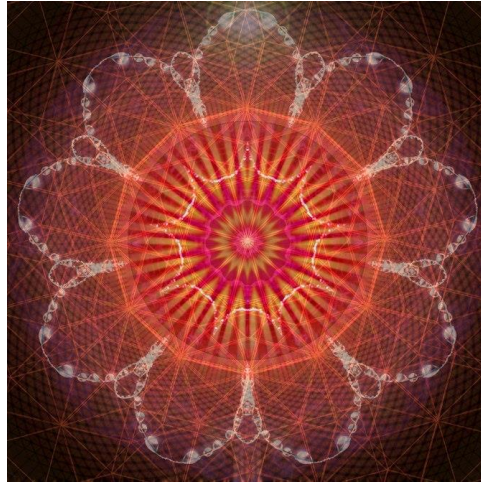


Summer 2014, Volume 10, Number 2



# *The Esoteric Quarterly*

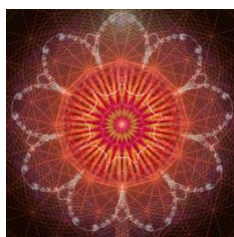
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# *The Esoteric Quarterly*

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

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

## Esoteric Interpretation, Analysis and Method: Part Two

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The Summer edition of the *Quarterly* features four articles that continue from the previous issue or issues. It seems appropriate, therefore, to continue with the overarching theme of “esoteric interpretation, analysis and method” from the Spring issue. That issue defined the esoteric approach as the quest to elucidate the inner or hidden meaning in a set of teachings, in a work of literature or art, or with respect to a particular life or event. To this we might add that an esoteric exegesis does not necessarily contradict or negate exoteric knowledge which is intended to serve as a stepping-stone. Rather, the esoteric approach attempts to go beyond the conventional and apparent to suggest other possibilities or demonstrate deeper insights that veil that which is seeking to be revealed. Ideally, such an “unveiling” should entail a harmonization of exoteric and esoteric knowledge and utilize the concrete mind, the intuition as it is revealed in the heart of the interpreter and a measure of will.

Yet, as we know, it is not enough to discover the levels of meaning that a particular work may contain. The esoteric method or approach is intended be a verifiable and practical way of life. A dictum from one of the sages of old reminds us that: “The best and the most important science of all is that which can be applied practically, and which, through this practical application, will lead man to development. There is no use for any science or philosophy which is based only on theories, and does not, through application, further the inner development of man.”

With these thoughts in mind, we begin this issue of the *Quarterly* with an article that concerns itself with both esoteric interpretation and application. The article, by Zachary Lansdowne is the final article in a series exploring Alice A. Bailey’s 14 Rules for Disciples and Initiates. The first article

interpreted Rules 1 through 7. Part Two clarifies Rules 8 through 14 which are specifically geared to the training of those who have taken one or other of the higher Initiations. Lansdowne’s approach in explaining these veiled and highly symbolic rules is based on clues uncovered in Bailey’s published writings. In addition to providing an accessible interpretation of these exceedingly difficult instructions, Lansdowne answers a series of questions as to why it is of value for students to study these rules despite their inscrutable nature and difficult application.

Our next article, from Ralph Ellis—*Astrology, King Jesus and King Arthur*—is also part of series. The first article, which appeared in the Winter 2014 issue, demonstrated that the Judaeo-Christians knew of and venerated the precessional zodiac. This article attempts “to show that arcane knowledge regarding the precession of the equinox—and its parallel Judeo-Christian religious symbolism—was preserved in Arthurian legends of France and Britain.” Ellis cites evidence of how this clandestine transfer of gnosis took place and provides a number of interesting thoughts on the connections between Arthur and the Great Bear, Jesus and Arthur and the relation of the “Round Table” to both the Last Supper and the zodiac.

Our third offering, from Jef Bartow, is the second in a series of articles on consciousness. Part One in the series sought to provide a comprehensive definition of “what consciousness is.” Part Two attempts to explain “what creates consciousness” by investigating and reconciling a wide range of perspectives on the origins of consciousness. The article begins with an exploration of the basic structure of the brain and brain theory and then proceeds to draw an analogy between the physical brain model and non-physical states. Bartow’s article also shows how various fields

of study distinguish the mind from the brain and how different types or levels of mind accomplish different functions, in other words, how “multiple minds” are responsible for life and consciousness in its various modes and expressions.

The last full length feature in this issue is from Celeste Jamerson who continues with her esoteric analysis of the composer, conductor and virtuoso pianist, Franz Liszt. Jamerson’s previous article discussed the influence of the seven rays on Liszt life, his music and his relationships. This article examines Liszt from the perspective of esoteric and humanistic astrology. In an effort to familiarize the reader with the life, character and achievements of Liszt, Part One in this series commences with a biographical sketch. The remainder of the article provides a revealing and detailed examination of the planets, signs and houses in his chart and their relationship to the seven rays.

In addition to the full length features, we include a short paper by John Nash titled *Spanning the World of Causes and Effects*. And as we do each year at this time, we include three inspirational talks from the School of Esoteric Studies on the Spiritual Festivals of Aries, Wesak and Goodwill.

Our “Poems of the Quarter”—*Paths and Traces*—are from Nicolo Santilli, a philosopher, poet, novelist, teacher, and healer, residing in Berkeley, California. His writings explore a vision of relational transformation, creativity, and spirituality.

The beautifully luminous paintings presented in the issue—*Blue Buddha of Dharma*, *Breath of Heaven* and *Path to the Sun*—were contributed by Imagio Dei and are a part of his “Zen” Collection. The artist describes his methodology as an effort to encode his own philosophical teachings in color and symbol in an effort to engage the viewer with the external experience of his or her higher self. To see the artist’s full body of work we encourage you to visit his website at: [www.imagiodei.com/](http://www.imagiodei.com/).

As is our custom, we have included a number of quotes all of which relate to the featured articles in this edition. The selection of quotes

we include in every issue are intended to serve as an enlivening and deepening supplement to the articles we publish. We hope you enjoy this issue of the *Esoteric Quarterly*. Please let us know what you think. If you have an interest in volunteering for the *Quarterly* in some capacity or another, don’t hesitate to contact me at: [editor@esotericquarterly.com](mailto:editor@esotericquarterly.com).

Donna M. Brown  
Editor-in-Chief

## Publication Policies

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

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

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

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

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

## Poems of the Quarter

---

### **Paths**

by Nicolo Santilli

the dead have many homes  
as do the living  
among the textured landscapes of the earth  
and in the many spaces  
where thoughts and dreams linger  
and spirits mingle

there are as many deaths  
as there are lives  
paths of freedom  
and labyrinths of suffering

how we lead our way now  
upon what winding paths  
will lead through different lives  
to different beyonds

though what help we meet and give along the way  
may change our curving paths forever

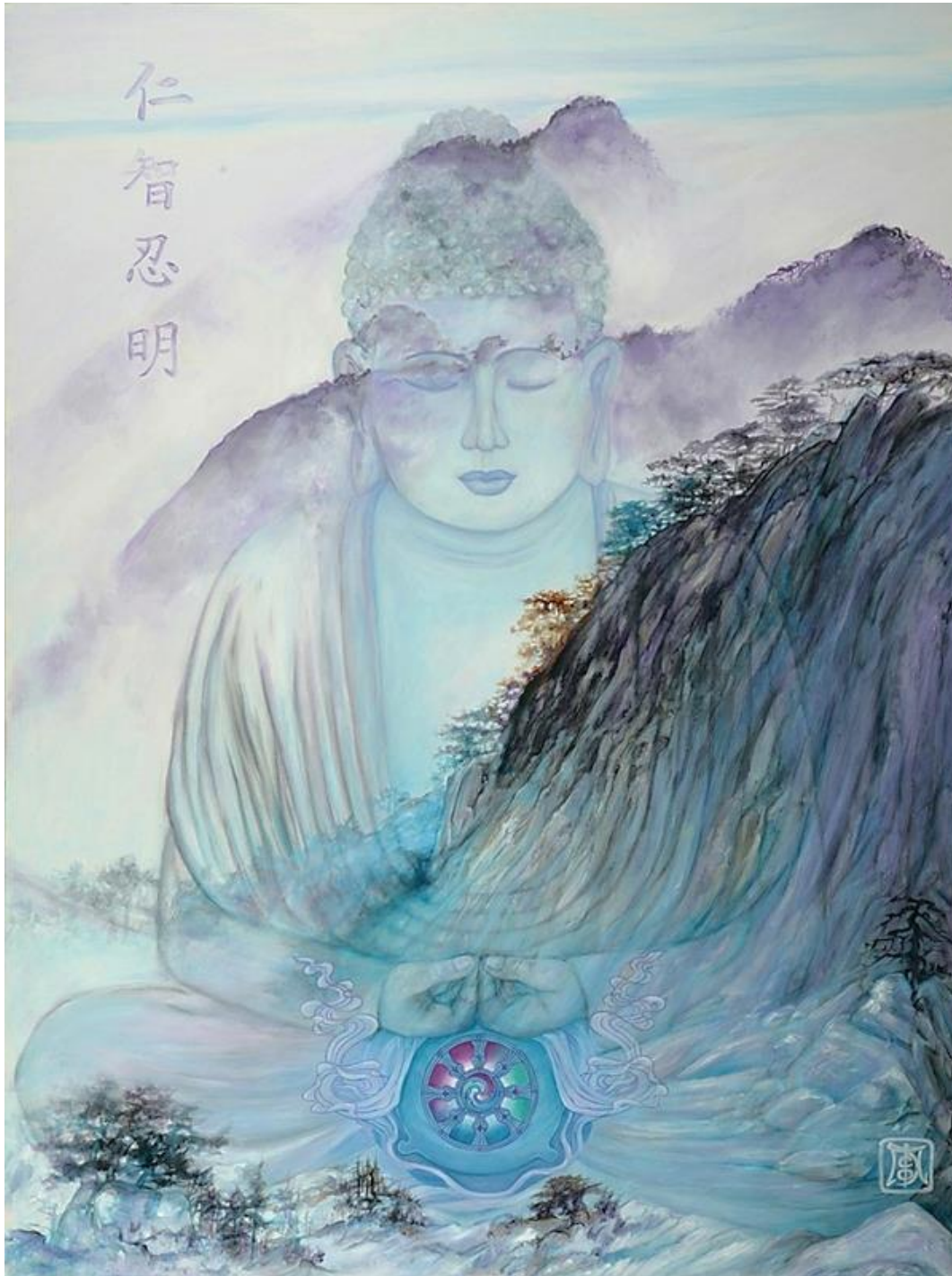
### **Traces**

in the world of subtle currents  
we learn to recognize  
the invisible shape and movement  
of an unspoken poem  
which remains glimmering and wordless  
in the space in which it has first been heard  
but not written down



## Pictures of the Quarter by Imagio Dei

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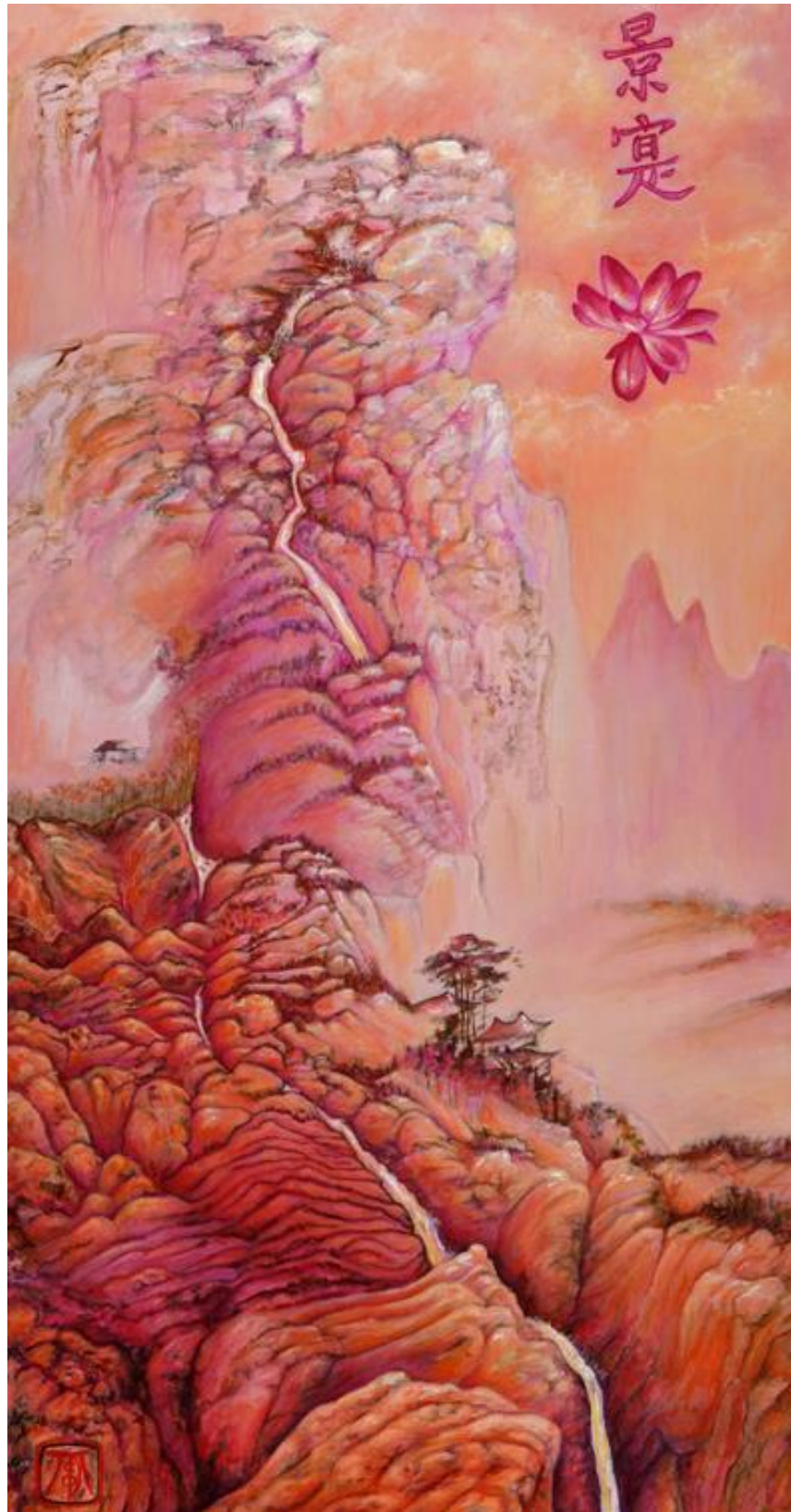


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*Path of the Sun*

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## Quotes of the Quarter

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Our physical organism no more causes or explains thought and consciousness than the construction of an engine causes or explains the motive-power of steam or electricity. The force is anterior, not the physical instrument...

Consciousness is a fundamental thing, the fundamental thing in existence it is the energy, the motion, the movement of consciousness that creates the universe and all that is in it, not only the macrocosm but the microcosm is nothing but consciousness arranging itself. For instance, when consciousness in its movement or rather a certain stress of movement forgets itself in the action it becomes an apparently unconscious energy; when it forgets itself in the form it becomes the electron, the atom, the material object. In reality it is still consciousness that works in the energy and determines the form and the evolution of form. When it wants to liberate itself, slowly, evolutionarily, out of Matter, but still in the form, it emerges as life, as animal, as man and it can go on evolving itself still farther out of its involution and become something more than mere man.

Sri Aurobindo, *The Life Divine*  
(Pondicherry, India, Sri Aurobindo Ashram,  
2010), 86, 187-189..

The extent of your consciousness is limited only by your ability to love and to *embrace with your love the space around you*, and all it contains.

Napoleon Bonaparte

King Arthur was not a single individual. It was a name denoting a leader in These Mysteries; but that is not to say that such a leader could not also be a 'King' in the ordinary sense.

E.C. Merry, "King Arthur" *Anthroposophy*  
No. 4. December, 1930/ Vol. 5. London:  
Anthroposophical Publishing Company.

In the dawn of the fifth epoch, accordingly, there were persons who, not exactly through their training but through certain mysterious influences, became the instruments, the vehicles, of cosmic influences issuing from the Sun and Moon during their passage through the signs of the Zodiac. The secrets that could then be won for the human soul through these individuals were a repetition of what had once been experienced through the Sentient Soul. And the persons who expressed the transit of the cosmic forces through the signs of the Zodiac were those called "The Knights of King Arthur's Round Table". Twelve in number, they had around them a band of other men, but they were the principal Knights. The others represented the starry host; into them flowed the inspirations which were more distantly distributed in cosmic space; and into the twelve Knights flowed the inspirations from the twelve directions of the Zodiac. The inspirations which came from the spiritual forces of the Sun and Moon were represented by King Arthur and his wife Guinevere. Thus in King Arthur's Round Table we have the humanised Cosmos. What we may call the pedagogical high school for the Sentient Soul of the West proceeded from King Arthur's Round Table. Hence we are told — and the legend here refers in pictures of external facts to inner mysteries which were taking place in the dawn of that epoch in the human soul — how the Knights of King Arthur's Round Table journeyed far and wide and slew monsters and giants. These external pictures point to the endeavours of human souls who were to make progress in refining and purifying those forces of the astral body which

expressed themselves for the seer in pictures of monsters, giants and the like. Everything that the Sentient Soul was to experience through the later Mysteries is bound up with the pictorial concepts of King Arthur's Round Table.

Rudolf Steiner, *The Mysteries of the East and Christianity*, Lecture 4 (Blauvelt, NY: Garber Communications Inc., 1989).

**I**t is not everybody who is ready for Initiation. It is said that it takes three lives of steadfast effort to find the Path; but even if we see no likelihood of the goal being achieved in this life, let us remember that everything must have a beginning, and we cannot have a third life of achievement until we have had a first and second life of preparation. Even if we have no hope of making this life one of achievement we can resolve to make it one of preparation, and as time on the Inner Planes is measured differently from time on the earth-plane, it may be that we shall achieve more than we had ever thought was possible.

Dion Fortune, *The Initiate, His Training and Work* (London: The Aquarian Press, 1955), 12.

**T**he direction of the energies of life must be removed from the domain of the desires to that of the will. Until this is done there can be no steady progression in any direction, for the desires are called forth from without, not directed from within, and vary with the external stimulus.

Dion Fortune, *The Initiate, His Training and Work* (London: The Aquarian Press, 1955), 22.

**T**here are certain men all over the world, living at all times in history, who have not been content to move along with the herd. They have been fired by the first glimpse of divinity which they sensed to go forward with more speed, the bend all their life all energies to this task. Some have been actuated by ambition, some by interest, some

devotion to the realized beauty, some by the power to aid their fellowman. They have been inspired by "divine discontent," and from that time forth have known no rest.

Vera Stanley Alder, *The Initiation of the World* (New York: Samuel Weiser Inc., 1939), 65.

**M**usic embodies feeling without forcing it to contend and combine with thought, as it is forced in most arts and especially in the art of words.

Franz Liszt

**I**n Liszt's mind, music functioned no less than a sacred bridge, mediating heaven and earth. "Art is heaven on earth, to which one never appeals in vain when faced with the oppressions of this world."... More than once he used the metaphor of the priest or acolyte. He called the artist "the Bearer of the Beautiful" an intermediary between God and man. And late in his life, Liszt wrote in the preface to his musical setting of The Seven Sacraments: "I intended to give expression to the feeling by which the Christian takes part in the mercy that lifts him out of earthly life and makes him aspire to the divine atmosphere of heaven"

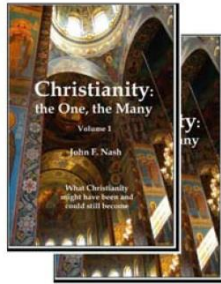
Dr. Paul Barnes, *Franz Liszt and the Sacramental Bridge: Music as Theology of Presence* (University of Nebraska-Lincoln)

**M**usic is a higher revelation than all wisdom and philosophy. Music is the electrical soil in which the spirit lives, thinks and invents... Music is the mediator between the life of the senses and the life of the spirit

Ludwig van Beethoven

**B**y harmony all phenomena are formed and sustained. There is a scientific statement to the effect that this earth is a vast harmonic wave system that is built and sustained by unheard music.

Corinne Helene, *Color and Music in the New Age* (Camarillo, CA: DeVorss & Co., 1981), 106.



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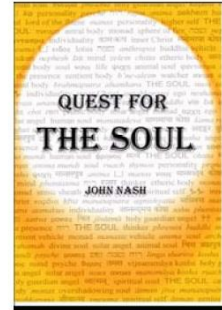
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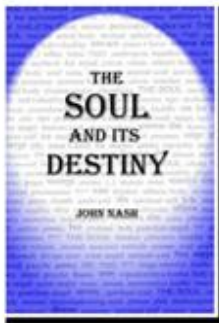
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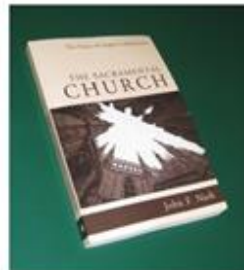
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# Bailey's Rules for Disciples and Initiates: Rules Eight through Fourteen

Zachary F. Lansdowne

## Abstract

Alice Bailey presented fourteen symbolic “Rules for Disciples and Initiates” and said that they were “rules for initiation which, if followed, will take the disciple and the group through a major spiritual experience.” Initiations are milestones on the spiritual journey, so rules for initiation are instructions for attaining those milestones. Bailey acknowledged that these rules were written in an abstruse manner, because she predicted: “These instructions ... will, therefore, go out to the general public who will not understand.” An earlier article elucidated the initial seven rules, so the present article addresses the final seven rules. These fourteen rules are paradoxical: they have reference to achieving one or other of the higher initiations, but the book in which they are written is said to be intended for students who are not candidates for the higher initiations. This paradox is resolved by noting that there may be value for students in studying these rules, even if they are not actually qualified to apply most or all of them.

## Introduction

Alice Bailey (1880 – 1949), a member of the Theosophical Society before leaving it to found the Arcane School, described the majority of her books as having been telepathically dictated to her by what Theosophy calls a “Master of the Wisdom.”<sup>1</sup> She presented fourteen “Rules for Applicants” in her first book, *Initiation, Human and Solar*; presented fourteen “Rules for Disciples and Initiates” in her final book, *The Rays and the Initiations*; and explained the difference between these two sets of fourteen rules:

The Rules for Applicants ... must and will still remain the character and purificatory objectives of the dedicated individual, but

are regarded as adequately grasped by humanity; they have been proclaimed by all the great world religions down the centuries and have been recognised as the main conditioning qualities of all disciples. These same Rules or Formulas of Approach are the lower correspondences of higher rules to which groups of disciples are pledged to conform, and which they must follow and obey together.<sup>2</sup>

Bailey acknowledged that the Rules for Disciples and Initiates, which are called the “higher rules” in the above quotation, were obscure by saying, “They form part of the last volume of *A Treatise on the Seven Rays* and will, therefore, go out to the general public who will not understand, but thus the needed teaching will be preserved.”<sup>3</sup> The purpose of this article is to elucidate these rules so that students *can* understand them if they have had some previous acquaintance with theosophical ideas.

This article assigns meanings to the rules’ symbols based on clues found in Bailey’s published writings. The assigned meanings should not be viewed as authoritative or complete. Although these meanings may not be the ones originally intended, the justification for them can be intellectually understood and traced back to Bailey’s own material. The commentary on each rule has the following format: first, Bailey’s symbolic rule is given; second, the explanation of that rule is given, with the

## About the Author

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

original rule indicated by parentheses; third, each sentence of the rule is repeated in italics and then is followed by a detailed analysis of its symbols.

An earlier article addressed the initial seven rules,<sup>4</sup> so the present article elucidates Rules Eight through Fourteen. Bailey provides the following introduction to these final rules: “We come now to a close consideration of this Rule VIII, where it might be said that the specific rules for the training of initiates begin. These remaining seven rules must be studied most carefully from that angle. They are not susceptible of casual and superficial analysis.”<sup>5</sup>

## Rule Eight

*Let the group find within itself response to the greater seven groups which carry out the hierarchical will with love and understanding. The group contains all seven, the perfect group. The lesser seven, the greater seven and the planetary seven form one great whole, and these the group must know. When this is realised and the Law of the Supplementary Seven is understood, let the group understand the Three and then the ONE. This they can do with the united breath and the unified rhythm.*<sup>6</sup>

Rule Eight is explained as follows:

Through fastening their attention upon serving humanity, let the initiates evoke an inward perception of where and when they need to cooperate with the tasks of the seven major Ashrams (*Let the group find within itself response to the greater seven groups*). These assignments are not received as orders from those Ashrams, but rather unfold in unison and in deep reflection through the medium of an ashramic meditation (*which carry out the hierarchical will with love and understanding*). The group of initiates contains members on all seven rays, and it is complete because the initiates’ distinctive ways of service produce together a synthetic, or coherent, implementation of their assignments (*The group contains all seven, the perfect group*). Each initiate works in a series of expanding frameworks: directs the seven chakras within his or her etheric body to

bring about interior perfecting (“The lesser seven”); cooperates with the tasks of the major Ashram that corresponds to his or her ray, but recognizes that the initiates on the other rays cooperate similarly with the other six major Ashrams (*the greater seven*); and cooperates with the purpose of his or her ray, but recognizes that the initiates on the other rays cooperate similarly with the purposes of the other six rays (*and the planetary seven*). Through recognizing that these three septenaries form a synthetic framework in which to work, let each initiate be responsive to the flow of love from the seven major Ashrams and the flow of purpose from the seven rays, and then channel those energies through the seven chakras and out into humanity as regenerative and constructive forces (*form one great whole and these the group must know*). Through realizing that they are only a minute part on the periphery of the synthetic framework, let the initiates understand that their service will be limited as long as they stay polarized in the Spiritual Triad (*When this is realised ... let the group understand the Three*). Through understanding the Law of the Supplementary Seven, let each initiate perform these steps: the monadic will, working through polarization in the Spiritual Triad, gathers the energies of the lower six chakras into the head center, creates alignment straight through from the head center to the highest point of the Spiritual Triad, and then raises this alignment so that it penetrates to the Monad (*When ... the Law of the Supplementary Seven is understood, let the group understand ... the ONE*). The initiates make the latter penetration by identifying with the united Will of God and with the unified divine plan (*This they can do with the united breath and the unified rhythm*).

*Let the group find within itself response to the greater seven groups.* In the earlier article, the last sentence in Rule Seven is rendered as, “Through fastening their attention upon serving humanity, let the initiates invoke ideas that embody the immediate plan for humanity from the major Ashrams.” The first phrase of Rule Eight portrays the corresponding evocation, or



response, of which Bailey gives this description: “each disciple and initiate *sees* occultly where he is needed and where—at any given moment—he must place his cooperative energy.”<sup>7</sup> In the first phrase of Rule Eight, “the greater seven groups” are taken as the seven major Ashrams, because Rule Seven’s invocation is addressed to the major Ashrams and Bailey indicates that there are exactly seven of them.<sup>8</sup> Thus, the first phrase has this meaning: through fastening their attention upon serving humanity, let the initiates evoke an inward perception of where and when they need to cooperate with the tasks of the seven major Ashrams.

*Which carry out the hierarchical will with love and understanding.* The remainder of the first sentence hints at how the initiates get their assignments. Bailey describes that process in more detail: “The planning and the assignment of tasks connected with the enterprise in hand is carried forward through the medium of an ashramic, reflective meditation, initiated by the Custodian of the Plan. The Master of an Ashram does not say: ‘Do this’ or ‘Do that.’ Together, in unison and in deep reflection the plans unfold.”<sup>9</sup> In this quotation, “the Custodian of the Plan” refers to the Master of the Ashram,<sup>10</sup> and “in unison” and “deep reflection” connote love and understanding, respectively. Thus, the remainder of the first sentence has this meaning: these assignments are not received as orders from those Ashrams, but rather unfold in unison and in deep reflection through the medium of an ashramic meditation.

*The group contains all seven, the perfect group.* Teachings on the seven rays were part of the ancient Hindu *Rig Veda*, often dated between 1700 and 1100 BCE, and have been disseminated in modern Theosophy.<sup>11</sup> The second sentence alludes to the seven rays, for which Bailey provides this information:

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.<sup>12</sup>

Every unit of the human race is on some one of the seven rays.<sup>13</sup>

The seven ray types employ distinctive methods in service ... These differing ways of service, all of them, work in conformity with the Plan, and together produce a synthetic whole.<sup>14</sup>

In the second sentence, “perfect” means complete, because Bailey mentions the “perfect or complete group.”<sup>15</sup> Based on the foregoing quotations, the second sentence has this meaning: the group of initiates contains members on all seven rays, and it is complete because the initiates’ distinctive ways of service produce together a synthetic, or coherent, implementation of their assignments.

*The lesser seven, the greater seven and the planetary seven.* The explanation of the third sentence requires additional definitions. The physical plane is the lowest plane, and it is said to have seven subplanes. The three lowest physical subplanes, called the gaseous, liquid, and dense subplanes, provide the substance for the dense physical body of a human being. The four highest physical subplanes, called the etheric subplanes, provide the substance for the etheric, or vital, body of a human being.<sup>16</sup> The Sanskrit word *chakra* literally means wheel. The Hindu tradition describes seven wheels of energy, called chakras, that belong to the etheric body and have the following locations and Sanskrit names:

1. Head centre—sahasrara chakra
2. Centre between eyebrows—ajna chakra
3. Throat centre—vishuddha chakra
4. Heart or cardiac centre—anahata chakra
5. Solar plexus centre—manipura chakra
6. Sacral or sexual centre—svadhisthana chakra
7. Centre at base of spine—muladhara chakra.<sup>17</sup>

The term *framework* is used to represent the frame, or boundary, in which work occurs. One’s framework expands over time, as Bailey explains:

There are certain major frameworks ... within which the initiate has to learn consciously to work, recognising them for what they are; once he has learnt to master that which lies within some particular framework, he finds that it is only a part, a small fraction, of a still greater whole, within which he must also learn to function and play his part.<sup>18</sup>

A *septenary* is a set of seven things. The initial part of the third sentence lists three septenaries that represent expanding frameworks in which the initiates learn to work. The first septenary, “the lesser seven,” is the set of seven chakras in the etheric body, because this set represents the individual framework of interior perfecting. Bailey describes the initiate’s work in the individual framework:

His problem is to *know* himself as he truly is, to direct energy to the needed centres which are awaiting scientific attention, to superintend consciously the fitting of himself, as a personality, to act as the instrument of the soul and later of the Hierarchy, to learn to contact energy, to handle and direct it. This entails a comprehension of the mechanism within himself—the seven centres within the vital body—through which the contacted energy must flow ... It implies a steady process of interior perfecting until nothing further remains to be done within that individual framework. The bulk of this work has been covered by the time the fourth initiation has been taken, and has been completely covered when the fifth initiation is undergone.<sup>19</sup>

Although the term *soul* has various meanings, it is used in the foregoing quotation to represent “the inner divine voice.”<sup>20</sup> Bailey indicates that the second septenary, “the greater seven,” refers to the seven major Ashrams,<sup>21</sup> and she writes, “The seven major Ashrams are each responsive to one of seven types of ray energy and are focal points in the Hierarchy of the seven rays.”<sup>22</sup> An initiate, who is on some one of the seven rays, becomes aware of the major Ashram that corresponds to his or her ray, as Bailey explains:

As the members of this group meditate and serve, they will gradually find that they are becoming aware of an inner group—the Ashram of the Master on Whose ray the individual server is to be found. This will necessarily vary according to the ray; the ray—it must be remembered—determines the quality and the nature of the service to be rendered. Gradually the neophyte swings into the rhythm of the Ashram, and gradually his meditation changes and falls into line with the instinctual and constant ashramic meditation.<sup>23</sup>

Bailey indicates that the third septenary, “the planetary seven,” refers to the seven rays,<sup>24</sup> and describes an initiate as sensing and cooperating with his or her ray purpose:

Every human being is swept into manifestation on the impulse of some ray, and is coloured 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.<sup>25</sup>

The foregoing quotation suggests that the notion of “ray purpose” might be obscure to someone who has not reached the third initiation. Perhaps this notion is clarified by Bailey’s explanation of “ray energy,” which she uses as a synonym for ray purpose:

When we speak of ray energy we are in reality considering the quality and the will-purpose aspect of a certain great Life to Whom we give the name “Lord of a Ray” ... His divine intention, will, purpose, or the determined projection of His mind, creates a radiation or stream of energy which—according to type and quality—plays upon all forms of manifested life.<sup>26</sup>

Based upon the preceding remarks, the third sentence’s initial part has the following explanation. Each initiate works in a series of expanding frameworks: directs the seven chakras within his or her etheric body to bring about interior perfecting; cooperates with the tasks of the major Ashram that corresponds to his or

her ray, but recognizes that the initiates on the other rays cooperate similarly with the other six major Ashrams; and cooperates with the purpose of his or her ray, but recognizes that the initiates on the other rays cooperate similarly with the purposes of the other six rays.

*Form one great whole, and these the group must know.* According to Bailey, each initiate eventually discovers that the three septenaries form a synthetic framework in which to work:

It begins to dawn on him that he is an inalienable part of a group whole and that this incontrovertible fact involves responsibilities and duties. He discovers that his major responsibility—spiritually speaking—is to permit no hindrance, on the part of the supplementary seven, to the free flow of love from the greater seven, and later the free flow of life (inspired by purpose) from the planetary seven.<sup>27</sup>

In this work of transmission the seven centres of the initiate are used as agencies; their work ... is the task of being responsive to the seven types of planetary energy which are received in a pure state. It is then channeled through the seven centres in the initiate's etheric vehicle and out into the world of men as regenerative and constructive forces.<sup>28</sup>

The term "supplementary seven" denotes an initiate's seven chakras, as shown by Bailey's phrase "his own seven centres—the supplementary seven."<sup>29</sup> The "flow of life (inspired by purpose) from the planetary seven" and the "seven types of planetary energy" are additional synonyms for the purposes, or energies, of the seven rays. Based on the foregoing quotations, the third sentence's final part has this meaning: through recognizing that these three septenaries form a synthetic framework in which to work, let each initiate be responsive to the flow of love from the seven major Ashrams and the flow of purpose from the seven rays, and then channel those energies through the seven chakras and out into humanity as regenerative and constructive forces.

*When this is realised and the Law of the Supplementary Seven is understood, let the group understand the Three and then the ONE.* Our

analysis of the fourth sentence divides it into two segments. The first segment is: "When this is realised ... let the group understand the Three." Here, "the Three" is taken as the Spiritual Triad, and Bailey explains what is realized: "He [an initiate] now knows himself to be a minute part of that great interlocking Whole, a responsible conscious atom within its periphery."<sup>30</sup> During the stage represented by Rule Five, the initiates became polarized in the Spiritual Triad and so became agents of the light of triadal consciousness. If the initiates achieve a higher polarization, they become agents of an even higher light and so can be entrusted with more significant positions within the synthetic framework. Thus, the explanation of the first segment is as follows: through realizing that they are only a minute part on the periphery of the synthetic framework, let the initiates understand that their service will be limited as long as they stay polarized in the Spiritual Triad.

The second segment is: "When ... the Law of the Supplementary Seven is understood, let the group understand ... the ONE." Bailey speaks of the "Monad, or One,"<sup>31</sup> so "the ONE" is taken as the Monad, and she gives this explanation of the Law of the Supplementary Seven: "The Law demands that this is brought about by the One, working through the Three, energising the Seven and creating the straight line from there to here, and ending in a point which ignores the Three."<sup>32</sup> Accordingly, the explanation of the second segment is as follows. Through understanding the Law of the Supplementary Seven, let each initiate perform these steps: the monadic will, working through polarization in the Spiritual Triad, gathers the energies of the lower six chakras into the head center, creates alignment straight through from the head center to the highest point of the Spiritual Triad, and then raises this alignment so that it penetrates to the Monad.

*This they can do with the united breath and the unified rhythm.* "Breath" is taken as the Will of God, because Bailey speaks of being "impelled by the divine Breath, by divine Life or Spirit",<sup>33</sup> "rhythm" is taken as the divine plan, because she speaks of "the measure and rhythm of that Plan."<sup>34</sup> Rules Three, Four, and Seven

refer to either the Will of God or divine plan, so the initiates have already recognized some preliminary aspects of them. The adjectives “united” and “unified” indicate that the initiates have the immediate need of recognizing the inclusive aspects of these factors. Thus, the final sentence has this meaning: the initiates make the latter penetration by identifying with the united Will of God and with the unified divine plan.

What does it mean to identify with the united Will of God? *United* means characterized by unity. Bailey equates cooperating with the Will of God to working with the plan of evolution,<sup>35</sup> and says, “The unity is ever there, and man in evolution is really becoming aware of that which already exists.”<sup>36</sup> Thus to identify with the united Will of God might be to recognize that the Will of God brings about the awareness of the unity that already exists. Bailey makes a related comment regarding the Monad, “The only true existence is the Monad on its own plane,”<sup>37</sup> suggesting that one’s experience of existing on a lower plane is untrue, or an illusion. If one’s experience on a lower plane is an illusion, then penetrating to the Monad could be characterized as becoming aware of a unity that already exists.

Resurrection, or ascension, unto the Father seems equivalent to penetration to the Monad, because Bailey regards “the Father, the Monad” as synonyms.<sup>38</sup> *A Course in Miracles* (ACIM), which is a modern system of spiritual psychology, gives this explanation of resurrection:

Believe in the resurrection because it has been accomplished, and it has been accomplished in you. This is as true now as it will ever be, for the resurrection is the Will of God, which knows no time and no exceptions. But make no exceptions yourself, or you will not perceive what has been accomplished for you. For we ascend unto the Father together, as it was in the beginning, is now and ever shall be, for such is the nature of God’s Son as his Father created him.<sup>39</sup>

Thus, ACIM’s account is similar to our analysis, because it asserts that the resurrection,

which it regards as already accomplished, is the Will of God.

What does it mean to identify with the unified divine plan? *Unified* means operating as a unit. Bailey says, “No man need despair because of his seeming incompetence or apparent littleness for to each of us is entrusted some part of the plan and we must work it out; without our cooperation there comes delay and confusion.”<sup>40</sup> Thus to identify with the unified divine plan might be to recognize that the divine plan operates as a unit, so that all of its participants must work out their entrusted parts. ACIM makes a related comment:

The part that He has saved for you to take in working out His plan is given you that you might be restored to what He wills. This part is as essential to His plan as to your happiness. Your joy must be complete to let His plan be understood by those to whom He sends you. They will see their function in your shining face, and hear God calling to them in your happy laugh. You are indeed essential to God’s plan. Without your joy, His joy is incomplete. Without your smile, the world cannot be saved. While you are sad, the light that God Himself appointed as the means to save the world is dim and lusterless, and no one laughs because all laughter can but echo yours.<sup>41</sup>

Bailey supports the notion that an initiate penetrates to the Monad by identifying with these two factors:

Having thus identified himself ... with the Plan and with the Will of God (which is the key to Shamballa), he then proceeds—as a result of this triple recognition—to do his share in materialising the Plan and in bringing through into outer manifestation and expression as much of that Plan as he can. He thus becomes first of all an outpost of the Hierarchy (which of necessity means sensitivity to the Shamballa energy), and then increasingly an Agent of Light—the Light universal, or the Light of the Monad.<sup>42</sup>

The initiates are “an outpost of the Hierarchy” when they are on the periphery of the synthetic



framework. Through identifying with the divine plan and Will of God, they become “increasingly an Agent of Light—the Light universal, or the Light of the Monad.” Put differently, these two factors enable the initiates to penetrate to the Monad and to begin the process of becoming polarized in the Monad.

### Rule Nine

*Let the group know there are no other selves. Let the group know there is no colour, only light; and then let darkness take the place of light, hiding all difference, blotting out all form. Then—at the place of tension, and at that darkest point—let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when the Door first was passed.*<sup>43</sup>

Rule Nine is explained as follows:

Through penetrating to the Monad, let the initiates receive the Light of the Monad, which reveals that there are no selves apart from the One Life (*Let the group know there are no other selves*). Through imposing the following discipline on themselves, let the initiates increase their monadic polarization: whenever they observe that they are perceiving any difference or form as separate from themselves, they once again penetrate to the Monad (*Let the group know there is no colour, only light*), and then subordinate their lower perspectives to the Light of the Monad, thereby overlooking all differences and ignoring all forms (*and then let darkness take the place of light, hiding all difference, blotting out all form*). Then—while focused in the Monad and receptive to the Light of the Monad—the initiates participate in a significant ceremony (*Then—at the place of tension, and at that darkest point*): through having a united focus, let them see the point at which the One Initiator focusses the Light of the Monad within himself (*let the group see a point of clear cold fire*); and through having a united will, let them stand without fear and see in the midst of that focused Light (right at its very source) the One Initiator (*and in the fire (right at its very heart) let the One Ini-*

*tiator appear*). The One Initiator is Sanat Kumara, who approved of the initiates when they underwent the ceremony for the third initiation (*Whose star shone forth when the Door first was passed*). After undergoing the current ceremony, which is for the fifth initiation, the initiates emerge as new Masters within the fifth kingdom of nature.

