere. Above all, let us experience true gratitude. Our responsibility is great, but our privilege and opportunity are greater.

The joy of cooperation with the unfolding Plan is a thing of limitless wonder.

Goodwill Festival: Goodwill and the Law of Loving Understanding

Dorothy I. Riddle

The Festival of Goodwill provides a time each year for us to reflect on the dynamic of goodwill, that latent characteristic of humanity that expresses as a loving determination to establish right relations. The Tibetan defines goodwill for us as “goodness of heart, kindness in action, consideration for others, and mass action to promote human welfare.”¹ The first three attributes are commonly accepted reflections of goodwill. It is the fourth attribute that is the focus of this talk.

The Tibetan instructs us that “*the will-to-good is the basic quality of divine purpose, involving planned activity and a definite goal to be achieved.*”² Goodwill is not simply a positive energetic state. It also involves specific action to ensure right relations. In fact, any change in world circumstances depends upon our actions.

Goodwill and the Great Heresy of Separativeness

We are told, “our race is controlled by the great heresy of separativeness. Through these cleavages (symbolically speaking) the fires of destruction may emerge and end our civilization...unless conscious individuals can build those bridges and develop that understanding that will offset this Law [of Cleavages], thus bringing into functioning activity the Law [of Loving Understanding] that governs the coming race.”³

As we know, “one interesting aspect of goodwill is that, as it develops in the human consciousness, it first of all brings a revelation of the existent *cleavages* that distinguish the political, the religious, the social, and the economic life of people everywhere.”⁴ Once we become aware of these cleavages, we usually try to bridge or heal them. So our first task is to identify the cleavages that reflect a sense of separativeness.

What are the cleavages that result in separativeness? Our legal systems have identified a number of these cleavages already as the roots of discrimination – e.g., racism, sexism, classism, ageism, religious bigotry, and homophobia. These attitudes and similar practices are all sources of hatred, harassment, and violence.

Further, we know esoterically that we are all part of the One Life, and quantum physics has provided us with evidence of our energetic interconnectedness.⁵ The heresy we face is the widely held belief that we are *not* connected but rather exist as separate individuals or groups. This belief allows, or even encourages, us to view the world in “us-them” terms and to stereotype and objectify the “them.”

Fortunately, goodwill aids in “drawing the attention of the masses – as far as may be – to *the problems of humanity*, and thus helps create the thoughtform of solution.”⁶ Goodwill invokes an attitude and atmosphere of cooperation and constructive problem solving among individuals and groups. It expresses as the non-partisan middle path, the environment in which discussion and compromise become possible.

Goodwill and Creating Right Relations

Once we have identified cleavages, we are called on to heal them – in ourselves and in our communities. This process involves not only an affirmation of a Second Ray sense of loving unification but also the use of First Ray energy “to destroy all that prevents integration and all that is hindering a needed synthesis...[We must] destroy the prejudices, the animosities, and the fixed ideas that have prevented synthesis, that have created cleavages and hindered right understanding.”⁷

In healing cleavages, our goal is the establishment of right relations. Let us be clear, though,

that throughout much of the Ageless Wisdom literature, the emphasis is on right human relations. This in itself is a daunting task. But our responsibility is actually broader than relations within the human family. We know that fohat enlivens all of creation, and so we also have responsibility for right relations with *all* forms of life. We need to add *anthropocentrism*, or the illogical belief that humans are the central and most important entities in the universe, to the list of cleavages.

Right relations are “not simply goodwill, ...[but] a product or result of goodwill and the instigator of constructive changes between individuals, communities, and nations.”⁸ Such relationships are characterized by mutual respect, an accordance of dignity, and the assurance of certain basic fundamental rights and freedoms – life, liberty, freedom of expression, equality before the law, physical security, and basic education – as delineated in the United Nations Universal Declaration of Human Rights.⁹

The Tibetan has challenged us to engage actively in overcoming separateness:

I call you to the experiment of right...relations, beginning with your own personal relations to your family and friends, and then to the task of educating those you contact so that they also start a similar work. It is the work of attaining right individual relations, right group relations, right intergroup relations, right national relations, and right international relations.... I call you to recognize that goodwill is a dynamic energy that can bring about world changes of a fundamental kind, and that its mode of expression is through the activity of the individual man and woman and through their massed intent. The massed power of goodwill, the dynamic effect of intelligent and active understanding, and the potency of a trained and alive public opinion that desires the greatest good of the greatest num-

ber, are beyond belief.... It can, today, save the world.¹⁰

The Tibetan has pointed out to us that “most [of our] goodwill, desire, prayer and invocation becomes ‘frozen’ [on the mental plane]” and that instead it needs to become “active in expression and *in tangible deed* upon the physical plane so that the work done through the means of invocation and prayer, plus the needed fighting for the right, is done by those who can truly coordinate and integrate on all three levels and thus function as a whole.”¹¹ The text we have bolded underscores our need to take specific action.

