

The Esoteric Quarterly

**Spring 2010
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Number 1**

*A publication of the
School for Esoteric
Studies*

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



The School for Esoteric Studies.

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The Esoteric Quarterly

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

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

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

SPIRITUAL OPPORTUNITY AT THE FULL MOON

The influence of the full moon is normally felt as a stimulation of the emotional life leading to over-activity or imbalance. However, this event can also enhance our mental and spiritual life, offering us a special opportunity for spiritual work and meditation.

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Unicity and Synastry

One of the articles in this issue deals with the complex dynamic of synastry, or astrological concurrence and relationships. The other featured articles are all characterized by a measure of universality. Each draws upon one or more of the perennial threads linking a plurality of religious and spiritual forms. These golden threads or currents emanate from, as metaphysician and philosopher Frithjof Schoun termed it, “a nucleolus of certitudes” comprising the timeless essence of spiritual thought. As such, they represent something of the great diversity of form and tradition by which facets of the one Truth can be revealed.

The universality of religious thought and, more importantly, of united spiritual effort, are also reflected in the cycle of the three major Festivals into which we just entered. These three linked Festivals, destined to comprise one of the central tenets of the New World Religion, unite the great Western Festival of the Christ, the great Eastern Festival of the Buddha and humanity’s aspiration toward the Divine. The Festival period represents the underlying accord in the world religious ritual and a combined invocative approach designed to evoke new currents of inspiration and revelation.

Our first article by Dorothy Riddle explores the principle of harmlessness, one of the core values shared by all the major spiritual traditions. Despite the longstanding religious emphasis on “doing no harm,” there is, as the author points out, a significant discrepancy between the conceptual grasp of harmlessness and its application. Rather than adhering to the dated notion that characterizes harmlessness in terms of the absence of harmful behavior, her article highlights a proactive view as espoused by esoteric

philosophy and the newer trends in psychology and science. The author provides examples of positive harmlessness in thought, word and action and offers a number of suggestions to deepen and ensure its practice.

Our next article by Zachary Lansdowne explores the correlation between modern Theosophical teachings on the seven rays and the sacred hymns of the Rig Veda. Guided by the psychological interpretive approach of Sri Aurobindo, a Hindu philosopher, poet and yogi, and augmented by the teachings of Alice A. Bailey and others, the author focuses on the seven spiritual ideals or pathways of spiritual development and the seven communities of human beings symbolized in the obscure texts of the Vedas. His in-depth investigation reveals the ancient origins of the teachings on the rays as well as the unicity of Divine Revelation.

Another article by Phillip Lindsay presents an astrological analysis of the rise of Nazi power. The author focuses upon the prominent influences of Capricorn, Taurus and Scorpio on pre-Nazi and Nazi Germany. Also discussed is Shamballa’s role in unfolding certain “racial Avatars” who emerge along First Ray lines and come forth from the realms of light and also from the realms of cosmic evil. Lindsay’s research reveals a fascinating synastry in the charts of the Nazi party and its early founders, as well as a number of illuminating relationships among the so called “gang of seven” which he calls the “inverse initiatory seven.” What emerges is a lucid portrait of the energies and forces that shaped one of the most significant events of the past century.

The last full length article in this issue is concerned with the dynamic principles of

duality and non-duality and their reflection in human thinking. Drawing on examples from the major religious traditions, esoteric philosophy and science, this article uncovers the universality of non-dualism—the experience of non-separation and Oneness—in all authentic systems of thought. How and why the 'One becomes the Many' is discussed, along with duality's paradoxical power to both connect and separate. The author explores the various factors involved in awakening to unitive or non-dual consciousness and concludes by touching upon the "living insight" and the "blossoming of the Presence" that results when the split between self and others begins to dissolve.

In addition to the full-length articles, this issue contains a "History of the Esoteric Quarterly" beginning with its initial inception in 2004 to the present. We also offer a new, occasional feature—"Fundamentals of the Work"—designed to address some of the challenges that new students face with aspects of the training. Our first paper focuses on the foundational technique of visualization.