In *Discipleship in the New Age*, volume II, Bailey introduced “six ancient formulas or symbolic forms which are to be found in the archives for disciples,” and said that “they concern the six fundamental prerequisites for initiation.”<sup>44</sup> Formula Five in Bailey’s formulas for initiation, which was studied in an earlier article, is comparable to Rule Nine, which is analyzed in what follows, because both statements are interpreted as giving instructions for increasing polarization in the Monad.<sup>45</sup>

*Let the group know there are no other selves.* At the end of Rule Eight, the initiates penetrate to the Monad and thereby receive the Light of the Monad. Bailey describes the resulting revelation: “In the state of being which we call the monadic ... it is realised that there is no identity apart from universality.”<sup>46</sup> Put differently, in Bailey’s words, “An individual or a group knows actually and not simply theoretically that ‘there are no other selves.’”<sup>47</sup> The term *One Life* is used to denote that which pervades all forms,<sup>48</sup> so the first sentence of Rule Nine has this meaning: through penetrating to the Monad, let the initiates receive the Light of the Monad, which reveals that there are no selves apart from the One Life.

*Let the group know there is no colour, only light.* Heretofore, each initiate has only intermittently penetrated to the Monad. Bailey explains the purpose of the next step: “This [penetration] leads eventually to the stabilisation of his consciousness in the new field of awareness, so that he becomes *polarised* there and can work intelligently from the attained point of awareness and of conscious vision.”<sup>49</sup> The second sentence depicts that next step.

Bailey portrays manifestation, or differentiation, in this way: “Symbolically speaking, the pure light is changed into coloured light.”<sup>50</sup>

Here, the pure light represents the life side of manifestation, and the colored light represents the form side. The first part of the second sentence uses the same symbols but portrays the opposite effort, and so it has a meaning similar to Bailey's injunction, "Detach thyself therefore from the form side and come to ... the place where Light and Life are found."<sup>51</sup>

The form side consists of the spiritual through physical planes, because Bailey says, "These five grades of substance form the five planes of monadic evolution; they compose the five vibratory spheres in which man and superhuman man are found."<sup>52</sup> The life side includes the monadic plane, because this plane is called "the plane of universal life."<sup>53</sup> Thus, the first part of the second sentence tells the initiates to penetrate to the Monad.

*And then let darkness take the place of light, hiding all difference, blotting out all form.* The last part of the second sentence is paradoxical, because it indicates that darkness can be better than light. Bailey sometimes refers to the Light of the Monad as "the LIGHT of God Himself" and uses the same paradoxical imagery to characterize this higher light:

Another light is then perceived, the clear cold light which is not light but darkness in its purest purity—the LIGHT of God Himself. It renders dark all else beside Itself; all forms fade out and yet the whole of life is there. It is not light as we know light. It is that pure essential essence of that Light which reveals Itself through light.<sup>54</sup>

Put differently, when immersed in this higher light, the initiates look upon all things as though they were enveloped in darkness,

because they are unable to discern any separating distinctions or differences. In the last part of the second sentence, the word "light" symbolizes lower perspectives. As discussed in our commentary for Rule Five, these lower per-

spectives include the light of personality consciousness, the light of causal consciousness, and even the light of triadal consciousness. Thus, the initiates need to subordinate the light of these lower perspectives to the darkness of the higher light.

The preceding remarks show that the second sentence has this overall meaning. Through imposing the following discipline on themselves, let the initiates increase their monadic polarization: whenever

they observe that they are perceiving any difference or form as separate from themselves, they once again penetrate to the Monad, and then subordinate their lower perspectives to the Light of the Monad, thereby overlooking all differences and ignoring all forms.

*Then—at the place of tension, and at that darkest point.* The phrase, "at the place of tension," indicates that the initiates are focused in the Monad, as shown by Bailey mentioning "a point of tension, focussed in whatever is meant by the word 'Monad.'"<sup>55</sup> The phrase, "at that darkest point," signifies receptivity to the Light of the Monad, because an earlier quotation characterizes this higher light as "darkness in its purest purity." Thus, the first part of the third sentence is given this meaning: then—while focused in the Monad and receptive to the Light of the Monad—the initiates participate in a significant ceremony.

*Let the group see a point of clear cold fire.* Bailey explains the background of this instruction:

**The interpretation of these Rules must involve capacity to pass beyond the usual attitudes and what one might call the usual metaphysical and theological platitudes, and to see life as the Hierarchy sees it. This means that life is approached from the angle of the Observer and not from that of a participator in actual experiment and experience in the three worlds. This Observer is different to the Observer on the probationary Path.**

One of the tasks of a Master, in connection with His disciples, is to aid them in bringing about effective polarisation and a consequent spiritual stability. The disciple has to effect the stage of penetration alone and unaided; during the process of polarisation, the Master of his Ashram is permitted to help.<sup>56</sup>

The preceding quotation states that the initiates have to accomplish “the stage of penetration alone and unaided.” Rule Eight corroborates this statement, because it portrays the initiates’ penetration to the Monad and does not mention their receipt of any help. The quotation also states that the initiates are permitted to receive help during the process of polarization. The first and second sentences of Rule Nine portray the initiates’ beginning efforts to increase their polarization in the Monad, but without mentioning their receipt of any help. The third sentence of Rule Nine, however, depicts a ceremony during which the initiates do receive help with their process of polarization.

Bailey provides a related account of an initiation ceremony that seems to be applicable to initiations of varying degrees:

A relation is set up between the initiate-disciple and the Initiator. The Initiator focusses the new and probably unrecognised energies within Himself and by their means sets up a spiritual rapport with the new initiate.<sup>57</sup>

In the preceding quotation, the Initiator’s first step is portrayed with the phrase, “The Initiator focusses the new and probably unrecognised energies within Himself.” In the ceremony depicted in Rule Nine’s third sentence, the Initiator is called the “One Initiator,” and the new energies are called the “clear cold fire.” An earlier quotation characterizes the Light of the Monad as the “clear cold light.” Bailey uses fire and light as synonyms,<sup>58</sup> so “a point of clear cold fire” denotes the point at which the One Initiator focusses the Light of the Monad within himself. The Initiator’s second step is portrayed with the phrase, “The Initiator ... sets up a spiritual rapport with the new initiate.” In the ceremony depicted in the third sentence, the resulting rapport gives the One Initi-

ator the ability to transfer the Light of the Monad to the initiates.

*Luminous objects*, such as stars, fires, and lamps, give out their own light. As Rex Heyworth, a science writer, explains, “We see luminous objects because their light enters our eyes directly.”<sup>59</sup>

An example of a luminous object within the non-corporeal realm is the point at which the Light of the Monad is focused, so the initiates may be able to see this point when the One Initiator transfers its Light to them. The third sentence’s phrase, “let the group see,” suggests, however, that the initiates must make an effort to register, or record in their consciousness, the incoming Light.

Ralph Waldo Emerson (1803–1882), a popular American essayist and poet, says, “Since everything in nature answers to a moral power, if any phenomenon remains brute and dark, it is that the corresponding faculty in the observer is not yet active.”<sup>60</sup> Thus, in order for the initiates to see the point at which the Light of the Monad is focused, their corresponding faculty must be active. Two prerequisites for this activity are given in the first part of the third sentence: being focused in the Monad and being receptive to the Light of the Monad. In her commentary on Rule Nine, Bailey says, “It is their united focus that enables the candidate for initiation to see the point of clear cold light,”<sup>61</sup> so “their united focus” appears to be a third prerequisite. Thus, the clause, “let the group see a point of clear cold fire,” is interpreted to mean: through having a united focus, let them see the point at which the One Initiator focusses the Light of the Monad within himself.

*In the fire (right at its very heart) let the One Initiator appear.* In this context, the word *heart* denotes the central or innermost part of a region. In her commentary on Rule Nine, Bailey writes:

It is ... their united will that “brings him upright, standing, unafraid, with open eye before the One Who from the very first has conferred on him the gifts of life and light, and Who now—with lifted rod, surrounded by the fire, reveals to him the significance of life and the purpose of the light.”<sup>62</sup>

Because of the similarity between the foregoing quotation and the phrase being interpreted, that phrase is given this meaning: through having a united will, let them stand without fear and see in the midst of that focused Light (right at its very source) the One Initiator.

Elsewhere Bailey also writes, “Man unites with the Monad at the fifth initiation, through the instrumentality of the Lord of the World.”<sup>63</sup> This quotation implies that Rule Nine’s ceremony is for the fifth initiation, because the preceding analysis construes that ceremony as transferring the Light of the Monad to the initiates. This quotation also identifies “the Lord of the World” as the Initiator for the fifth initiation. Bailey lists several alternative names for this godlike figure:

*The Lord of the World*, the One Initiator, He Who is called in the Bible “The Ancient of Days,” and in the Hindu Scriptures the First Kumara, He, Sanat Kumara it is, Who from His throne at Shamballa in the Gobi desert, presides over the Lodge of Masters.<sup>64</sup>

Here, the One Initiator is the name used in Rule Nine; Ancient of Days is the name used in Daniel 7:9-10 of the Old Testament; First Kumara is the name used in classic texts of Hinduism, such as *Mahabharata* and *Chandogya Upanishad*;<sup>65</sup> Sanat Kumara, which is a Sanskrit name that means “Eternal Youth,” is mentioned in various theosophical writings; and Shamballa (also spelled Shambhala) is the mythical kingdom described in the *Kalacakra Tantra* of Tibetan Buddhism, as discussed in our commentary on Rule Six.

*Whose star shone forth when the Door first was passed.* The symbol “Door” appears in both Rule One and Rule Three, and the earlier article interpreted this symbol as signifying the third initiation, because Bailey speaks of “the door for the third initiation.”<sup>66</sup> Based on this significance, the final phrase of Rule Nine indicates that the One Initiator also appeared at the ceremony for the third initiation. Bailey gives the following explanation: “Sanat Kumara administers the oath at the third, fourth and fifth initiations. His power streams forth and the flashing forth of the star before the initiate

is the signal of His approval.”<sup>67</sup> Thus, the final phrase has this meaning: the One Initiator is Sanat Kumara, who approved of the initiates when they underwent the ceremony for the third initiation.

Bailey describes someone undergoing the fifth initiation: “At the fifth initiation no symbol or light substance separates or protects him [an initiate], but he stands before the Initiator face to face.”<sup>68</sup> This description corroborates the earlier implication that the ceremony is for the fifth initiation, because Rule Nine’s last sentence seems to depict the initiates as standing before the One Initiator face to face. Bailey describes the ceremony’s results:

After the Master has taken the fifth initiation, He has—as you know—covered and mastered the ordinary field of evolution for humanity; that means the three worlds of ordinary human experience and the two worlds of superhuman effort, making the five fields of the spiritual activity of man ... He is becoming active on the second plane of our planetary life, the monadic plane, and ... He is becoming sensitive to a range of energies and influences which can now be registered by Him, owing to His increasing monadic polarisation.<sup>69</sup>

In the above quotation, the designation “Master” has this implication: after undergoing the current ceremony, which is for the fifth initiation, the initiates emerge as new Masters within the fifth kingdom of nature. The phrase, “He is becoming active on the second plane of our planetary life, the monadic plane,” suggests that the ceremony aided each new Master in bringing about effective monadic polarization, but the phrase, “owing to His increasing monadic polarization,” indicates that each new Master must still continue that effort.

## Rule Ten

*The rules for work within the veils of Maya are known and have been used. Let the group widen all the rents within those veils and thus let in the light. Let the Army of the Voice be no more heard and let the brothers onward move within the Sound. Then let them know the meaning of*



*the O.M. and let them hear that O.M. as it is sounded forth by Him Who stands and waits at the very centre of the Council Chamber of the Lord.*<sup>70</sup>

Rule Ten is explained as follows:

The new Masters know and have used on themselves the rules for overcoming the veils of illusion, so they can help their disciples apply the same rules (*The rules for work within the veils of maya are known and have been used*). By sending forth love and understanding to their disciples, let the Masters open channels of relationship that penetrate through the disciples' illusions of separateness and that can conduct various kinds of regenerative and constructive forces to them (*Let the group widen all the rents within those veils and thus let in the light*). Through telepathically conveying instructions to their junior disciples, who are preparing for the second or third initiation, let the Masters inspire them so that they take their attention away from their feelings, complexes, fixed ideas, and undesirable thoughts, and then move onward within the illumination of the soul (*Let the Army of the Voice be no more heard and let the brothers onward move within the Sound*). Then through stepping down divine purpose so that it becomes the quality of determination, let the Masters transmit this quality to strengthen their senior disciples, who are preparing for the fourth initiation, so that they more easily attain the ability to comprehend divine purpose as it streams forth from Sanat Kumara at the very center of the Council Chamber in Shamballa (*Then let them know the meaning of the O.M. and let them hear that O.M. as it is sounded forth by Him Who stands and waits at the very centre of the Council Chamber of the Lord*).

Bailey provides the following clue for understanding Rule Ten: "The supervisory, directive work of the Hierarchy, carried forward by the Masters and Their groups and by the initiates within those groups, is seldom considered; it is, however, a work of major importance and is one definitely referred to in this rule."<sup>71</sup> The initiates, who had been featured in all prior

rules, emerge as new Masters at the end of Rule Nine, so Rule Ten provides instructions to these new Masters regarding their new supervisory activities.

*The rules for work within the veils of maya are known and have been used.* The Sanskrit word *maya* can be translated as illusion, so "veils of maya" denote veils of illusion. Bailey also uses the phrase "veils of illusion" in her commentary on Rule Ten and says elsewhere, "It is only when man is no longer deluded by appearance and has freed himself from the veil of illusion that he arrives at a knowledge of the quality of God's consciousness and at the purpose which it is revealing."<sup>72</sup> Human beings have the task of learning the rules whereby they can free themselves from the veils of illusion. The new Masters in the Hierarchy have already learned those rules, as Bailey explains: "This Hierarchy is composed of those Who have triumphed over matter, and Who have achieved the goal by the very self-same steps that individuals tread today."<sup>73</sup>

Because of their first-hand knowledge of what to do, the new Masters have been given the task of instructing and watching over various disciples who are assigned to them. As an example of this circumstance, the Master Djwhal Khul is said to be the latest of the adepts taking the fifth initiation,<sup>74</sup> and he is also said to have undertaken the task of relieving other Masters from the responsibility of instructing and watching over some of their disciples.<sup>75</sup> Thus, the first sentence has this meaning: the new Masters know and have used on themselves the rules for overcoming the veils of illusion, so they can help their disciples apply the same rules.

*Let the group widen all the rents within those veils and thus let in the light.* The second sentence provides instruction on what is called the "Science of Impression." As Bailey explains, "There are therefore, two aspects to this work of impression: one deals with the capacity to be impressed; the other with the ability to be an impressing agent."<sup>76</sup> The new Masters have already dealt with the first aspect (in Rules Two, Six, Seven, and Eight), which is the capacity to be impressed. The second sentence addresses what they need to know about the

second aspect. In Bailey's words, "eventually, as a Master of an Ashram, he starts upon one of the major hierarchical tasks of mastering the Science of Impression."<sup>77</sup>

The Masters' initial step in the Science of Impression is to establish a telepathic rapport with their assigned disciples. Bailey makes some related remarks:

The broadcaster is mainly occupied with the clarity of his symbol, with the word or thought, and *not with the receiver*. A quick glance toward the receiver, a momentary sending forth of love and understanding is sufficient to set up the rapport, and then attention must be paid to the clarity of the symbol.<sup>78</sup>

Behind the scenes, stand the grouped world aspirants, working silently, in unison with each other and the Hierarchy, and thus keeping the channel open through which the needed wisdom, strength and love can flow.<sup>79</sup>

The channels of relationship can be conductors of many different types of energy, transmitted by the healer to the patient. In this fact lies both hope and danger.<sup>80</sup>

A *rent* could have the meaning of a passage or channel. In the context of the second sentence, a widened rent is construed as a channel of relationship that has been opened by the sending forth of love and understanding. Bailey mentions the "illusion of separateness,"<sup>81</sup> so widened "rents within those veils" are opened channels of relationship that penetrate through illusions of separateness. Thus, the second sentence has this meaning: by sending forth love and understanding to their disciples, let the Masters open channels of relationship that penetrate through the disciples' illusions of separateness and that can conduct various kinds of regenerative and constructive forces to them.

*Let the Army of the Voice be no more heard and let the brothers onward move within the Sound.* An *army* could be defined as any large group that is united for some specific purpose. In the context of the third sentence, the "Army

of the Voice" is taken as the legion of voices in the personality that operate together to enhance the lure, or appeal, of illusion; for example, these voices include feelings, complexes, fixed ideas, and undesirable thoughts. "Sound" refers to the illumination of the soul, because Bailey mentions the "Sound of the second aspect, the Soul."<sup>82</sup> Given these significances, an intelligible account of the third sentence's instructions is provided by Bailey's technique of psychological integration:

The patient (if I might so call him) is taught to take his eyes, and consequently his attention, away from himself, his feelings, his complexes and his fixed ideas and undesirable thoughts, and to focus them upon the soul, the divine Reality within the form... This eventually regenerates the mental or thought life, so that the man is conditioned by right thinking under the impulse or the illumination of the soul.<sup>83</sup>

Although Bailey uses the terms *junior disciple* and *senior disciple* in her books, she does not give explicit definitions for them. In this article, a junior disciple denotes someone who has taken either the first or second initiation but no higher initiation, and a senior disciple denotes someone who has taken the third initiation but no higher initiation. These definitions seem consistent with the way that Bailey uses the corresponding terms.

The word "brothers" connotes brotherly love, which is a concept that appears throughout the Bible. For example, the Apostle Paul, in 1 Thessalonians 4:9–10, writes, "But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another; and indeed you do so toward all the brethren who are in all Macedonia."<sup>84</sup> Bailey writes, "In the first two initiations ... the disciple becomes an agent of the love of God; the higher initiations enable him, however, to become, stage by stage, an agent of the will of God."<sup>85</sup> The "brothers" in the third sentence are construed as junior disciples, because the designation of brothers suggests that they have become agents of the love of God by having attained either the first or second initiation.

How does a Master convey these instructions to their junior disciples? Bailey gives the following explanation: “Telepathic work between a Master and His group ... is the mode of work whereby a Master trains and works through His disciples.”<sup>86</sup> Accordingly, the third sentence has this meaning: through telepathically conveying instructions to their junior disciples, who are preparing for the second or third initiation, let the Masters inspire them so that they take their attention away from their feelings, complexes, fixed ideas, and undesirable thoughts, and then move onward within the illumination of the soul.

*Then let them know the meaning of the O.M. and let them hear that O.M. as it is sounded forth by Him Who stands and waits at the very centre of the Council Chamber of the Lord.* The phrase, “Him Who stands and waits at the very centre of the Council Chamber of the Lord,” denotes Sanat Kumara, who was introduced in Rule Nine, because Bailey mentions “the Council of Sanat Kumara in Shamballa.”<sup>87</sup> Moreover, the “O.M.” emanates from Shamballa, because that is where Sanat Kumara is said to be located, and it is taken as divine purpose, because Bailey mentions the effort to “bring down from Shamballa that understanding of divine Purpose which will precipitate as the hierarchical Plan.”<sup>88</sup>

The fourth sentence distinguishes between two ways of contacting the O.M.: “know the meaning of the O.M.” and “hear that O.M.” Correspondingly, Bailey distinguishes between two streams emanating from Shamballa:

The energy, emanating from Shamballa, has been divided into two direct and distinctive streams. One stream, embodying the dynamic of purpose, is now pouring into the Hierarchy and into its seven major Ashrams; another stream, embodying the dynamic of determination or of enlightened enthusiastic will, is reaching humanity.<sup>89</sup>

The first stream, which the above quotation describes as “embodying the dynamic of purpose,” seems to be the stream of divine purpose. Bailey considers “comprehension” to be a higher aspect of hearing,<sup>90</sup> so “let them hear that O.M. as it is sounded forth” is interpreted

as: let them comprehend divine purpose as it streams forth from Shamballa.

The Master Djwhal Khul describes the effort “to step down this Shamballa force”:

The entering force [goes] down into the ranks of those Masters Who have taken the fifth initiation thus enabling Them to step down this Shamballa force to Their individual Ashrams. This happening has produced a tremendous stimulation with all the attendant opportunities, manifestations, and dangers. Masters such as myself have had to learn to handle this great potency, and at the same time to make as much of it as we can (safely and wisely) available to our senior disciples.<sup>91</sup>

The preceding quotation suggests that the second stream is a reflection, or a stepping down, of the first stream. Thus, the phrase, “let them know the meaning of the O.M.,” is interpreted as: let them know the stepped-down version of divine purpose. The second stream of energy, which is described earlier as “the dynamic of determination or of enlightened enthusiastic will,” is sometimes denoted more simply as “the quality of determination.”<sup>92</sup>

According to the preceding quotation, a Master’s transmission of the quality of determination “has produced a tremendous stimulation” in “senior disciples.” Bailey describes the effects of such stimulation: “As the Master works with His disciples and strengthens the life within them and evokes their soul into potency from latency, every form and every atom within their various bodies is equally energised and aided.”<sup>93</sup> The notion that a Master can strengthen a disciple appears elsewhere. For example, Paul, in Philippians 4:13, is aware of this strengthening effect on himself: “I can do all things through Christ who strengthens me.” As another example, *ACIM*, which is written as though its author is the Master Jesus,<sup>94</sup> states, “My chosen channels cannot fail, because I will lend them my strength as long as theirs is wanting.”<sup>95</sup>

As will be discussed in our commentary for Rule Eleven, a Master’s transmission of the quality of determination to senior disciples strengthens them so that they more easily at-

tain the fourth initiation. After attaining that initiation, these disciples can receive impressions of divine purpose directly from Shamballa, as discussed in our commentary for Rule Six. Thus, Rule Ten's final sentence has this explanation: then through stepping down divine purpose so that it becomes the quality of determination, let the Masters transmit this quality to strengthen their senior disciples, who are preparing for the fourth initiation, so that they more easily attain the ability to comprehend divine purpose as it streams forth from Sanat Kumara at the very center of the Council Chamber in Shamballa.

### Rule Eleven

*Let the group together move the fire within the Jewel in the Lotus into the Triad and let them find the Word which will carry out that task. Let them destroy by their dynamic Will that which has been created at the midway point. When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done.*<sup>96</sup>

Rule Eleven is explained as follows:

Through working together in their outer group, let the senior disciples of every new Master accomplish the following task: each disciple moves the polarizing life from the causal body to the Spiritual Triad (*Let the group together move the fire within the Jewel in the Lotus into the Triad*). Through successively eliminating his or her personality reactions, let each disciple progressively manifest the ideal of preserving the attitude of the Spiritual Triad, leading to a fixed determination to express that attitude (*and let them find the Word which will carry out that task*). Through expressing the attitude of the Spiritual Triad for at least a moment, let each disciple evoke the Master's quality of determination, which then facilitates the evocation of the disciple's monadic will, so that the antahkarana supersedes the causal body as the means of communication between the Spiritual Triad and personality (*Let them destroy by their dynamic Will that which has been created at the midway point*). When each disciple

habitually uses the antahkarana to supersede the causal body, which is signified by the fourth initiation, then the disciples' work of transferring the polarizing life will be done (*When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done*).

Bailey concludes her commentary on Rule Eleven with the following remark: "I have given you much in a brief form and have added much of new information anent the fourth initiation. What I have said is applicable both to the individual aspirant and to a group seeking initiation."<sup>97</sup> Thus Rule Eleven is construed as instructions presented to senior disciples, namely, disciples who are preparing for the fourth initiation.

*Let the group together move the fire within the Jewel in the Lotus into the Triad.* The "fire within the Jewel in the Lotus" is taken as the life within the causal body, because Bailey symbolizes the causal body "as a lotus with nine petals, hiding within these petals a central unit of three petals; these in their turn secrete the central life, or the 'jewel in the lotus.'"<sup>98</sup> Her commentary on Rule Eleven corroborates this explanation, because she writes, "fire always connotes ... the life aspect,"<sup>99</sup> and speaks of "the release of the life aspect from the confines of the causal body."<sup>100</sup> In another book, Bailey mentions two shifts in consciousness: "the mental body becomes the centre of consciousness and then later—through practice—it becomes the point of departure for the transference of the polarisation into a higher body, first the causal and later into the Triad."<sup>101</sup> Accordingly, the first clause has this meaning. Through working together in their outer group, let the senior disciples of every new Master accomplish the following task: each disciple moves the polarizing life from the causal body to the Spiritual Triad.

*Let them find the Word which will carry out that task.* Bailey's commentary on Rule Eleven does not explicitly state what the "Word" is, but says:

I want to emphasise that the group does not wait in expectancy for a Word to be given

to it; it does not search and strive to discover a Word; it does not take some Word as may be suggested by a helpful disciple and then proceed to “empower it.”<sup>102</sup>

This quotation suggests that the “Word” is not a unit of language. To *find* can mean to discover by making an effort, so “find” in the second clause suggests that the disciples acquire the “Word” through their personal effort. Elsewhere Bailey provides an intelligible account of both the “Word” and the needed personal effort:

This is an exercise I would like to see all the group undertake. It involves only the steady preservation of an attitude, a fixed determination to hold on to the point of consciousness which is your persistent Self, plus a live expectancy. I have chosen these words with care and would ask you to study them with equal care.<sup>103</sup>

Bailey uses Self as a synonym for the Spiritual Triad, because she speaks of “the spiritual Triad, or divine Self,”<sup>104</sup> so the purpose of the foregoing exercise is to preserve the attitude of the Spiritual Triad. Accordingly, the “Word” is the mental ideal of preserving that attitude, and the disciples “find” this “Word” by progressively manifesting it in their personality. Such manifestation involves the successive elimination of personality reactions that do not conform to the ideal. Bailey gives this explanation: “Within and beyond all manifested objects, there lies an Ideal Object or Ideal Pattern, which is seeking to become manifest upon the physical plane. The practice of visualization, imagination and the use of the will are activities that are calculated to hasten the manifestation of this Ideal.”<sup>105</sup> Bailey also speaks of “a fixed determination to bring the life and service into conformity with the revealing relations,”<sup>106</sup> so when the disciples “find the Word” in the sense of their having completed the manifestation of the ideal, they could be said to have “a fixed determination” to express the ideal. Thus, the second clause in the first sentence has this explanation: through successively eliminating his or her personality reactions, let each disciple progressively manifest the ideal of preserving the attitude of the Spir-

itual Triad, leading to a fixed determination to express that attitude.

*Let them destroy by their dynamic Will that which has been created at the midway point.* Bailey’s commentary on Rule Eleven describes the Master as adding to the potency of the disciples’ sound:

At this point we again touch the fringe of the coming Science of Invocation. This group sound, rising as the tension increases and stabilises, is invocatory in effect and draws forth response eventually from the inner Ashram, owing to its relation to the outer group. When the response of the Master is registered in the group consciousness and His potency is added to the potency of the group, the sound emitted by the group changes in quality, is amplified and diversified, is enriched.<sup>107</sup>

“The sound emitted by the group” is taken as the group’s expression of the Spiritual Triad’s attitude, but this expression “changes in quality, is amplified and diversified, is enriched” by the Master’s response. What does that mean?

In the initial part of the second sentence, the possessive pronoun “their” is taken as referring to both a typical disciple and the Master; but “Will” is capitalized, so “their dynamic Will” refers to the divine will of both disciple and Master. The preceding quotation suggests the following: the underlying premise of the second sentence is that the disciple expresses the Spiritual Triad’s attitude for at least a moment; the disciple’s expression of this attitude evokes the Master’s quality of determination, which was described in Rule Ten; this quality then strengthens the disciple’s expression. As shown in our commentary for Rule Ten, the quality of determination is a reflection of divine purpose, but Bailey says, “the purpose is that aspect of the divine will which seeks immediate expression on Earth,”<sup>108</sup> so the quality of determination could be regarded as an aspect of the divine will. According to Rule Three, the disciple’s expression of the Spiritual Triad’s attitude, when sufficiently intense, evokes the monadic will. As shown in our commentary for Rule Four, the monadic will is a reflection of the divine will, so it could also



be regarded as an aspect of the divine will. If this analysis is correct, then the phrase “their dynamic Will” refers to the disciple’s evocation of the Master’s quality of determination, which then facilitates the evocation of the disciple’s monadic will.

According to Rule Three, the antahkarana, or inner bridge, is built through merging the disciple’s upward expression of the Spiritual Triad’s attitude and the Monad’s downward expression of its will. Rule Eleven’s second sentence brings a new perspective to this process, because it depicts the Master’s role in strengthening the disciple’s effort. *ACIM* also mentions this inner role:

Sooner or later must everyone bridge the gap he imagines exists between his selves. Each one builds this bridge, which carries him across the gap as soon as he is willing to expend some little effort on behalf of bridging it. His little efforts are powerfully supplemented by the strength of Heaven, and by the united will of all who make Heaven what it is, being joined within it. And so the one who would cross over is literally transported there.<sup>109</sup>

“Heaven” in *ACIM*’s account is taken as the Monad, because Bailey speaks of the “Father in Heaven, the Monad or spirit aspect.”<sup>110</sup> To build the inner bridge, one must be “willing to expend some little effort” in *ACIM*’s account, and it corresponds to the second sentence’s underlying premise that the disciple expresses the Spiritual Triad’s attitude. This willingness evokes the “united will of all who make Heaven what it is” in *ACIM*’s account, which corresponds to the disciple’s evocation of the Master’s quality of determination in the rule’s second sentence. “All who make Heaven what it is” refers to the higher kingdoms of nature, which were introduced in Rule Six. Rule Ten indicates that the quality of determination originates in Shamballa, so both *ACIM* and the second sentence allude to the united support of the higher kingdoms. Moreover, the willingness to expend some little effort also evokes “the strength of Heaven” in *ACIM*’s account, which corresponds to the evocation of the monadic will in the second sentence. Bailey speaks of “the strength of will,”<sup>111</sup> so the re-

sulting evocation could be regarded, in both *ACIM* and the second sentence, as strength received from above. *ACIM* summarizes the outcome: “And so the one who would cross over is literally transported there.”

Elsewhere Bailey provides an intelligible account of the remainder of the second sentence:

He [the Master] has to watch over the work accomplished by the pupil whilst making the channel between higher and lower mind, whilst he [the pupil] builds and employs this channel (the antahkarana). This channel eventually supersedes the causal body as a means of communication between the higher and the lower. The causal body is itself eventually done away with when the pupil takes the fourth initiation.<sup>112</sup>

In this quotation, “the higher” and “the lower” denote the Spiritual Triad and personality, respectively. In earlier transfers of polarization, such as from the mental body to the causal body, the preceding vehicle of polarization still remains as an instrument of the current vehicle of polarization. The above quotation indicates that this circumstance no longer occurs: when the polarizing life transfers from the causal body to the Spiritual Triad, the causal body is cast aside, because it is superseded by the antahkarana as the means of communication between the Spiritual Triad and personality.

In the second sentence, “the midway point” is the means of communication between the Spiritual Triad and the personality. “That which has been created at the midway point” is the causal body, because Bailey writes, “For the advanced disciple and the initiate, the midway spot is the causal body.”<sup>113</sup> To “destroy” the causal body means that the antahkarana is used to supersede it. Thus, the sentence has this overall meaning: through expressing the attitude of the Spiritual Triad for at least a moment, let each disciple evoke the Master’s quality of determination, which then facilitates the evocation of the disciple’s monadic will, so that the antahkarana supersedes the causal body as the means of communication between the Spiritual Triad and personality.

*When the point of tension is reached by the brothers at the fourth great cycle of attain-*

ment, then will this work be done. An earlier quotation provides an intelligible account of the final sentence: “The causal body is itself eventually done away with when the pupil takes the fourth initiation.” Thus, the “fourth great cycle of attainment” denotes the fourth initiation, and the final sentence has this meaning: when each disciple habitually uses the antahkarana to supersede the causal body, which is signified by the fourth initiation, then the disciples’ work of transferring the polarizing life will be done.

Bailey acknowledges, “The Rules are not placed in their right order, having sequential reference to the seven initiations.”<sup>114</sup> In particular, both Rules Three and Eleven provide instruction on building the antahkarana, both Rules Four and Eleven provide instruction on eliminating personality reactions, and both Rules Five and Eleven provide instruction on becoming polarized in the Spiritual Triad. The initiates who received the instructions in Rules Three, Four, and Five have become teachers of what they had learned, because they are the new Masters who assist the senior disciples in Rule Eleven. Rule Eleven adds a new perspective to the earlier accounts, because it depicts the inner role of the Masters in strengthening the disciples’ efforts.

## Rule Twelve

*Let the group serve as Aquarius indicates; let Mercury speed the group upon the upward Way and let Taurus bring illumination and the attainment of the vision; let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group.*<sup>115</sup>

Rule Twelve is explained as follows:

The new Masters telepathically project to their junior disciples a symbolic cross having the following characteristics. A sphere at the vertical bar’s summit symbolizes this ideal—through their life of reflection, constant awareness, and steady focus, let the disciples consecrate their service to binding humanity together into one working and synthetic whole (*Let the group serve as Aquarius indicates*). The vertical bar’s upper segment symbolizes this ideal—through

their meditation, prayer, and concentration, let the disciples rapidly register inspiration from the Hierarchy that conveys its plans for uplifting the people of the world (*let Mercury speed the group upon the upward Way*). The horizontal bar symbolizes this ideal—through their planned service to those who need help, let the disciples work steadily and undeviatingly towards the two ends of transmitting illumination and of holding up the vision of the divine plan (*and let Taurus bring illumination and the attainment of the vision*). The relatively long lower segment symbolizes this ideal—through their going down into the very depths of human life, let the disciples act as an intermediate group between the Hierarchy and humanity (*as the group toils in Pisces*). In summary, the projected cross has this shape: the horizontal bar intersects the vertical bar above its midpoint, and a sphere is at the vertical bar’s summit. Let the disciples integrate their group by recognizing the multifaceted ideal that the cross symbolizes and then by subordinating themselves to that ideal (*let the mark of the Saviour ... be seen above the aura of the group*).

Rule Twelve, according to Bailey, is concerned with “disciples who are engaged in world salvage, for it is through these disciples that the Hierarchy carries out its plans.”<sup>116</sup> In other words, this rule deals with disciples who are working *before* the screen of life and not *behind* the scenes. She also says, “Initiates do their main work upon mental levels and from behind the scenes, and because of this their potency is great; this is particularly so with those who have taken the third initiation.”<sup>117</sup> Thus, Rule Twelve is construed as instructions given to junior disciples, namely, disciples who have taken either the first or second initiation but not the third initiation. Indeed, this rule is the only one that is oriented entirely towards instructing junior disciples.

This article treats the phrases of Rule Twelve as portraying the meanings of corresponding elements of a symbolic cross, and then infers the elements of that cross from those meanings. The new Masters are inferred as project-

ing this symbolic cross, because Rule Twelve seems to be part of the set of rules that describe their supervisory work, and because Bailey states in her commentary on this rule, “This will be a symbol projected by the Hierarchy.”<sup>118</sup> Thus, the first sentence in the explanation for Rule Twelve, given above, is the following: the new Masters telepathically project to their junior disciples a symbolic cross having the following characteristics.

*Let the group serve as Aquarius indicates.* Bailey regards Aquarius as signifying “Consecration to the service of the Whole,”<sup>119</sup> and mentions “the quality and nature of Aquarius which relates and binds together into one working and synthetic whole.”<sup>120</sup> As part of

her discussion of crosses in another book, Bailey gives this explanation of a sphere at the cross’s summit: “The sphere at the summit of the cross portrays the ‘place of the disciple’s consciousness.’ His life of reflection, of constant awareness, and the steady focus of his attention ... indicates the measure of his conscious activity in the Ashram.”<sup>121</sup> A sphere is inferred as the element for which the rule’s first phrase portrays the meaning, so this phrase has the following overall explanation: a sphere at the vertical bar’s summit symbolizes this ideal—through their life of reflection, constant awareness, and steady focus, let the disciples consecrate their service to binding humanity together into one working and synthetic whole.

*Let Mercury speed the group upon the upward Way.* Bailey mentions “Mercury who, as the Messenger of the Gods or the ‘divine Intermediary, carries messages between the poles with speed and light,”<sup>122</sup> and writes, “the main technique of the Hierarchy is that of conveying inspiration.”<sup>123</sup> Thus Mercury symbolizes inspiration, which consists of thoughts sent from the Hierarchy. A disciple’s response to inspi-

ration can be rapid or slow, as Bailey explains: “Where the alignment is good, there can be an almost immediate response to [a hierarchical] thought; where it is not good, it may take days and even weeks for the impression to be finally realised and consciously registered on the disciple’s mind and brain.”<sup>124</sup> Accordingly, the

**I would remind you that only the initiate consciousness will truly comprehend their significance [of the fourteen rules], but also that your effort so to do will develop in you the beginning of that initiate consciousness, provided you seek to make practical and voluntary application of these rules in your daily lives.**

word “speed” in the second phrase tells a disciple to rapidly register the hierarchical thoughts. “The upward Way” refers to the uplifting of people, because Bailey writes, “The work as it takes shape on the physical plane must be directed towards the spiritual uplift of the thinking people of the world in the first case and in the second place through them will come the uplift of the masses.”<sup>125</sup> As part

of her discussion of crosses, Bailey explains the meaning of the vertical bar’s upper segment: “the vertical life of spiritual contact with the Ashram is constantly preserved by meditation, prayer and concentration.”<sup>126</sup> The upper segment is inferred as the element for which the rule’s second phrase portrays the meaning, so this phrase has the following overall explanation: the vertical bar’s upper segment symbolizes this ideal—through their meditation, prayer, and concentration, let the disciples rapidly register inspiration from the Hierarchy that conveys its plans for uplifting the people of the world.

*Let Taurus bring illumination and the attainment of the vision.* Taurus is the Latin word for bull. Bailey explains the meaning of its use as a metaphor: “This group is, figuratively speaking, the ‘bull, rushing forward upon a straight line with its one eye fixed upon the goal and beaming light.”<sup>127</sup> Put differently, again in her words, “This work ... must be carried out steadily and undeviatingly, with no lost motion, once its outlines are determined, and it should be carried out *together*.”<sup>128</sup> She also describes the two goals of the third phrase in a clearer way: “the goal of providing a centre of

light within the world of men and of holding up the vision to the sons of men.”<sup>129</sup> As part of her discussion of crosses, Bailey explains the meaning of the horizontal bar: “*the horizontal life of service* is preserved with equal care and that there is a constant stream of planned energy going out to all those who need help.”<sup>130</sup> Just as the horizontal bar has two ends, or extremities, the third phrase has two ends, or goals. The horizontal bar is inferred as the element for which the rule’s third phrase portrays the meaning, so this phrase has the following overall explanation: the horizontal bar symbolizes this ideal—through their planned service to those who need help, let the disciples work steadily and undeviatingly towards the two ends of transmitting illumination and of holding up the vision of the divine plan.

*As the group toils in Pisces.* *Pisces* is the Latin word for fish, and it is also the twelfth astrological sign in the Zodiac. The phrase “in Pisces” indicates that the group is depicted as being in the sign of Pisces. What does that mean? Bailey writes about “the pledged disciple ... eventually to become a functioning world saviour *in Pisces*. He descends into the world of men to save mankind and to further the plan. He is then ‘the fish who swims free in the ocean of matter.’”<sup>131</sup> Bailey also writes about “the task of the Saviour or of the Mediator,”<sup>132</sup> showing that the *Saviour* and the *Mediator* are thought to have the same task. Paul characterizes Jesus as the “Savior” (2 Timothy 1:10) and as the “one Mediator between God and men” (1 Timothy 2:5), which supports the notion that these two terms are equivalent. Thus, when functioning as the world saviour, the disciples have the task, in Bailey’s words, “To act as an intermediate group between the Hierarchy and humanity, receiving light and power and then using both of these, under the inspiration of love, to build the new world of tomorrow.”<sup>133</sup> As part of her discussion of crosses, Bailey explains the meaning of the lower segment being relatively long: “The long limb of the ... cross symbolises to the disciple that he must go down into the very depths of human life.”<sup>134</sup> The vertical bar’s lower segment is inferred as the element for which the rule’s fourth phrase portrays the meaning, so this phrase has the following overall explanation:

the relatively long lower segment symbolizes this ideal—through their going down into the very depths of human life, let the disciples act as an intermediate group between the Hierarchy and humanity.

*Let the mark of the Saviour ... be seen above the aura of the group.* Here, “the mark of the Saviour” is the symbolic cross that is inferred from Rule Twelve’s other phrases. Bailey writes in her commentary, “That symbol ... is ‘the mark of a Saviour’ and it will embody the mark or indication (the signature as medieval occultists used to call it) of a new type of salvation or salvage.”<sup>135</sup> This new type of salvation is brought about by a group saviour—namely, the group of responsive disciples—rather than by an individual saviour.<sup>136</sup> “Be seen” means that the disciples in the group recognize the multifaceted ideal that the cross symbolizes. Bailey says, “the aura ... is presumed to demonstrate what the personality is, emotionally and mentally,”<sup>137</sup> so “above the aura of the group” signifies that the disciples in the group have subordinated themselves to that common ideal. A group is said to be *integrated* when its members recognize and subordinate themselves to a common ideal.<sup>138</sup> Thus, the final phrase has this explanation: let the disciples integrate their group by recognizing the multifaceted ideal that the cross symbolizes and then by subordinating themselves to that ideal.