Right Relations Through Harmlessness

As we work to offset the separateness underlying the Law of Cleavages, what is the nature of the new law towards which we are working? The Law of Loving Understanding “can be summed up in the words: Let persons so live that their lives are harmless. Then no evil to the group can grow out of their thoughts, their actions, or their words. This is not negative harmlessness, but a difficult and positive activity.”¹²

What does “not negative harmlessness” actually mean? Harmlessness “is a *state of mind* and one that in no way negates firm or even drastic action; it concerns motive and involves the determination that the motive behind all activity is goodwill. That motive might lead to positive and sometimes disagreeable actions or speech.”¹³ In other words, it calls us to action.

The Tibetan provides us with a number of clues as to the focus and form of such actions. One of the clearest statements is the following:

Practice harmlessness with zest and understanding, for it is (if truly carried out) the destroyer of all limitation. Harmfulness is based on selfishness and on an egocentric attitude. It is the demonstration of forces concentrated for self-enforcement, self-aggrandizement, and self-gratification.

Harmlessness is the expression of the life of individuals who realize themselves to be everywhere, who live consciously as souls, whose nature is love, whose method is inclusiveness, and to whom all forms are alike in that they veil and hide the light, and are but externalizations of the one Infinite Being. This realization, let me remind you, will demonstrate in a true comprehension of another's need, divorced from sentiment and expediency. It will lead to that silence of the tongue that grows out of non-reference to the separate self. It will produce that instantaneous response to true need that characterizes the Great Ones who (passing beneath the outer appearance) see the inner cause that produces the conditions noted in the outer life, and so, from that point of wisdom, true help and guidance can be given. Harmlessness brings about in the life caution in judgment, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical spirit.¹⁴

Unfortunately, we do not yet have a clear awareness of all the ways in which we harm ourselves and others as we live so immersed in daily harmful activities. As we strive towards the Law of Loving Understanding, we will need to continue to find ways to display and advocate for harmlessness in thought, word, and action, including practicing peaceful ways to resolve conflict and destroying the structures and ways of relating that hold violence in place.¹⁵ One context for helpful reflection is the School for Esoteric Studies' new Ageless Wisdom Discussion Forum, which we are each encouraged to participate in.¹⁶

Our Dual Responsibility

We know that, as disciples, we are called to a dual life – one of both outer active service and inner spiritual development. Our inner development is critical because it cleanses us from attachments to past outcomes and beliefs in how the world *should* operate. But our inner development needs to be in service to the Plan and the goal of right relations. One of our first lessons is “that difficult dual attitude that permits right personality activity and real interest in personality affairs and yet at the same time permits noth-

ing personal to interfere with the subjective spiritual life.”¹⁷

When the contrast between the way of love and goodwill and the way of cruelty and hate is being clearly defined on Earth, disciples must exercise an unprejudiced attitude. To this group comes the difficult task of standing firmly on the physical plane against that which is destructive and hateful (in the true sense of the word), doing all that can be done to bring the destructive agencies to an end and to final powerlessness, and, at the same time, preserving an inner attitude of complete harmlessness and loving understanding. For...there are principles and ideals in the world at this time worth struggling for, but whilst the struggle is on it is necessary consciously to preserve and create that field of living, loving energy that will eventually bridge the gap between the two opposing factions and groups and so enable later contact to be made.... The dual life of active world participation in opposing that which is seeking to hold back and to destroy humanity and its highest ideals and – at the same time – to preserve a steady attitude of love, is not an easy one.... Such is human integration today that it is not possible for any person or groups of people to isolate themselves away from human activities and human welfare. Nor is a negative attitude adequate to the solution of the present world crisis.¹⁸

As disciples, we have the joy and responsibility of expressing and invoking the goodwill that heals cleavages. Thus, we lay the foundation for harmlessness to become our reflexive method of behaving and for the Law of Loving Understanding to begin to function more consistently.

¹ Alice A. Bailey, *Esoteric Healing* (New York: Lucis Publishing, 1953), 667.

² Alice A. Bailey, *Discipleship in the New Age, Volume 2* (New York: Lucis Publishing, 1955), 47.

³ Alice A. Bailey, *Esoteric Psychology, Volume 1* (New York: Lucis Publishing, 1936), 378.

⁴ Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 750.

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- ⁵ See the research summarized in Dorothy I. Riddle, *Principles of Abundance for the Cosmic Citizen: Enough for Us All, Volume One* (Bloomington, IN: AuthorHouse, 2010).
- ⁶ Bailey, *Discipleship in the New Age, Volume 2*, 677.
- ⁷ Bailey, *Rays and Initiations*, 752.
- ⁸ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 647.
- ⁹ See text at: <http://www.un.org/en/documents/udhr/index.shtml>.
- ¹⁰ *Op. cit.*, 210-211.
- ¹¹ *Ibid.*, 280.
- ¹² Bailey, *Esoteric Psychology, Volume 1*, 301.

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- ¹³ Bailey, *Esoteric Healing*, 670.
- ¹⁴ Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 102-103.
- ¹⁵ See further discussion in Dorothy I. Riddle, *Positive Harmlessness in Practice* (Bloomington, IN: AuthorHouse, 2010).
- ¹⁶ Click on “Discussion Forum” on the School for Esoteric Studies’ website at <http://www.esotericstudies.net/>.
- ¹⁷ Alice A. Bailey, *Discipleship in the New Age, Volume 1* (New York: Lucis Publishing, 1944), 99.
- ¹⁸ Bailey *Discipleship in the New Age, Volume 1*, 771-772.