This issue includes two student papers: "The Meaning of the Soul," by Roy Blendell and "On Peace and its Bridging Nature," by an anonymous student. Also included is a review of the book "Astrology as a Path to Higher Consciousness" by Kurt Abraham that explores the special opportunities presented by each of the zodiacal signs.

We offer a radiant painting—"Joy Vibration" by visionary artist Freydon Rassouli, along with our usual "Quotes of the Quarter" and two evocative poems. The first poem, "Wesak Moon," is by Gay Witherington. Our second offering, "Nirvana" is published with kind permission from the Sri Aurobindo Ashram in Pondicherry, India.

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 or the School for Esoteric Studies agrees with the views expressed. Nor do we have the means to verify all facts stated in published articles.

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

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

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

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

***The Esoteric Quarterly* Five Years Old**

The story of the *Esoteric Quarterly* began on May 13, 2004 when John Nash visited the School for Esoteric Studies (SES) at its headquarters in Asheville, North Carolina. John, who had recently retired after 20 years as a secretary/commentator with the Arcane School, a division of the Lucis Trust, had once attended a Full Moon meditation at the SES' previous offices in Arden, a few miles to the south of Asheville. The purpose of the visit was for John Nash; John Cobb, SES president; and Gail Jolley, vice-president, to get reacquainted and to discuss areas of mutual interest.

One of the topics discussed was the need for a high-quality journal to serve the worldwide community of esoteric students. The SES' mission, like that of the Lucis Trust's, was to promote the teachings of Alice Bailey and provide discipleship training. However, it was agreed that a journal was needed to cover a much broader range of esoteric topics. No comparable publication existed. *The Beacon*, published by the Lucis Trust, had a long and distinguished record; but it was restricted to articles relating to the Alice Bailey teachings. The *Journal of Esoteric Studies*, published by Michigan State University, was devoted to "the transdisciplinary study of Western esotericism." Articles relating to the work of Alice Bailey, Helena Roerich, or the Theosophical Society would not be accepted.

The journal envisioned in the discussions at the SES would cover both Eastern and Western esotericism. Online journals were becoming increasingly popular, and it was agreed that if the School for Esoteric Studies published a journal it would have to be published online to minimize costs. Indeed it must essentially have a zero budget; all personnel assigned to the journal would have to be volunteers. With those constraints in mind, the SES asked John Nash to submit a proposal for discussion at the forthcoming

meeting of the board of directors the following month.

The proposal called for the creation of an online journal covering a broad range of topics within the general heading of "esoteric philosophy and its applications." It should aim for high quality but not necessarily for the academic rigor of the *JES*. Research articles would be the mainstay, but simpler articles would also be included to cultivate interest among readers new to esoteric studies; we reminded ourselves that we were once all new to the field. Articles would be solicited on the SES website and through personal contacts. Articles would be blind-reviewed by an editorial board or, in certain circumstances, by external referees. The journal would be issued several times a year.

The board of directors of the School for Esoteric Studies approved the proposal and appointed John Nash editor-in-chief. Gail Jolley, then-vice president of the SES, and Donna Brown, secretary and board member, were appointed to serve on the editorial board as the School's official representatives. Others invited to join the editorial board were Kathy Newburn, former editor of *The Beacon*; Barbara Domalske, former Arcane School secretary; Bruce Lyon, well-known writer/teacher from New Zealand; and Eduardo Gramaglia from Argentina. Discussions followed concerning what the new journal should be called; the SES decided on *The Esoteric Quarterly*. The name implied a frequency of four issues per year, which in the optimism of the time seemed readily attainable.