## Rule Thirteen

*Let the group get ready to reveal the hidden mystery. Let the group demonstrate the higher meaning of the lessons learnt, and these are four and yet are one. Let the group understand the Law of Synthesis, of unity and fusion; let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway; let Transfiguration follow Transformation and may Transmutation disappear. Let the O.M. be heard right at the centre of the group, proclaiming God is All.*<sup>139</sup>

Rule Thirteen is explained as follows:

Through formulating the intention of building the higher antahkarana, let the new

Masters get ready to reveal the purpose of the planetary Logos (*Let the group get ready to reveal the hidden mystery*). Through fulfilling Rules Ten, Eleven, and Twelve, let the Masters demonstrate that they satisfy the necessary prerequisites: radiation of various kinds of regenerative and constructive forces; magnetization of divine purpose; transmutation of their disciples' desire into aspiration and then into fixed determination; and impartation of inspiration (*Let the group demonstrate the higher meaning of the lessons learnt*). These demonstrations are four phases of their immediate service and yet are integrated with their initiatory process, because their service is the result of their past initiation and is preparation for their next one (*and these are four and yet are one*). Through having used the lower antahkarana to activate the faculty of spiritual perception, as described in Rule Five, let the Masters infer this general law: they become sensitive to higher planes by activating the corresponding higher faculties (*Let the group understand the Law of Synthesis*). Through having brought together the need of the unified divine plan and the force of the united Will of God, as described in Rule Eight, let the Masters infer this general law: they penetrate to a higher plane by bringing together the need of their integrated aspects and the force of their higher aspect that is seeking integration (*of unity*). Through having become polarized in the Spiritual Triad, as described in Rule Five, and having become polarized in the Monad, as described in Rule Nine, let the Masters infer this general law: their integration on a lower level makes possible further integration on a higher level (*and fusion*). Through applying these three laws, let the Masters construct the higher antahkarana so that it goes successively towards the three higher centers that transmit the Will of God—Shamballa, the solar Logos, and finally the cosmic Logos (*let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway*). Through stabilizing the higher antahkarana at three suc-

cessive milestones, let the Masters pass into the corresponding phases of development: first, their consciousness is transformed into identification with the One Life; second, they are transfigured so that they can function upon the logoic plane, which is the highest plane of our planetary life; and third, they can break through the planetary ring-pass-not so that their transmutative service within that ring-pass-not may disappear (*let Transfiguration follow Transmutation and may Transmutation disappear*). Through using the higher antahkarana, let the Masters comprehend the nature of divine purpose as the planetary Logos conceives it under the solar Logos' inspiration that proclaims the Oneness of all life and manifestation (*Let the O.M. be heard right at the centre of the group, proclaiming God is All*).

After taking the fifth initiation, as portrayed in Rule Nine, the new Masters become involved in supervisory work with senior and junior disciples, as portrayed in Rules Ten, Eleven, and Twelve. Rule Thirteen assumes that the new Masters are fulfilling their supervisory responsibilities, and so it presents more advanced instructions to them. As will be explained in our commentary for Rule Fourteen, Rule Thirteen provides instructions for both the sixth and seventh initiations.

Rule Thirteen is concerned with the planetary Logos, for which Bailey gives this definition: "The Being Who is the life of our planet, the One in Whom we live and move and have our being. This being, or sum total of organised lives is sometimes called the planetary Logos, ... sometimes God, and sometimes the One Life."<sup>140</sup> Rules Nine and Ten mention another godlike figure, namely, Sanat Kumara. What is the relationship between the planetary Logos and Sanat Kumara? Bailey speaks of "the manifested form of the planetary Logos in the Person of Sanat Kumara,"<sup>141</sup> so these terms denote similar but slightly different concepts.

The Old Testament also uses several terms to denote exalted beings, such as in Job 1:6, "Now there was a day when the sons of God came to present themselves before the LORD." In this verse, "God" is a translation of the He-



brew word *Elohim*, which means “the One who is the totality of powers, forces and causes in the universe,”<sup>142</sup> and “LORD,” written entirely with capital letters, substitutes for the Hebrew name *YHWH*, which means “the self-existent One.”<sup>143</sup> From our point of view, “God” can be understood as the planetary Logos, “LORD” as Sanat Kumara, and “sons of God” as Masters.

The preceding rules could be summarized as providing instructions for developing the antahkarana: the preparation (Rules One and Two), construction between the personality and Spiritual Triad (Rule Three), stabilization (Rules Four and Five), use (Rules Six and Seven), construction of the extension to the Monad (Rule Eight), stabilization of the extension (Rule Nine), and use of the extension (Rules Ten through Twelve). Bailey’s commentary on Rule Thirteen mentions, however, the higher correspondence of the preceding antahkarana: “The Master builds that of which the spiritual correspondence is the manasic antahkarana. The antahkarana which is now emerging is a projection from the Ashram of a Master.”<sup>144</sup> Accordingly, this commentary refers to the preceding antahkarana as the “lower antahkarana” and treats Rule Thirteen as providing instructions for developing the “higher antahkarana.”

Rule Thirteen lies far beyond the experiences of virtually all readers of this article, so how can we make sense of this rule and find any value in studying it? Bailey writes, “The Law of Analogy is the key which unlocks the understanding.”<sup>145</sup> The development of the higher antahkarana appears to be analogous to the development of the lower antahkarana, because both developments seem to have similar stages. In particular, this article construes Rule Thirteen as portraying the preparation, construction, stabilization, and use of the higher antahkarana. Rule Thirteen is comparable to Formula Six in Bailey’s formulas for initiation, which was studied in an earlier article, because both statements are interpreted as giving instructions concerning the higher antahkarana.<sup>146</sup>

*Let the group get ready to reveal the hidden mystery.* Bailey gives this clue in her commen-

tary on Rule Thirteen: “All that I can tell you about that mystery is that it concerns the purpose and the reason for which our planetary Logos took incarnation and became the informing Life of our planet.”<sup>147</sup> Accordingly, the hidden mystery is the purpose of the planetary Logos. How can the group of new Masters reveal this purpose? Bailey mentions “the higher antahkarana, uniting the Hierarchy and Shamballa,”<sup>148</sup> and says, “Shamballa embodies the will or purpose of our planetary Logos.”<sup>149</sup> These quotations suggest that the higher antahkarana can reveal the purpose of the planetary Logos. Bailey speaks of “the formulated intention,”<sup>150</sup> so the first sentence has the following explanation: through formulating the intention of building the higher antahkarana, let the new Masters get ready to reveal the purpose of the planetary Logos.

*Let the group demonstrate the higher meaning of the lessons learnt.* This article’s Introduction mentions the earlier “Rules for Applicants,” and the thirteenth of these earlier rules presents the original lessons learnt, which Bailey summarizes as “Radiation. Magnetisation. Transmutation. Impartation.”<sup>151</sup> Demonstrations of the higher meaning of these four lessons are prerequisites for building the higher antahkarana, because Bailey speaks of them as “four major undertakings or demonstrations of fitness ... for the work to be done.”<sup>152</sup> Thus, the first part of the second sentence is interpreted as follows. Through fulfilling Rules Ten, Eleven, and Twelve, let the Masters demonstrate that they satisfy the necessary prerequisites: radiation of various kinds of regenerative and constructive forces; magnetization of divine purpose; transmutation of their disciples’ desire into aspiration and then into fixed determination; and impartation of inspiration.

*These are four and yet are one.* Bailey characterizes the effect of these demonstrations on the Master who performs them: “To summarise, they constitute the four phases of an activity which will bring him to a point of tension which will indicate the next possible initiatory stage.”<sup>153</sup> She also says that “every initiation leads to expanded service.”<sup>154</sup> Thus, the last part of the second sentence has the following meaning: these demonstrations are four phases

of their immediate service and yet are integrated with their initiatory process, because their service is the result of their past initiation and is preparation for their next one.

*Let the group understand the Law of Synthesis, of unity and fusion.* Professor Michael Windelspecht reports, “The modern scientific method is a synthesis of both inductive and deductive reasoning.”<sup>155</sup> *Induction* is used to go from factual observations to general laws, and *deduction* is used to apply the laws in specific situations. The third sentence portrays both kinds of reasoning. In the first clause, the injunction to “understand the Law of Synthesis, of unity and fusion” is construed in this way: the initiates are told to use induction to go from factual observations to generalizations that are statements of the three indicated laws. In the second clause, the initiates are told to use deduction to apply the three laws in specific situations.

Bailey does not give a clear definition of the Law of Synthesis, but mentions “The Law of Synthesis, operating between all forms which the self occupies, and the recognition of the essential unity of all manifestation by the means of sight.”<sup>156</sup> She also says: “In this attempt to paraphrase an ancient definition of the Law of Synthesis, I have said all that I can upon the theme. Only as disciples build the antahkarana and function as the Spiritual Triad within the monadic Life will inspiration come.”<sup>157</sup> In the case of the initiates who are applying Rule Thirteen, their experiences with the earlier rules have become factual observations on which they can support their inductive inferences. Based on these remarks, the first part of the first clause is construed as follows. Through having used the lower antahkarana to activate the faculty of spiritual perception, as described in Rule Five, let the Masters infer this general law: they become sensitive to higher planes by activating the corresponding higher faculties.

In the first clause, “Synthesis” is capitalized, which indicates that it is the proper name of the first law, whereas “unity” and “fusion” are not capitalized, which suggests that they are not the proper names of the two remaining laws but merely hints of the nature of those

laws. Bailey’s commentary on Rule Thirteen says, “*Unity* might be regarded as the conscious adaptation of the initiated disciple to the greater whole ... *Fusion* might therefore be regarded as the individual process of spiritual integration.”<sup>158</sup> If these definitions are the appropriate hints, then the proper names of the two remaining laws appear to be Adaptation and Evolution, respectively, because Bailey says elsewhere, “This law of adaptation involves the appreciation of the need, the recognition of the new force coming in with the new cycle and the consequent bringing together in wide synthesis of the need and of the force,”<sup>159</sup> and “Under the Law of Evolution, certain great fusions, at-one-ments or great Approaches are taking place.”<sup>160</sup> Based on these descriptions, the final part of the first clause is construed as follows. Through having brought together the need of the unified divine plan and the force of the united Will of God, as described in Rule Eight, let the Masters infer this general law: they penetrate to a higher plane by bringing together the need of their integrated aspects and the force of their higher aspect that is seeking integration. Through having become polarized in the Spiritual Triad, as described in Rule Five, and having become polarized in the Monad, as described in Rule Nine, let the Masters infer this general law: their integration on a lower level makes possible further integration on a higher level.

*Let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway.* The “threefold mode of working” is taken as the application of the three preceding laws, because they were just mentioned, and “that which is dynamic” is taken as the higher antahkarana, because its building is characterized by change or progress. Accordingly, the “Higher Three” are the higher centers towards which the higher antahkarana successively goes. What are these higher centers? Based on the earlier analysis of the first sentence, one center seems to be Shamballa, which Bailey regards as “the head centre of the planetary Logos.”<sup>161</sup>

The second center seems to be the solar Logos, because Bailey says that “the objective of

effort in Shamballa is, however, the apprehension of solar Purpose,”<sup>162</sup> and that a Master receives the revelation of the solar Logos at the sixth initiation:

At this sixth Initiation the most marvelous vision of the entire series is his. He sees the solar system as a unit, and gets a brief revealing which opens to his amazed understanding the fundamental purpose of the solar Logos.<sup>163</sup>

The third center appears to be an even greater entity that Bailey sometimes calls the “cosmic Logos”:

The *cosmic Logos* of our system works similarly through three major systems (of which ours is not one), utilising seven solar systems (of which ours is one), for the distribution of His force and having myriads of sevenfold groups as the cells of His body.<sup>164</sup>

Bailey states that a Master receives the revelation of the cosmic Logos at the seventh initiation:

At the seventh Initiation ... he sees that which he has long realised as a basic theoretical fact, that our solar Logos is involved in the plans and purposes of a still greater Existence, and that the solar system is but one of many centres of force through which a cosmic Entity vastly greater than our own solar Logos is expressing Himself.<sup>165</sup>

Bailey also describes the training that the Masters need for their building effort: “Their whole training is concerned with the planetary, systemic and cosmic building of the antahkarana, for it is via the antahkarana that spirit works, that life processes are controlled, and the will of all developing aspects of Deity function.”<sup>166</sup> This quotation supports the notion that the higher antahkarana goes successively towards Shamballa, the solar Logos, and then the cosmic Logos, because such a bridge does require “planetary, systemic and cosmic building.”

Moreover, these three centers satisfy the rule’s phrase “where the Will of God holds sway,” because they transmit the Will of God, as Bailey explains:

The solar Logos expands His consciousness to include the desire of the cosmic Logos.<sup>167</sup>

The planetary Logos expands His consciousness to measure up to the will and purpose of the Solar Logos.<sup>168</sup>

The will aspect of the planetary Logos [is] the incentive behind the life of Shamballa.<sup>169</sup>

Based on the preceding remarks, the middle clause of the third sentence has this overall meaning: through applying these three laws, let the Masters construct the higher antahkarana so that it goes successively towards the three higher centers that transmit the Will of God—Shamballa, the solar Logos, and finally the cosmic Logos.

*Let Transfiguration follow Transformation and may Transmutation disappear.* These three terms are construed as characterizing three successive milestones along the higher antahkarana. Bailey provides the meaning of transformation and transfiguration in the context of Rule Thirteen:

The transformation with which this rule deals is the transformation of consciousness into identification.<sup>170</sup>

There then follows, as a result of this, what is called the true Transfiguration. This enables the initiate to function upon the logoic or highest plane.<sup>171</sup>

Thus, after the Masters stabilize the antahkarana at the first milestone, which is characterized by “Transformation,” their consciousness is transformed into what Bailey calls “identification with the *One Life*.”<sup>172</sup> After the Masters stabilize the antahkarana at the second milestone, which is characterized by “Transfiguration,” they are transfigured so that they can function on the logoic plane.

Bailey also provides the meaning of transmutation in the context of Rule Thirteen:

The work of transmuting the lower nature into the higher and desire into love, of transforming personality purpose into group livingness and being, has led to that complete transfiguration which makes the entire

process of transmutation no longer needed. But—and this is the point to be emphasised—because of this achievement, the art of transmutation is now the instrument which the initiate can use and transmute that which is not himself, and ... the forces which have been transmuted into spiritual energy begin now to have a dynamic transmutative effect in the world of forms wherein he now chooses to work and serve.<sup>173</sup>

According to this quotation, after the Masters stabilize the antahkarana at the second milestone, nothing within them requires transmuting, but they do participate in planetary service that entails “a dynamic transmutative effect” on others. Bailey speaks of the following development: “As this transformation [of consciousness into identification] takes place, a new activity supervenes which finally enables the Master to break through the planetary ring-pass-not.”<sup>174</sup> The “ring-pass-not” is defined as “the limit of the field of activity of the central life force.”<sup>175</sup> By breaking through the planetary ring-pass-not, in Bailey’s words, “He is abstracted from our planetary life altogether. Only one factor could prevent this, and that might be his pledge to serve temporarily within the planetary ring-pass-not.”<sup>176</sup> Thus, after the Masters stabilize the antahkarana at the third milestone, which is characterized by the phrase “may Transmutation disappear,” they can break through the planetary ring-pass-not so that their transmutative service within that ring-pass-not may disappear.

By bringing together the preceding remarks, the final clause of the third sentence has this explanation. Through stabilizing the higher antahkarana at three successive milestones, let the Masters pass into the corresponding phases of development: first, their consciousness is transformed into identification with the One Life; second, they are transfigured so that they can function upon the logoc plane, which is the highest plane of our planetary life; and third, they can break through the planetary ring-pass-not so that their transmutative service within that ring-pass-not may disappear.

*Let the O.M. be heard right at the centre of the group, proclaiming God is All.* The “centre of

the group” is taken as Shamballa, because Bailey states, “The energy with which the Masters work comes from Shamballa.”<sup>177</sup> As mentioned in our commentary for Rule Ten, comprehension is a higher aspect of hearing. In Rule Ten, the Masters hear the O.M. in the sense of comprehending divine purpose as it streams forth from Shamballa. Correspondingly, the phrase, “let the O.M. be heard right at the centre of the group,” has this meaning: let divine purpose be comprehended right at Shamballa. What might such comprehension reveal? Bailey states, “Shamballa, as it constitutes the synthesis of understanding where our Earth is concerned, is also the centre where the highest Will of the Solar Logos is imposed upon the Will of our planetary Logos, Who is, as you know, only a centre in His greater body of manifestation.”<sup>178</sup> Thus to hear the O.M. right at Shamballa might mean the following: comprehend that the divine purpose of the planetary Logos embodies the even higher purpose of the solar Logos.

Bailey provides this clue: “It is not my intention to interpret this final phrase of Rule XIII. Its meaning lies beyond your most elevated comprehension. It concerns the transmutation of the O.M. into the originating SOUND.”<sup>179</sup> Accordingly, the final sentence is concerned with transmuting the O.M. into its originating SOUND that occurs right at Shamballa. The preceding paragraph suggests that the originating SOUND is the purpose of the solar Logos. Elsewhere Bailey describes two revelations received by a Master: “the light reveals to him ... the nature of divine purpose as our planetary Logos conceives it under the inspiration of the solar Logos;”<sup>180</sup> “He thus makes his conscious contact with the solar Logos, and realises within himself the Oneness of all life and manifestation.”<sup>181</sup> Combining these revelations seems to satisfy both Bailey’s clue and the symbols of the final sentence, so that sentence is explained as follows: through using the higher antahkarana, let the Masters comprehend the nature of divine purpose as the planetary Logos conceives it under the solar Logos’ inspiration that proclaims the Oneness of all life and manifestation.

## **Rule Fourteen**

**K***now, express, reveal, destroy and resurrect.*<sup>182</sup>

Rule Fourteen is explained as follows:

*Know* is the keynote for achieving the third initiation, because the initiates' effort is to know how the causal body's virtues can control and direct the mental body; and to know how the mental body's analysis, discrimination, and right thought can control and direct the lower bodies. *Express* is the keynote for achieving the fourth initiation, because the initiates' effort is to express the attitude of the Spiritual Triad. *Reveal* is the keynote for achieving the fifth initiation, because the initiates' effort is to receive the revelation of universal inclusiveness. *Destroy* is the keynote for achieving the sixth initiation, because the initiates' effort is to destroy all lesser forms of identification so that their consciousness can be transformed into identification with the One Life. *Resurrect* is the keynote for achieving the seventh initiation, because the initiates' effort is to rise back to their original state, which is Shamballa.

Bailey provides two clues about these five words: "In this final rule for disciples and initiates, a great summation is embodied";<sup>183</sup> "these five words have a clear reference to each of the five initiations; they give the initiate the keynote to the work which he must carry forward between the various initiatory processes."<sup>184</sup> Accordingly, the five words in Rule Fourteen are interpreted as the keynotes to the work that the disciple must accomplish before attaining the third through seventh initiations.

*Know.* Rule One assumes that the initiates have taken the third initiation, because its third sentence is rendered as, "Behind the group there stands the attainment of the third initiation." The attainment that was achieved at the time of the third initiation is depicted by Rule One's first sentence and is rendered as follows: "Through making the mental body's concrete thinking an instrument of the causal body's abstract thinking, let each member of the group momentarily align the physical, emotional, mental, and causal bodies." The causal body's abstract thinking includes virtuousness,<sup>185</sup> and

the mental body's concrete thinking includes analysis, discrimination, and right thought.<sup>186</sup>

Thus *know* is the keynote for achieving the third initiation, because the initiates' effort is to know how the causal body's virtues can control and direct the mental body; and to know how the mental body's analysis, discrimination, and right thought can control and direct the lower bodies.

*Wikipedia* distinguishes between various kinds of knowledge:

*Know-how* is a term for practical knowledge on how to accomplish something, as opposed to "know-what" (facts), "know-why" (science), or "know-who" (communication). Know-how is often tacit knowledge, which means that it is difficult to transfer to another person by means of writing it down or verbalising it. The opposite of tacit knowledge is explicit knowledge.<sup>187</sup>

The term *tacit knowledge* was introduced into philosophy in 1958 by Michael Polanyi, who is known for the assertion that "we can know more than we can tell."<sup>188</sup> Accordingly, the kind of knowledge required for the third initiation is practical knowledge that is mainly tacit knowledge.

*Express.* Rule Eleven provides instructions for attaining the fourth initiation, and its second sentence is rendered as follows: "Through expressing the attitude of the Spiritual Triad for at least a moment, let each disciple evoke the Master's quality of determination, which then facilitates the evocation of the disciple's monadic will, so that the antahkarana supersedes the causal body as the means of communication between the Spiritual Triad and personality." Thus *express* is the keynote for achieving the fourth initiation, because the initiates' effort is to express the attitude of the Spiritual Triad.

*Reveal.* Rule Nine provides instructions to initiates for attaining the fifth initiation, and its second sentence is rendered as follows: "whenever they observe that they are perceiving any difference or form as separate from themselves, they once again penetrate to the Monad, and then subordinate their lower perspectives to the Light of the Monad, thereby



overlooking all differences and ignoring all forms.” Thus *reveal* is the keynote for achieving the fifth initiation, because the initiates’ effort is to receive the revelation of universal inclusiveness.

*Destroy.* Rule Thirteen, in its third sentence, depicts a phase of development that occurs for the initiates and is rendered as follows: “their consciousness is transformed into identification with the One Life.” Such transformation requires them to destroy all lesser forms of identification that they had made in the spiritual through physical planes, which are spoken of as “the five planes of human evolution.”<sup>189</sup> The initiates begin destroying these lesser forms following their fifth initiation, as Bailey explains:

The higher destruction which we are considering is related to the destruction of certain *forms of consciousness* which express themselves in great areas or extensive thoughtforms; these may have, in turn, conditioned human thinking ... This higher form of destruction ... emanates from a point outside *the five worlds* of human and superhuman evolution ... If this is so, it will be apparent to you that only initiates who have taken the fifth initiation and higher initiations can wield effectively this particular form of death.<sup>190</sup>

In this quotation, “a point outside *the five worlds* of human and superhuman evolution” refers to a focal point in the Monad, because the monadic plane is higher than the five planes of human evolution. In other words, the initiates are focused in the Monad while they carry out their destruction in the lower planes. Bailey also explains how this destruction is accomplished: “At the sixth initiation ... the initiate wields complete control, through the power of sound, over the substance of the five planes of human evolution.”<sup>191</sup>

Bailey makes the following analogy: “I would like first of all to point out that the sixth initiation is to the Master Who stands before the

planetary Logos what the second initiation is to the disciple.”<sup>192</sup> She also says, “The aspirant has to learn to control his emotional psychic nature through right control of the mind,”<sup>193</sup>

and “The second initiation ... marks the completion of the process whereby the emotional nature (with its outstanding quality of desire) is brought under soul control, and the desire of the personal lower self has been transmuted into love.”<sup>194</sup>

Thus the initiate working towards the sixth initiation—who is aligned with Shamballa and focused in the Monad while carrying out destruction on lower planes—is analogous to the disciple working towards the second initiation—who is aligned with the soul and focused in the mental body while transmuting desire on the lower emotional plane. Accordingly, *destroy* is the keynote for achieving the sixth initiation, because the initiates’ effort is to destroy all lesser forms of identification so that their consciousness can be transformed into identification with the One Life.

*Resurrect.* Rule Thirteen, also in its third sentence, depicts another phase of development that occurs for the initiates and is rendered as follows: “they are transfigured so that they can function upon the logoic plane, which is the highest plane of our planetary life.” Bailey describes this phase using Christian phraseology and associates it with the seventh initiation:

The true Transfiguration ... enables the initiate to function upon the logoic or highest plane ... This—in Christian phraseology—is called the “sitting down upon the right hand of God in Heaven.” There the man who has attained this seventh initiation is transfigured.<sup>195</sup>

The three highest planes of our planetary life could be called the “courts of Shamballa,” because Shamballa is said to work on those planes.<sup>196</sup> Thus, the true Transfiguration gives the initiates, in Bailey’s words, “the right to ‘come and go in the courts of Shamballa’ as Their work may dictate and Their service may require.”<sup>197</sup>

Bailey explains why this circumstance connotes resurrection:

The word “resurrection” ... means “back to an original state” by rising. This return to an original state is pictured for us in *The New Testament* under the story of the Prodigal Son, who said “I will arise and go to

my Father” ... 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.<sup>198</sup>

Thus *resurrect* is the keynote for achieving the seventh initiation, because the initiates’ effort is to rise back to their original state, which is Shamballa.

## Conclusions

With regard to the Rules for Disciples and Initiates, the earlier article analyzed the initial seven rules, and the present article analyzes the final seven rules. As these articles show, most rules provide instructions for attaining the higher initiations, namely, the fourth through seventh initiations, so only senior disciples and senior initiates would be qualified to apply them. Three rules, however, do provide instructions for attaining the lower initiations, namely, the second and third initiations: Rule Ten, because it portrays instructions that the new Masters telepathically convey to their junior disciples; Rule Twelve, because it portrays a symbolic cross that the new Masters telepathically project to their junior disciples; and Rule Fourteen, because it states the keynote for the third initiation.

Nevertheless, Rules Ten and Twelve, which portray the new Masters as inspiring junior disciples, are shown by Rule Thirteen as being part of the Masters’ initiatory process, because the Masters become prepared for their next higher initiation by imparting this inspiration. Rule Fourteen also provides keynotes for the fourth through seventh initiations, so it is mainly concerned with the higher initiations. Thus, the two articles confirm Bailey’s statement: “But those words [of the rules] in their simplest connotation have true reference to the task of achieving one or other of the higher initiations.”<sup>199</sup>

The Rules for Disciples and Initiates are paradoxical, because they generally are not studied by people who are actually qualified to apply them. Let us clarify the last observation. These rules were published in *The Rays and the Initiations*, but that book states: “It will be obvious

to you that as this Treatise is not written to instruct Members of the Hierarchy, but only for aspirants and disciples and initiates below the grade of the third initiation, much that I will say will be somewhat ‘blind’ or veiled in symbol.”<sup>200</sup> Bailey confirms this status of the immediate students of the rules by telling them, at two different places in her commentary on the rules, “you have not yet taken the third initiation.”<sup>201</sup>

In addition to the immediate students of the rules, Bailey anticipated that there would be future students of them, because she wrote:

I would call to your attention that in the Fourteen Rules for Applicants and in the Fourteen Rules for Disciples and Initiates you have the two great foundational courses of the coming Schools of the Mysteries, for which I have prepared the world in *Letters on Occult Meditation*.<sup>202</sup>

What will be the status of the students in those coming schools? Bailey predicted that there will be both preparatory schools and advanced schools of the mysteries. The goal of a preparatory school will be to prepare students for an advanced school, and she describes the goal of an advanced school as follows: “the aim of the school being to prepare pupils for the first initiation.”<sup>203</sup> This statement is actually ambiguous, because, in Bailey’s words, “This third initiation is ... the first initiation, from the angle of the Hierarchy.”<sup>204</sup> Accordingly, the predicted students in those predicted schools will be working towards either what this article calls the first initiation, in which case they would be aspirants, or what this article calls the third initiation, in which case they would be junior disciples. With either meaning, it appears that the students of the Rules for Disciples and Initiates, in both the past and predicted future, generally are unqualified to apply most of the rules, because they have not yet attained the third initiation.

*What about the candidates for the sixth and seventh initiations?* These candidates are members of the Hierarchy, and Rules Ten, Thirteen, and Fourteen provide instructions for them. Bailey states, “All books are prison houses of ideas, and only when speech and

writing are superseded by telepathic communication and by intuitive interplay will the plan and the technique of its expression be grasped in a clearer fashion.”<sup>205</sup> For members of the Hierarchy, speech and writing are superseded by telepathic communication and by intuitive interplay, so the candidates for the sixth and seventh initiations would not use the corresponding written rules for their own instruction, even though they would be qualified to apply them. Bailey confirms this circumstance by saying in an earlier quotation, “this Treatise [containing the rules] is not written to instruct Members of the Hierarchy.”

*What about the candidates for the fourth and fifth initiations?* These candidates are senior disciples and senior initiates, and Rules One through Nine, Eleven, and Fourteen provide instructions for them. In particular, Rule Two portrays the Master of a minor Ashram as telepathically conveying teaching to the candidates for the fourth initiation, and Rule Seven portrays the Chohan of a major Ashram as conveying illumination to the candidates for the fifth initiation. Bailey, in her commentary on these rules, gives a similar account: “What I am now writing is a series of instructions for disciples in process of training for initiation. I did not say in training for the higher initiations, for these are given in a different manner and the teaching is imparted in the inner Ashram.”<sup>206</sup> Thus, the candidates for the fourth and fifth initiations need not study written rules for initiation, such as analyzed in the two articles, because they receive their teaching through telepathic and intuitive communication in their respective inner Ashrams. Nevertheless, the two articles correlate the rules leading to these initiations with passages from both *ACIM* and the Apostle Paul, thereby indicating that such information is regarded as helpful by other sources. Perhaps the candidates for the fourth and fifth initiations would find value in studying the corresponding written rules, if they recognize them as providing an outer confirmation of their inner telepathic and intuitive instruction.

*What about the candidates for the first, second, and third initiations?* These candidates are aspirants and junior disciples. Bailey’s commen-

tary on the Rules for Disciples and Initiates covers 319 pages, so it shows that she made a substantial effort to present the rules in a book that she said was intended for people below the grade of the third initiation. If we have not yet taken the third initiation, and so are among the intended readers of these rules, what is the value of our studying them when we are not actually qualified to apply most or all of them? Here are seven answers.

First, *studying the rules may correct false impressions about the Masters of the Wisdom.* The two articles interpret the rules as though they were successive events in a story about the Masters: advanced human beings become new Masters; these new Masters then work with human beings; and such service enables both the new Masters and human beings to attain further stages of development. By viewing the rules as a plausible story about the Masters, we may be able to correct some false impressions that we had received about them. Indeed, according to her autobiography, Bailey was told by her own Masters the following: “her major duty as a disciple was to familiarise the public with the true nature of the Masters of the Wisdom and offset the erroneous impression which the public had received.”<sup>207</sup>

Second, *studying the rules may promote the development of detached observation.* Bailey relates the proper interpretation of the rules to the “Observer,” but without defining that term:

The interpretation of these Rules must involve capacity to pass beyond the usual attitudes and what one might call the usual metaphysical and theosophical platitudes, and to see life as the Hierarchy sees it. This means that life is approached from the angle of the Observer and not from that of a participator in actual experiment and experience in the three worlds. This Observer is different to the Observer on the probationary Path.<sup>208</sup>

The preceding quotation indicates that the Observer evolves over time, because the version needed for the rules is different from the Observer on what is called the “probationary Path,” which occurs prior to the first initiation.<sup>209</sup> Let us define an initiate’s *Observer* to be the highest aspect of the self to which he or

she can penetrate, and it could be the mental body, causal body, Spiritual Triad, Monad, Shamballa, or a yet higher center. Each rule portrays a stage of development for initiates, but it does so from the vantage point of the initiates' corresponding Observer. Put differently, the rules indicate that, in Bailey's words, "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."<sup>210</sup> Given the meaning of the term "Observer," this task can be expressed as follows: become focused in the highest feasible aspect of yourself and then observe your energies on the lower planes. As an initiate builds either the lower antahkarana (in Rule Three) or higher antahkarana (in Rule Thirteen), the corresponding Observer evolves over time. Moreover, as Bailey explains, "The point in evolution of the Observer ... determines very largely the field of his observation and the focus of his directed attention."<sup>211</sup> Thus, through portraying a change in the field of observation, the rules indicate a change in the Observer. Even if the rules are too advanced to depict our current stage of development, their emphasis on observation may encourage us to carry out the following two tasks in a way that is appropriate for our current stage: first, become aware like a detached Observer; and second, bring about a change in the Observer.

Third, *studying the rules may promote greater inclusive recognition*. Bailey states, "Every step upon the Path of Initiation increases group recognition. Initiation is essentially an expanding series of inclusive recognitions."<sup>212</sup> The rules illustrate this statement, because each rule gives instruction on becoming more inclusive, perhaps by portraying a joint effort with others at the same point of evolution (in Rule Two), or by perceiving the one humanity (in Rule Five), or by identifying with the One Life (in Rule Thirteen). Even if the rules are too advanced for us to implement as they are written, their emphasis on inclusivity may encourage us to become more inclusive in a way that is appropriate for our current stage of development.

Fourth, *studying the symbols in the rules may draw the intuition into activity*. The rules are veiled in symbols. As part of her commentary on Rule One, Bailey writes, "The intuition of the aspirant must be invoked if he is to arrive at right knowledge."<sup>213</sup> Without the intuition, a given rule might appear to be trite or meaningless. We can bring forth our intuition by making an effort to study and interpret the symbols of the rules, as Bailey explains:

There are many ways in which the intuition can be drawn into activity, and one of the most useful and potent is the study and interpretation of symbols. Symbols are the outer and visible forms of the inner spiritual realities, and when facility in discovering the reality behind any specific form has been gained, that very fact will indicate the awakening of the intuition.<sup>214</sup>

Fifth, *studying the rules may reveal the nature of the next stage that lies ahead*. The rules are said to portray various stages of the spiritual journey. Moreover, we have the potential of comprehending to some degree our future stages, as Bailey explains, "Each stage upon the Path of Initiation has in it the germ of comprehension and an understanding (deeply hidden) of the various steps which have to be taken upon the Way of the Higher Evolution."<sup>215</sup> In particular, if the second initiation is our highest attainment, then studying the rules may help us comprehend the nature of our next stage, which is that of the third initiation. If we do comprehend this nature, then we could immediately shift into our next stage when its time has come, rather than being held back by outgrown habits and attachments. Bailey describes the value of making such a shift: "All these phases of intention and of techniques are right in their own place, just as long as they have teaching value, and whilst the higher next phases remain vague and nebulous. They become wrong when they are perpetuated and carried on when the next stage is clearly seen but not followed."<sup>216</sup>

Sixth, *applying certain aspects of the rules may develop the beginning of initiate consciousness*. Even though we may not be ready

to apply the complete meaning of a given rule, we may be able to grasp certain aspects of it and then apply those aspects to our daily lives. As Bailey explains, “That step will be taken when you have transmuted knowledge and theory into wisdom, practice and expression.”<sup>217</sup> Such application develops the beginning of initiate consciousness, as Bailey also explains:

I would remind you that only the initiate consciousness will truly comprehend their significance [of the fourteen rules], but also that your effort so to do will develop in you the beginning of that initiate consciousness, provided you seek to make practical and voluntary application of these rules in your daily lives.<sup>218</sup>

In this quotation, “initiate consciousness” refers to the consciousness of people who have taken the third initiation, because, in Bailey’s words, “Disciples who have taken the second initiation are regarded as ‘probationary initiates,’ and only when they have taken the third initiation are they truly initiate from the standpoint of the Hierarchy.”<sup>219</sup>

Seventh, *each rule incorporates at least one concept that is relevant for people who have not yet taken the third initiation.* This answer illustrates how we might implement the previous answer. Some concepts that are relevant for the lower initiations are as follows: Rule One—the burning ground in which the fire of the mind burns up impurities; Rule Two—remembering the virtue of not judging; Rule Three—steps for building the antahkarana; Rule Four—identifying the individual will with that of the greater whole; Rule Five—faculty of spiritual perception; Rule Six—distinctions between transmutation, transformation, and transfiguration; Rule Seven—universality of invocation and evocation; Rule Eight—the seven chakras and seven rays; Rule Nine—distinction between penetration and polarization; Rule Ten—Science of Impression; Rule Eleven—the Masters’ role in strengthening disciples; Rule Twelve—horizontal life of service supported by vertical life of invocation and evocation; Rule Thirteen—service as a preparation for initiation;

and Rule Fourteen—keynote for achieving the third initiation.

With regard to the fourteen Rules for Disciples and Initiates, Bailey encourages students to “reflect, think, study and correlate.”<sup>220</sup> Although the explanations given in the two articles may not be what were originally intended, perhaps these explanations may be found to be helpful by those who are pursuing their own study of the rules.

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<sup>1</sup> Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 166-168.

<sup>2</sup> Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 18.

<sup>3</sup> *Ibid.*, 24.

<sup>4</sup> Zachary F. Lansdowne, “Bailey’s Rules for Disciples and Initiates: Rules One through Seven,” *The Esoteric Quarterly*, Spring 2014. Bailey, *The Rays and the Initiations* 148.

<sup>6</sup> *Ibid.*

<sup>7</sup> Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 105.

<sup>8</sup> Alice A. Bailey, *The Externalisation of the Hierarchy* (1957; reprint; New York: Lucis Publishing Company, 1976), 527.

<sup>9</sup> Bailey, *Discipleship in the New Age*, vol. II, 105.

<sup>10</sup> *Ibid.*, 104.

<sup>11</sup> Zachary F. Lansdowne, “Vedic Teachings on the Seven Rays,” *The Esoteric Quarterly*, Spring 2010.

<sup>12</sup> Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.

<sup>13</sup> *Ibid.*, 126-127.

<sup>14</sup> Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 138.

<sup>15</sup> Bailey, *The Rays and the Initiations*, 150.

<sup>16</sup> Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 218.

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<sup>18</sup> Bailey, *The Rays and the Initiations*, 152-153.

<sup>19</sup> *Ibid.*, 153.

<sup>20</sup> Bailey, *Esoteric Psychology*, vol. II, 491-492.

<sup>21</sup> Bailey, *The Rays and the Initiations*, 150.

<sup>22</sup> *Ibid.*, 383.



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# Astrology, King Jesus and King Arthur

Ralph Ellis

## Abstract

This is the second article in a series seeking to provide evidence for precessional astrology. In the first article, we saw evidence for precessional astrology in Judaea, and in the zodiac at Hamat Teverya on the Sea of Galilee. This article endeavors to discover if any of that arcane knowledge regarding the precession of the equinox—and its parallel Judaeo-Christian religious symbolism—was preserved in Arthurian legends of France and Britain. The article has been extracted from four of the author's books: *Cleopatra to Christ*, *King Jesus*, *Mary Magdalene*, and *Princess of Orange*.

## Introduction

In my previous article,<sup>1</sup> regarding evidence for the zodiac within Judaeo-Christian religions, we saw how the veneration of the astrological Great Months evolved to become a central component within the creed of the Nazarene Church of Jesus and James (often called the Ebionites or the Jewish Christians in historical literature<sup>2</sup>). But the Nazarene-Ebionite Jewish Christians were heavily persecuted during the early centuries AD, and so it would appear that their teachings migrated into other sects and creeds, and were preserved more within Greco-Pagan legend and mythology than in the more popularist Sauline (Pauline) Church of Christianity.

Some of this ancient *gnosis* or knowledge may well be preserved within Arthurian legend, and so this article seeks to compare the knowledge of the precessional zodiac within Arthurian legend and with the similar *gnosis* of the Nazarene creed uncovered in the previous article. As readers will discover, much of the evidence we shall explore resides within the design of something as mundane as a table—the famous Round Table of Arthurian legend. The unfolding evidence here will hopefully demonstrate

an underground stream of “heretical” astrological knowledge that has influenced and shaped modern culture and society, despite the often conflicting and opposing standpoint of the ruling Christian Church.

## The Israelite Zodiac

In my previous article, we saw that both the Old and New Testaments are actually infused with a great deal of astrology, if we did but know how to discover and identify it. While this aspect of Judaeo-Christianity is studiously ignored by the religious establishment, it is a fact that large segments of ancient Judaism and Nazarene Christianity revolved around the veneration of precessional astrology/astronomy and the twelve signs of the zodiac. Josephus Flavius, for instance, says of the vestments of the High Priest Aaron, the brother of Moses:

Each of the sardonyxes [semi-precious stone] declares to us the sun and the moon; I mean those that were in the nature of buttons on the high priest's shoulders. And for the twelve stones, whether we understand by them the months of the year, or whether we understand them as the signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning.<sup>3</sup> (author's brackets)

## About the Author

Ralph Ellis has worked as a software engineer for many years, and has put that analytical training to good use in the analysis of historical and biblical texts. For more than 30 years Ralph has toured the Mediterranean, researching Egyptian and biblical history and looking for similarities and parallels between these two disciplines from the secular viewpoint. The outcome of this research is ten books that connect biblical history directly with Egyptian history. For more information visit: [www.edfu-books.com/](http://www.edfu-books.com/).

Josephus, who was himself descended from a family of priests and was sufficiently versed in Judaic history to write his own version of the Talmud, considered that the semi-precious stones on the high priest's tunic represented the Sun and the Moon and the twelve constellations of the zodiac. And this astrological tradition within early Judaism was maintained all the way through to the 1<sup>st</sup> century, when Josephus describes the furniture and offerings in the Temple of Jerusalem in similar terms:

Now the seven lamps signified the seven planets; for so many there were springing out of the candlestick [the menorah]. Now the twelve loaves that were upon the table signified the circle of the zodiac and the year.<sup>4</sup> (author's brackets)

Evidence like this, together with the lack of animal sacrifices within modern Judaism, would suggest that the Judaism of the Exodus and the Second Temple period was a very different creed to the one we see in Jewish communities today.

But why would a religion venerate the precessional zodiac? It was my assertion in the previous article that this veneration arose because this was the only accurate method of maintaining a precise record of a royal and a cultural history through many millennia. With a calendar derived from precessional astrology, one only needs to mention the symbol of the zodiac that an event or monarch was associated with, and the era concerned can be narrowed down considerably: sometimes to just a few years.

The fact that the Israelites were known as Shepherds (Aries) and that Moses' own brother Aaron had fashioned a golden Apis-bull (Taurus),<sup>5</sup> during the infamous "golden calf" affair at the foot of Mt Sinai, strongly suggests that this event occurred just after the constellation of Taurus had ceded its dominant position at the vernal equinox (the spring equinox), to Aries. In other words, this slaughter of 3,000 Apis-bull worshippers by the Levites who did as Moses commanded<sup>6</sup> probably took place a short time after the Great Month of Taurus turned into the Great Month of Aries in about 1750 BC. And if we are bold enough to equate the Israelite Exodus out of Egypt to Jerusalem

with the Hyksos Shepherds Exodus out of Egypt to Jerusalem, as Josephus Flavius<sup>7</sup> does, then this would be correct, for the accepted date for the Hyksos Exodus is around 1570 BC. Therefore, it would appear that this religious dispute had simmered for more than a century, before the final exodus occurred, much as Egyptian history records.

Even a cursory glance at the Torah or Josephus *Antiquities*, will convince the reader that the Israelites were meticulous record keepers, with genealogies and dates of events being assiduously recorded. And even the seemingly exaggerated lifespans that we see in some of these ancient records may have a mundane explanation, for the Egyptian historian Manetho claims that many of the early Egyptian records used the Lunar Year or Lunation, measuring 29.5 days in duration.

The year I take, however, to be a lunar one, consisting, that is, of 30 days: what we now call a month the Egyptians used formerly to style a year.<sup>8</sup>

However, since the quotes from Josephus and Manetho that were explored in the previous article have indicated that the Israelites were the Hyksos Egyptians, then surely the Israelites would be using the Egyptian Lunar calendar in the same fashion as the Egyptians. If so, then the 930-year life span of Adam would become 75 solar years while Noah's 950 years become 76 solar years.<sup>9</sup> This small adjustment means that the Torah account is less exaggerated and far more reasonable that we may have previously thought. It would appear that the ancient Egypto-Judaic priesthood were recording a precise history of their people and the many momentous events in their lives, and it would appear that they were using precessional astronomy to shape their chronological framework.

But the Judaic and Nazarene Judaic knowledge of precessional astronomy was nearly exterminated in AD 70, when Jerusalem was destroyed by the Romans.<sup>10</sup> As it is related in the books *King Jesus*<sup>11</sup> and *Jesus, King of Edessa*,<sup>12</sup> by the 1<sup>st</sup> century the knowledge of precessional astrology had withered on the Judaic vine until it was almost exclusively the pre-



serve of the Nazarene Church of Jesus and James, and also of the Nazarene Church of Queen Helena and King Monobazus of Adiabene (Edessa). The monarchs of Adiabene (Edessa) are mentioned by Josephus and the Talmud as saving Judaea from famine in 47AD and possessing the largest tomb and palace in Jerusalem,<sup>13</sup> and so it is not so surprising that they too shared this arcane astrological knowledge and veneration. Surprisingly, the *Toledoth Yeshu*, a Medieval Jewish anti-Christian polemic based upon much earlier material, claims that Queen Helena became Queen of Judaea in the mid first-century and presided over Jesus' trial (rather than Pontius Pilate).<sup>14</sup> It is unusual, to say the least, that a Jewish source would claim that Judaea was ruled by a queen.

Based on my own research as recounted in *Cleopatra to Christ* and *King Jesus*, I maintain that Jesus was not a pauper prince of peace, but a warrior king, the King of the Jews. Furthermore, it is my opinion that the aim of the royal family of Queen Thea Muse Ourania, the exiled wife of King Phraates IV of Parthia, (Josephus, *Antiquities* 18:39-42) had been to take over the Roman East, with a view to taking over the entire Roman Empire, which is why Jesus might have been dressed in a purple cloak before the crucifixion.<sup>15</sup> The purple cloak was normally the preserve of the Emperor of Rome, so the dressing of Jesus in the Imperial cloak covertly signified the nature of the throne that it is thought he wished to attain.<sup>16</sup> But by the late 60s AD, the grand plan of the Nazarene had gone horribly wrong. The Romans used the might of their near-invincible army to crush the Jewish Revolt, ravage Judaea and destroy Jerusalem. And since the traditions of precessional astrology were held almost exclusively by the Nazarene-Ebionite Church of Jesus and James, the destruction of

Judaea was very nearly a terminal blow to the veneration of the precessional zodiac. If any knowledge of precession was to survive this onslaught, then these ancient traditions would have to be relocated elsewhere and if necessary go underground. So where did they go to?

## Fortress Dewa

It is my contention that many of these ancient traditions from Judaea were transferred to Northern France and England, where they became the foundation for the many mythologies that underpin the legends of King Arthur. The evidence for this lengthy and complex transfer mechanism will be discussed in a future article, but a short synopsis follows.

In essence, a very strong argument has been made in *Cleopatra to Christ (The King Jesus Trilogy)*<sup>17</sup> that the biblical King Jesus Emmanuel of Judaea was actually King Izas

Manu(el) VI of Edessa and Judaea: the king who is recorded by Josephus Flavius as fomenting and prosecuting the Jewish Revolt in AD 66-70. King Izas-Manu's mother was the indomitable Queen Helena of Edessa-Adiabene, who owned the largest palace and tomb in Jerusalem. These monarchs were most definitely kings and queens of Judaea as well as Edessa-Adiabene. But King Izas-Manu lost this war against Rome and was crucified along with two others in the Kidron valley outside Jerusalem, dressed in the Edessan (purple) cloak and the Edessan ceremonial plaited Crown of Thorns (see Josephus *Life* 420, and Mark 15:17). However, Josephus Flavius petitioned Commander Titus for these three rebels to be taken down from their crosses, and given medical aid. This was granted, and while two of the rebels died, one survived.

The obvious suggestion from all this, is that if King Izas Manu of Edessa is likely to have

**Why is a humble table such an integral component of leadership, kingship, and the history of both Judaea and England? The surprising answer is that this famous table is not a table at all—in actual fact; the twelve-segmented layout of the Round Tables of Jesus, Joseph, and King Arthur came directly from the circular design of the Egypto-Greco-Judaeon zodiac.**

been the biblical King Jesus Emmanuel, then surely Josephus Flavius must have been recorded in the gospels as Josephus of Arimathaea—the enigmatic hero who took Jesus down from the cross. While Josephus Flavius relates that the leaders of the Jewish Revolt were all sent to prison in Rome, the Arthurian legend records that Joseph of Arimathaea went to England. In fact, *Quest for the Holy Grail* appears to confuse Josephus, the son of Joseph

of Arimathaea, with Josephus Flavius. And yes, there is a 40 year dislocation in the chronology here, but in a triumph of obfuscation, *Quest for the Holy Grail* overcame this by having Joseph of Arimathaea go to sleep for three days and then awaken 40 years later. It is quite apparent from all of this that the biblical chronology is incorrect, and the events of the gospels all happened in the 60s AD.

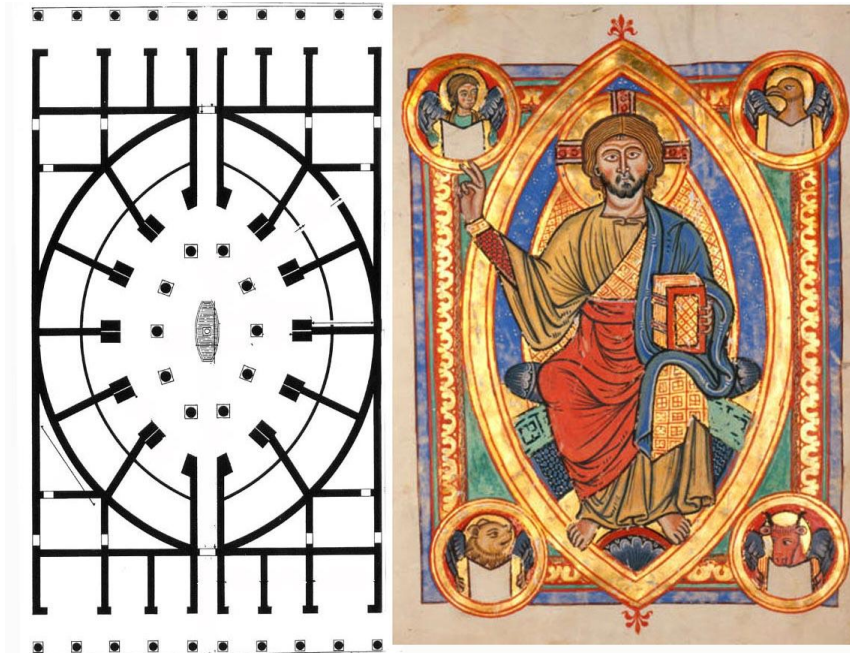


Figure 1. The Temple of Pisces at Dewa (Temple of Vesica Piscis) and Jesus in a Vesica Piscis.

The question then arises, did the Judaeoan rebels remain imprisoned in Rome, or were they transferred elsewhere? For many reasons, it would seem likely that they were eventually exiled to Fortress Dewa in Chester, England; a brand-new fortress that was being constructed by Emperor Vespasian. There is good circumstantial evidence that this did indeed happen, because an equivalent Temple of Pisces was constructed in Fortress Dewa. But the outline of a fish was not a Roman symbol; it was a Judaeo-Christian symbol, a symbol of Jesus himself. In addition, Chester was as far from Judaea as the Roman Empire could manage in the 1<sup>st</sup> century; and it was therefore a perfect place for a vast Roman Guantanamo Bay, designed to house a few dozen dangerous rebels from the Roman East. It is from this incarceration

of King Jesus Emmanuel in Chester, on the borders of Wales, that much of Celtic Arthurian legend sprang. And it is from this same legendary history that William Blake penned his famous hymn, *Jerusalem*, which was set to music by the English composer, teacher and historian of music, Hubert Parry:

And did those feet in ancient time,  
Walk upon England's mountains green:  
And was the holy Lamb of God,  
On England's pleasant pastures seen!

### Arthur's Round Table

Therefore, we may well have a connection between King Jesus Emmanuel and Arthurian legend, because it is possible that they both lived on the borders of England and

Wales. But in what manner is the precessional zodiac related to these same legends of King Arthur? It is my contention that many of these ancient traditions from Judaea were transferred to Northern France and England, where they became the foundation for the many mythologies that underpin the legends of King Arthur. The evidence for this lengthy and complex transfer mechanism will be discussed in a future article. However, the origins, history and identity of King Arthur are of little consequence here, as this article explores only the traditions and symbolism that surround this famous semi-fictional monarch.

In what manner, therefore, is the precessional zodiac related to the legends of King Arthur? It would seem that the historical and mythical thread for the zodiac is interwoven into the legends of the Arthurian Round Table, as narrated in the *Vulgate Cycle*<sup>18</sup>—that enormous but turgid and impenetrable corpus of Arthurian legend that is known for its soporific effects. Within this great Arthurian library there

are many accounts of the Round Table and one of them, *Quest for the Holy Grail*, says that the original Round Table was actually the Last Supper Table of Jesus and his twelve disciples. Hence, Leonardo da Vinci may have been mistaken in his famous depiction of the Last Supper in the Santa Maria delle Grazie, since it is likely that his much debated fresco should have depicted a circular table. *Quest for the Holy Grail* goes on to say that Joseph of Arimathea took many of the rituals of the Nazarene creed of Jesus and James, including the traditions of the Last Supper Round Table, to England after the “storm of persecution” against the Christians (i.e., the Nazarenes) in Judaea. But surely that storm of persecution—as William of Malmesbury<sup>19</sup> terms it—has to be a reference to the aftermath of the Jewish Revolt in AD 70, when there was indeed a great persecution of the Nazarene Church at this time. This is one of many indications in this research that the gospel stories narrate the tragic events of the Jewish Revolt.

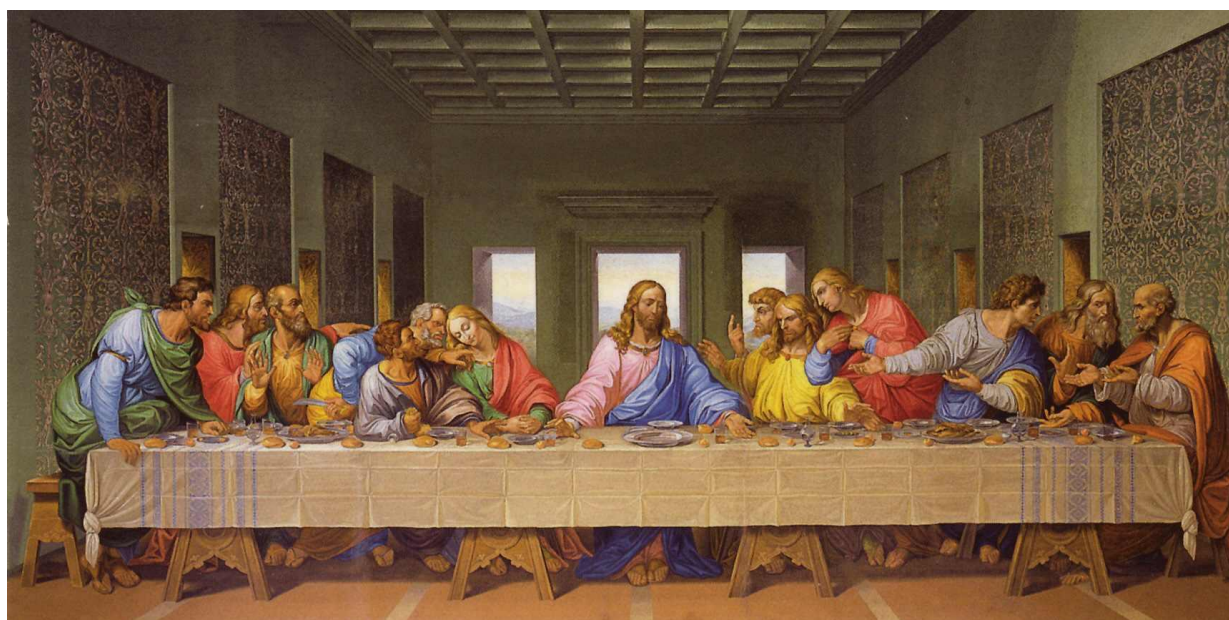


Figure 2. *The Last Supper* painting by Giacomo Raffaelli, a copy of Leonardo da Vinci's famous *Last Supper* mural. Arthurian legend, however, maintains that the *Last Supper Table* was a circular, Arthurian-style table.

According to *Quest for the Holy Grail*, there were three Round Tables. This tabular lineage begins with the famous table of the Last Supper, where Jesus broke bread and drank wine

with his twelve disciples. The second table in this lineage was the table of Joseph of Arimathea, which was fabricated in England at some time during the 1<sup>st</sup> century AD, presuma-



bly after the Jewish Revolt in 70AD. *Quest for the Holy Grail* records Joseph of Arimathaea as being a contemporary of Emperor Vespasian. Furthermore, in a similar fashion to Jesus at the Last Supper, *Quest for the Holy Grail* also records that Joseph of Arimathaea placed either 12 or perhaps even 24 disciples around his Round Table, in an attempt not simply to imitate the Church of Jesus but also to usurp his authority and position.

Finally, we come to the third of these influential tables, the equally famous table of the Grail—the renowned Round Table of Arthurian legend. Just as one might expect from an ancient tradition of this nature, King Arthur also chose to surround himself with twelve knights (or disciples), in a direct imitation of Jesus' Last Supper Table. However, since

Jesus' disciples were armed with swords, as the gospels clearly relate,<sup>20</sup> then perhaps they too could be considered knights of the (round) Last Supper Table:

Then (Jesus) said unto them (the disciples): He that hath a purse, let him take it, and likewise his wallet: and he that hath no sword, let him sell his garment, and buy one. (author's brackets)<sup>21</sup>

A 13th century copy of the third, Arthurian table, is still to be found in the Great Hall at Winchester, and just like Joseph of Arimathaea's Round Table, this table also has segments reserved for 24 knights. The Arthur figure on this table has been repainted in the 16th century to show an image of King Henry VIII, and that may be due in part to Henry's late brother being called Arthur.



Figure 3. The Round Table at Winchester, constructed in about the 13th century. This table has positions for 24 knights/disciples, instead of 12. The Arthur figure on this table has been repainted in the 16th century to show an image of King Henry VIII.

### Arthur's Zodiac

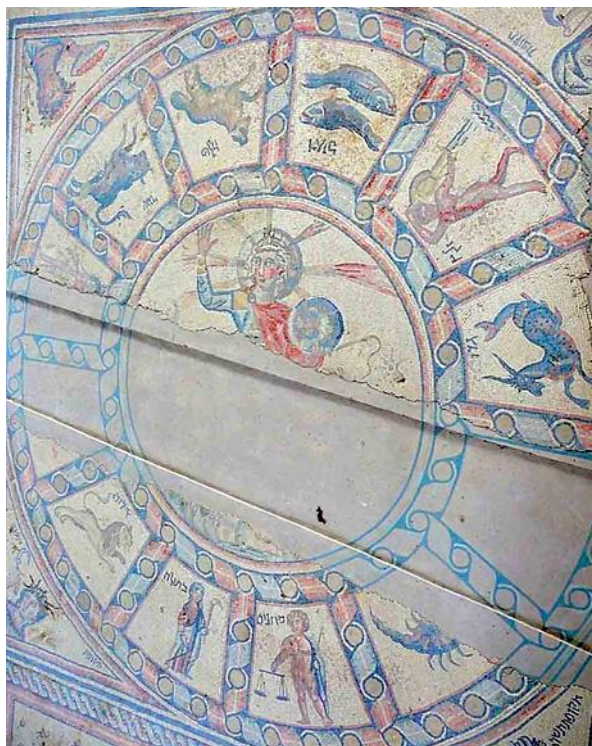
What, therefore, is this table symbolism all about? Why is a humble table such an integral component of leadership, kingship, and the history of both Judaea and England? The surprising answer is that this famous table

is not a table at all—in actual fact; the twelve-segmented layout of the Round Tables of Jesus, Joseph, and King Arthur came directly from the circular design of the Egypto-Greco-Judaean zodiac. A very good example of this zodiac imagery can be seen in the Hamat

Teverya zodiac from Tiberias on the Sea of Galilee, the very same zodiac that was discussed in the previous article.<sup>22</sup>

The Arthurian table was probably a real table, fabricated in wood just like the Winchester Round Table, but its twelve dividing segments would have been marked out not simply with the names of the twelve knights/disciples, but also with the twelve signs of the zodiac that each knight/disciple was associated with. Thus, the circular design of the Arthurian table was not simply a method of ensuring equality among the knights/disciples of the realm, as the mythology maintains, it was also a teaching aid that graphically described and ex-

plained the movement of the astrological constellations in the heavens above. Readers will want to note the position of the kingly/Christly figure on the Hamat zodiac. Unlike the Winchester table shown above, the King/Christ/Sun figure is actually sitting in the center of the Hamat zodiac, because the Sun sits at the center of the zodiacal constellations. The Hamat zodiac, therefore, graphically demonstrates the true form that all of these Round Tables would have originally taken, with the Sun-god (i.e., Jesus, Joseph or Arthur as the “Suns of God”) sitting in the center of the zodiac/table surrounded by his twelve disciples/knights/constellations.



*Figure 4. The first-century Hamat Teverya zodiac at Tiberias on the Sea of Galilee - the template for the Round Table imagery of New Testament and Arthurian legend. This zodiac was probably constructed in the early first century, during Jesus' lifetime. Note that the central Sun-figure, Helios, carries a spherical blue Earth and so the form of the Earth was obviously well-known in this early era. And since the Sun is the main figure, with the Earth being held at arm's length, then the layout of the Heliocentric Solar System must also have been known in this era.*

Note that the head of Helios in the Hamat zodiac points at the junction between the constellations of Aries and Pisces, a position that precisely marks the year 10 AD. Hence, this zodiac is most definitely an early 1st century con-

struction and was one reason why Jesus was such an important prince, for he was born at the beginning of the new Great Month of Pisces, the new precessional era when Aries changed to Pisces. This was an auspicious



moment in the precessional-astrological calendar as each month lasts for about 2,140 years, and so the Persian Magi would have been searching for a special king (a messiah or Christ) who was born at this time. That king was the biblical Jesus, so he was portrayed on this zodiac as Helios, the Sun (of) God, standing at the center of the zodiac and pointing at

the start of the new Great Month, which lies between Aries and Pisces. And in like fashion, just to reinforce this symbolism, he was portrayed in the biblical texts as the Lamb of God (Aries) who became the Fisher of Men (Pisces). Jesus was the first of a long line of Arthurian Fisher kings, the Kings of Pisces.



*Figure 5. King Arthur and the Round Table. In this representation of the Arthurian table, there is an empty space in the center of this round table. In reality, this space should have been occupied by Arthur/Jesus figure as the Sun (of) God, just as can be seen in the Hamat Teverya zodiac. So Jesus/Arthur would not simply have been at the center of his court, he would also have been seated at the center of his table.*

## Jesus to Arthur

But here is the real conundrum. If the legends of King Arthur's round table were based upon the traditions of Jesus and from the image of Helios on the Hamat zodiac, how do we get from the names Jesus or Helios to the name Arthur? A name change would have been obligatory, of course, because it would not have been wise during the Middle Ages to have mentioned that the legends of King Arthur of England were based upon the history of King Jesus of Judaea, as that may well have attracted the hot pokers of the Inquisition. Nevertheless, most pseudonyms have a rationale behind them, so how do we move from "Jesus" to "Arthur" while still preserving the history and layout of the Nazarene round-table

of the zodiac? Actually, the answer to this is quite straightforward.

Most of us are familiar with the classical layout of the zodiac, but within astronomy there is an alternative method of looking at the layout of the heavens. The Hamat Teverya design is based upon a standard cosmic view of the Solar System, with the observer looking from above in the heavens and seeing the Sun far below surrounded by the twelve astrological constellations. However, if the observer stands instead on the Earth and looks upwards, what they will actually see is the dome of the night sky with the northern stars and constellations in the center, surrounded by the twelve astrological constellations. Take a look at the standard planisphere layout in fig 5.5, that this Earth-bound view creates.



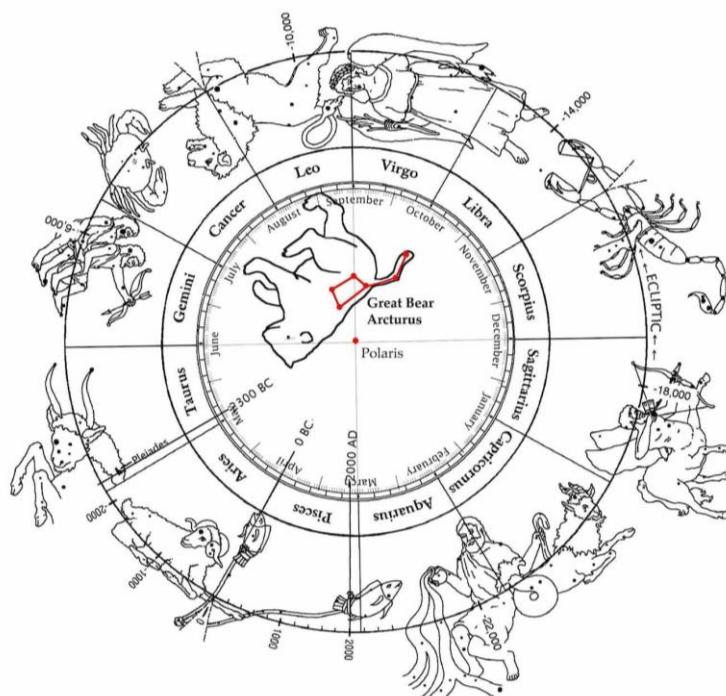


Figure 6. The constellations and the northern skies on an Earth-view zodiac. The center of this type of zodiac is occupied by the Great and Little Bears - Ursa Major and Ursa Minor. The Big Dipper section of Ursa Major is sometimes called "Arthur's Chariot" or "Arthur's Wagon."

In this alternative layout, the center of the zodiac (the center of the Round Table) is not occupied by Helios the Sun (i.e., Jesus or Arthur) as it is in the Hamat zodiac; instead, we see the constellation of the Great Bear (Ursa Major). However, it so happens that the most common explanation for the name "Arthur" is that this famous king was named after the Celtic word *artos* meaning "bear," or even *art-fawr* meaning "great bear," from which we are supposed to derive the name "Arthur." While this may be the most popular explanation in books on Arthurian legend,<sup>23</sup> the true linguistic root for the name of the Great Bear was not Welsh, but Latin and Greek. The name "Arthur" was actually derived from the Latin *arctus*, which refers to the north (from which we derive the English word "Arctic"). But in its turn, this Latin word was derived from the Greek *ἄρκτος* or *arktos*, meaning "bear." It would appear that the bear was named first, by the Greeks, while the Latin word for "north" was derived from the position of that great cosmic bear in the

northern skies. No doubt the Celts took their name for a bear from this same linguistic lineage.

Thus, the bear that stood in the center of the zodiac (in the center of the astrological Round Table, as depicted in fig 5.5), was actually called *Arktos* or *Arctus*, in the Greek and Latin respectively. It is from this word, together with a little influence from the Celtic pronunciation, that the troubadours and chroniclers of the Middle Ages have derived the name for their King *Arctur* or King *Arthur*. But since the Great Bear occupies the same position in the center of a zodiac as does the Helios/Jesus figure on the Hamat zodiac, then "Arthur" would have been the perfect pseudonym for Jesus—as anyone well versed in the occult world of precessional astrology would have been able to join up the dots and discover which famous individual the legends of King Arthur were originally based upon. This deception was so astute and breathtaking, that very few initiates of Celtic mythology have ever seen the truth

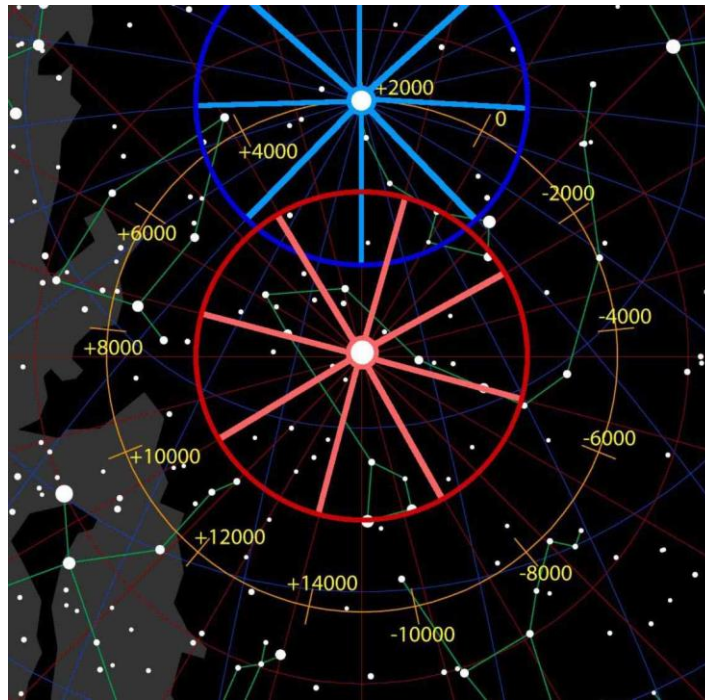
about Arthurian legend, which is that much of this mythology simply recounted the epic story of Jesus-Arthur and his twelve disciple-knights of the Round-Zodiac-Table of the Last Supper.

## Precession

At the very beginning of this article, it was stated that the Nazarene wisdom of the precession of the equinox had not been forgotten; it had merely been transferred to other lands. Where then, within Arthurian legend do we see evidence for the precession of the equinox? In addition to being representational of the kings Arthur and Jesus, the constellation of the Great Bear was also known in these Grail legends as Arthur's cosmic chariot or wagon. Some have indicated that this symbolism is due to the central stars of Arctus or Ursa Major—the Big Dipper portion of this constellation, marked in red on the planisphere in fig.

5.5, which looks like the outline of a chariot.<sup>24</sup> However, I maintain that the imagery and symbolism for this Arthurian Great Bear-wagon is more scientific and esoterically based.

There are two great axles or central shafts that penetrate the northern skies: the first is the celestial pole, around which the Earth spins on its daily rotation, which is currently located near the star Polaris. Then there is the ecliptic pole (the pole of the Solar System), around which the celestial pole rotates once every 25,700 or so years during the Great Year, and this is located in the middle of the constellation of Draco. Since the heavens can be seen to rotate around these two poles or axles, they have been described as great wheels in the heavens above, as can be seen on the diagram of the northern constellations in fig 5.6.<sup>25</sup>



*Fig. 7 The two spoked wheels of King Arthur's chariot or wagon - the celestial circle and the ecliptic circle. The blue wheel marks the slowly moving celestial pole and its circuit, while the red wheel marks the stationary ecliptic pole and its circuit. The position of the blue celestial wheel, as it slowly rotates around the red ecliptic wheel, is marked in years BC and AD. Thus in 10 AD the axis of the blue celestial wheel would have been nearly 30° to the right of where it is now, in the 1 o'clock position on this diagram.*

These poles are the axles of the two great wheels of the cosmic wagon of the northern skies. And these axles and wheels were certainly known about in the 5<sup>th</sup> century AD, because the Greek poet Nonnos of Panopolis says:

*Beside the socket of the axle were the poles of the two heavenly wagons, never touched by water ... Between the two wagons he made the serpent, which is close by and joins the two separated bodies.*<sup>26</sup>

This description is correct, because from the 39 degree N latitude of Greece, both heavenly axles remain clear of the horizon (i.e., clear of the water as observed in the northern skies by a sailor). In fact, both of these celestial and the ecliptic axles still remain clear of the horizon even down as far as Luxor in Egypt, where these observations may have been first made. The serpent that separated these two axles is a reference to the constellation of Draco, the serpent.

In a very similar fashion, these poles were also the two great cosmic axles and wheels that formed the basis of King Arthur's chariot or wagon, and so this Arthurian "mythology" demonstrates that this intimate knowledge of the workings of the cosmos had percolated its way up into northwestern European mythology. This *gnosis* or knowledge is likely to have come from Egypt originally, and travelled via the Nazarene creed in Syria and Judaea and possibly through Greece too and finally into Northwestern Europe. In mentioning the Cosmic Chariot the narrators of Arthurian legend were demonstrating their intimate knowledge of Egypto-Judaean philosophy and wisdom—the wisdom of Jesus and James and their Nazarene-Ebionite creed. The Medieval monastic scribes of Norman England and France must have also been very satisfied with the delightful cyphers they had created within the complexities of Arthurian legend—an impenetrable code that kept them safe from the Catholic Inquisition.

## Conclusion

**I**t would appear that many ancient traditions have understood the mechanics of the precession of the equinox, and utilized this

knowledge in their chronicles and mythologies. But it is clear that this veneration and knowledge has often been covert: cloaked by claims of it being mere inconsequential mythology and folk-lore. In Judaea, the precessional zodiac was a central component of the Nazarene religion, emblazoned on the floor of many synagogues. In Greece, it had become a component of Dionysian mythology, while in northern Europe it had been absorbed within the turgid complexities of the Vulgate Cycle's narration of Arthurian legend. Knowledge of the precessional zodiac had been heretical for more than a millennia, during the Dark and Middle Ages, and it appears to have survived within the world of the occult or hidden mythology. Thus, the overt and beautiful mosaic zodiacs of Judaea became the hidden symbolism of a circular table, laid out for the dining of twelve knights or disciples. Therefore, the evidence provided here, for an underground stream of gnostic astronomical knowledge, suggests that ancient mythology and legend may well contain a greater historical and scientific content than is commonly acknowledged.

- <sup>1</sup> Published in the Winter 2014 issue of the *Esoteric Quarterly*.
- <sup>2</sup> F. Stanley Jones, *The Rediscovery of Jewish Christianity: From Toland to Baur*, (Atlanta, GA: Society of Biblical Literature, 2012), 131, note 52.
- <sup>3</sup> Flavius Josephus, *Antiquities of the Jews* 3:7:7, <http://www.gutenberg.org/files/2848/2848-h/2848-h.htm>. (February 6, 2006).
- <sup>4</sup> Josephus, *The Wars of the Jews* 5:5:5, <http://www.gutenberg.org/files/2850/2850-h/2850-h.htm>. February 16, 2006).
- <sup>5</sup> Exodus 32:4, *King James Version*. (KJV)
- <sup>6</sup> Exodus 32:28. (KJV)
- <sup>7</sup> Flavius Josephus, *Against Apion* 1:16, <http://www.gutenberg.org/ebooks/2849>. (February 17, 2006).
- <sup>8</sup> Manetho, *The History of Egypt and Other Works* 1:1 (Boston, MA: Harvard University Press, 1940).
- <sup>9</sup> See Genesis 5:5 and 9:29.
- <sup>10</sup> Flavius Josephus, *The War of the Jews*. See Book 6 chapter 8 for the final capture of Jerusalem.
- <sup>11</sup> Ralph Ellis, *King Jesus* (Cheshire, UK: Adventures Unlimited Press, 2008), 79.

- <sup>12</sup> Ralph Ellis, *Jesus, King of Edessa* (Cheshire, UK: Adventures Unlimited Press, 2013), 17.
- <sup>13</sup> The Jerusalem Post, "Second Temple Palace Uncovered," <http://www.jpost.com/Israel/Second-Temple-palace-uncovered>. (February 17, 2006).
- <sup>14</sup> For an online version of the Toledoth Yeshu, see for example, <http://www.essene.com/History&Essenes/toled.htm>.
- <sup>15</sup> Mark 15:17, John 19:2. (KJV)
- <sup>16</sup> Ptolemy of Mauretania was executed by Caligula for wearing a purple cloak. See also, *Cleopatra's Daughter: The Queen of Mauretania*, by Beatrice Chanler (Liveright Publishing Corporation, 1934), 315.
- <sup>17</sup> Ralph Ellis, *Cleopatra to Christ* (The King Jesus Trilogy) (Cheshire, UK: Edfu Books, 2006), 110.
- <sup>18</sup> *The Vulgate Cycle*, also called the Lancelot-Grail, of uncertain authorship, but is claimed to be by Walter Map. One of the books of the Vulgate Cycle is Quest for the Holy Grail (Queste del Saint Graal). See for example: <http://www.lancelot-project.pitt.edu/lancelot-project.html>.
- <sup>19</sup> William of Malmesbury *On the Antiquity of Glastonbury*, 5. [https://archive.org/stream/jstor456546/456546\\_djvu.txt](https://archive.org/stream/jstor456546/456546_djvu.txt). (March 9, 2006).
- <sup>20</sup> Immediately after this purchase of swords, Jesus and the disciples are arrested on the Mount of Olives by a spira of Roman soldiers (a cohort, or 1/10 of a legion, or 600 soldiers). It is clear that this Mount of Olives episode was a much larger uprising than the gospels make out, and so it must be one and the same as the account of the armed assault on Jerusalem by the Egyptian False Prophet (ie: Jesus), as recorded in Josephus' Jewish War. Since the Egyptian False Prophet is said to have had 30,000 men on the Mount of Olives, many more than the two swords mentioned must have been purchased by the disciples, but that

number has been edited and reduced in later editions of the gospels. And do remember that Jesus came from Egypt. "And (Jesus) went to the Mount of Olives ... a band of men (a spira) and officers from the chief priests and Pharisees, came with lanterns and torches and weapons ... the disciples said. 'shall we smite them with the sword?' ... Then Jesus said unto the chief priests, 'do you come to us, like against a Zealot, with swords and staves?'" (Luke 22:39-52, John 18:1-11, Mat 26:47-55.) "(The Egyptian False Prophet) got together thirty thousand men ... on the Mount of Olives, and was ready to break into Jerusalem by force from that place ... But Felix prevented his attempt, and met him with his Roman soldiers.: (Josephus War 2:262.)

- <sup>21</sup> Luke 22:35-38. (KJV)
- <sup>22</sup> For additional information on the Hamat Teverya zodiac, just south of Tiberias on the Sea of Galilee see the following online sites: <http://www.parks.org.il/parks/ParksAndReserves/Hamat%20Tverya%20National%20Park/Pages/default.aspx>, <http://www.protectedplanet.net/sites/317008> and [http://en.wikipedia.org/wiki/Hamat\\_Tiberias](http://en.wikipedia.org/wiki/Hamat_Tiberias).
- <sup>23</sup> Frank D. Reno, *Arthurian Figures of History and Legend: A Biographical Dictionary* (Jefferson, NC: McFarland, 2010), 26.
- <sup>24</sup> George Reed, *Dark Sky Legacy: Astronomy's Impact on the History of Culture* (Amherst, NY: Prometheus Books, 1989), 87. Also see: David H. Levy, *Skywatching* (Pueblo, CO: Time Life Education, 2000), 220 or Jack Cassidy, *Follow the Wind* (New York, NY: Scribner Educational Publishers, 1987), 535.
- <sup>25</sup> From the Voyager 4 computer planisphere. <http://www.carinasoft.com/voyager.html>. Please also see the Wiki page on Axial Precession: [http://en.wikipedia.org/wiki/File:Precession\\_N.gif](http://en.wikipedia.org/wiki/File:Precession_N.gif). (March 11, 2006).
- <sup>26</sup> Dionysus, Nonnos XXV:395.



# A 21st Century Model of Human Consciousness

## Part II: What Creates Consciousness

Jef Bartow

### Abstract

This series of articles presents a 21<sup>st</sup> century model of human consciousness that integrates and transcends ideas and models presented within Eastern and Western mysticism, Western philosophy, the sciences, psychology and metaphysics. By having defined “what consciousness is” in Part I, including key mechanisms related to consciousness, this article will describe “what creates consciousness.”

Utilizing the basic structure of the brain and the theory that multiple minds are responsible for life at various levels, we will be in a position to create a more concise model that explains consciousness in its various modes and expressions. Follow-on articles in this series will outline a comprehensive 16 state model of human consciousness drawing upon advancements in transpersonal psychology, metaphysics and the sciences in the 20<sup>th</sup> century, and up to present day.

### The Beginnings of Consciousness

Describing the beginning of consciousness is not unlike describing the beginning of creation. Which came first, the chicken or the egg, the 0 or the 1 or the father and the mother are really extraneous. In other words, how God’s creation began is incomprehensible to us as God is itself. Just assume that by some ineffable process God the one or zero became a duality of the zero and one, or 1 and 2; or God the father and God the mother. What comes next? Symbolically, the 1 and 2 creatively interact to create the Son, or 3. This Son is Consciousness metaphysically and theologically.

The Tibetan Master, Djwhal Kuhl proposes that all definitions of consciousness “involve

the acceptance of the idea of duality... It is produced by the union of the two poles, and the process of interplay and of adaptation that necessarily ensues.”<sup>1</sup> Kabbalistic doctrine maintains that “consciousness is a product of the interaction between the Light and the Vessel, and a duality of giving and receiving that caused the Vessel to shatter.”<sup>2</sup> As the *Zohar* says: “To create the world, It (*Ein Sof*, Infinite Nothingness) emanated a secret spark (awareness) from which emerged and radiated all light.”<sup>3</sup>

C.G. Jung, the founder of depth psychology, identifies the beginning of consciousness in the following way:

Accordingly the first stage of consciousness which we can observe consists in the mere connection between two or more psychic contents.

It is a fact that in the early years of life there is no continuous memory; at most there are islands of consciousness which are like single lamps or lighted objects in the far-flung darkness.<sup>4</sup>

In *The Creation of Consciousness*, another Jungian psychologist, Edward F. Edinger provides an alchemical description of the creation of consciousness.

### About the Author

Jef Bartow is an ordained spiritual mentor and author of 3 books including the double award finalist book *God, Man and the Dancing Universe*, *Living Spirit’s Guidebook for Spiritual Growth and LifeCycles Astrology*. Early in his practice he taught core metaphysics in the seminary. Later, he founded the Living Spirit community for spiritual practitioners and individuals to interact and get what they need from Spirit. He can be reached at [jef@livingspiritcommunity.net](mailto:jef@livingspiritcommunity.net).

Consciousness is a psychic substance which is produced by the experience of the opposites suffered, not blindly, but in living awareness. This experience is the *coniunctio*, the *mysterium coniunctionis* that generates the Philosophers' Stone which symbolizes consciousness.<sup>5</sup>

... the *coniunctio* of opposites is not generally a pleasant process. More often it is felt as a crucifixion. The cross represents the union of horizontal and vertical, two contrary directional movements.<sup>6</sup>

Consciousness is the third thing that emerges out of the conflict of twoness.<sup>7</sup>

M. Esther Harding, founder of both the Analytical Psychology Club and C.G. Jung Foundation of New York, brings this down to earth by providing a poignant way to look at the creation of consciousness.