The name was registered with the National Serials Data Program of the Library of Congress. A webpage was developed as an appendage to the existing SES website. Articles were solicited and submitted. Procedures were developed for the blind-review process, and the first batch of articles was reviewed. The editor-in-chief learned

how to convert articles to PDF format, assemble a complete issue, and post it to the webpage. The format for the *Quarterly* was agreed upon and a cover design created. All that was achieved in the ridiculously short span of three months! It was achieved because the editorial team knew no better; nobody told them how long the start-up phase for a new peer-review journal ought to take.

The first issue of *The Esoteric Quarterly* was published at the beginning of October 2004. Volume 1, number 1, "Fall 2004" ran to 51 pages. It included four full-length articles: "Balancing and Synthesis of the Opposites," by Roberto Assagioli (an article written many years earlier but never published); "Duality, Good and Evil, and the Approach to Harmony," by John Nash; "The Black Hole God," by Bruce Lyon; and "An Historical Perspective on Law and Its Spiritual Impact on Human Consciousness," by Charles DeMotte. That first issue also included a student paper, three book reviews, and "quotes of the quarter." John Nash wrote his first editorial, and John Cobb contributed a welcoming address on behalf of the SES and a short note on the School's ongoing work. In his address Dr. Cobb noted:

In the last few years, there has been an interesting new development. Esoteric schools and groups are no longer working in relative isolation from each other. Paralleling the development of the Internet, and facilitated by it, there has been an increasing sharing of information and human resources within the global esoteric community... In the quality of the work being done and the ideas being transmitted, we now see indications of a group externalization of knowledge, love and power, carrying the imprint of the world of the Soul, of the kingdom of God. We don't need Masters striding forth— Their influence reaches the world through all of us. The School for Esoteric Studies is honored to host the new *Esoteric Quarterly*. Our vision is that this online publication will provide a forum for the many inspired individuals who are

recording the content of the ongoing Externalization. Through this process the Group will teach the group, and the construction of humanity's antahkarana will accelerate in keeping with the increasing tempo of revelation.

The *Esoteric Quarterly* soon established itself, attracting articles from leaders in the field. Our contributors include Zachary Lansdowne, William Meader, Bruce Lyon, Carol Parish and Temple Richmond as well other notable authors too numerous to mention. To date, we have published over one hundred articles of original research across many disciplines that contribute to the understanding and advancement of Esoteric Philosophy. We have also been pleased to publish reviews for nearly fifty books that we believe warrant the readers' attention. In addition to exploring the many facets of the Ageless Wisdom, we have included reviews for books on religion, psychosynthesis, science and global issues.

Our journal is now five years old. Donna Brown currently serves as editor-in-chief, and Joann Bakula serves as review editor. John Nash stepped down from the lead role in 2008 but continues to serve on the editorial board. Several people have served on the editorial board during the five-year period. Thanks to the dedicated efforts and hard work of all concerned the *Quarterly* has become the preeminent journal in its field. Though there have been some changes in the board's makeup, new members of the editorial board have continually strengthened the *Quarterly's* ability to fulfill its mission. We strive to maintain high standards of excellence while appealing to the full spectrum of Ageless Wisdom students. One subtle shift is an added emphasis on the practical applications of esoteric philosophy for individual and group service. While articles in this vein have not been plentiful, they are especially appreciated. We have also given greater attention to the section for "Student Papers." Papers by students in the School for Esoteric Studies are now published on a regular basis. Students in other esoteric schools have also been invited

to contribute. The objective is to encourage “young” esotericists to share their insights and possibly to launch them on a career of writing and publication. Although student papers are not held to the same standards as those published in the main “Articles” section, these papers are deemed to have special merit.

Three years ago we introduced a “poem of the quarter” along with a “picture of the quarter.” Those features helped raise “right-brain” awareness to balance the heavy “left-brain” quality of the research articles. A new section on Esoteric Astrology was included in the 2009 winter issue. The “Astrological Commentary” appears in the spring and winter editions. It focuses on alerting readers to the spiritual causes underlying human events with an emphasis on relevant solutions and approaches for making the best use of current astrological trends.