Just as in common parlance, "necessity is the mother of invention" so conflict might be called the mother of awareness. When all goes well for us, we swim with the current; it is only when things do not go well that we become aware of the conditions of our lives and arouse ourselves to play an active role in regard to our own fate.<sup>8</sup>

Jeffrey Satinover, a psychiatrist, psychoanalyst and physicist, provides a scientific perspective on the creation of consciousness by concluding that "it still remains a fact that consciousness emerged in association with natural processes, evidently related to complexities of self-organization."<sup>9</sup>

## Structure of the Brain

If we took the scientific position regarding the creation of consciousness as the *whole elephant* of consciousness, then understanding the brain and its structure would be paramount. Unfortunately, it requires multiple perspectives to begin to describe more than half of the elephant. What is fantastic about the physical body (and our physical universe) is that they reflect a lower material synthesis that can help us understand the totality of our makeup.

Unraveling the mysteries of the creation of consciousness begins with some grasp of how

our physical brain structure helps create consciousness. Fortunately, a leading neuroscientist Richard F. Thompson provides an excellent source for understanding the brain in his book *The Brain: A Neuroscience Primer*. My intent here is not to provide an overview of his views and conclusions, but just to highlight important factors.

He begins by saying that "The human brain is by far the most complex structure in the known universe."<sup>10</sup> The functional unit of the brain is the neuron. "The purpose of the neuron is to transmit information to other cells, and it does this by sending activity out just one fiber, the *axon*... All the other fibrous extensions of the cell body, the dendrites, receive information from other neurons."<sup>11</sup> Essentially, various combinations or patterns of neurons are what drive brain activity.

Thompson concludes that to understand the brain, we must put it in the context of evolution. "The development of the brain in an embryo from conception to birth displays many of the aspects of evolution."<sup>12</sup> He then moves forward to explain the key features of the brain and nervous system.

Interactions among neurons occur largely in the vicinity of the neuron cell bodies, where axon terminals synapse with the cell bodies, with dendrites, or with other axon terminals. Thus, the gray matter, which consists of neuron cell bodies and forms the cerebral cortex and subcortical nuclei, is the site of neuronal interactions. White matter is made up of fibers that simply connect different regions of gray matter.<sup>13</sup>

The cerebral cortex is what makes human beings what they are. Within the vast human cortex lies a critical part of the secret of human consciousness, our superb sensory capabilities and sensitivities to the external world, our motor skills, our aptitude for reasoning and imagining, and above all our unique language abilities.<sup>14</sup>

The brain, therefore, is divided into different regions, including the vitally important cerebral cortex. The matter of the brain is the gray and white matter described above. As highlighted, the gray matter is the key to the func-



tioning of the brain, and it is made up of neurons.

It is my contention that understanding the makeup of the brain, the extended nervous system and the overall physical body is important in understanding how the personality functions. The structure of our spiritual and material bodies, and our minds and consciousness is similar to that of our physical nature. Using the Law of Correspondences, something about our physical makeup can help explain how consciousness is created at all levels. This intuitive insight came from the fundamental makeup of the brain, specifically the neuron. I came to conclude that the structure of the brain neuron can represent the structure for our various minds (brains) at each level of matter and spirit.

## The Neuron

As mentioned, individual nerve cells (neurons) are the fundamental building blocks of the brain. They either “transmit information to other neurons or to muscle or gland cells.” They do this “by releasing tiny amounts of *neurotransmitter chemicals*, or transmitters....However, in contrast to most other cells in the body, shortly after birth neurons cease to

reproduce.”<sup>15</sup> Amazingly, there are about  $10^{12}$  neurons in the human brain. “The number of *possible* different combinations of synaptic connections among the neurons in a single human brain is larger than the total number of atomic particles that make up the known universe.”<sup>16</sup>

Learning seems to involve the establishment of new connections or circuits in the brain; once they are established, the new connections seem relatively permanent.

Although neurons do not divide and form new cells after an animal’s birth, new connections among neurons do apparently form throughout life. Recent evidence also indicates that stem cells, the undifferentiated cells that lie in regions between nerve cells and cells lining the ventricles, can divide to form new cells and these cells can become neurons. In other words, new neurons can be formed in the mammalian brain, but they are not formed from other neurons.

The other major difference between a neuron and other cells is in the membrane: it has become specialized to transmit information.<sup>17</sup>

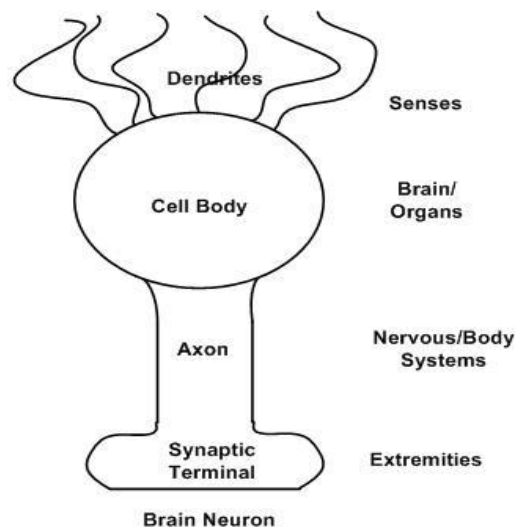


Figure 1

Figure 1 provides a simple diagram of a brain neuron. All but one of the fibers extending from the cell body are dendrites. They “are best thought of as extensions of the cell body.”

The dendrites give a neuron its characteristic shape; they can range in number and size from a few short fibers to a huge mass of fibers that give it the look of a tree.

The dendrites serve to extend the receptive surface of the neuron, as they are covered with synapses. Remember that both the dendrites and the cell body receive information through synaptic connections from other neurons.<sup>18</sup>

“Synapses are the points of functional contact between axon terminals and other cells.”<sup>19</sup> Synapses connect neurons with other neurons. This is how the chemical or electrical information is transmitted between neurons. Synapses are either excitatory or inhibitory. They can connect to another neuron at the end of the axon, directly to the cell body or to the dendrites. Being the receptive fibers of the neuron, the dendrites provide input to the cell body. This correlates the neuron dendrites with our senses. Our senses are the receptors of information or energy from the exterior world.

The cell body “contains all the same organelles as other cells.”<sup>20</sup> Every cell in the body is made up of a nucleus and organelles, or little organs, so to speak. The nucleus contains our DNA, RNA as the processing molecule where amino acids are assembled into proteins; Golgi bodies to package molecules and mitochondria to make energy for the cell. From this perspective, the cell body in the neuron (like all cells) is equivalent to the brain and organs in our physical body.

Finally, from each cell body extends one axon. The axon conducts information from the neuron cell body out to other cells. One of these functions of the axon is “to conduct information in the form of the action potential from the neuron cell body to the synaptic terminals in order to trigger a synaptic transmission. The action potential is similar to the build-up of static electricity on our body or the energy in a thunder cloud. The shock to us, or lightning strike, becomes the active transmission of the potential. The other major function of the axon is to transport chemical substances from the cell body to the synaptic terminal and back from the synaptic terminals to the cell body.”<sup>21</sup> The end of an axon is a synapse just as described. It is fairly easy to correlate the axon with our extended nervous system from the brain, which conducts information back and

forth between our brain and our various bodily systems.

All in all, the neuron might be seen as a tiny replica of our physical body. The dendrites, like our senses, are transmitters of information from outside the cell body. The axon can be likened to the extended nervous system which transmits information to and from the body. Finally, the synapses facilitate interaction and communication with the external world around the neuron.

## Multiple Minds

From antiquity, the creation of consciousness has been linked to either the brain or the mind. Some perspectives isolate the mind as our “mental processes.” Science tends to conclude that the brain creates the mind. Various definitions of mind would lead us to believe that different fields of study view the mind very differently. Additionally, we use the term mind in dissimilar ways. Do you mind? Mind your manners! *Webster's Dictionary* cites many of the following as uses for the word mind: “keep it in mind; be in one's right mind; change one's mind; give someone a piece of one's mind; never mind and put in mind.”<sup>22</sup> All in all, Webster's provides 53 ways of using the term mind.

It is prudent here to demonstrate how our various fields of study describe mind as different from the brain and describe how different types or levels of mind fulfill different functions. From these many descriptions, we can then develop a definition of the term “mind” that relates directly to the creation of consciousness.

One Eastern mystical perspective equates the nature of mind with “all-embracing boundlessness... It is simply your flawless, present awareness, cognizant and empty, naked and awake.”<sup>23</sup> Sri Aurobindo, the 20<sup>th</sup> century Eastern revolutionary, poet and mystic describes it as follows: “For Mind, unlike bodily life, is infinite in its field, elastic in its extension, easily variable in its formations.”<sup>24</sup> His various formations of mind include habitual, pragmatic-idea, vital and a triple Supermind. Other levels of mind in Eastern mysticism in-

clude pure ideative mind, life-mind, emotional mind and awareness mind.

Modern science also introduces descriptions of mind that can help us with a multiple mind theory. The mind is nonlinear and “self-organizing... we have grown used to thinking of a person’s mind as an organization of communicating subminds.”<sup>25</sup> In *Consciousness Explained*, the American philosopher, writer and cognitive scientist Daniel Dennett deduces:

The conscious mind, it seems, cannot just be the brain, or any proper part of it, because nothing in the brain could

(1) be the medium in which the purple cow is rendered;

(2) be the thinking thing, the I in “I think, therefore I am”;

(3) appreciate wine, hate racism, love someone, be a source of mattering;

(4) act with moral responsibility.<sup>26</sup>

Here Dennett identifies four different modes of mind, with only one being thinking in nature.

For clarification, theories of multiple minds are not the same as the “many minds” or “many worlds” theories within quantum mechanics coined by American philosophers David Albert and Barry Lower. One interpretation of quantum theory involves the multiverse, which is simply that there are many universes which can split off from our own based on quantum branching. The debate relates to whether multiple independent minds for each human also branch off. For our purposes, multiple minds exist within each human being in our universe.

A number of philosophers also distinguish the mind from the body. With the rise of materialistic science, the mind “was pictured as an immaterial thing with the powers of receiving representations of things in the world which it inhabits, of reasoning about these representations, and of making decisions that are somehow translated into physical action by the body to which the mind is temporarily attached.”<sup>27</sup> René Descartes, the 17<sup>th</sup>-century French philosopher and mathematician concurred by defining the mind as “the internal principle of

thought.”<sup>28</sup> He thought the human mind could be “perceived clearly and distinctly as a substance which is distinct from a corporeal substance.” Furthermore, he believed that the “concept of the mind does not itself involve any concept of body.”<sup>29</sup> Baruch Spinoza, a contemporary of Descartes, identified three levels at which the mind operates: confused ideas, adequate ideas & intuitive ideas.<sup>30</sup> His confused ideas are imaginative ideas or opinions. They are confused because they are based on the knowledge of effects rather than the knowledge of causes. Adequate ideas equate to true thinking related to God’s eternal truths; and his intuitive ideas equate to Divine Mind.

In *The Radiance of Being*, the psychologist Alan Combs defines mind “to be all those inner processes and conditions that shape and color consciousness, producing unique landscapes of experience that characterize each moment of our lives.”<sup>31</sup>

It is the unity of consciousness and the integrity of its field that collects the various elements of the mind into a coherent fabric.<sup>32</sup>

Like a polarizing magnetic field that draws iron filings into formations of multiple ellipses, consciousness aligns the processes of the mind into patterns with direction and purpose.<sup>33</sup>

Finally, metaphysics also separates mind from body and distinguishes multiple minds. The 20<sup>th</sup> century Theosophist H.W. Percival defines mind as the “functioning of intelligent-matter.”<sup>34</sup> He does equate mind with “that function or process or thing with which or by which thinking is done.”<sup>35</sup> But his definition of thinking is unique. “Thinking is the steady holding of the Conscious Light on the subject of the thinking.”<sup>36</sup> His model of Man includes seven minds. These seven minds include the body mind, the feeling mind, the desire mind, the rightness mind, the logical mind, the I-ness mind and the selfless mind.

Although Djwhal Khul describes the mind in terms of the apparatus by which we think, he references multiple mind states in his teachings, confirming the Hindu teachings which hold “that the states of mind-consciousness are

seven in number.”<sup>37</sup> These seven modes of thinking are brought about which range from a desire for knowledge to a desire for freedom; and from desire to do one’s duty to doubt and fear.

The term mind has become somewhat like the term soul. Various perspectives demonstrate that there are various meanings of soul and various levels of soul. The same is true for mind. Therefore, I will use *the mind* to indicate both the intellect and higher mind; the instruments by which we actively think. The lower mind, or intellect, is the place where we demonstrate deductive and inductive reasoning and logical thinking. The higher mind includes our abstract and discriminative thinking. The intellect is part of our personality, while the higher mind is part of the Spiritual Triad. Integrating these various perspectives produces a alternative definition of mind.

However, since the word “mind” has lost its meaning, the term “energy node” (i.e. organizing factor at each level of matter and spirit) will be used. An energy node is a focal point of life-force that provides the core and cause of life experience at various levels within the continuum of Spirit/Matter. As a result of the past evolution of consciousness and life, minds (energy nodes) at each level within our personality and higher Self have become self-organizing and easily variable in their formations. These energy nodes consist of those inner processes and conditions that shape and color consciousness as functioning intelligent-matter. In addition to allowing for communication amongst differing energy nodes, each energy node receives representations of things in the world in which it inhabits and evaluates these representations (apprehension, cognition, apperception); creates

intensions based on their conclusions; and translates these conclusions into purposeful actions (intentionality) at various levels of Matter and Spirit.

## Life’s Energy Structure

In order to understand better how consciousness is created, it is vital to realize that consciousness is developed from life processes. In my book *God, Man and the Dancing Universe*, I provided detailed definitions of life from various fields of study. To summarize these various perspectives: Webster’s Dictionary defines life as the “processes of an organism characterized by ingestion of nutrients, storage and use of energy, excretion of waste, growth and reproduction; something essential to the continued existence; source of vigor and liveliness.”<sup>38</sup>

Western theology and philosophy consider that there is a life everlasting which is “at once static and dynamic,

transcendent and immanent, eternal and temporal.”<sup>39</sup> Philosophically, life “defines the animate entity.”<sup>40</sup> Life determines the nature and distinguishing characteristics of this animate entity. From a psychological perspective life can be seen as a “purposive arrangement of matter and makes a living being possible.”<sup>41</sup> Finding fulfillment in life requires an “independent overruling complex.”<sup>42</sup>

David Bohm, “the new scientist of wholeness,” provides a highly insightful description of life. He concludes that:

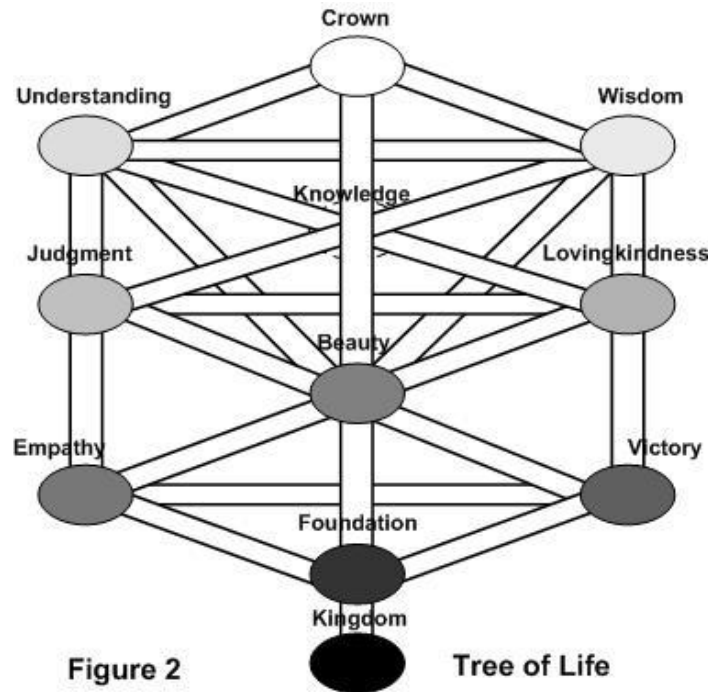
(Life emerges from)... a source of order in the generative principle that implicitly contains the totality of structures and forms of a range of related species. Order of a kind discussed above may be called a kind of “protointelligence.”<sup>43</sup>

The essential feature of the protointelligence would be that these totalities are not formed in a random fashion, but that they emerge as relatively integrated wholes from subtler levels that are enfolded beyond the first and second implicate orders.<sup>44</sup>

Finally, from a metaphysical perspective “Life” can be viewed as “the cause of all diverse forms; life in manifestation produces Being... life precedes form, and life survives the last atom.”<sup>45</sup>

Therefore, life is a set of processes which cause all the diverse forms in manifestation. Life exists at many levels within Matter and

Spirit. Life manifesting in or through form produces consciousness. However, there must be some structure which connects the many levels of life with each other and our physical existence. The nature of this structure has most clearly been defined within the Kabbalistic system of knowledge. The Tree of Life, as shown in here in Figure 2, is the central mystical symbol of esoteric Judaism. As such, it symbolizes all of the forces, emanations and states within our macrocosmic universe and microcosmic existence. The Kabbalistic Tree of Life, therefore, presents a systematic overview of the living structures of existence.



The Kabbalistic Tree of Life is made up of channels of force, knowledge and form with 10 (or 11) spheres representing the “highest aspect of humanity,”<sup>46</sup> spirit, all the way to the “densest most complex manifestation of Spirit, the physical body.”<sup>47</sup> The three primary channels in the Tree of Life Energy Structure communicate and channel forces and energies among various levels of Spirit and Matter. Eastern mysticism refers to these three channels as the (Ida, Sushumna, Pingala). In esoter-

ic philosophy, they are identified as the creative, life and consciousness threads. These three main channels, and various sub-channels, interconnect the various “spheres” which represent life at each level. These spheres (sephiroth) can be viewed as *energy nodes*, minds or brains. These energy nodes are the organizing factors at each level of Spirit and Matter that maintain life, create consciousness and facilitate the creative evolution of the species or kingdoms of nature which they represent.

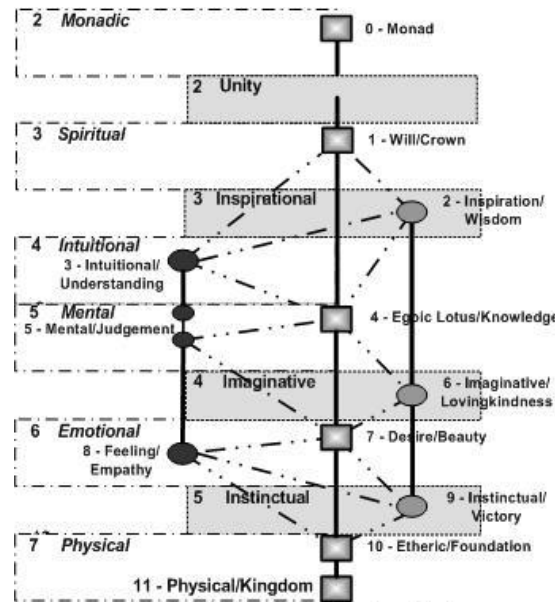


Figure 3 Man's Energy Structure/Nodes

The human Energy Structure, shown here in Figure 3, depicts a reality in which one or more energy nodes operate within each level of Matter and Spirit within our human universe. The planes in the left side of the figure relate directly to the seven worlds, spheres or planes mentioned in the perennial philosophy. They also correspond directly to the 7 planes depicted in various parts of metaphysics. Metaphysics also mentions inner planes, similar to inner rounds, inner chains; and also secret Rays (5) in addition to the seven Rays within our systemic evolution. Most conclude that the inner planes are the spiritualized planes beyond the systemic mental Plane.

A 21<sup>st</sup> century model of our material and spiritual universe developed in *God, Man and the Dancing Universe* updates metaphysics with five inner planes corresponding to the black keys of the piano keyboard. These inner planes include three spiritual (Love, Unity, and Inspirational), and two material inner Planes (Imaginative, Instinctual). This new model allows for a complete integration of the Kabbalistic Tree of Life (as our Energy Structure) with metaphysics. Each energy node provides a different function based on the type of energy (Spirit/Matter) it inhabits. Based on experience, each energy node creates consciousness,

memories and a body of experience (knowledge) that facilitates maintaining of life, evolution and growth for whatever kingdom of nature the energy node is expressing.

## Energy Node/Mind Structure

As mentioned, the structure of an energy node (mind) is similar to that of a brain neuron. Most energy nodes have senses, which function as the receivers of “representations of things” in the outer world. We have five physical senses that extend from our physical body and become our receivers of physical plane representations. Both motor and sensory neurons (separate from brain neurons) within our extended nervous system then transmit impulses received by our senses to the brain. Humans also have instinctive senses, emotional senses, imaginative senses and mental senses, which facilitate our interaction with the external world at the various levels of Spirit/Matter. Table 1 provides an outline of these senses as correspondences to each of our physical senses. The mechanism of perception (described in the last article) is what makes external stimulus received by our senses into a coherent reality, an inner show.

In addition to receiving representations from the external world, each energy node as part of



our energy structure also receives purposeful impulses (energy) from the various levels of Spirit/Matter. In Eastern mysticism, this energy flow is represented by the three aforementioned spinal channels. In Western theology, the descent of Holy Spirit or Christ energy are good examples of higher purposeful impulses flowing into lower levels of our existence. We can also have purposeful mental impulses impacting both our imagination and emotional natures on their way to our physical brain (mind).

In general, the structural part (channels) of our Energy Structure provides the basis for the

energy flow (communication) among energy nodes. In the neuron, the flow through the axon is either electric or chemical-based. In the Energy Structure channels, the flow is either of energy or force. Purposeful impulses relate to the movement of force through our Energy Structure. Energy flow reflects the reality that energies from other levels of Spirit/Matter can descend or ascend through our Energy Structure. This flow of energy can either be stimulated by purposeful impulses (forces) from other levels, or as sentient response created from the processing of external stimulus through the energy node itself.

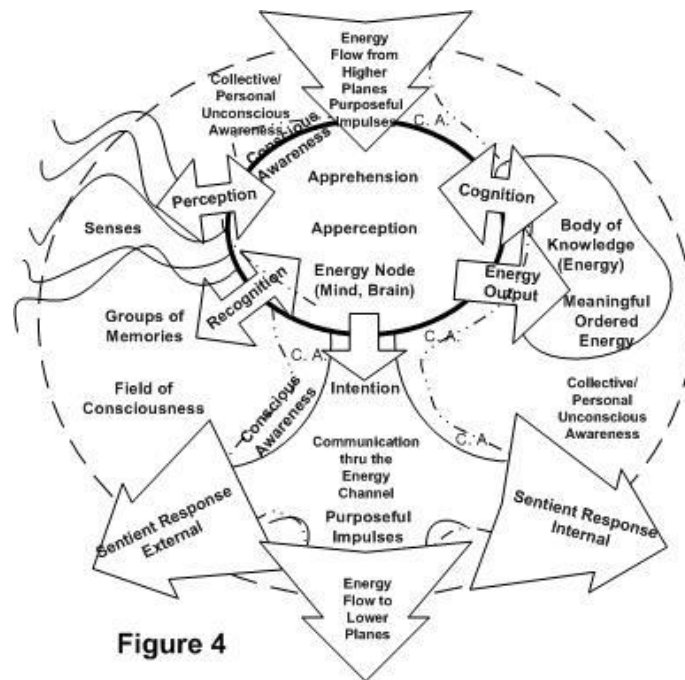


Figure 4

Figure 4 presents a model which outlines the structure of the energy node at each level within our personality and spiritual Self. As shown, it also depicts how our various bodies of knowledge are created from each energy node. Simply, they become one form of energy output from the energy node. Each body at each level of Spirit/Matter is created based on the meaningful ordering of experience at that level of Spirit/Matter. It is not the memory of our experiences, but the result of our experiences. Emotionally, if we have a life experience which stimulates joy, we add more joy to our emotional body of knowledge. Later, this joy

can be accessed based on similar perceptions from our senses, or from memories held in our consciousness.

To understand this, we need to review the mechanisms of consciousness within each energy node. These mechanisms were developed in past incarnations of our system. We do not have to create these mechanisms; rather we need only to utilize them. Perception is the initial process by which we engage and experience life. As described in the last article, perception is an active process by which we discover the existence of external stimulus from the external world. This process leads us to

create an inner show within the energy node itself which represents these external stimuli. The process of perception triggers the process of apprehension within the energy node. Apprehension seeks to create some form of understanding of our perceptions. Apprehension triggers recognition from memories and cognition from our body of knowledge. Cognition is the faculty of processing perceptions in order to create some form of knowledge. It is also a process by which we access inherited knowledge already created. This is how cognition links new perceptions (percepts) with existing knowledge (concepts, emotions, etc.).

Recognition is simply the remembering that we have experienced this type of perception in the past. That is why recognition is shown in Figure 4 as the process that accesses memories and provides additional input for processing in the energy node. Our memories are held in the unconscious part of our field of consciousness. Otherwise, if we held all of our memories in conscious awareness, we could not function. As will be described, our unconscious awareness is an expedient differentiation of consciousness that allows life to evolve and grow more quickly.

From what might be termed a higher-level process of apprehension, we come to the central processing mechanism of apperception in the energy node. As described, apperception is the assimilating of our perceptions. It is the concentrated questioning, reflection and classifying of our perceptions with our knowledge of past experience. Apperception produces a synthetic unity and coherent ordering of our current experiences. From this central process of apperception, various results are created. The first result is output of energy into our body of knowledge at that level of Spirit/Matter. The second is the adding of memories to our conscious and unconscious awareness. The third is the stimulation of intention based on synthetic unity and coherence of experience within the energy node itself.

As you can see in Figure 4, there is a significant amount of flow taking place to, from and within the energy node based on every life experience. In addition to the ones already described, the creation of intentions within the

energy node is another output from the processing of our perceptions. As defined, intention is an inner disposition to action, which directs consciousness to give meaningful responses to experience. Simply, intention creates purposeful impulses, which become our response at various levels to our assimilation and understanding of experiences. Intention also stimulates the flow of energy through the energy channel to other levels of existence. The energy node, similar to a brain neuron, directs communication through the energy channel, creating an external sentient response, internal sentient response or purposeful impulse/energy flow to lower levels within our Energy Structure. In actuality, purposeful impulses and energy flow can also move to higher levels within our Energy Structure.

The final result of this complex processing of perceptions is the creation of consciousness. As shown in Figure 4, one form of consciousness is awareness. Another mode of consciousness is sentient response to experience. Synthesized in our last article, awareness becomes the information-rich workspace that pervades everything, including all life forms, sentient beings and levels of Spirit and Matter. This unified field based on experience becomes the natural system for exchange of information. As such, it becomes a universal presence and all penetrating reality.

## **Structural foundation for I-ness**

Figure 4 also outlines the resultant consciousness in our model of the energy node. As such, it provides a complete model of how consciousness is created. It also provides the basis by which we can describe the way our unity of consciousness (identity, personality or I-ness) is created within human evolution. The first component, as already defined, is the meaningful ordered energy or body of knowledge that is created around each energy node at each level of Spirit/Matter. And we need to remember that this is true for all life experience, not just human. Animals, plants and even the mineral kingdom in nature are creating consciousness and bodies of energy (knowledge) in and around the Energy Structure that has been created for their evolution.

The only difference among kingdoms of nature is at what levels conscious awareness are primarily being newly created.

It is my contention that most of today's humans are primarily evolving conscious awareness upon the mental plane (i.e. egoic consciousness). Previous root races for humanity were focused on evolving our physical, instinctual, emotional and imaginative natures. That is not to say that with each new life we do not need to build conscious awareness in all parts of our personality. The distinction here is that egoic consciousness is beyond the personality and therefore more rudimentary in nature for much of humanity. This is also why it is so important for humans to build the Antahkarana (conscious connection) from the intellect to the higher mind. The animal kingdom is focused on creating primary conscious awareness imaginatively. The vegetable kingdom is developing its feeling/emotional nature at this point in evolution; while the mineral kingdom is creating instinctual conscious awareness. Simply, the mineral kingdom is developing instincts as plants are developing the ability to feel as animals are developing the ability to imagine as we are creating the ability to think and become truly self-conscious.

To conclude our model of the creation of consciousness, we need to understand the difference between conscious and unconscious awareness. In addition, we need to demonstrate how our Energy Structure provides the opportunity to create a unified coherent personality consciousness, or a sense of I-ness through objective forces. Much of the rest of this article series will be focused on defining and describing the various parts of our unconscious. It seems prudent here to at least distinguish the unconscious from the conscious mind and outline a basis for why they both exist simultaneously. *Webster's Dictionary* provides a simple definition of conscious as: "aware of or attaching importance to."<sup>48</sup> Therefore, the unconscious can be defined as that part of consciousness that we are not aware of or attaching importance to.

C.G. Jung regards the attitude of the unconscious as compensatory to consciousness.

The unconscious, therefore, consists in the first place of a multitude of temporarily eclipsed contents which, as experience shows, continues to influence the conscious processes.<sup>49</sup>

We therefore affirm that in addition to the repressed material the unconscious contains all those psychic components that have fallen below the threshold, as well as subliminal sense-perceptions. Moreover, we know, from abundant experience as well as for theoretical reasons, that besides this the unconscious contains all the material that has not yet reached the threshold of consciousness. These are the seeds of future conscious contents.<sup>50</sup>

Jung references William James, considered by many to be the father of American psychology, in describing the unconscious as "a fringe of consciousness... James speaks also of a 'transmarginal' field of consciousness and identifies it with the 'subliminal consciousness' of F.W.H. Myers."<sup>51</sup>

It lies around us like a "magnetic field" inside of which our center of energy turns like a compass needle as the present phase of consciousness alters into its successor. Our whole past store of memories float beyond this margin, ready at a touch to come in; and the entire mass of residual powers, impulses, and knowledges that constitute our empirical self stretches continuously beyond it.<sup>52</sup>

This explanation corresponds to our description of the mechanisms and functioning of the energy nodes. Jung came to conclude that the unconscious contents fall into three groups: "first, temporarily subliminal contents that can be reproduced voluntarily (memory)... second, unconscious contents that cannot be reproduced voluntarily... third, contents that are not capable of becoming conscious at all."<sup>53</sup> This brings us to the question of why there is an unconscious and conscious part of the mind. As Jung explains:

Forgetting is a normal process, in which certain conscious contents lose their specific energy through a deflection of attention.

When interest turns elsewhere, it leaves former contents in the shadow, just as a searchlight illuminates a new area by leaving another to disappear in the darkness. This is unavoidable, for consciousness can keep only a few images in full clarity at one time, and even this clarity fluctuates, as I have mentioned.

It is evidently (subliminal) material that owes its unconsciousness chiefly to the fact that certain conscious contents must necessarily lose their energy.

If they were to retain their energy, they would remain above the threshold and one could not get rid of them. It is as if consciousness were a sort of projector that casts its light (of attention or interest) on new perceptions—due to arrive presently—as well as on the traces of former ones in a dormant state. As a conscious act, this process can be understood as the intentional or voluntary event. Yet, just as often con-

sciousness is forced to turn on its light by the intensity of external or internal stimulus.<sup>54</sup>

The beauty of the unconscious mind is that it does not require the degree of energy that our conscious attention needs to remain organized. The unconscious mind is similar to the external or internal disk storage space that holds the data in our computer. Even with the computer turned off, the data remains. Only the information and computer programs in memory are lost when we turn off the computer. They require continuous power to remain. Each energy node receives continuous energy or force from our Energy Structure. This flow of energy not only maintains the processes described earlier to remain in operation, but also what's needed to hold the unconscious mind in place. Overall, it is a very efficient system that God has created over an unbelievably long period of involution and evolution.

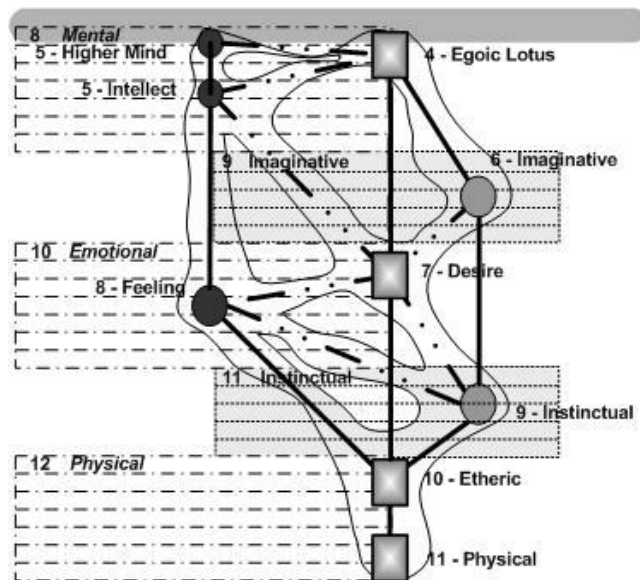


Figure 5 Personality Development

### Creation of I-ness

Figure 5 provides a simple illustration of how consciousness extends and expands from our Energy Structure as we live life. Figure 5 demonstrates that just because we develop consciousness at each level of Spirit/Matter it does not mean that we create a coherent I or

self within the material planes. But what is lacking in this model that would better depict a unified personality or personal self?

First, each energy node shown only has tenuous *conscious* connections with the whole of the Energy Structure. In addition (not depicted in Figure 5), each energy node is “doing its

own thing.” Nothing in this model demonstrates any coherence among energy nodes. As mentioned, our Energy Structure facilitates the flow of both energy and forces, just like the neuron facilitates the flow of both electrical and chemical impulses. As our personality develops we gain access to and influence from various objective materializing forces. These forces help us give substance to ideas and volition; to bring structure and order within our psyche; to orient and adjust our attitudes for growth; to adapt to both our environment and Spirit inherent in Matter; and finally to facilitate motion and change in Matter through momentum. But these material forces alone will not help create a personal identity or self.

Yet, magically, three higher spiritual objective forces of resonance, direction and focus will help create personal identity. First, resonance attunes each energy node to the other energy nodes within our Energy Structure. Various definitions of resonance will help us better understand this. Resonance is the “reinforcement and prolongation of a sound or musical tone by reflection or by sympathetic vibration to other bodies.” Resonance produces amplification and instability, which leads to chaos and ultimately to a new kind of order. “Poincare resonances” demonstrate that for life and self-organization to exist, there needs to be “the existence of resonances between the degrees of freedom.”<sup>55</sup> Simply, an unbalanced or defused personality, through resonance, proceeds through a form of chaos to a higher form of order. Our sense of “I” is created as various degrees of freedom at each level of matter

begin to act uniformly. But our true sense of I-ness needs more than just resonance. What the personality needs is a focus of direction that provides some form of meaning and purpose for existence. This is what the forces of direction and focus provide the developing personality.

Above the Intuition Plane source of resonance shown in Figure 3, we have the Force of

**The Kabbalistic Tree of Life is made up of channels of force, knowledge and form with 10 (or 11) spheres representing the “highest aspect of humanity,” spirit, all the way to the “densest most complex manifestation of Spirit, the physical body.” The three primary channels in the Tree of Life Energy Structure communicate and channel forces and energies among various levels of Spirit and Matter.**

Direction originating from the Inspirational Plane (1 of 5 inner Planes). Jung helps us understand how direction is important to consciousness. “The activity of consciousness is *selective*. Selection demands *direction*. But direction requires the *exclusion of everything irrelevant*.”<sup>56</sup> With the exclusion of everything irrelevant, a psychic process of compensation is created, which he defines as balancing, adjusting and supplementing. Therefore, this Force of Direction fulfills Webster’s definition of direc-

tion as “line of development, way or trend.”<sup>57</sup>

In addition to the role played by resonance in helping to create a new kind of order and direction, the spiritual Force of Focus provides the last critical component needed for developing a coherent sense of self, or I-ness. Webster’s defines focus in terms of “a coming together... adjustment to make a clear image... a center of attention.”<sup>58</sup> Each of these attributes of focus contributes directly to the center of attention that is required to create a coherent I-ness or personality. Figure 6 provides a simple illustration of how our personality consciousness ultimately aligns around our Energy Structure to create a true sense of “I.”

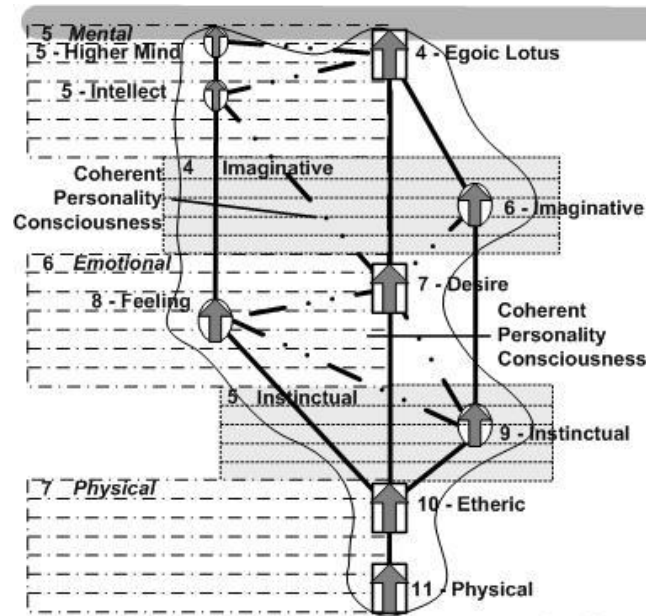


Figure 6 Balanced "I" / Personal Self

## Conclusion

In the previous article, a more comprehensive definition of consciousness was provided including key mechanisms as parts of consciousness. From the backdrop of the beginnings of consciousness in a previous incarnation of our universe, we need a way to reconcile the variety of views of consciousness and the mind presented within various fields of study (perspectives). We also need a simple model that depicts how the mind or the brain creates consciousness.

This simple model is based on the structure of our physical brain, specifically the brain neuron. The neuron, as we have said, might be seen as a tiny replica of the physical body. Just as the body has a sensory apparatus, a brain, bodily organs, bodily systems and extremities which help us maintain life; the neuron is similarly structured through its dendrites, cell body, axon and synaptic terminal. Utilizing the more intuitive idea that we consist of a multiplicity of minds as part of an internal energy structure, we can begin to understand how the diversity of our life experiences from thoughts to images to emotions to instincts and sensations cannot only coexist, but facilitate our growth and integration as a human being.

Key contributions come from both the Kabbalah based on the symbolism of the Tree of Life, and a revolutionary new model of our Spirit/Matter universe firmly based on the foundation of the 7 Planes outlined within metaphysics. Together, they simply synthesize various esoteric teachings regarding the structure of our spiritual and material makeup and all Life within the various kingdoms of nature. Consciousness at each level of Matter and Spirit is created through an energy node (mind, sephiroth, brain) as part of our entire Energy Structure of existence. The result becomes a highly efficient system of meaningfully ordered energy, knowledge, awareness and field of consciousness.

Beyond understanding consciousness, this new comprehensive model helps explain how we become a coherent personality through the help of various objective forces. Additionally, it sets the stage in defining a more comprehensive model of human consciousness independent of the structure of our universe. In other words, a model which clearly outlines our consciousness universe, separate and distinct, but intimately intertwined with the energies and forces of both Spirit and Matter. This new model of human consciousness, in both its conscious and unconscious parts, will be the

basis of the remaining parts of this article series.

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- <sup>2</sup> Rabbi David A. Cooper, *God is a Verb: Kabbalah and the Practice of Mystical Judaism* (New York, NY: The Berkeley Publishing Group, 1997), 42.
- <sup>3</sup> Ibid., 35.
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- <sup>5</sup> Edward F. Edinger, *The Creation of Consciousness* (Toronto, Canada: Inner City Books, 1984), 32.
- <sup>6</sup> Ibid., 20.
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- <sup>8</sup> Esther M. Harding, *Psyche Energy* (Princeton, NJ: Princeton University Press, 1947), 201.
- <sup>9</sup> Jeffrey Satinover, *The Quantum Brain* (New York, NY: John Wiley & Sons, Inc., 2001), 219.
- <sup>10</sup> Richard F. Thompson, *The Brain: a Neuroscience Primer*, Third edition, (New York, NY: Worth Publishers, 2000), 1.
- <sup>11</sup> Ibid., 2.
- <sup>12</sup> Ibid., 25.
- <sup>13</sup> Ibid., 11.
- <sup>14</sup> Ibid., 19.
- <sup>15</sup> Ibid., 30-31.
- <sup>16</sup> Ibid., 3.
- <sup>17</sup> Ibid., 31.
- <sup>18</sup> Ibid., 40.
- <sup>19</sup> Ibid., 37.
- <sup>20</sup> Ibid., 33.
- <sup>21</sup> Ibid., 35.
- <sup>22</sup> *Webster's New World College Dictionary*, 3rd ed., Victoria Neufeldt, Editor in Chief (New York, NY: Simon & Schuster, Inc., 1988), 862-863.
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- <sup>24</sup> Sri Aurobindo, *The Synthesis of Yoga* (Twin Lakes: Light Publications, 1996), 16.
- <sup>25</sup> Douglas Hofstadter and Daniel C. Dennett, *The Mind's I* (New York, NY: Basic Books, 1981), 294.
- <sup>26</sup> Daniel C. Dennett, *Consciousness Explained* (New York, NY: Little, Brown and Company, 1991), 33.

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- <sup>27</sup> *The Encyclopedia of Philosophy*, Paul Edwards, Editor-in-Chief (New York, NY: Macmillan Publishing Co, Inc., 1967), Vol. 4, 76.
- <sup>28</sup> René Descartes, *The Philosophical Writings of Descartes*, Translated by John Cottingham, Robert Stoothoff and Dugald Murdoch (Cambridge, UK: Cambridge University Press, 1984), Vol. I, 296.
- <sup>29</sup> Ibid., 299.
- <sup>30</sup> *The Encyclopedia of Philosophy*, Vol. 7, 536.
- <sup>31</sup> Alan Combs, *The Radiance of Being* (St. Paul, MN: Paragon House, 2002), 11.
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- <sup>33</sup> Ibid., 8.
- <sup>34</sup> Harold Walden Percival, *Thinking and Destiny: Being the Science of Man* (Rochester, NY: The Word Foundation, Inc., 1974), 918.
- <sup>35</sup> Ibid.
- <sup>36</sup> Ibid.
- <sup>37</sup> Alice A. Bailey, *The Light of the Soul: Its Science and Effect* (New York, NY: Lucis Publishing Company, 1955), 172.
- <sup>38</sup> *Webster's New World College Dictionary*, 3rd ed., Victoria Neufeldt, Editor in Chief (New York, NY: Simon & Schuster, Inc., 1988), 780.
- <sup>39</sup> Jef Bartow, *God, Man and the Dancing Universe* (Bayfield, Colorado: New Paradigm Publishing, 2005), 163.
- <sup>40</sup> Ibid.
- <sup>41</sup> Ibid., 164.
- <sup>42</sup> Ibid.
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- <sup>44</sup> Ibid., 203.
- <sup>45</sup> Jef Bartow, *God, Man and the Dancing Universe*, 165.
- <sup>46</sup> Ibid., 291.
- <sup>47</sup> Ibid.
- <sup>48</sup> *Webster's New World College Dictionary*, 296.
- <sup>49</sup> C.G. Jung, *The Symbolic Life*, Vol. 18, Translated by R.F.C. Hull (Princeton, NJ: Princeton University Press, 1950), 196-197.
- <sup>50</sup> C.G. Jung, *Two Essays on Analytical Psychology*, Vol. 7, Bollingen Series XX, 2nd ed. Translated by R.F.C. Hull (Princeton, NJ: Princeton University Press, 1966), 270-271.
- <sup>51</sup> C.G. Jung, *The Structure and Dynamics of the Psyche*, Vol. 8, Bollingen Series XX. 2nd ed. Translated by R.F.C. Hull (Princeton, NJ: Princeton University Press, 1969), 185.
- <sup>52</sup> Ibid.



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<sup>53</sup> C. G. Jung, *Two Essays on Analytical Psychology*, Vol. 7, 270.

<sup>54</sup> C. G. Jung, *The Symbolic Life*, Vol. 18, 198-202.

<sup>55</sup> Jef Bartow, *God, Man and the Dancing Universe*, 498.

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<sup>56</sup> C.G. Jung, *Psychological Types*, Vol. 6, Translated by R.F.C. Hull (Princeton, NJ: Princeton University Press, 1971), 419.

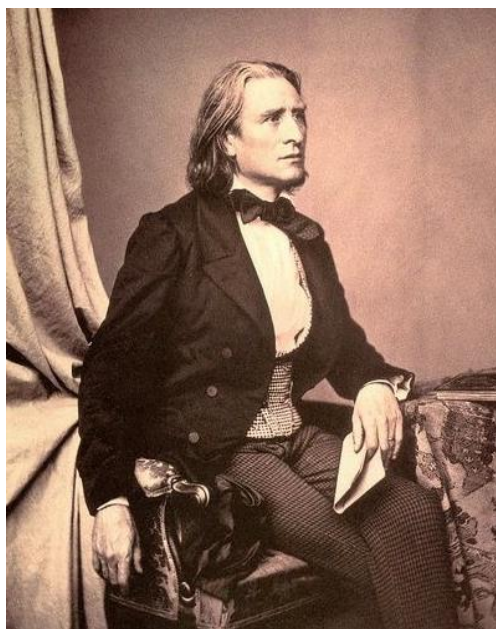
<sup>57</sup> *Webster's New World College Dictionary*, 398.

<sup>58</sup> *Ibid.*, 522.

# Franz Liszt: An Esoteric Astrological Analysis – Part One

Celeste Jamerson

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Franz Liszt in 1858, Photographed by Franz Hanfstaengl (1804-1877)<sup>1</sup>

## Abstract

The present article seeks to examine the astrological chart of the composer Franz Liszt with a focus on Liszt's soul purpose. Liszt's ray chart was examined in a previous article in the *Esoteric Quarterly* entitled "Franz Liszt and the Seven Rays."<sup>2</sup> This article seeks to offer yet more detailed insights by way of astrological analysis. Alongside more traditional techniques, reference will be made to the work of the Tibetan Master Djwhal Khul, hereafter referred to as the Tibetan, who pioneered a new type of astrology focusing on soul purpose in the book *Esoteric Astrology*, written by Alice A. Bailey. Reference will also be made to the work of Dane Rudhyar, a composer and pioneer in the field of humanistic astrology, who studied and wrote about Franz Liszt's birth chart. Part One of this article will examine the planets in the signs and

houses and the way in which they distribute the seven rays. Part Two will examine other factors such as the Great Comet of 1811 under which Liszt was born, the fixed stars, the asteroids, centaurs and theoretical planets.

## Introduction

Liszt was one of the most innovative of the 19<sup>th</sup>-century Romantic composers, and his

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## About the Author

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

music helped to pave the way for that of the 20th century. He made significant contributions in the areas of piano performance, the teaching of piano and orchestral conducting. In addition, Liszt was an important performer and promoter of the music of other great composers such as Berlioz, Chopin, Beethoven, and Wagner.

Liszt was born on October 22, 1811, in the village of Doborján, Hungary, near the Austrian border.<sup>3</sup> Liszt's gestation and birth coincided with the period of maximum brightness of the Great Comet of 1811. This spectacular comet was said to presage important events, and the gypsies encamped near Doborján told Liszt's mother that the brilliant comet foretold the birth of a great man.<sup>4</sup>

Liszt's father Adam was an excellent amateur musician. When Liszt's talent became known, his father took him to Vienna, and then to Paris, providing for his musical education and arranging concerts in various cities for the young Liszt to display his talents, much like Mozart's father Leopold had done for his own son. However, Liszt's father was taken suddenly with typhoid fever and died on August 28, 1827, when father and son were taking a break from a concert tour in Boulogne-sur-Mer, France. While still in his teenage years, Liszt moved back to Paris with his mother. There he gave piano lessons and performed at gatherings in the salons of the uppermost aristocrats. In Paris, where he became a favorite of the French Salon movement.



Portrait of Marie d' Agoult by Henri Lehmann (1843)<sup>5</sup>

At one of these gatherings, Liszt met the first of his two life partners, the Countess Marie d'Agoult. Marie was beautiful and intelligent and later became famous as a writer and historian. However, Marie suffered from bleak periods of depression. Unhappily married at the time of her liaison with Liszt; she may purposely have allowed herself to become pregnant in order to solidify her relationship with him.<sup>6</sup> The two lovers left Paris to avoid scan-

dal, traveling through Italy and Switzerland. The couple ultimately had three children together. Liszt acknowledged paternity of each of these three infants and personally provided for their upbringing and education. When each of Marie's children was born, Liszt and Marie left the child with foster parents, a common practice of the aristocracy at the time, and continued their travels. Eventually, the children were sent to Paris to be raised by Liszt's moth-

er. On his travels with Marie, Liszt absorbed many artistic and cultural influences which were important to his development as a composer.

Liszt eventually became estranged from Marie after he struck out on his own to pursue a career as a touring virtuoso pianist. In his concerts, Liszt enthralled audiences with his technique and charisma. His playing was met with tremendous enthusiasm by both men and women, but many women became particularly obsessed with the handsome artist. Some of them collected locks of his hair, his gloves, and even his old cigar butts, cherishing them as treasures.

After many successful years of concertizing, Liszt met the Princess Carolyne von Sayn-Wittgenstein, with whom he developed a serious, committed relationship. Liszt retired from the concert stage, and the couple moved to

Weimar in 1848. Liszt became conductor of the court orchestra there, devoting himself to composition and to teaching piano master classes. The Princess Carolyne was a fervent supporter of Liszt's music and believed implicitly in his greatness. Liszt and Carolyne wished to be married, but in order to do so she had to obtain an annulment of her first marriage from the Catholic Church. Carolyne's husband and in-laws sought to prevent the marriage, since they stood to lose their stake in Carolyne's great fortune if she remarried. Finally, after a prolonged effort on Carolyne's part, the church hierarchy granted permission for her to marry Liszt. The couple made plans to be married in Rome on Liszt's fiftieth birthday in 1861. Tragically, the Church withdrew its permission for their marriage at the last minute, on the very eve of the wedding, apparently due to the influence wielded by Carolyne's powerful in-laws.



Carolyne von Sayn-Wittgenstein and Her Daughter, Princess Marie<sup>7</sup>

Carolyne's husband died four years later, but by this time, Liszt and Carolyne had given up on the idea of marriage, remaining instead close friends for the remainder of Liszt's life. Around this same time, two of Liszt's three children died: Daniel in 1859 and Blandine in 1862. Liszt withdrew for a time to a monastic

retreat and decided to become a priest, which had been a dream of his as a young man. Nevertheless, Liszt continued to occupy himself constantly with music, especially with sacred music, and with the teaching of young piano students. From 1869 until his death in 1886, Liszt traveled between three cities almost eve-

ry year, spending a few months in each: Rome, Weimar, and Budapest in his native Hungary. Liszt died in 1886 of complications brought on by the treatment of pneumonia, which he contracted while he was visiting his daughter Cosima at the Bayreuth Festival. Cosima had urged her father to come to the Festival to lend his endorsement to the music of her late husband Richard Wagner, who also had been a close friend of Liszt.

A more lengthy biography of Liszt, as well as an analysis of his rays can be found in the article, “Franz Liszt and the Seven Rays,” in the Spring 2014 issue of the *Esoteric Quarterly*.<sup>8</sup> In that article, a case was made for Liszt’s soul and mind being on the Fourth Ray of Harmony through Conflict. Furthermore, his personality was said to be on the Second Ray of Love-Wisdom, his emotional body on the Sixth Ray of Devotion and Abstract Idealism, and his physical body on the Seventh Ray of Organization and Ceremonial Magic. Some examples also were given of the rays as they manifested through Liszt’s astrological chart. Specifi-

ly, the Third Ray of Active Intelligence and Adaptability, distributed by the sign Libra, in which Liszt’s Sun is found, was deemed to be of considerable importance. In this article, Liszt’s astrological chart will be examined in greater detail for indications of character traits and important life themes, and the rays will be further discussed as they appear in the birth chart.

## Liszt’s Ray Chart

A representation of Liszt’s rays as proposed by the author in the article “Franz Liszt and the Seven Rays” is given here in the following chart:

IV soul 2 personality

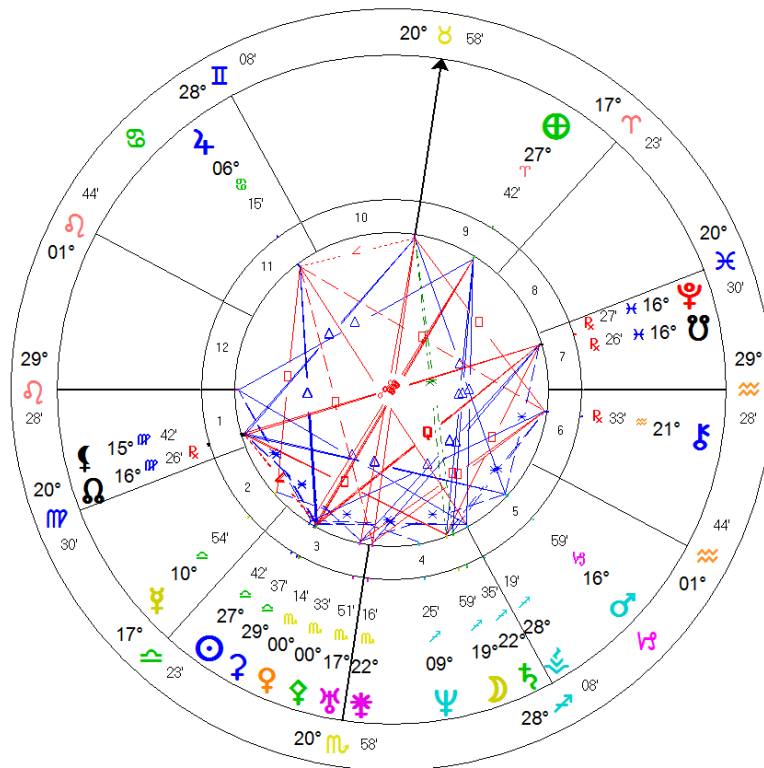
4 mind

6 emotional

7 physical

In addition, Ray 6 was proposed as a legacy ray, carried over as a strong ray from a previous existence of Liszt.<sup>9</sup>

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



## Liszt's Birth Chart

Liszt was born very early on October 22, 1811.<sup>10</sup> The Sun is in the late degrees of Libra, and the Moon in Sagittarius. Dane Rudhyar and Louise Rodden use the time of 1:16 am, which probably has been rectified by Rudhyar. The Leo rising seems to be correct given Liszt's noble character and appearance. This includes the striking, long mane of hair which Liszt maintained throughout his life.<sup>11</sup>

In astrology, the Sun, Moon, and the rising sign are usually considered to be the three most important factors in a chart. In esoteric astrology, the rising sign assumes even greater importance than in traditional astrology, because it is viewed as an indicator of soul purpose. In esoteric astrology, the Sun is seen as describing the personality in the current incarnation, and the Moon indicates energies and tendencies carried over from the past.<sup>12</sup> The present article will give attention to these three factors, as well as to other features of Liszt's chart. In addition to aspects, or angles between planets, planetary rulerships will be considered, both exoteric and esoteric. In the individual on the path of discipleship, which Liszt undoubtedly was, esoteric rulers begin to assume a greater importance, but the exoteric rulers still are important in the outer life.

In Part Two of this article, other bodies will be considered as well, including the Great Comet of 1811, the fixed stars, asteroids, centaurs, and theoretical planets. These will add greater detail and help to explain some of the more unusual aspects of Liszt's life. As we proceed, we will see that certain themes appear repeatedly when viewing Liszt's chart on different levels. This can be explained partly through the influence of the seven rays conditioning these bodies.

## Overall Chart Pattern

A look at the overall pattern of Liszt's chart<sup>13</sup> reveals that the majority of planets are below the horizon. This indicates an emphasis on subjective meaning in the life, which is appropriate for someone like Liszt who evidenced a deep spirituality. Jupiter in Cancer, Pluto in Pisces, and Uranus in Scorpio, form

what Rudhyar refers to as an "imperfect 'grand trine' in water signs," imperfect because the orb for the trine between Jupiter and Uranus is over 10 degrees.<sup>14</sup> Grand trines facilitate the flow of energy between points of the horoscope and can lead to ease of accomplishment in the life. Sometimes, however, there may be too much ease involved with this aspect, leading to a lack of initiative in the native. But if a T-square is present, this will provide obstacles for the native to push against. Liszt has a T-square, albeit somewhat wide, in cardinal signs, with Jupiter in Cancer opposing Mars in Capricorn, with an orb slightly over ten degrees, squared by Mercury in Libra. Another T-square is found in mutable signs, but it requires Lilith, conjunct the north node in Virgo, to make the square complete.<sup>15</sup> In this T-square, Lilith and the north node in Virgo oppose Pluto and the south node in Pisces. At the foot of the T-square lie Neptune, the Moon and Saturn in Sagittarius. In keeping with this overall chart pattern of the grand trine and two T-squares, Liszt was blessed with tremendous talent and success in his performing career, but he also encountered obstacles requiring him to develop strength and the capacity for hard work to achieve many of his goals. Jupiter in Cancer in the eleventh house, the most elevated planet in the chart, is common both to the grand trine and the cardinal T-square. This indicates Liszt's ability to manifest on the physical plane through an effective combination of love and intelligent activity.

## Leo – Liszt's Rising Sign

In traditional astrology, the rising sign gives information about a person's appearance and behavior. Liszt's noble demeanor and long, flowing mane of hair have been mentioned. In esoteric astrology, however, the rising sign also indicates soul purpose.

According to the Tibetan, Leo is "the sign of individuality and of self-conscious effort."<sup>16</sup> The lion is associated with pride, which may manifest on a lower or a higher level. Music historian Dana Gooley writes how Liszt exhibited pride in his writings and in his performances:



Through his many published essays—in which he voiced often critical opinions about contemporary art, politics, and mores—he projected an attitude of confidence, pride, independence, and moral conviction, and these qualities, confirmed by his behavior in the culture of salons, became central to his reputation.<sup>17</sup>

Leo is ruled by the Sun on all three levels, as specified by the Tibetan: these are the exoteric, esoteric, and hierarchical levels.<sup>18</sup> On a personality level, the Sun as ruler can indicate

self-centeredness since the Sun is the center of the solar system. Liszt popularized the solo piano recital, in contrast to the typical variety concert of the time.<sup>19</sup> Liszt wrote to his friend, the Princess Belgiojoso, that “I have ventured to give a series of concerts all by myself, affecting the style of Louis XIV and saying cavalierly to the public: *“Le concert, c’est moi,”* (“I am the concert”). This was a variation on the words of Louis XIV, the Sun King, who said, *“L’état, c’est moi,”* (“I am the State”).<sup>20</sup>



Franz Liszt – Lithograph by Josef Kriehube <sup>21</sup>

The lion displays courage and strength. During his performing career, Liszt was often compared to the warrior Napoleon, whose Sun was in the sign Leo. According to music historian Dana Gooley, the comparison of Liszt with Napoleon was partially due to Liszt’s heroic, assertive approach as a pianist. Liszt’s friend, Franz von Schober, writes:

If other concert halls are salons in which exquisite, sumptuous pleasures are offered, those of Liszt are battlefields, and his suc-

cesses are victories and triumphs. The feeling conveyed by this image comes over everyone who hears him, and hence he has rightly been called, so often and from so many directions, the Napoleon of the piano.<sup>22</sup>

One of Liszt’s warhorses, a piece he played which was immensely popular with audiences, was the *Konzertstück in F Minor* by Carl Maria von Weber. Near the end of this piece, as performed by Liszt, the pianist effectively

takes on the character of a heroic warrior knight returning from the Crusades.<sup>23</sup> The imagery of the warrior knight seems appropriate for Liszt's Fourth Ray Soul expressing through a Leo ascendant.

Courage is an attribute of Ray One, which Leo distributes. Ray One and Leo can display willfulness, but as the Leo native evolves, the Divine Will begins to supersede the little will of the personality. The advanced Leo learns to say, "Thy will be done." Liszt may have attained this state of spiritual acceptance to some degree later in his life, after living through tragedies such as the death of two of his children and his thwarted marriage to the Princess Carolyne.

The sign Leo, along with Libra and Capricorn, marks "points of attainment, through crisis met and triumphant achievement."<sup>24</sup> This could apply, among other things, to Liszt's tenure at the court of Weimar, where he faced many administrative obstacles as conductor of the court orchestra. He also encountered frequent opposition from the critics and the public in his efforts to promote his own avant-garde compositions and those of his colleagues such as Wagner and Berlioz.

In addition to the will-to-dominate, the Leo possesses the "will-to-illumine,"<sup>25</sup> which is fitting for a sign ruled by the Sun. The Tibetan tells us that "the will-to-illumine is that which drives all Leo people on to experiment and so to gain knowledge."<sup>26</sup> Liszt was a voracious reader who was interested in numerous subjects, including literature, philosophy and religion. He also was driven to practice and experimentation on the piano, thus enormously increasing his knowledge of that instrument's capabilities, knowledge which he then passed on to others.

Liszt seemed to be seeking for the secrets of Harmony and Beauty from his Fourth Ray Soul, but answers on the deepest levels were elusive. In a letter written to Lambert Massart at the *Gazette musicale*, Liszt recounts a "dream" in which he meets a mysterious figure, probably representing Liszt himself on a higher level. This mysterious figure tells him:

I yearn. I sense the future, but nothing is apparent yet. I do not know if after all this time I am coming to the end of my journey. . . . At times . . . in the dying flickers of the day, the white clouds hovering around the mountain tops take on pure, transparent colors. Their subtle tints change continually as they merge and produce an indescribable, shifting array of color and light, as though thousands of souls had been transfigured and were ascending to the heavens. But the sun, sinking behind the mountains, reclaims its magnificent rays; the clouds become thick, heavy, and dull again . . . and I resume my desolate and uncertain way.<sup>27</sup>

The sign Leo rules the heart. Leos are often generous, especially those who are advancing along the path of probation or discipleship. At this point, the lion emerges from its lair, and the Leo undertakes projects on behalf of others.<sup>28</sup> Liszt gave many concerts for charity and constantly was providing financial and moral support to other musicians.

According to the Tibetan, "Leo indicates the height of achievement of the human soul,"<sup>29</sup> and "is the focal point for the expression of the second aspect, the love-wisdom or consciousness aspect" in humanity.<sup>30</sup> An interplay goes on between Leo and its opposite sign, Aquarius. In this process, "the intensive self-consciousness of Leo expands into the group awareness of Aquarius."<sup>31</sup> As described above, Liszt was highly committed to helping his fellow musicians. This shows an awareness on his part of the importance of the work of the Fourth Ray ashram, going beyond his own personal interests.

On the esoteric or soul level, the Sun veils Neptune as the ruler of Leo. Neptune distributes the Sixth Ray and is related to the solar plexus center, which is involved with the transmutation of emotional energy in the body. This happens when energy is raised from the solar plexus to the heart center. These two centers fall on either side of the diaphragm, which marks the demarcation from focus on the self to group consciousness. The Tibetan explains:

Neptune, being the sign of the Deity of the waters, is related to the sixth ray which

governs the astral or emotional plane of desire. When Neptune is thus active in the advanced Leo subject, then emotion-desire have been transmuted into love-aspiration and are dedicated to and oriented to the soul . . . .<sup>32</sup>

The Sixth Ray is prominent in Liszt's overall makeup, as is the tendency to a high spiritual impulse. Leo, as the fire sign on the fixed cross, transmits the "fires of God"—cosmic, solar and planetary—producing purification, the intensification of the light and eventual revelation to the purified man who stands in light."<sup>33</sup> The fire of Leo helps to clear the way for the expression of the soul.

The process of purification, which is a necessary part of the path of discipleship and initiation, is pictured in the image of the burning ground. The Leo disciple "treads this burning ground with will and self-effacement. When he has reached full self-consciousness and mental integration and when he has attained personality effectiveness, then he treads it—undeterred by pain."<sup>34</sup> Liszt battled against unfavorable conditions during many periods of his life. His tenure at Weimar, in particular, was a source of constant frustration. As mentioned above, Liszt worked under extremely difficult conditions there, struggling to achieve recognition as a composer and a high level of performance from his players in his role as an orchestral conductor. Throughout his life, Liszt was subject to hostility or ingratitude from critics, fellow musicians, students and other people in his immediate circle, such as Marie d'Agoult and their daughter Cosima. Although many of these people no doubt felt that their actions were justified, there is no question that such actions were painful for Liszt. In addition, the tragedies of the death of two of Liszt's children and his thwarted marriage to Carolyne have been mentioned above.

In the advanced disciple, some mention of hierarchical rulers in the astrology chart may not be out of place. The Sun veils Uranus as the ruler of Leo on a hierarchical level. Liszt, who has Uranus in its exaltation in Scorpio in his chart, may have reached the point where Uranus is a controlling factor in the advanced Leo. At this point, "his spiritual consciousness is

capable of great expression and he can be . . . both an electric, dynamic leader, a pioneer in new fields of endeavour and also a magnetic centre of a group whether the group is small, as in a home, or vast as in a nation."<sup>35</sup> This description seems to apply to Liszt in his work as a teacher and leader of a group of young students and composers, and also as a founder and president of the Academy of Music in Hungary.

## Libra – Liszt's Sun Sign

The Sun, ruler of the Leo ascendant, is at 27 degrees 42 minutes of Libra in Liszt's chart. The Sun, which represents the personality life for this incarnation, is in its fall in this sign. In Libra, importance is given to relationships and community, and not so much to the individual. In his book, *An Astrological Mandala*, Dane Rudhyar gives the Sabian symbol for the Sun at 28 Libra (all Sabian symbols are read forward to the next degree) as "a man becoming aware of spiritual forces surrounding and assisting him." Liszt's deep spirituality already has been mentioned. Rudhyar gives the keynote for this degree as "The realization, at any level of existence, that one is never alone, and that the 'community'—visible or invisible—is sustaining one's efforts." In Liszt's case, this is suggestive of support coming from Hierarchy and the ashram.

In Rudhyar's analysis of Liszt's chart in the book, *The Luration Cycle*, he stresses another aspect of this degree symbol: "A man is alone in surrounding gloom. Were his eyes open to things of the spirit he could see helping angels arriving. Spiritual sustainment given to him who opens himself to his full destiny."<sup>36</sup> This interpretation of the degree symbol fits with Liszt's episodes of deep depression at various periods in his life. Here the tension or conflict between doubt and faith is emphasized.

Liszt's Sun is conjunct the minor planet Varuna.<sup>37</sup> Varuna is a powerful Hindu God who rules over the waters. According to the Tibetan, Varuna is a Raja Lord ruling the astral plane. His element is water, and he is connected esoterically with the planet Neptune and the Sixth Ray.<sup>38</sup> The fact that Varuna is conjunct Liszt's Sun further emphasizes the presence of

the Sixth Ray quality in his makeup.<sup>39</sup> The presence of Varuna also suggests power and charisma, especially when combined with other factors in Liszt's chart, including his Leo ascendant and Venus in Scorpio (see below).

In esoteric astrology, the personality mantram for Libra is "Let choice be made."<sup>40</sup> The Libran is traditionally considered to be indecisive, experiencing a need to weigh both sides of the equation before making a decision.

The poet and contemporary of Liszt, Heinrich Heine, criticized Liszt for trying out so many different philosophies rather than sticking with one. Liszt replied that he considered himself a child of his age, and that other people were unsettled as well in this regard.<sup>41</sup> For example, Liszt faced the important choice of becoming a priest or a musician. Under the guidance of his parents and his spiritual confessor, he chose to become a musician, but later in life, he took holy orders as well. From that point on he concentrated his efforts largely, although not entirely, on religious music. This choosing of the middle way is suggestive of the soul mantram for Libra, "I choose the way which lies between the two great lines of force."<sup>42</sup>

The symbol of Libra is the scales of justice. Liszt was concerned for the poor and the downtrodden and gave numerous benefit concerts for them during his lifetime. He also urged that musicians and artists be given the respect that was their due.

Libra, ruled by Venus, is a sign of relationship, and the Libran native may submerge his own identity in the identity of the other. The tendency to attempt to please others by adapting to their expectations may have been magnified by Liszt's Second Ray personality. The music historian Dana Gooley claims that a large part of Liszt's success was his ability to adopt the habits and mannerisms of the country which he was visiting at any particular time.<sup>43</sup>

**A look at the overall pattern of Liszt's chart reveals that the majority of planets are below the horizon. This indicates an emphasis on subjective meaning in the life, which is appropriate for someone like Liszt who evidenced a deep spirituality.**

Liszt's Sun in Libra is opposed by Earth in Aries, ruled by Mars. The Earth is always opposite the Sun in the chart. According to Alan Oken, for disciples, the position of the Earth in a chart indicates the field of service. Perhaps the juxtaposition of these two signs in Liszt's chart indicates that he eventually needed to find and follow his own path, carving out his individual identity rather than striving overly much to please others.

The Earth is a Third Ray planet, and Aries distributes the First and the Seventh Rays. On a higher level, the First Ray has to do with the divine will, and the Seventh Ray with the manifestation of the higher will onto the physical plane. The Third Ray of Active Intelligence is distributed both through the Earth and through Libra, Liszt's Sun sign. The importance of Aries and Libra in Liszt's chart implies the potential for participating in this manifestation of the divine will onto the physical plane, in Liszt's case presumably through musical composition and performing.<sup>44</sup>

## Other Planets in Cardinal Signs

Liszt's planets in Cancer, Capricorn and Libra, including the T-square with Mars, Jupiter and Mercury, emphasize the Third Ray of Creative Intelligence and Adaptability, which pours through all three of these signs. Cardinal signs are signs of initiative, and the Third Ray involves adaptation to new circumstances. For example, Liszt was a skillful adaptor of other composers' works. His practice of performing transcriptions, paraphrases and improvisations on classical vocal repertoire was useful in presenting this music to a wider audience in the age before phonographs. He also revised and adapted his own piano works repeatedly in order to incorporate the new creative ideas which came to him and to deal with new developments in the way pianos were constructed over time.

The fact that Jupiter and Mars are in their exaltation in signs which distribute the Third and Seventh Rays is indicative of success and of the ability to manifest on the level of the material plane. Music historian Michael Saffle writes that:

. . . the contemporary European press . . . marveled over [Liszt's] money-making proclivities, and only his frequent, heartfelt donations to charitable causes prevented bolder public attacks on the prices that he and (sometimes) members of his entourage charged for reservations and concert tickets.<sup>45</sup>

Jupiter, in the eleventh house, is the most elevated planet in Liszt's chart. Jupiter in Cancer indicates generosity and an ability to manifest suitable forms for oneself and for others.<sup>46</sup> Jupiter is part of both Liszt's grand trine and his cardinal T-square, suggesting the ability to manifest the musical thoughtforms of Hierarchy onto the physical plane. The influence of Jupiter in Cancer is readily seen in Liszt's seemingly unbounded generosity, manifesting itself in his numerous benefit concerts, his charitable gifts, and his piano master classes which he gave free of charge after he quit touring as a piano virtuoso. Jupiter in the eleventh house also indicates generosity toward his spiritual group, including fellow musicians and composers in the Fourth Ray ashram.

Although it is out of sign<sup>47</sup>, the trine of Jupiter with Liszt's sun in late Libra further emphasizes the influence of Jupiter in his chart. Jupiter also trines Venus in Scorpio, facilitating relationships, especially with women, including relationships of a sexual nature.

As previously mentioned, Jupiter is part of a grand trine with Uranus and with Pluto. The trine of Jupiter in Cancer with Uranus in Scorpio emphasizes Liszt's ability to bring through magnetic energy in his performances. This is further discussed below in the section on Uranus in Scorpio. The fact that Jupiter and Pluto, the exoteric and esoteric rulers of Pisces and of the eighth house, are in trine, suggests the potential for working with the energies of death and sexuality in a transformative and ultimately redemptive manner. The importance of this

aspect will be discussed further below in the section on Pluto.

Mars in Capricorn trine the Midheaven relates to Liszt's prodigious strength at the piano. One critic called Liszt "the greatest key-chopper, the most enraged piano-shatterer and string-breaker of our century."<sup>48</sup> The pianos of the day, which were not so strong as our modern-day pianos, often could not stand up to Liszt's playing, and he often kept two pianos on stage so that he could move to another piano if a mishap occurred with the piano on which he was playing. Friedrich Wieck, father of the pianist Clara Wieck, who married the composer Robert Schumann, attended one of Liszt's concerts and wrote critically about the violent energy of his performance:

After [Liszt] annihilated Thalberg's Éradar [piano] in the first piece, he played the fantasy on a C. Graf [piano], broke two brass strings, fetched himself the second walnut C. Graf from the corner and played his etude, after which he, having once again broken two strings, said aloud to the public that it [the etude] had not succeeded and he would like to play it again. As he entered, he vehemently threw his gloves and handkerchief on the ground in front of the piano . . . It was the strangest concert of our life.<sup>49</sup>

In her diary, Clara Wieck (or her father, writing for her) describes a concert of Liszt's using the imagery of war: "After the concert, Liszt remains like a conqueror on the battlefield, like a hero at his chosen post of honor.—The conquered piano lies at his feet. Broken strings appear here and there like shredded standards. The horrified instruments take cover in their cases."<sup>50</sup>

The fact that Mars is in Liszt's fifth house of creativity indicates tremendous creative energy on his part. Liszt was not afraid of undertaking bold initiatives, such as raising money and coordinating the festival for the unveiling of the Beethoven monument in Bonn, raising funds for the flood victims in Hungary, and conducting contemporary music which was thought to be difficult to perform, such as the music of Berlioz and Wagner. In addition, Mars is sextile to both Uranus and Pluto within

a very tight orb, facilitating a flow of power and charisma, and contributing to the spell he was able to cast over his audiences as a performer.

Mars in its exaltation in the fifth house also suggests Liszt's appeal to the opposite sex and the intensity of his love affairs. It is interesting to note that Liszt's Mars sets off the Capricorn stellium of his mistress Marie d'Agoult, which consists of the north node, Sun, Mars, Black Moon Lilith, Chiron and Mercury.<sup>51</sup> As Liszt's affair with Marie was ending, she wrote a poisoned pen novel, *Nélida*, under the pseudonym of Daniel Stern, ostensibly about their relationship. In this novel, the painter Guermann, who was supposed to represent Liszt, was portrayed as a shallow womanizer whose artistic creativity was dealt a death blow when he left his lover, Nélida, supposed to represent Marie.<sup>52</sup>

The fifth house is also the house of children. Mars, co-ruler of Scorpio, is connected with the concept of death.<sup>53</sup> Liszt's relationships with his children were problematic and fraught with tragedy, with two of his children dying in early adulthood. Liszt's Mars was tightly conjunct that of his daughter Cosima, his only child to survive him, indicating the tension in their relationship.<sup>54</sup> Cosima resented Liszt for not having spent enough time with her when she was young. She defied Liszt's wishes when she divorced her first husband, Hans von Bülow, to marry Richard Wagner, with whom she had become romantically involved. In the summer of 1886, three and a half years after Wagner's death, Liszt visited Cosima at the Bayreuth Festival. Cosima, who was busy running the Festival, failed to provide properly for Liszt's care, thus increasing his suffering in his last days and perhaps hastening his death.<sup>55</sup>

Mercury is at 10 degrees 54 minutes of Libra, squaring both Jupiter in Cancer and Mars in Capricorn. Libra has to do with marriage and partnerships, and it is of interest that Liszt's two domestic partners, Marie d'Agoult and Princess Carolyne von Sayn-Wittgenstein, both served as literary collaborators of Liszt, assisting him in the creation of his prose writings.<sup>56</sup> As mentioned above, Liszt also made transcriptions and paraphrases of other composers' works.

Mercury rules the antahkarana,<sup>57</sup> and in disciples and initiates, Mercury in Libra suggests the ability to build the bridge, i.e., antahkarana, the path between the mind and the soul, reaching eventually to the monad. This may be equated with the "Path of the Just, which shineth ever more unto the Perfect Day," which is the Path to Shamballa, the City of Peace, ruled by Libra.<sup>58</sup> This suggests an ability on the part of Liszt to access the higher levels of the mind for musical inspiration and creativity.

Liszt's Mercury is closely conjunct two supermassive black holes in the constellation Virgo: one in NGC 4697; and the other in NGC 4594, also known as M104, or the Sombrero Galaxy. The second of these black holes is also parallel to Liszt's Sun and Venus.<sup>59</sup> Black holes lend an air of charisma to the native and carry a Plutonian type of energy, which is a recurring theme in Liszt's chart, as we will see in the section below on Pluto. Alex Miller, a leading expert on black holes in astrology, writes that "Astrologically, Black Holes promote change and transition, and can be difficult to work with. Highly mercurial, with a power base that makes Pluto seem infantile, Black Holes represent the volte face, the sudden, swift, complete reversal of the status quo. . . ."<sup>60</sup>

The fact that the black hole in NGC 4594 is parallel to Venus and the Sun would tend greatly to enhance Liszt's personal and sexual charisma. The conjunctions of both black holes to Mercury suggest powerful energy in his method of communication, which would include his musical performances. Also, the subject matter of Liszt's musical compositions often had to do with death or with demonic elements. This will be discussed further in the section on Pluto below.

Alex Miller writes that in natives with contacts between black holes and Mercury,

The tactile senses can . . . be very acute and developed, and the hands graceful or skilled. Manual dexterity is common, and the native may find that skill with the hands in some way opens doors or allows the manipulation of reality in ways which would not ordinarily be possible.<sup>61</sup>



This would help to explain Liszt's incredible pianistic ability.

Miller writes that "Mercury/Black Hole natives are deep thinkers, keen and penetrating, possessed of an ability to see things which others cannot. This combination also promotes a very powerful intellect capable of assimilating and processing complex data, and vast amounts of it."<sup>62</sup>

The black holes conjunct Mercury in Liszt's chart may help to explain his propounding of forward-looking theories and musical techniques which failed to gain popular acceptance at the time. According to Miller,

[Black Hole / Mercury natives] see, not the ways things are, but the ways they could become, and this often creates a barrier of perspective and distance between themselves and their peers, who are not able to grasp, or are unwilling to accept, the ramifications of what the Black Hole/Mercury native sees so clearly. This can be a useful perspective, but it is often a thankless one, as others lag behind the vision, do not fully understand it, or are threatened by its scope. Cassandra-like, Black Hole/Mercury natives will find many doubters when they express their vision. They are able to see to the heart of the matter and can easily throw off societal conditioning and intimidation, but they often find that others are unwilling to hear what they have to say, or to take it seriously.<sup>63</sup>

### The Moon and Planets in Sagittarius

The Tibetan tells us that the moon represents "that which is *past*," and that it "summarises limitation and the present handicaps." Furthermore, "it governs the physical body and shows where the prison of the soul is to be found."<sup>64</sup> Liszt's Moon conjunct Saturn and Neptune and square Pluto suggests health challenges, which Liszt faced for much of his life.

Liszt's physical problems often seemed to be connected with the emotions. Liszt was sickly from an early age, and he sometimes experienced fits of fever or fainting when he per-

formed. On one occasion, Liszt suffered a fit of hysterics and collapsed while playing a concert. He had to be carried offstage, where he regained consciousness, but some people in the audience feared that he had died.<sup>65</sup>

Liszt's Moon in Sagittarius, along with his planets in Scorpio, may indicate past lives where religion was an important activity, as Sagittarius is connected with matters of religion and spirituality. If taken negatively, this could mean that religion was an easy out for Liszt from the emotional complications of his life, as some authors have implied.<sup>66</sup>

According to Rudhyar, however, "the moon is not the past as mere dead weight," but it is rather "the striving and the struggling of embodied man away from that past; his willingness to face it and overcome."<sup>67</sup> From this point of view, perhaps one could say that the Moon represents characteristics from the past that can be used either in negative or positive ways, with the way of least resistance tending toward the negative pole.

Liszt was born under a waxing crescent moon. According to Rudhyar, this configuration indicates "the new impulse for action, or quality of activity . . . , as it challenges the old in a more or less intense struggle. This leads usually to self-assertiveness, faith in oneself and an eagerness to overcome obstacles in carrying out an inwardly felt command or vital urge."<sup>68</sup> For Liszt, this type of urge led toward important advancements in musical composition and performance, as well as an insistence on the proper treatment of musicians in society.

Liszt's Moon is conjunct Neptune, Saturn and the asteroid Vesta in Sagittarius. The Tibetan tells us that in Sagittarius, the one-pointed self-interest of the personality becomes "the one-pointedness of the disciple."<sup>69</sup> Liszt intended to create progressive works of art in the religious vein, such as with his oratorio *The Legend of Saint Elizabeth*, which is similar in style to the music dramas of Richard Wagner. In Sagittarius, "the arrow of the mind is projected unerringly towards the goal."<sup>70</sup> According to the Tibetan, "every time the man finds himself under the influence of Sagittarius it is with the objective of orienting himself to some new and

higher objective, with the task of refocussing himself towards a higher goal and with the unfoldment of some basic and directing purpose.”<sup>71</sup>

The esoteric mantram of Sagittarius is “I see the goal. I reach that goal and then I see another.”<sup>72</sup> The sign Sagittarius suggests movement, and Liszt did an enormous amount of traveling. As far as his musical goals, Liszt was always in quest of new horizons. He stated that he wanted to throw his lance far into the future, an image reminiscent of the Sagittarian archer.

In Atlantean times, the symbol for Sagittarius was the centaur, which symbolized the personality, or the man in bondage to his lower instincts. This was later replaced by the man on the horse, and eventually by the symbol of the arrow and part of the bow.<sup>73</sup> These symbols represent the soul and spirit.

Sagittarius participates in the awakening of the intuition.<sup>74</sup> Neptune is sextile Mercury in Libra, which involves the building of the antahkarana. Above, it was suggested that Mercury in Libra indicated an ability on Liszt’s part to bring through music from Hierarchy through the intuition. The sextile from Mercury in Libra to Neptune in Sagittarius further demonstrates the role that inspiration and intuition played in Liszt’s creativity.

The Moon is also slightly over ten degrees away from Neptune in Sagittarius. According to Rudhyar, the conjunction of Liszt’s Moon and Neptune indicates that his music possesses a transcendental, rapturous quality, expressing “a deep yearning for the infinite.” Rudhyar writes that Liszt is one of a select group of composers whose music bears this Neptunian quality, alongside the graceful Venusian qualities of grace and proportion (see section on Venus below).<sup>75</sup> This aspect, along with Liszt’s sextile between Neptune in Sagittarius and Mercury in Libra, indicates an ability to access the inspiration and other spiritual qualities in the process of composition and musical performance.

The presence of Saturn here lends a regulating and disciplining quality to the movement associated with this sign. Liszt’s Saturn is conjunct

Sagittarius A, a radio source and probable supermassive black hole at the center of the Milky Way.<sup>76</sup> Alex Miller is of the opinion that the black hole at the Galactic Center “represents both the source and the ending of the journey, the cosmic womb/tomb which birthed our system and which will one day in the far-distant future reclaim it.”<sup>77</sup> In addition, he believes that it “provides a convenient frame of reference for aligning with cosmic consciousness.”<sup>78</sup> The conjunction of Sagittarius A with Saturn in Liszt’s chart suggests that he was able to draw on important information and inspiration from a higher source in creating his futuristic musical compositions.

## Venus and Uranus in Scorpio

Liszt has both Venus and Uranus in Scorpio, a Fourth-Ray sign. Liszt’s Sun in late Libra is conjunct and closely parallel to Venus in early Scorpio.<sup>79</sup> The fact that Venus is the exoteric ruler of Libra, the sign in which Liszt’s Sun is to be found, makes its position especially significant in his chart.

Venus rules music as an expression of the beautiful. Rudhyar notes that the Sun-Venus conjunction is an important factor in the charts of composers whose music possesses the qualities of beauty and proportion.<sup>80</sup> In addition, Venus in Scorpio suggests that Liszt’s music holds deep transformative power. Venus rules Taurus, the sign of Liszt’s Midheaven, which says something about Liszt’s attractive public persona, which was so helpful to him in his career as a concert pianist.

Venus is also the planet of relationships, and we find a potential for transformation here as well, through pain and deep emotion. Venus is in its detriment in Scorpio, which is ruled by the non-sacred planets Mars and Pluto. On a personality level, the native with Venus in Scorpio must learn to resist the tendency to dominate others through sexual magnetism.

In Liszt’s chart, Uranus in Scorpio is conjunct the IC, or *imbum coeli*, Latin for the “bottom of the sky,” opposite the MC or Midheaven. Since the IC represents the home environment, this placement suggests instability and unconventionality in his living arrangements. For many years, Liszt led an unsettled existence,

doing a great deal of traveling. He also lived, at two different periods in his life, with a female partner to whom he was not married. This resulted in a certain amount of notoriety for him, since this was an important issue in the society in which he lived.

Oken writes that on a personality level, Uranus in Scorpio “is connected to the sexual processes, as Uranus rules the gonads, and its Seventh Ray energy is directly linked to the physical plane.” Natives with this placement are therefore tested as to the correct use of sexual energy.<sup>81</sup> Uranus is said to rule the sacral center, but it also rules the head center and the raising of the kundalini force along the spine in initiates.<sup>82</sup> This may relate to the power that Liszt was able to summon with his music in various ways.

Uranus in Scorpio suggests intuition and charisma. Rudhyar points out that many great Romantics such as Liszt, Wagner, and Alfred de Musset were born with Uranus in this sign.<sup>83</sup> He says that this placement helps the native “give creative expression to deep human urges” and “revolutionize the way large groups of people *feel*.”<sup>84</sup>

Liszt’s playing aroused great enthusiasm in his audiences, and often it seemed to transport them to another realm of existence. The following report attests to this phenomenon:

Describe how Liszt plays? How your bosom always swells when the flood of his tones rises, when he carries us along on the wings of his sounding longing into the romantic kingdom of the anticipated, the unknown, away beyond all restraints of existence.<sup>85</sup>

The planet Uranus has to do with electricity, and Liszt’s playing possessed an electrical quality. Liszt sometimes gave dramatic improvisations on the piano which were meant to represent thunderstorms. A reviewer wrote about one of these performances that “Liszt seemed to me like the highly charged conductor of an electric machine. When he is moved, electrical waves radiate outward. We felt electrified along with him.”<sup>86</sup>

Uranus, a Seventh Ray Planet, is trine its dispositor Pluto, a First Ray planet in Liszt’s chart. Pluto and Uranus are both esoteric planets, and their influence is strong on the soul level.<sup>87</sup> According to Alan Oken, positive aspects between these two planets indicate “a Power to manifest the Will of the Plan into the outer world.”<sup>88</sup> This is enhanced by the combination of the First and Seventh Rays.

Oken states that Uranus in Scorpio helps to birth the new archetypes by bringing about “the death of outdated thoughtforms.”<sup>89</sup> According to the Tibetan, Uranus in Scorpio signifies that “knowledge can be transmuted into the way of wisdom and of light. This necessarily brings in the will aspect or the influence of the first ray. . . blended with the seventh ray . . . producing the desired manifestation upon the physical plane.”<sup>90</sup>

These higher aspects of Uranus in Scorpio apply to Liszt’s compositional activities, in which he employed forward-looking techniques involving dissonance and thematic transformation. Liszt’s compositional techniques influenced the music of his great colleague Wagner. Both Wagner and Liszt in turn had an enormous influence on future generations of composers.

## **Pluto, Ray One, and the Shamballa Force**

Liszt’s Pluto is in Pisces, the sign it rules esoterically, making it very strong in Liszt’s chart. In addition, Pluto is retrograde, making its expression more internal and perhaps more problematic. Pluto distributes the First Ray of Will and Power, and Liszt brought a lot of power to his playing. This was also mentioned in the section on the sign Leo, which also distributes First Ray energy. In the lower worlds, the power of the First Ray often manifests as death and destruction.

Pluto symbolizes death and transfiguration, as well as obsession. Liszt seems to have had an obsession with death. During the cholera epidemic of 1832, Liszt remained in Paris, unlike some people who chose to flee to the surrounding areas. He used to visit Victor Hugo’s

home, where he would play the funeral march from Beethoven's Sonata in A-flat major "while all the dead from cholera filed past to Notre Dame in their shrouds."<sup>91</sup> Many of Liszt's compositions had to do with the subject of death, such as *Totentanz* ("Dance of Death"), *Funérailles* ("Funerals"), and *Pensée des Morts* ("Thoughts of Death"). The Countess Dash recalled in her memoirs how Liszt once kept the other tenants of his building up all night while he played the *Dies Irae* ("Day of Wrath," a 13<sup>th</sup>-century Latin hymn on the Last Judgment), "from dusk to dawn in countless variations."<sup>92</sup> In later life, as we have seen, Liszt was to experience the death of two of his children when they were young adults.

Paradoxically, Pluto is a non-sacred planet, but it is esoteric, operating on the soul level. Despite its negative reputation, Pluto has a positive side. Helena Blavatsky wrote that "Pluto is a deity with the attributes of the serpent. He is a healer, a giver of health, spiritual and physical and of enlightenment."<sup>93</sup> Although Pluto can cause the death of the physical form, it never causes destruction of the consciousness aspect.<sup>94</sup> According to esoteric astrologer Phillip Lindsay, "Pluto is the 'non-sacred' co-ruler of the Ray 1 who destroys all useless forms."<sup>95</sup> This is so that new, better or more appropriate forms can be created:

Death is but a doorway into a new life. Pluto is situated on the furthest frontiers of our solar system, and could be seen as symbolically guarding the door to the void - or "the place where evil dwells," to paraphrase a line from "The Great Invocation." Because Pluto is a "non-sacred" planet and hasn't fully "redeemed" its form, it can have a close relationship to Chaos but is not inherently Chaos. Its action can cause the illusion of Chaos, but it is working within universal laws.<sup>96</sup>

**The Fourth Ray probably was Liszt's mental ray as well as his soul ray. The individuals on this ray possess the ability to make beauty out of troublesome or even ugly energies or events. Liszt exemplified this ability, especially in his works dealing with demonic subjects, such as the Faust and Dante symphonies.**

In keeping with this astrological symbolism, Liszt experienced a series of transformations in his life, each involving a type of death and re-birth. Each time, as he sacrificed the old, something new was born. Sometimes the sacrifices were of his own volition, but at other times, they were thrust upon him. As a young

man, he pursued a career as a traveling concert pianist, which contributed to his estrangement from his partner, Marie d'Agoult. After achieving tremendous success as a performer, he then gave up that career, which was beginning to tax his strength, for a new life in Weimar with the Princess Carolyne von Sayn-Wittgenstein. There he became renowned as a composer and conductor. He also gave piano mas-

terclasses to many students free of charge. After a period of years, when the bureaucratic difficulties became too frustrating and unpleasant, Liszt decided to quit his post. On the eve of Liszt's fiftieth birthday, when it looked like his partner Carolyne would be granted an annulment of her first marriage in order to marry him, the Catholic Church withdrew its permission. Around this same time and within a space of a few years, two of Liszt's children by his first partner, Marie d'Agoult, died. Liszt partially withdrew from outer life for a brief period, eventually deciding to become a priest. This did not result in a permanent withdrawal from the world, however. Liszt resumed his work of teaching and composing, with an increasing emphasis on liturgical music. He once again adopted a busy travel schedule, composing and working with students in Rome, Weimar and Hungary.

In Greek mythology, Pluto was god of the Underworld, which Liszt depicts in the first movement of his memorable *Dante Symphony*. Pluto rules both the head center and the base of the spine center in average man, but only the base of the spine center in disciples and initiates, in which case Vulcan, an undiscovered

First Ray planet, rules the head center.<sup>97</sup> One notes that when a certain amount of purification of the lower energies has taken place, on the path of initiation, the kundalini force begins to rise from the base to the head center.

In Liszt's chart, Pluto is exactly conjunct the south node in Pisces in the seventh house of partnerships and open enemies. The south node can bring up tempestuous energies from the past, including past lives. It should be noted that Liszt experienced many difficulties in his relationships, including in his problematic relationship with Marie d'Agoult. In Liszt's chart, Pluto opposes Black Moon Lilith<sup>98</sup>, which is conjunct the north node and exactly conjunct the asteroid Amor, having to do with love relationships, in Virgo, in the first house.<sup>99</sup> The north node, like the south node, can represent a karmic connection from the past.

In Hebrew lore, Lilith was a demon who seduced many men. The children born of these unions were killed as punishment by the angels of the Lord. She also was believed to hypnotize and strangle children in their cribs. Lilith's symbology is reminiscent in many ways of that of Pluto. She is said to live in a tree,

and to be accompanied by a snake and a screech owl, the latter being a symbol of death. The symbols of the tree and the snake suggest the kundalini force rising up from the base of the spine, which is connected with Pluto, to the head center. The Sabian symbol for Lilith in Liszt's chart, at 16 Virgo, is "In the zoo, children are brought face to face with an Orang-utang." According to Dane Rudhyar, the keynote for this symbol is, "A direct confrontation with the 'wild' power of primordial nature within oneself."<sup>100</sup> The conjunction of Black Moon Lilith with the north node and Amor, and their opposition to Pluto and the south node, suggest a plumbing and cleansing of deep, painful wounds in love relationships, especially in Liszt's relationship with Marie d'Agoult. Liszt's Virgo and Pisces placements form a T-square with Neptune, Moon and Saturn in Sagittarius, suggesting pain and restriction in relationships with women. Liszt said that his father told him on his deathbed that he worried that relationships with women would cause Liszt much grief in his life, something Liszt remembered and recounted years later.<sup>101</sup>



Lady Lilith by Dante Gabriel Rossetti<sup>102</sup>

Pluto is involved in the transmission of First Ray force from the Great Bear, Taurus and the Pleiades to Shamballa.<sup>103</sup> Normally, the energy from Shamballa is stepped down by the Hierarchy before reaching Humanity, but in 1825, it was determined by the Hierarchy that mankind was able to handle some of this force directly.<sup>104</sup> On a lower level, the Shamballa force leads to “a welling up of the self-will or of the will-to-power which is characteristic of the developed lower nature, the personality aspect of integrated selfhood.” On a higher level, however, it can cause “a stimulation of the will-to-serve the plan as it is grasped by the world aspirants, the world disciples and initiates.”<sup>105</sup> The Shamballa force gave an impetus to the Industrial Revolution, and aroused “evil in nations—aggression, greed, intolerance and hate . . . as never before,” ultimately resulting in World Wars I and II. At the same time, however, it led to “an uprising of good . . . resulting in the growth of understanding, the spread of idealism, the purification of our educational systems and the inauguration of reforms in every department of human life.”<sup>106</sup>

Liszt appears to have responded to this impulse through his involvement in the Romantic movement and with the Saint-Simonians, a group in France, who sought to regenerate society through Christian brotherly love as well as through reforms in the areas of education and economics. The Saint-Simonians also believed that the scientific forces of the Industrial Revolution could be positively channeled for the betterment of humanity. Saint-Simon believed that Christian brotherly love could help accomplish their goals, as did the Abbé Felicité Lamennais, a Catholic priest who served as a spiritual mentor to Liszt. Lamennais attached particular importance to the arts and cultivated Liszt and other composers for this reason.<sup>107</sup>

Liszt became acquainted with Lamennais in early 1834, when Liszt wrote to Lamennais to express his admiration for his book, *Paroles d'un croyant* (Words of a Believer). Lamennais wrote back and invited Liszt to spend the summer with him in a spiritual retreat at La Chênaie in the summer of 1834. During that time, Liszt began to develop his mature compositional style. He was also exposed to

Lamennais' ideas about the social and spiritual responsibility of the composer. This led to Liszt's composition of the piano piece “*Lyon*,” written in honor of the workers of that city, many of whom were imprisoned or killed as a result of an uprising in April 1834. The piece bore the motto, “To live working or to die fighting,” and the dedication bore Lamennais' initials. Liszt later visited Lyon in 1835 and 1837 to give concerts to raise money for the poor.<sup>108</sup>

Liszt's prose writings also show the influence of Lamennais. In Liszt's 1834 article, “On Future Church Music,” Liszt writes about uniting the theatre and the church in a new type of music. One could argue that he eventually did this in his great oratorio, *The Legend of Saint Elizabeth*, written in 1873, which was mentioned previously in the section of this article on Liszt's planets in Sagittarius. In another article, “On the Position of Artists and Their Place in Society,” written in 1835, Liszt outlined a socially progressive plan for bringing music instruction into the schools and for improving music education and the availability of good music to the public in general.<sup>109</sup>

As a result of the Shamballa impetus in the 19th century, the difference between good and evil became more clearly defined:

All has been speeded up and little such growth was seen on a worldwide scale prior to 1825. The knowledge of the Hierarchy is also spreading over the earth; the facts anent discipleship and initiation are becoming common property; humanity has consequently moved onward into a greater measure of light. Good and evil stand out in clearer focus; light and dark are in a more brilliant juxtaposition; issues of right and wrong are appearing with cleared definition, and humanity as a whole sees the great problems of righteousness and love, of sin and separateness upon a worldwide scale.<sup>110</sup>

The use of the First Ray energy of the will from Shamballa needs to be accompanied by the Second Ray energy of love. Liszt may have been chosen by Hierarchy to be part of a group of disciples and initiates attempting to channel the Shamballa force in a constructive manner



for the benefit of humanity. If so, he would have been aided in this process by the trine in his chart between the First Ray planet Pluto and the Second Ray planet Jupiter, as described above. As a Leo rising on a spiritual path, Liszt channeled both First and Second Ray energies. The transmission of Second Ray energies would have been facilitated by Jupiter's position in Liszt's chart as the most elevated planet, exalted in Cancer in the eleventh house of spiritual groups.

## Conclusion

After having examined Liszt's chart in detail, one can observe certain themes and various manners in which the rays are represented. Liszt, with his Leo rising, had a sense of pride and a flair for showmanship. Yet, as he matured, Liszt also exemplified the higher Leo traits of selfless love and dynamic leadership. As a relatively advanced Leo individual, he was able to balance the energies of Leo with those of its opposing sign, Aquarius, resulting in group awareness and service.

Leo distributes the First Ray. Pluto, a First Ray planet, is also prominent in Liszt's horoscope. Pluto represents death, resurrection and transformation. Liszt underwent this process many times in his life in a rather dramatic fashion, where he died to an older way of existence and began anew, such as when he gave up his solo performing career and moved to Weimar to conduct, compose and teach master classes; or later in his life when his plans to marry were thwarted and he decided to take holy orders.

In Liszt's chart, Jupiter trines Pluto. This trine between the exoteric and the esoteric rulers of Pisces suggests an ability to balance the First Ray of Will and Power with Ray Two of Love-Wisdom. Jupiter in its exaltation in the eleventh house was indicative of Liszt's kindness and generosity toward others, including his fellow musicians. It has been suggested here and in the article "Franz Liszt and the Seven Rays"<sup>11</sup> that Ray Two was Liszt's personality ray. Ray Two is the ray of the teacher, and it possesses the attractive force of love. Liszt gathered a group of young musicians around him, whom he taught free of charge. These students then went on to teach future genera-

tions of musicians in many different countries throughout the world.

During his lifetime, Liszt demonstrated an ability to manifest higher artistic impulses onto the material plane. This is indicated by the presence of the Seventh and the Third Rays, which are emphasized in Liszt's cardinal T-square with Mars in Capricorn opposite Jupiter in Cancer, squared by Mercury in Libra. Jupiter, the most elevated planet in the chart, is also part of a grand trine with Uranus in Scorpio and Pluto in Pisces. Liszt's Sun in Libra, although not part of the cardinal T-square by degree, suggests diplomacy as well as a talent for giving the public what they wanted. With Sun in Libra, Liszt demonstrated the quality of indecision in many situations, which eventually developed into a workable compromise. Sun in Libra opposite Earth in Aries suggests, however, that Liszt's true form of world service lay in striking out on his own path rather than conforming to other people's wants or expectations.

The Fourth Ray probably was Liszt's mental ray as well as his soul ray. The individuals on this ray possess the ability to make beauty out of troublesome or even ugly energies or events. Liszt exemplified this ability, especially in his works dealing with demonic subjects, such as the *Faust* and *Dante* symphonies. As one might expect with a composer of this stature, Liszt has several planets in Fourth Ray signs. Venus, the dispositor of Liszt's Libra Sun, is in Scorpio, confirming Liszt's attraction for women. The Seventh-Ray planet Uranus, also in Scorpio, in its exaltation, confirms Liszt's qualities of magnetism and electricity, notable in his performing.

Liszt's Sagittarian planets indicate a desire for freedom and travel, as well as spiritual striving. The presence of the Moon here suggests that Liszt's spiritual expression hearkened back to earlier times. The conjunction of Saturn with the Moon squares from the Moon to Lilith and Pluto suggest negative emotional energy coming up from the past in order to be redeemed. Liszt's Neptune in Sagittarius sextile Mercury in Libra indicates a highly-developed intuition, and Saturn in Sagittarius

conjunct the Galactic Center suggests that Liszt's musical creativity had higher origins.

Neptune's placement in Sagittarius also emphasizes the Sixth Ray, which lent spiritual and magnetic qualities to Liszt's character. The Sixth Ray has an affinity with the astral plane, the sixth plane counting from the top downwards in Theosophy. The lower regions of this plane contain negative, misdirected desire energies which are very troublesome and problematic for humanity. Liszt's Scorpio planets and strong Sixth Ray suggest that he was involved with bringing these energies to light, with an eye to their eventual transmutation. The importance of the astral energies is confirmed by Venus in Scorpio and Sun conjunct Varuna, as well as the mutable T-square discussed above.

In the forthcoming second part of this article, the influence of the fixed stars, the Great Comet of 1811, the asteroids, the centaurs and the theoretical planets will be examined. These factors will largely be seen to corroborate the above observations as well as lend further fascinating detail on Liszt's life and spiritual path.

- <sup>1</sup> [http://en.wikipedia.org/wiki/File:Franz\\_Liszt-1858.jpg](http://en.wikipedia.org/wiki/File:Franz_Liszt-1858.jpg). This work is in the public domain in the United States, and those countries with a copyright term of life of the author plus 100 years or less. (Accessed May 23, 2014).
- <sup>2</sup> Celeste Jamerson, "Franz Liszt and the Seven Rays" in *Esoteric Quarterly* (Spring 2014), 15-34.  
<http://www.esotericquarterly.com/issues/EQ10/EQ1001/EQ100114-Jamerson.pdf#page=1>. (Last accessed May 23, 2014).
- <sup>3</sup> Doborján, now called Raiding, is in the territory of present-day Austria. Rudhyar gives the time of Liszt's birth as 1:16 am. Rodden gives this time a DD rating (conflicting/unverified). -[http://www.astro.com/astro-databank/Liszt-%2C\\_Franz](http://www.astro.com/astro-databank/Liszt-%2C_Franz). (Last accessed May 24, 2014).
- <sup>4</sup> Alan Walker, *Franz Liszt: The Virtuoso Years, 1811-1847*, rev. ed. (Ithaca: Cornell University Press, 1988), 54-55.
- <sup>5</sup> [http://commons.wikimedia.org/wiki/File:Marie\\_d%27Agoult\\_1843.png](http://commons.wikimedia.org/wiki/File:Marie_d%27Agoult_1843.png). (Last accessed May 23, 2014). This work is in the public domain in the United States, and those coun-

tries with a copyright term of life of the author plus 100 years or less.

- <sup>6</sup> See Charles Suttoni, "Liszt and Madame d'Agoult: A Reappraisal," in *Liszt and His World: Proceedings of the International Liszt Conference Held at Virginia Polytechnic Institute and State University 20-23 May 1993*, Franz Liszt Studies Series #5, ed. Michael Saffle (Stuyvesant, NY: Pendragon, 1998), 17-35.
- <sup>7</sup> [http://commons.wikimedia.org/wiki/File:Carol-yne\\_Sayn-Wittgenstein02.jpg](http://commons.wikimedia.org/wiki/File:Carol-yne_Sayn-Wittgenstein02.jpg). (Last accessed May 23, 2014). This media file is in the public domain in the United States. This applies to U.S. works where the copyright has expired, often because its first publication occurred prior to January 1, 1923. Princess Marie was the daughter of Carolyne von Sayn-Wittgenstein and her husband Nicholas.
- <sup>8</sup> Jamerson, "Franz Liszt and the Seven Rays."
- <sup>9</sup> Ibid., 30.
- <sup>10</sup> A discussion of the data regarding Liszt's time and place of birth may be read at "Liszt, Franz." [http://www.astro.com/astro-databank/Liszt\\_Franz](http://www.astro.com/astro-databank/Liszt_Franz). (Last accessed May 24, 2014) See also Michael Rob-bins, "Franz Liszt," [http://www.makara.us/04mdr/01writing/03tg/bios/Liszt\\_Franz.htm](http://www.makara.us/04mdr/01writing/03tg/bios/Liszt_Franz.htm). (Last accessed May 14, 2014)
- <sup>11</sup> The positions of the fixed star Regulus near the ascendant and Algol at the Midheaven help to confirm Liszt's ascendant as being in the last degrees of Leo. Preliminary research by the present author regarding Liszt's transits and progressions suggests, however, that the actual time of birth may have been a few minutes earlier than that given by Rudhyar.
- <sup>12</sup> Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 18-19.
- <sup>13</sup> For definitions of any astrological terms which may be unfamiliar, the reader is referred to the website <http://www.astrologycom.com/glossary.html>. (Accessed May 21, 2014).
- <sup>14</sup> Dane Rudhyar, *Person Centered Astrology* (New York: Aurora) (Reprint of CSA Press, 1976), 207-08.
- <sup>15</sup> Black moon Lilith is the lunar apogee, the empty point of the ellipse of the orbit of the moon around the earth. This is different from the asteroid Lilith, and also from dark moon Lilith, which will be discussed in Part Two of this article.

<sup>16</sup> Rudhyar, *Person Centered Astrology*, 275.  
<sup>17</sup> Dana Gooley, *The Virtuoso Liszt* (Cambridge: Cambridge University Press, 2004), 89.  
<sup>18</sup> See Bailey, *Esoteric Astrology*, 147, 294 and 296-97.  
<sup>19</sup> Liszt continued to participate as well, of course, in concerts with other performers.  
<sup>20</sup> La Mara, ed., *Franz Liszts Briefe*, Vol. I, p. 25, quoted in Walker, *Liszt: The Virtuoso Years*, 356.  
<sup>21</sup> [http://commons.wikimedia.org/wiki/File:Franz-Liszt\\_1839\\_Litho.JPG](http://commons.wikimedia.org/wiki/File:Franz-Liszt_1839_Litho.JPG). (Last accessed May 24, 2014). This work is in the public domain in its country of origin and other countries and areas where the copyright term is the author's life plus 100 years or less. This work is in the public domain in the United States because it was published (or registered with the U.S. Copyright Office) before January 1, 1923.  
<sup>22</sup> Franz von Schober, *Briefe über Franz Liszts Aufenthalt in Ungarn* (Berlin, 1843), 4, quoted in Gooley, *The Virtuoso Liszt*, 78.  
<sup>23</sup> Gooley, "Warhorses: Liszt, Weber's *Konzertstück*, and the Cult of Napoleon" in *The Virtuoso Liszt*, 78-116.  
<sup>24</sup> Bailey, *Esoteric Astrology*, 266.  
<sup>25</sup> *Ibid.*, 288-89.  
<sup>26</sup> *Ibid.*, 289.  
<sup>27</sup> Liszt, *An Artist's Journey: Lettres d'un bachelier ès musique 1835-1841*, trans. and ed. Charles Suttoni (Chicago: The University of Chicago Press, 1989), 97.  
<sup>28</sup> Bailey, *Esoteric Astrology*, 310.  
<sup>29</sup> *Ibid.*, 147.  
<sup>30</sup> *Ibid.*, 194.  
<sup>31</sup> *Ibid.*, 135-36.  
<sup>32</sup> *Ibid.*, 297-98.  
<sup>33</sup> *Ibid.*, 293.  
<sup>34</sup> *Ibid.*, 294.  
<sup>35</sup> *Ibid.*, 309.  
<sup>36</sup> Dane Rudhyar, *The Lunation Cycle* (Boulder, CO: Shambhala, 1971), reprint of *The Moon, the Cycles and Fortunes of Life* (David McKay, 1967), 111.  
<sup>37</sup> Varuna is at 27 degrees 20 minutes 34 seconds Libra in Liszt's chart. Source: <http://serennu.com>. (Last accessed May 24, 2014). Additional sources for calculations for Liszt's birth chart in the present article include the astrology software programs Solar Fire version 8.1.2 with the Galastro add-on, by Astrolabe; and Starlight version 1.0 by Bernadette Brady.

<sup>38</sup> See Alice Bailey, *A Treatise on Cosmic Fire* (New York: Lucis, 1951), 897-98; and Alice Bailey, *The Externalisation of the Hierarchy* (New York: Lucis, 1957), 505.  
<sup>39</sup> For a detailed discussion of the Sixth Ray with regard to Liszt, see Jamerson, "Franz Liszt and the Seven Rays" in the *Esoteric Quarterly*.  
<sup>40</sup> Bailey, *Esoteric Astrology*, 250. See also 653.  
<sup>41</sup> Gooley, *The Virtuoso Liszt*, 151, 198. The enthusiastic following of different "isms" in succession also suggests the Sixth Ray.  
<sup>42</sup> Bailey, *Esoteric Astrology*, 250. See also 654.  
<sup>43</sup> Gooley, *The Virtuoso Liszt*, 118-19, 155, 198.  
<sup>44</sup> See Alan Oken, *Soul-Centered Astrology* (Lake Worth, Florida: Ibis, 2008), 283-85, and also 254.  
<sup>45</sup> Michael Saffle, *Liszt in Germany, 1840-1845: A Study in Sources, Documents, and the History of Reception*, Franz Liszt Studies Series No. 2 (Stuyvesant, NY: Pendragon, 1994), 14-15.  
<sup>46</sup> See Michael Robbins, "Jupiter in Cancer," [http://www.makara.us/04mdr/01writing/03tg/planets/jupiter/jupiter\\_cancer.htm](http://www.makara.us/04mdr/01writing/03tg/planets/jupiter/jupiter_cancer.htm). (Last accessed May 24, 2014).  
<sup>47</sup> An out-of-sign aspect involves two planets which make an aspect which is not the same as the relationship of the two signs. In this case, Jupiter in early Cancer trines Sun in Libra by degree, but the sign Cancer is in square relationship to the sign Libra rather than in a trine relationship. Out-of-sign aspects are usually thought to be somewhat weaker than aspects that are not out-of-sign.  
<sup>48</sup> *Doncaster Gazette*, 11 December 1840; quoted in *Liszt Society Journal* 11 (1986), 47; and in Gooley, *The Virtuoso Liszt*, 107.  
<sup>49</sup> Friedrich Wieck, *Briefe aus den Jahren 1830-1838*, ed. Käthe Walch-Schumann (Cologne, 1968), 93-94, quoted in Gooley, *The Virtuoso Liszt*, 108.  
<sup>50</sup> Lisztmann, *Clara Schumann*, i: 198-99, quoted in Gooley, *The Virtuoso Liszt*, 109.  
<sup>51</sup> For Marie d'Agoult's astrological chart, see Astrodatabank, "D'Agoult, Marie," [http://www.astro.com/astro-databank/D'Ago-ult\\_Marie](http://www.astro.com/astro-databank/D'Ago-ult_Marie). (Last accessed May 24, 2014).  
<sup>52</sup> Marie d'Agoult, *Nelida*, trans. Lynn Hoggard (Albany: State University of NY Press, 2003). Originally published in 1846, under the pen name Daniel Stern.  
<sup>53</sup> Alex Miller, *The Black Hole Book* (Crossroad Press. Kindle Edition. 2014-03-03), Kindle Locations 1466-1467.

- <sup>54</sup> For Cosima Liszt Wagner's chart, see Astro-databank, "Liszt, Cosima" <http://www.astro.com/astro-databank/Liszt-Cosima>. (Last accessed May 24, 2014).
- <sup>55</sup> See Alan Walker, ed., *The Death of Franz Liszt Based on the Unpublished Diary of His Pupil Lina Schmalhausen* (Ithaca: Cornell University Press, 2002).
- <sup>56</sup> It was alleged by the prominent early twentieth-century Liszt scholar Emile Haraszati that Liszt was the author of no prose writings other than his own personal correspondence, but this view can no longer be supported, now that many of the holographs of Liszt's writings have come to light. It is now believed that there are only a couple of exceptions in which one of Liszt's partners published her own writing under Liszt's name. Carolyne's daughter, Princess Marie Hohenlohe née von Sayn-Wittgenstein, has left a description of Princess Carolyne and Liszt's collaborative process on the prose writings, which she witnessed while she lived with them at the Altenburg castle in Weimar. See Janita R. Hall-Swadley, ed. and trans., *The Collected Writings of Franz Liszt*. Vol. I: F. Chopin (Lanham: Scarecrow, 2011), 4-17.
- <sup>57</sup> Bailey, *Esoteric Astrology*, 281.
- <sup>58</sup> See Michael Robbins, "Mercury in Libra." [http://www.makara.us/04mdr/01writing/03tg/planets/mercury/mercury\\_libra.htm](http://www.makara.us/04mdr/01writing/03tg/planets/mercury/mercury_libra.htm). (Accessed May 24, 2014).
- <sup>59</sup> NGC 4697 is at 10 degrees 47 minutes Libra, and NGC 4594 is at 11 degrees 06 minutes Libra. The declination of NGC 4594 is minus 10 degrees 34 minutes. These black holes are in the sign Libra by longitude rather than in the sign Virgo because of the precession of the equinoxes. The precession of the equinoxes presently puts most of the constellation Virgo in the tropical zodiacal sign of Libra.
- <sup>60</sup> Alex Miller, *The Black Hole Book* (Crossroad Press. Kindle Edition. 2014-03-03), Kindle Locations 121-123. Crossroad Press. Kindle Edition.
- <sup>61</sup> Ibid., Kindle Locations 652-654.
- <sup>62</sup> Ibid., Kindle Locations 600-602.
- <sup>63</sup> Ibid., Kindle Locations 606-611.
- <sup>64</sup> Bailey, *Esoteric Astrology*, 19. Emphasis in original.
- <sup>65</sup> See Walker, *Liszt: The Virtuoso Years*, 203-04. See also Ibid., 68.
- <sup>66</sup> See for example Rudhyar, *The Lunation Cycle*, 51, 95, 111-12. Phillip Lindsay makes a related point in his book on Krishnamurti, where he observes that Krishnamurti's Sagittarius Moon represented his reversion to Advaita, an old form of religion. See Phillip Lindsay, *The Initiations of Krishnamurti: An Astrological Biography* (Palmerston North, New Zealand: Apollo, 2002), 37.
- <sup>67</sup> Dane Rudhyar, *New Mansions for New Men* (La Verne, CA: El Camino, 1978), 113.
- <sup>68</sup> Rudhyar, *The Lunation Cycle*, 50-51.
- <sup>69</sup> Ibid., 176.
- <sup>70</sup> Bailey, *Esoteric Astrology*, 121.
- <sup>71</sup> Ibid., 178.
- <sup>72</sup> Bailey, *Esoteric Astrology*, 193.
- <sup>73</sup> Ibid., 175-76.
- <sup>74</sup> Ibid., 177.
- <sup>75</sup> Dane Rudhyar, "Star Melodies." <http://www.khaldea.com/rudhyar/astroarticles/starmelodies.php>. (Last accessed August 17, 2013). Originally published in *Astrolgy Magazine*, February 1857. See also the section in this article on Liszt's Venus. Interestingly, in this article Rudhyar also cites Liszt's friend and colleague Richard Wagner as an example of a composer whose music combines the Venusian and Neptunian influences.
- <sup>76</sup> Sagittarius A is at 23 degrees 25 minutes of the sign Sagittarius in Liszt's chart.
- <sup>77</sup> Miller, *The Black Hole Book*, Kindle Locations 1975-1977.
- <sup>78</sup> Ibid., Kindle Location 1985.
- <sup>79</sup> The Sun and Venus have declinations of minus 10 degrees 40 minutes and minus 10 degrees 41 minutes, respectively.
- <sup>80</sup> Dane Rudhyar, "Star Melodies."
- <sup>81</sup> Oken, *Soul-Centered Astrology*, 314.
- <sup>82</sup> *Esoteric Astrology*, 296-97, 517.
- <sup>83</sup> The great Romantic composers Chopin, Mendelssohn, Schumann and Verdi also had Uranus in Scorpio.
- <sup>84</sup> Dane Rudhyar, *The Zodiac as the Universal Matrix: A Study of the Zodiac and Planetary Activity*, The Lost Writings of Dane Rudhyar I, Ed. Michael R. Meyer (Berkeley, CA: Khaldea, 2010), 140. Emphasis in original.
- <sup>85</sup> Pietro Mechetti, "Franz Liszt" in *Wiener Zeitschrift für Kunst* (December 7, 1839), 1173-1176, quoted in James Deaville, "The Politics of Liszt's Virtuosity" in *Liszt and the Birth of Modern Europe: Music as a Mirror of Religious, Political, Cultural, and Aesthetic Transformations*, Franz Liszt Studies Series No. 9 (Stuyesant, NY: Pendragon, 2003), 128.
- <sup>86</sup> Gooley, *The Virtuoso Liszt*, 209.
- <sup>87</sup> Bailey, *Esoteric Astrology*, 114.

88 Oken, *Soul-Centered Astrology*, 380.  
 89 Ibid., 315.  
 90 Bailey, *Esoteric Astrology*, 224.  
 91 Antoine Fontaney, *Journal intime (1831-36)* (Paris, 1925), 133, quoted in Walker, *Liszt: The Virtuoso Years*, 151.  
 92 Walker, *Liszt: The Virtuoso Years*, 151.  
 93 Helena Petrovna Blavatsky, *The Secret Doctrine*, Vol. II. 30. Note; quoted in Bailey, *Esoteric Astrology*, 667.  
 94 Bailey, *Esoteric Astrology*, 127. "Pluto or death never destroys the consciousness aspect."  
 95 Phillip Lindsay, "Chaos to Synthesis," <http://www.esotericastrologer.org/EAauthorEssays/EAessaysPGL1.2.htm>. (Last accessed May 23, 2014).  
 96 Ibid.  
 97 Bailey, *Esoteric Astrology*, 517.  
 98 These calculations for Lilith are done using the mean apogee.  
 99 The asteroid Amor is at 15 degrees 08 minutes Virgo in Liszt's chart.  
 100 Rudhyar, *An Astrological Mandala*, 160.  
 101 Walker, *Liszt: The Virtuoso Years*, 127.  
 102 Source: Delaware Art Museum. <http://commons.wikimedia.org/wiki/File:Lady-Lilith.jpg>. Description: "Lilith, the subject of this painting, is described in Judaic literature

as the first wife of Adam. She is associated with the seduction of men and the murder of children. The depiction of women as powerful and evil temptresses was prevalent in 19th-century painting, particularly among the Pre-Raphaelites. The artist depicts Lilith as an iconic, Amazon-like female with long, flowing hair. Her languid nature is reiterated in the inclusion of the poppy in the lower right corner—the flower of opium-induced slumber." Additional note: "Begun in 1864 with Fanny Cornforth as the model, and completed in 1868. Repainted at Kelmscott 1872-3, with the face of Alexa Wilding." (Last accessed May 25, 2014). Permission is granted to reproduce this file under the [Creative Commons Attribution-Share Alike 3.0 Unported](https://creativecommons.org/licenses/by-sa/3.0/) license.  
 103 See Bailey, *Esoteric Astrology*, 376-77; and Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis, 1960), 96.  
 104 Bailey, *The Externalisation of the Hierarchy*, 535-36, *The Rays and the Initiations*, 145.  
 105 Bailey, *Esoteric Astrology*, 376-77.  
 106 Bailey, *The Rays and the Initiations*, 145.  
 107 Walker, *Liszt: the Virtuoso Years*, 154-60.  
 108 Ibid., 158.  
 109 Ibid., 159-60.  
 110 Bailey, *The Rays and the Initiations*, 145-46.  
 111 Jamerson, 29.



## Spanning the Worlds of Causes and Effects

John F. Nash

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The Festival of Goodwill is celebrated each year at the Full Moon in Gemini, in May or June. This year's festival falls on Thursday, June 13. The Festival, also known as the Festival of the Christ, Festival of Humanity, or World Invocation Day, builds upon the two earlier festivals of the Higher Interlude, the Easter and Wesak Festivals, celebrated, respectively, at the Full Moons in Aries and Taurus.

Christian esotericists often compare it with the feast of Pentecost, observed the previous Sunday. And just as the Festival of Goodwill builds upon the two earlier Full Moon festivals, Pentecost builds upon the resurrection of Christ and, in a way many Christians may not realize, on the enlightenment of the Buddha. It is interesting to note the close correspondence between the Higher Interlude and the fifty days of Easter in the Christian liturgical calendar.

Pentecost was already a long-established Jewish feast when the Holy Spirit descended on the disciples in the upper room in Jerusalem. They had witnessed the resurrection and ascension of their Master, but they grieved that he was no longer with them and feared the Roman and Jewish leaders who put him to death. Yet, after the experience of Pentecost, they went out into the streets and openly preached Christ's message. They spoke with new clarity, literally *finding their voices*.<sup>1</sup> And when people in the crowd questioned their sobriety, Peter reminded them of the words of the prophet Joel:

I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my

handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath.<sup>2</sup>

That first Pentecost of the Christian dispensation was a new day, the beginning of a new era of discipleship. Paul, who had his private "pentecost" on the road to Damascus some years later, explained to the people of Corinth how the descent of the Holy Spirit expressed itself in different ways to different people:

To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.<sup>3</sup>

The Festival of Goodwill reminds us, year by year, that we too are entering a new era of discipleship, in which each person must find his or her voice and particular ability to serve. In place of Paul's list of charisms, we can turn for guidance to the Tibetan Master's "seed groups": "Telepathic Communicators," "Trained Observers," "Magnetic Healers," "Educators of the New Age," "Political Organizers," "The workers in the Field of Religion," "Scientific Servers," "Psychologists," "Financiers and Economists," and "Creative Workers."<sup>4</sup>

The Festival marks the increasing presence in the world of the Second Aspect of Deity: Love-Wisdom, working through humanity. The energy unleashed by the Hierarchy and the Christ at the Festival of Goodwill is focused on the New Group of World Servers, whose charge, like that of the disciples at



Pentecost, is nothing less than to change the world. Their charge came early in the Piscean Age; ours comes at the dawn of the Aquarian Age. Establishment of the New Group of World Servers was a first step toward the promised externalization of the Hierarchy. Eventually, we are told, the masters themselves will play leading roles in government, education, business, and so forth. Meanwhile, it is our privilege to serve as forerunners.

The Festival of Goodwill was first celebrated in 1952, three years after Alice Bailey's death. Yet we understand that it had long been observed on the inner planes:

On this festival, for two thousand years, the Christ has represented humanity and has stood before the Hierarchy and in the sight of Shamballa as the God-Man, the Leader of His people and "the Eldest in a great family of brothers" . . . . Each year at that time He has preached the last sermon of the Buddha before the assembled Hierarchy. This will therefore be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.<sup>5</sup>

The Festival of Goodwill should, perhaps, be termed the Festival of the Will-to-Good. The Second-Ray energies of Love-Wisdom mediate, but also are propelled by, the First-Ray energies of Will and Power. The Christ draws closer to humanity, serving in his own capacity as head of the great Second Ray Ashram and Master of Masters, but he also serves as the ambassador of the Center where the Will of God is known. The announcement of, what was for humanity, a new Festival predicted

that it would "be the festival of the spirit of humanity—aspiring towards God, seeking conformity with the Will of God and dedicated to the expression of right human relations . . . . It will be a day whereon the spiritual and divine nature of mankind will be recognized."<sup>6</sup>

**The descent of divine power from above predictably triggers a response from below. The descent of the Holy Spirit at Pentecost raised the disciples' consciousness and prepared them for their evangelical mission. The approach of the Christ and the Masters, during the Festival of Goodwill, raises the consciousness of people in all walks of life and reminds us that we too are divine beings.**

The descent of divine power from above predictably triggers a response from below. The descent of the Holy Spirit at Pentecost raised the disciples' consciousness and prepared them for their evangelical mission. The approach of the Christ and the Masters, during the Festival of Goodwill, raises the consciousness of people in all walks of life and reminds us that we too are divine beings. It

reminds us that humanity is the divine messenger to the world of form, capable of participating in Hierarchical work

The twofold process is repeated on all time scales and at all levels of reality. Importantly, the descent of divine power never diminishes what remains above; rather the process spans the worlds of causes and effects, the world of Will and the world of Activity. The Logos descended into manifestation, but the Logos remained on his own plane. As Sri Krishna pointed out in the *Bhagavad Gita*: "Having pervaded this whole universe with a fragment of Myself, I remain." Christian teachers speak of the simultaneous transcendence and immanence of God.

Christ took physical form, while his true being remained in the world from which he had come. His descent expressed compassion of a most perfect nature. His destination in the physical world was not one of the nicer places we could offer him. As his Palestinian mission drew to a climax, he descended "into

hell,” to experience the very depths of human depravity and suffering. Hell, of course, could not contain him; if it had, his mission would have failed. Even as he drank from the bitter cup of pain, rejection, and the cross, his consciousness remained on the higher plane. To demonstrate that in linear, concrete form—and we should hesitate before condemning the people of the time as incapable of seeing beyond externalities—he rose from the dead and ascended joyfully into heaven.

Our human path requires us to take a succession of physical forms to experience, suffer, learn, and grow in consciousness; and when our mission is completed we shall return to the realm of spirit and joy. Yet our true being never leaves the realm of spirit; the Monad remains on its own level. We remain poised between the realms, and if we are sufficiently aware—and our intent pure—we can draw upon monadic power and direct it to service endeavors.

Like Christ, we are called upon to reach down to the depths of human depravity and suffering. Discipleship presents us with the world as it is, rather than the way we might like it to be. While we are sent to work *in* the world, however, we are not to become *of* the world<sup>7</sup>—that is, our “world of effects.” We must develop the ability to move at will between it and our “world of causes,” the planes of the Spiritual Triad. Whether our particular gift lies in healing, education, government, business, the arts, or some other area of human activity, we draw down energy, impressions and inspiration from higher levels and put them to work.

In healing work, for example, we must be prepared to experience the suffering we seek to alleviate, sharing the pain, desolation and grief of those whom we seek to heal. But to stay mired in the physical, emotional and mental horrors would not only overwhelm us, it would make us ineffective. In order to facilitate healing, we must remain poised between “heaven” and “hell.” In that way, we both preserve our equilibrium and gain access to the energies needed to do the work at hand. Compassion is an identification with others’

suffering, but it is also the impulse by which we draw down divine Light, Love and Life to bathe their wounds. We do not try to prescribe what form healing may take; that is determined by intelligences higher than ours. But we trust and give joyful thanks that healings are taking place.

The Festival of Goodwill reminds us of the related Hierarchical initiative of the Triangles Movement. Groups of three people commit to daily recitation of the Great Invocation, while visualizing the links connecting them. Each “Triangle of Fire”—to use Torkom Saraydarian’s term<sup>8</sup>—is a form intentionally created in etheric matter, through which Light, Love and Power can flow to humanity and the planet. Even as we focus on the etheric subplanes we allow our consciousness to rise to invoke and transmit the energies flowing from above.

How can we acquire the ability to move between the worlds? Through integration of the personality and, more importantly, through personality–soul fusion. We may not be able, as Christ could, remain simultaneously aware on multiple levels; that capability will come after the fifth initiation. But even at our present stage on the path we can develop the ability to focus our awareness on any desired level, as we might move a flashlight up and down to illuminate different areas of an object. Let us never forget that, as we strive to raise our consciousness, the Solar Angel is reaching down, encouraging us and providing us with opportunities to extend the antahkarna to the causal level and beyond. Importantly, as we “move up” we also “move out,” shifting our concern from the separative self to the group.

All occult work involves a purposeful transfer of energy, and in “white magic”—the only permissible application of occultism—transfer is from above to below, mirroring the descent of divine power discussed earlier. The will must be trained to access, transmit and direct the energy to its intended target, but an important aid to success is visualization of the energy flow and the path it should take. The Agni Yoga teachings suggest visualization of the pathway in very physical terms:

One should not imagine it as something abstract, it exists just like a waterspout in which heaven and earth merge. The very formation of the silver thread is similar to a waterspout because of its spiral form. . . . Many have never seen waterspouts; hence what has been said will seem to them like an empty sound. But let them begin to ponder, starting with the coarsest apparent manifestations and then imagining Infinity, where everything is possible, where no rational trend of thought exhausts all Being.<sup>9</sup>

As we prepare for and celebrate the Festival of Goodwill, may we ponder the descent of power on all scales, from the divine to the human. May we devote ourselves to the training necessary to bridge the worlds of causes

and effects. And may we, with the abilities offered to us, become group conscious, useful members of the New Group of World Servers, and agents of Hierarchical Purpose.

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- <sup>1</sup> Acts 2:4.
  - <sup>2</sup> Acts 2:16-18. Citations are from the KJV.
  - <sup>3</sup> 1 Corinthians 12:8-10.
  - <sup>4</sup> Alice A. Bailey, *Discipleship in the New Age I*, New York: Lucis Trust, 1944, 35-40.
  - <sup>5</sup> Alice A. Bailey, *The Externalization of the Hierarchy*, New York: Lucis Trust, 1957, 421.
  - <sup>6</sup> *Ibid.*
  - <sup>7</sup> John 15:19, 17:14.
  - <sup>8</sup> Torkom Saraydarian, *Triangles of Fire*, 2/e, Cave Creek, AZ: TSG Publishing Foundation, 1988.
  - <sup>9</sup> *Heart*, New York: Agni Yoga Society, 1932, 250.

## Festival of Easter 2014

## Merging Self with Group Work

Martin Vieweg

This year, as we celebrate the Festival of Easter, we stand at the midway point between the direct touch of humanity by Shamballa in the year 2000 and the centennial conclave of the Hierarchy to be held in 2025. We stand in the midst of a 25 year period that began with a direct impact of the “Shamballa Force” upon awakening humanity, inaugurating a time of tremendous change. This period will culminate with the centennial conference of the Masters to be held at the close of the first quarter of the new century. At this conference the present cycle of “The Stage of the Forerunner” will come to a close and, in all probability, the Masters meeting together in conclave will decide on the next steps to be taken in preparation for the externalization of the Hierarchy and the reappearance of the Christ.

The Tibetan tells us that each time Shamballic energy “strikes into the human consciousness some fuller aspect of the divine Plan appears.”<sup>1</sup> The divine Plan is given impetus, and that potent energy, “which holds all things together in life...[and] is, in reality, life itself”<sup>2</sup> (the energy issuing forth from the Circle of Life—the Council Chamber at Shamballa) touches the collective human psyche, propelling humanity forward on the Path. A touch of divinity such as this brings together the energy of divine will and the creative force of active intelligence, which we embody as a race. It produces, as the Tibetan phrases it, “certain radical and momentous changes in the consciousness of the race.”<sup>3</sup> Its impact completely alters “people’s attitude to life and their grasp of the spiritual, esoteric and subjective essentials of living.”<sup>4</sup>

As we come together in this *Subjective* Group Conference at Easter, we gather in the wake of this tremendous spiritual impulse. As disciples, we are challenged to assimilate the meaning of DK’s words and to deepen our response to the

touch of Shamballa. We are exhorted to recognize the importance of the opportunity at hand. We stand at a unique moment in history and—as part of the awakening body of souls who seek to serve the divine Plan—we are being prepared to act as intermediaries between humanity and the approaching spiritual Hierarchy.

The Tibetan has suggested that we might expect dramatic change under the impact of Shamballic energies now released upon the world. Our very attitude towards life and our grasp of “the subjective essentials of living” will be completely altered. He refers to this elsewhere in different terms, hinting that the challenge at hand is a shift from individual to group work. He advises his disciples to learn “to think in terms of *the* Ashram—the Ashram of the Christ, representing Sanat Kumara.”<sup>5</sup> He suggests that preoccupation with personal plans and goals must eventually give way to selfless service on a higher turn of the spiral.

Thinking in terms of the Ashram reflects the theme for this year’s conference: *Ashramic Work and Self-Forgetfulness*. It points towards a lofty goal: the “true self-forgetfulness” that participation in ashramic work ultimately requires. Complete self-forgetfulness is not easily attained and must be achieved in stages. It demands “forgetfulness of the Soul’s goal as well as of personality goals.”<sup>6</sup> It requires relinquishing established attitudes and patterns on several levels, for—in the end—effective ashramic work goes forward in the light of the Spiritual Triad.

Each of us, of course, stands at a different place in this quest for spiritual fulfillment, and few of us are at the place of final achievement. Some are early on the Path—actively purifying and coordinating the personality. Others are building the first span of the rainbow bridge—

getting in touch with the Soul, learning to respond to Soul guidance and direction. Some are cultivating Soul-personality fusion; others are constructing the second span of the bridge, mastering the building techniques of intention, projection, and visualization. Each stands at his or her own appropriate place on the Path and it is entirely right that this is so. As the Tibetan reminds us:

The work ... requires a diversity of quality and of potencies in order to be effective in manifestation upon the outer plane... A group of disciples such as this is consequently a miniature hierarchy, and a hierarchy exists in its various degrees in order to permit of a wide range of effective relationships.<sup>7</sup>

Whatever our contribution may be, whether it is that of a senior disciple in touch with the inner Ashram—receiving impressions and transmitting ideas into the group mind—or that of a junior disciple “not so advanced upon the Path of Discipleship” working to establish “a close connection with ordinary humanity,”<sup>8</sup> we are blessed to find ourselves a part of this miniature group of spiritual workers. It is our collective effort (our united group achievement) that invokes the resurrecting impulse available to us under the full moon of Aries. It is our combined energies that give momentum to the “forces of restoration” active in the Easter period following the spring equinox.

These new and living restorative forces are under the direction and the control of One Whom we might call...the Spirit of Resurrection...[One] Who will restore livingness to people’s spiritual aims and *life* to their

planning...It is this resurrection life that will be poured into humanity at Easter time.<sup>9</sup>

This reference to the Spirit of Resurrection was made in the spring of 1945, the year in which

**Again today—at this midpoint in the first quarter of the new millennium—the world is enveloped in war, challenged by economic strife, and faced with natural disasters on a planetary scale. Again (as in 1945) the energies of Shamballa must be mobilized to resolve the situation. Once more the energy of divine Will is needed to evoke “response from the members of the New Group of World Servers and from disciples everywhere.”**

the Christ finalized his decision to return to Earth and walk again among us physically. It was the year in which the Great Invocation was given to humanity in its final form. The Tibetan advised his disciples that “the resurrecting life,” which could be invoked at that time, could “engender anew the vitality needed to implement the trends of the New Age and...guide humanity out of the dark cave of death, isolation and selfishness into the light of the new day.”<sup>10</sup>

A concentrated effort was being made by the Hierarchy to bring the World War to a close and to clear the way for the new cycle of restoration and enlightenment that could follow.

Towards this end the energies of Shamballa were invoked and the “chosen Emissary” of the Council Chamber at Shamballa—the Spirit of Resurrection, known as the “Sun of Righteousness”—was empowered to “carry this life-giving energy that counteracts death [and] gives incentive to life.”<sup>11</sup> This Spirit was the hope of the nations of the world.

Again today—at this midpoint in the first quarter of the new millennium—the world is enveloped in war, challenged by economic strife, and faced with natural disasters on a planetary scale. Again (as in 1945) the energies of Shamballa must be mobilized to resolve the situation. Once more the energy of divine Will is needed to evoke “response from the members of the New Group of World Servers and from disciples everywhere.”<sup>12</sup>

Remarkably, Shamballa has touched humanity twice since the close the Great War—the war to end all wars—pouring the energy of divine Will upon struggling humanity. Once in 1975, and again in the year 2000, the human family has experienced the direct impact of that “energy which brings about synthesis [and] holds all things within the circle of the divine love.”<sup>13</sup> The spiritual power, which issues forth from Shamballa, is present with us.

So it is that we stand today, a miniature hierarchy in the making—disciples from around the world enrolled in a school for esoteric study. We are among those intended to become agents for the transmission of spiritual power and the resurrecting impulse that issues forth from “the center where the will of God is known.”

It is in the sign of Aries (in this season of Easter) that this great spiritual force streams forth most potently from the Center of Life. Aries is the primary conduit for the expression of this First Ray energy. It is “the initiator of impulses”—the zodiacal sign most closely in touch with the “major star of direction”—“the Pointer”—in the Great Bear from which “the will to unify” and the energy of synthesis flows. It is transmitted to the Earth via a triangle formed between the Earth and the planets Vulcan and Pluto. Vulcan and Pluto both convey First Ray energy of will and power. This blended stream of spiritual force pours down from the heavens upon the informing life of our planet, giving guidance and direction to the Lord of the World in Shamballa. It is this same potent force that produces in humanity “conscious evolution, direction and the founding of Shamballa upon the Earth.”<sup>14</sup>

It is this stream of energy that we must tap into when we enter into meditation, and it is the Purpose and Plan that this life stream embodies—the Ashramic intent engendered by its impact—which must occupy our attention—supplanting the concerns of the personality. It is to these high objectives that we shift our attention as we enter into group work. It is for this reason that we are asked to work intensely to achieve self-forgetfulness—to build a point of tension that takes the place of the many “ex-

tensions” and personal interests of the lower self.

To achieve self-forgetfulness we must first contact the greater Self and, as the Tibetan phrases it, “lose sight of the little self, its reactions, its desires, and intentions”<sup>15</sup> through the power of the mind and will. As we do so we might keep the keyword for the soul in Aries in mind: “I come forth and from the plane of mind I rule.”

The Tibetan counseled self-forgetfulness again and again in his writings:

“Be...on the outer plane, what you are interiorly.”<sup>16</sup>

“Lose sight of the little self in the need and the opportunity of the moment.”<sup>17</sup>

“Lose sight of yourself in loving other people and feed not personality satisfaction.”<sup>18</sup>

At times he focused on the need of the group itself, as a unit, and the necessity to lose sight of everything except for the work to be done:

[Among the] group requirements that must be met and preserved by the group, as a group [is]:

*Fusion.* By this I mean the ability of the group to work as a unit. This is dependent upon the achieving of right individual attitudes and (when working) the attainment of the capacity to lose sight of everything except the work to be done and a deeply sensed love of your co-workers.<sup>19</sup>

Whatever the case, whether to hasten the development of the individual or to aid a group of disciples to build group integrity, fusion, and understanding, the cultivation of self-forgetfulness was part of the prescription—as were harmlessness and right speech. In one instance, the Tibetan combined all three behaviors in a single affirmation:

“May I fulfill my part in the One work through self-forgetfulness, harmlessness and right speech.”<sup>20</sup>

Notice that the reason for affirming these changes in personal behavior was to further the work to be done: “May I fulfill my part in the



One Work” through forgetting the little self, through doing no harm to others, through controlling the words that come out of my mouth.

People around the world are building these “right behavior patterns” into their lives rhythmically, silently, as they sound this dedication each day at 5:00 p.m.—linking up with the New Group of World Servers – strengthening their hands in the task of preparation for the new world to come. The Tibetan encouraged his disciples to sound these words inwardly each day—promising “magical” results:

This can be done in a few seconds of time wherever one may be and in whatever company, and *will not only aid in the magical work of the forces of light*, but will serve to stabilize individuals, to increase their group consciousness, and to teach them the process of carrying forward interior subjective activities in the face of and in spite of outer [happenings].<sup>21</sup>

The message is clear: “Lose sight of self in group endeavor. Forget the self in group activity.”<sup>22</sup> We are intended to work together in this crucial time of bridging between the era now passing away and the new age to come. We are asked to do everything we can to lose sight of our own identities to make the work of the approaching Hierarchy possible.

In this type of group work, the feelings, reactions, wishes and successes of the individual most emphatically do not count. Only that is regarded as of importance that will further group effort and enrich the group consciousness.<sup>23</sup>

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- 1 Alice A. Bailey, *The Rays and the Initiations* (New York, Lucis Publishing, 1960), 716.
  - 2 Ibid., 715.
  - 3 Alice A. Bailey, *The Destiny of the Nations* (New York, Lucis Publishing, 1949), 13.
  - 4 Ibid., 13.
  - 5 Bailey, *The Rays and the Initiations*, 374.
  - 6 Alice A. Bailey, *Discipleship in the New Age, Vol. I* (New York, Lucis Publishing, 1944), 123.
  - 7 Bailey, *The Rays and the Initiations*, 213.
  - 8 Ibid., 213.
  - 9 Alice A. Bailey, *The Externalisation of the Hierarchy* (New York, Lucis Publishing, 1957), 457.
  - 10 Ibid., 457.
  - 11 Ibid., 458.
  - 12 Ibid., 459.
  - 13 Bailey, *The Rays and the Initiations*, 716.
  - 14 Alice A. Bailey, *Esoteric Astrology* (New York, Lucis Publishing, 1951), 483.
  - 15 Alice A. Bailey, *Glamour: A World Problem* (New York, Lucis Publishing, 1950), 78.
  - 16 Ibid., 603.
  - 17 Bailey, *Discipleship in the New Age, Vol. II* (New York, Lucis Publishing, 1955), 603.
  - 18 Bailey, *Discipleship in the New Age, Vol. I*, 236.
  - 19 Ibid., 60. Italics added.
  - 20 Alice A. Bailey, *A Treatise on White Magic* (New York, Lucis Publishing, 1934), 261.
  - 21 Ibid., 261. Italics added.
  - 22 Bailey, *The Externalisation of the Hierarchy*, 413.
  - 23 Bailey, *Discipleship in the New Age, Vol. I*, 43.

## Festival of Wesak 2014

## Becoming a Channel for Wesak Energies

Dorothy I. Riddle

The period of the Wesak Festival represents the high-tide of inpouring spiritual energy each year. At this time the divine Will energy becomes abundantly available through the joint efforts of the two great Avatars of the Second Aspect of Love-Wisdom: Buddha, the Principle of Light or Illumination and the divine intermediary between Shamballa and the Spiritual Hierarchy of our planet, and the Christ, the Principle of Love and the Head of the Spiritual Hierarchy. We are reminded that at the Taurus full moon, the Buddha will:

become the “absorbing Agent” of the First Ray force. He will use the magnetic power of the Second Ray to attract this force to Himself and will hold it steady, prior to re-directing it. The Christ will then —on behalf of the Hierarchy—become the “receiving Agent” of this potent energy, and the seven groups of Masters Who work with the human and sub-human kingdoms will (in response to His demand) become the “directing Agents” for the sevenfold expression of this force.<sup>1</sup>

The possibilities for spiritual engagement during the Wesak Festival are so great that we are asked to consciously devote five days to this festival: “The two days of preparation are to be known as ‘days of renunciation and detachment.’ The day of the Festival is to be known as the ‘day of safe guarding’ while the two succeeding days are called the ‘days of distribution’.”<sup>2</sup> During the days of preparation, we are called on to renounce all that could prevent us from being clear channels of spiritual energy. On the day of the full moon, we are asked to become reservoirs for the boundless spiritual force streaming toward us from the “directing Agents” and to absorb and hold safe as much of that spiritual force as we can. Once the full moon and the inpouring of Will energy have passed, we have the responsibility to

transmit that spiritual energy on to all who are receptive.

**Achieving Self-Forgetfulness**

Wesak is truly a festival of self-forgetfulness, of immersing ourselves in our task of evoking goodwill and engendering right relations in the human family. The Tibetan has instructed us as follows:

As channels, we must be prepared to forget ourselves in the service of touching, containing and holding force for the rest of humanity. We must regard the Festival itself as a day of silence (I refer to an inner peace and silent solemnity that can be preserved unbroken though outwardly serving with speech and spoken interest), a day of service carried forward entirely on esoteric levels, and of complete self-forgetfulness in the remembrance of humanity and its need. During that period, two thoughts only will hold our constant attention —the need of others and the necessity of providing a group channel whereby the spiritual forces can be poured through the body of humanity under the expert guidance of the chosen members of the Hierarchy.<sup>3</sup>

How do we achieve the self-forgetfulness needed to serve as reservoirs for the incoming energy? Is it by blotting out who we are, our individual identity? One of the critical stages in our personal growth is individuation, so how could our individual self-expression be wrong? Alice Bailey offered this clarification in her autobiography:

An esoteric school trains disciples in group work. They learn to relinquish personality plans in the interest of group purpose — ever directed to the service of humanity and the Hierarchy. They become merged in group activities and—losing one of their

individualized and particularized identity—they are dedicated contributors to the Plan, with no thought of the separated self conditioning their thinking.<sup>4</sup>

We can focus instead on expanding our circle of consciousness or awareness so that it encompasses more than ourselves, to become “personally so decentralized that automatically the sense of ‘others’ is far stronger in [us] than the sense of personality or of the lower self.”<sup>5</sup> We have the opportunity to become decentralized on at least three levels. First, we experience becoming a Soul-infused personality, with our individualized identity becoming infused with Soul purpose and our personal plans superseded by the Plan. Second, we merge that Soul-infused personality with our group, through identification with the Group Soul of which our Soul is a part, to form a more potent vehicle for world service. Third, we visualize our group(s) as part of the larger New Group of World Servers, sharing a common dedication to the Plan.

Instead of experiencing individuation as separateness, then, we can practice the delicate balance of recognizing our own unique role to play while remembering that we are part of a whole, the One Life.

It is therefore literally and eternally true that the same energetic Life pours through the planetary centers, into and through the three periodical vehicles of the incarnated Monad, and finally into and through the three centers in the human etheric body that correspond to the three major centers of the Planetary Logos. There is, therefore, no-

where to be found any basis for separation or any possible point of separation or of essential division. Any sense of separateness is due simply to ignorance and to the fact that certain energies are as yet unable to make adequate impression upon the human

consciousness, functioning in time and space. The essential synthesis exists and the end is sure and inevitable; unity is attainable because unity exists and the sense of separateness is simply the Great Illusion.<sup>6</sup>

Once decentralized, our initial role during the Festival of Wesak is to ensure that we contribute to, rather than interfere with, the downpouring of spiritual energy. This is a primary role of our meditation practice—to become proficient at being clear channels without distortion from astral energies: “The focused thinker is always aware emotionally of the descent of the higher impression... This must,

however, be recorded by a perfectly quiescent astral vehicle, and therefore you will see one of the main objectives of true meditation.”<sup>7</sup>

### **Forming the Wesak Chalice**

We are told that “the Plan for humanity has three great goals: The revelation of love; the illumination of the mind; the evocation of the Will.”<sup>8</sup> The “day of safe guarding” is indeed about the evocation of the Will, coming together as a group to form the chalice or reservoir that will contain the spiritual force that becomes available. To understand the importance of forming a chalice, picture the difference between a tap from which water runs out and a tap with a container under it that catches the water. Once that container is full, the water can be poured out in greater volume

**[The] Wesak Festival of 2014 has special importance for us. It marks the beginning of both a new three-year cycle and a new nine-year cycle in our work together. The beginning of these cycles is known as the period of crisis and consolidation, a time of intense internal examination that lays the foundation for the next round of group work. This Wesak Festival introduces a time for us to clarify what we have learned so far and articulate our vision for what is to come.**

and impact than is true of the steady stream. The same is true of water that is contained within a physical reservoir behind a dam. By forming an energetic chalice or reservoir, we are able to store the available spiritual energy and then release it with intention and force.

Why is it important that we experience the inflow of Wesak energy in group formation rather than simply individually? First, together we are able to contain more spiritual energy than we can individually. So we are then in a position to release a larger volume of energy to greater purpose.

Second, each of us has our own particular vibrational pattern. If we think of a tapestry, a single thread may be beautiful, but it does not create a full picture by itself or have the breadth and depth of dimension to serve as a container. Instead it is the interweaving of the many colors and textures that results in a complete design, able to be fashioned into a strong container. So too with our group work. Functioning as a group produces a fabric that is richer and more encompassing than any single individual—and more capable of attracting and containing Wesak energy. All of us have a part to play because an effective group is comprised of servers at all levels of spiritual maturation.

Third, there is the matter of the protective role of the group. The Will energy downpouring from Shamballa is intense and we need to be shielded from its full impact, much as we need dark glasses to look safely at the sun. The Tibetans have indicated to us:

Individuals must be protected by the group from the terrific potencies that emanate from Shamballa. These must be stepped down for them by the process of distribution so that the impact is not focused in any one or all of their centers but is shared by all the group members. Here is the clue to the significance of group work. One of its major functions, esoterically speaking, is to absorb, share, circulate, and then distribute energy.

This process of protection and of distribution is one of the functions of the great

meeting of all the Hierarchy [at the Wesak Festival], under the aegis of the three Great Lords (the Manu, the Mahachohan and the Christ) in that high and sacred valley in the Himalayas where annually – after due preparation – the Hierarchy makes contact with Shamballa and a relationship is then set up between the ‘bright and living center’ and the ‘radiating and magnetic center,’ in order that the ‘acquiescent waiting center’ may be stimulated to move forward upon the ladder of evolution. Even the Hierarchy Itself needs the protection of Its full membership in order rightly to absorb the incoming energies and later wisely to distribute the forces of the divine Will in the three worlds where lies Their major responsibility. The focused divine Will, in its immediate implications and application, constitutes the point of tension from which Shamballa works in order to bring about the eventual fruition of the divine Purpose.<sup>9</sup>

### Working with Wesak Energy

Our spiritual work does not stop with receiving the Wesak energy. We are then responsible for its appropriate distribution. Thus we reenact the combined work of the Buddha and the Christ on a smaller scale. When we evoke the Will energy, we are functioning “vertically” in relation to the downpouring of spiritual force. As we step down and distribute that energy, we are functioning “horizontally” in linking with the rest of humanity.

Distributing energy effectively involves learning to work with Will energy. In her 1941 address to commentators, Alice Bailey pointed out that “esoteric schools do *not* exist to teach the rules of raja yoga and of good character. They exist for one main reason and that is to evoke the spiritual Will in their students, disciples and initiates and instruct them in its use.”

While we may think of spiritual teaching as a Ray Two function and of the School for Esoteric Studies as being a Ray Two school linked to Master DK, all esoteric schools are actually rooted in Shamballa with Master Morya as their Head. “The reason that a First Ray Master is thus the Head is because it is the Will aspect

that is developed within the Ashram. It is the service of the Plan that binds the seven Ashrams, with their subsidiary Ashrams, into the one great Ashram.... The magnetic, dynamic energy of the first aspect of divinity is found at the heart of each of the seven Ashrams, fed from a reservoir of Will energy that is found at the heart of the great Ashram Itself.”<sup>10</sup>

Our active group engagement with Will energy foreshadows the formal shift that will take place in how esoteric discipleship training occurs. In the future, the “average aspirant to discipleship will be expected to be as intuitive and motivated by pure reason as the aspirant today has to be mental. Technically speaking, that means that the buddhic plane will be the focus or place of growth, and those who train disciples will work from the plane of atma or pure spiritual Will, just as today they work from the plane of buddhi or of rational unity.”<sup>11</sup>

So with what intention shall we transmit and distribute Will energy after the Taurus full moon has passed? Our central aim always is to evoke the expression of goodwill within humanity and strengthen right human relations. We also have a continuing responsibility to break the patterns of evil in our world that are fed by criticism, selfishness, and separateness. “There is only one way in which focused evil will, with its responsiveness to the Shamballa force, can be overcome and that is by the opposition of an equally focused spiritual Will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming [Will] energy and can learn how to invoke and evoke it.”<sup>12</sup>

As members of the New Group of World Servers, this Wesak Festival of 2014 has special importance for us. It marks the beginning of both a new three-year cycle and a new nine-year cycle in our work together. The beginning of these cycles is known as the period of crisis and consolidation, a time of intense internal examination that lays the foundation for the next round of group work. This Wesak Festival introduces a time for us to clarify what we have learned so far and articulate our vision for what is to come. It provides us with a specific

opportunity to identify and eliminate any habits of criticism, selfishness, or separateness that are still active in ourselves or our groups.

As members of the School for Esoteric Studies, we form one of the groups within the New Group of World Servers that has responsibility for the distribution of Wesak energy. This unique time of Will energy transmittal can assist us in our role as synthesizing agents in the world, building bridges and reaching across the cleavages of separateness in service to humanity. It is a time for us to remember that our group is not simply a collection of persons with a common interest in esoteric studies. While providing esoteric discipleship training is our main field of service as an esoteric school, engagement with the School needs to be not only as students. Our School is not like a college from which one receives an education and then graduates, with the option of an alumnus relationship. Rather, we jointly undertake lifelong esoteric study, some of which is explicitly mentored through commentary, in order to be of service as part of the Group Soul’s dedication to the working out of the Plan.

As we enter the Wesak Festival period this year, let us be conscious of joining with our co-workers in the School (as well as with our co-workers in other groups of which we are a part) to form an immense chalice in which we can receive the abundant Will energy available and then to transmit that energy onward so that it activates the expression of goodwill and the healing of cleavages.

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<sup>1</sup> Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 440.

<sup>2</sup> Alice A. Bailey, *Esoteric Psychology*, Vol. 2 (New York: Lucis Publishing, 1942), 686-687.

<sup>3</sup> *Ibid.*, 687.

<sup>4</sup> Alice A. Bailey, *Unfinished Autobiography* (New York: Lucis Publishing, 1951), 268.

<sup>5</sup> Alice A. Bailey, *Discipleship in the New Age*, Vol. 2 (New York: Lucis Publishing, 1955), 297-298.

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<sup>6</sup> Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Publishing: 1950), 137-138.

<sup>7</sup> Ibid., 105.

<sup>8</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. 1* (New York: Lucis Publishing, 1944), 411.

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<sup>9</sup> Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 68-69.

<sup>10</sup> Ibid., 380.

<sup>11</sup> Bailey, *Discipleship in the New Age, Vol. 2*, 669.

<sup>12</sup> Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 586.



## Festival of Goodwill 2014

# Generating Goodwill between Esoteric Groups

Dorothy I. Riddle and Miguel Malagrecá

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In celebrating the Festival of Goodwill, we are experiencing the culmination of energies generated and released in the Easter and Wesak Festivals. It is now up to us to transform that energy into an outpouring of goodwill. This Festival is also known as the Festival of Humanity, or World Invocation Day. It is *our* festival in the sense that its focus is on our channeling of divine energy for the good of all.

At this Festival of Goodwill, in keeping with our focus on self-forgetfulness in the Mantra of the New Group of World Servers, we have an opportunity to pause and reflect on what self-forgetfulness could mean in the context of humanity and the expression of goodwill. We are told that:

The main hierarchical need today (apart from its need for workers) is the forming everywhere of such groups..., the relating of group with group within the range of influence of that super group, the Hierarchy. Such groups are forming now in their thousands and are to be found in every land, and they will eventually blend and fuse together into one great movement of goodwill, which is Spirit in actual expression. Aspirants everywhere ... must contact these groups, bringing them together on one point only, and that is *Goodwill*. Each group must necessarily be left free to proceed with its own destiny and mode of work.<sup>1</sup>

If we reflect on present day esoteric activity, we might recognize that much of that activity focuses on individual expressions of goodwill, or input into initiatives that will stimulate goodwill (such as the Lucis Trust World Goodwill initiative or the *Lamdoma* model for a planetary synthesis of esoteric groups initiated in Italy by Istituto Uruvati). What seems to

be missing is right relations among esoteric groups themselves, though this is gradually changing. For years, esoteric work was surrounded by an aura of secrecy, and collaboration among groups would not be expected. However, with the growth of interest in spirituality, coupled with the development of the Internet and social media, established esoteric groups have become more public and a wide range of newer groups have emerged.

The establishment of autonomous and unrelated esoteric groups has been a necessary stage, but under the influence of the incoming Seventh Ray we have the potential to focus increasingly on inter-group collaboration based on *goodwill*. In anticipation of this development, Roberto Assagioli wrote in the 1970s:

All human individuals and groups of all kinds should be regarded as elements, cells or organs (that is, living parts) of a greater organism that includes the whole of humanity. Thus, the principle of, and the trend to, synthesis carries us from group to group in ever wider circles to humanity as an integral whole. The essential unity of origin, of nature and of aims, and the unbreakable interdependence and solidarity between all human beings and groups are a spiritual, psychological and practical reality... In spite of all contrasts, all oppositions and all negative appearances, the principle of interdependence, of solidarity, of cooperation, of friendship – that is, of synthesis – is rapidly gaining recognition. An increasing number of men and women are animated by the will to implement it, and are actively working within different groups and in all fields, outwardly unorganized but inwardly closely connected by common dedication to the same purpose.<sup>2</sup>

The existing plethora of groups tends to function either independently of, or in competition with each other, although there is a slowly growing number of exceptions such as the International Network for the Distribution of the Great Invocation. Therefore, we have a situation in which individual awareness and cooperative functioning are a bit ahead of group functioning. Within esoteric groups, we all too often focus on our own internal mandate and miss the cleavages that are tolerated, or even created, between esoteric groups. Are we prepared to forget or set aside our group self-focus, our pride in “being the best,” in order to stimulate goodwill among esoteric groups so as to enhance our ability to serve the Plan?

### Recognizing Cleavages

If we are prepared to engage in self-forgetfulness in our relations with other esoteric groups, we have some hints from the Tibetan about what would be involved: “The first step is the wholesome recognition that cleavages exist; it is here that goodwill can do its most useful and necessary work.”<sup>3</sup> Put another way, the first step is recognizing that, while there may be a number of esoteric groups with hierarchical links, there are few that have explicitly tried to collaborate with each other in support of hierarchical initiatives.

We do have a set of common practices within the esoteric community such as the celebration of the three major festivals, or full moon meditations. Those practices usually occur simultaneously; however, those practices are not necessarily coordinated with each other across groups. So we are jointly missing the additional outflow of spiritual energy and consequent ability to implement the Plan that comes with the synergy of coordination and collaboration. One has only to look at the results of the Global Coherence Initiative<sup>4</sup> to see how a united energetic focus can facilitate a shift in global consciousness.

**The establishment of autonomous and unrelated esoteric groups has been a necessary stage, but under the influence of the incoming Seventh Ray we have the potential to focus increasingly on inter-group collaboration based on goodwill.**

More fundamentally we may lack an articulated intention to collaborate. We may even have judgments about the validity or effectiveness of other esoteric groups. Perhaps this is understandable in light of the persecution suffered in

earlier times by esoteric groups, which then fostered secrecy. Try this exercise: List ten esoteric groups, and then indicate their primary mission, their main strength, and their unique positioning within the esoteric community. If you had any difficulty with that exercise, we have collective work to do.

### Suggested Ground Rules for Bridging Cleavages

Extrapolating from the Tibetan’s instructions on disciples working together within a group, we could consider the following as ground rules for beginning to work more effectively together across groups:

The inner relationships and cooperation must be established and developed, in spite of the outer divergences of opinion. When the inner link is held in love, and when disciples relinquish the sense of authority over each other and of responsibility for each other’s activities, and at the same time stand shoulder to shoulder in the One Work, then the differences, the divergences, and the points of disagreement will automatically be overcome. There are three rules that are important to disciples at this time.... Under the Law of Sacrifice these three rules might be interpreted thus:

1. Relinquish or sacrifice the age-old tendency to criticize and adjust another’s work, and thus preserve the inner group integrity. More plans for service have gone astray and more workers have been hindered by criticism than by any other major factor.
2. Relinquish or sacrifice the sense of responsibility for the actions of others, and particularly of disciples. See that your own activity measures up to theirs, and in the

joy of struggle and on the way of service the differences will disappear and the general good will be achieved.

3. Relinquish the pride of mind that sees its way and its interpretations to be correct and true, and others false and wrong. This is the way of separation. Adhere to the way of integration that is of the Soul and not of the mind.<sup>5</sup>

While all three of these rules are important, it is the third one that is particularly relevant to our current topic of collaboration among esoteric groups. True collaboration in service to the Hierarchy and the Plan requires that we respect the fact that each group has its role to play though the outer form of service may differ from group to group.

### Focusing on Commonalities

When we talk about stimulating goodwill and collaboration among esoteric groups, there are a number of questions that arise. For example, would we mean all groups that identify themselves as spiritual in some manner? What might be the characteristics that would bring certain esoteric groups together? Here is a beginning list of possible commonalities:

- Understanding the group's mission as being in support of, or an externalization of, Hierarchical work and in service to the Plan
- Grounding the work of the group in the Ageless Wisdom teachings
- Advancing practices such as the use of the Great Invocation, the celebration of the three major festivals, and full moon meditations

There may be other commonalities that would emerge over time, but the above list could be a starting point.

### The Practicalities of Bridging Cleavages

Each esoteric group relies heavily on volunteers, with staff time already more than fully committed. So how might we move forward in the face of scarce time resources? The first step is intention, a conscious and deliberate choice to work together and not simply on a single initiative. We know that energy follows

thought and that setting an intention without reservations will precipitate the thoughtform. The intention does not need to be shared by all esoteric groups in order to anchor the thoughtform on the physical plane. Two or more groups could begin the process by having their Boards of Directors adopt a policy of explicit collaboration with other esoteric groups, beginning with each other. Part of that step could be jointly developing a policy statement that each interested group would use. Here is an example of a policy statement that could be adopted:

*[name of organization] intends to collaborate with any other esoteric group whose work is grounded in the Ageless Wisdom and whose purpose is to serve as an outpost of the Spiritual Hierarchy in implementing the Plan for Humanity. That collaboration will include, but is not limited to:*

- *Understanding the mission, strategic priorities, and unique strengths of the other organization and communicating our own.*
- *Initiating cooperative activities that evoke and strengthen goodwill in areas in which our mandates are complementary.*
- *Encouraging the contributions of identified "bridge" members in forming joint initiatives, with the understanding that their main allegiance is to their primary esoteric group.*
- *Engaging in strategic discussions of common issues and challenges in activating goodwill and working to implement the Plan for Humanity.*
- *Respecting the proprietary materials and initiatives of the other organization and helping to ensure the successful contributions of both that organization and our own.*

Some esotericists are members of more than one esoteric group and could serve as "bridge" members once the group intention is set. At a minimum, they could identify themselves as "bridge" members and begin to share information about the mission, priorities, and unique strengths of each group with the other group. They could look for opportunities for

the relevant groups to co-sponsor events, co-edit publications, and similar initiatives. Perhaps forums could be developed for discussing common issues and challenges such as addressing different types of glamour or helping youth, who are used to continuous multimedia stimulation, develop the focus and concentration needed for meditation.

What might more formal steps look like? Should one of the interested organizations serve as a central source of information about the other esoteric groups – more than simply contact and descriptive information? Would it be useful to have similar esoteric groups work together, for example, those groups that provide discipleship training? Is there a role for esoteric groups to work together in triangles?

What is being suggested is that we model our working relationships among esoteric groups

on the type of respectful and collaborative relationships that are expected within an esoteric group – and indeed within an ashram. Such collaboration can only strengthen our ability to serve Humanity. If you have thoughts or suggestions about what is being proposed in this talk, please forward them to [info@esotericstudies.net](mailto:info@esotericstudies.net).

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- <sup>1</sup> Alice A. Bailey, *Discipleship in the New Age*, Vol. 2 (New York: Lucis Publishing, 1955), 457.
  - <sup>2</sup> Roberto Assagioli, *Psychosynthesis: Individual and Social*.  
<http://synthesiscenter.org/articles/0116.pdf>.
  - <sup>3</sup> Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 751.
  - <sup>4</sup> See <http://www.glcoherence.org/>.
  - <sup>5</sup> Alice A. Bailey, *Esoteric Psychology*, Vol. 2 (New York: Lucis Publishing, 1942), 108.