Another new feature appearing in this issue—“Fundamentals of Esoteric Training”—touches upon the aspects of the work that often present daunting challenges for new students. Based on commentaries to students, lesson material and other sources compiled by the School for Esoteric Studies, this new section clarifies elements of the training and contains many practical

techniques that merit dissemination to a wider audience.

The *Quarterly*’s editors are committed to honoring the intrinsic worth of all persons, regardless of ethnicity, gender, sexual identity, age, or physical ability. We have recently added a list of guidelines for authors that will help minimize sexist stereotypes and language in writing. These guidelines provide several alternatives for the adoption of bias-free language. Further steps will be taken in the future to ensure equality of opportunity and dignity for all esoteric students.

In looking forward, we hope to redesign sections of the *Quarterly*, including the Cover Page. We would be delighted to have outside input and suggestions. We especially welcome designs from visual artists who might be among our many readers. The support and contributions of everyone involved with the *Esoteric Quarterly* is our bridge to the future. We thank you for the articles you may have submitted or are currently writing; for reading, discussing and commenting on published articles; and for contributing in many other ways to the success of this journal. Your efforts have enriched the community of esoteric students.

The Editorial Staff

Poems of the Quarter

Wesak Moon by Gay Witherington

The rhythms in the blood run deep
Giving voice to the ancient truths

Sun and moon breathe light and love
On a land now scarred and dry

Though human tongues be mute
Encased in bodies driven to a machine's beat

The heart yet drums its message through the
vein

Listen
Listen to the deep stirrings
Life calls to Life

We are here to dance upon the Earth
We are here to sing beneath the sky

Nirvana by Sri Aurobindo

All is abolished but the mute Alone.
The mind from thought released, the heart
from grief,
Grow inexistent now beyond belief;
There is no I, no Nature, known-unknown.
The city, a shadow picture without tone,
Floats, quivers unreal; forms without relief
Flow, a cinema's vacant shapes; like a reef
Foundering in shoreless gulfs the world is
done.

Only the illimitable Permanent Is here.
A Peace stupendous, featureless, still.
Replaces all, - what once was I, in It
A silent unnamed emptiness content
Either to fade in the Unknowable
Or thrill with the luminous seas of the
Infinite.

(With kind permission from the Sri Aurobindo
Ashram.)



Joy Vibration

By Freydon Rassouli

<http://www.rassouli.com/>

Quotes of the Quarter

Through astrology, major events of the life of the individual and society, events such as marriage, coronation of a king or initiation, were made to conform to auspicious cosmic moments so that events and objects below conformed to their celestial archetypes and man lived according to cosmic harmony. But astrology also linked man through his horoscope to his cosmic reflection and to his “angelic being.” Astrology in its symbolic aspect is also a kind of anthropology, a science as well as an art (*sinā`ah* as it is called in Arabic) which unveils the typology of man and reveals differing human types. It provides a key for understanding not the level of everyday actions but on a higher plane of which determines how various human beings act out their lives in this world. It helps to discover patterns which link different types of men with the rhythms of the cosmos and the archetypes which determine the forms and events of the world of generation and corruption, without this denying either Divine Will as it penetrates into human life or the free will bestowed by God to man.

Seyyed Hossein Nasr, *The Need for a Sacred Science*, (SUNY, 1993)

The Quran is, like the world, at the same time one and multiple. The world is a multiplicity which disperses and divides; the Quran is a multiplicity which draws together and leads to Unity. The multiplicity of the holy Book—the diversity of words, sentences, pictures and stories—fills the soul and then absorbs it and imperceptibly transposes it into the climate of serenity and immutability by a sort of divine “cunning.” The soul, which is accustomed to the flux of phenomena, yields to this flux without resistance, it lives in phenomena and is by them divided and dispersed—even more than

that, it actually becomes what it thinks and does. The revealed Discourse has the virtue that it accepts this tendency while at the same time reversing the movement thanks to the celestial nature of the content and language, so that the fishes of the soul swim without distrust and with their habitual rhythm into the divine net. To the degree that it can bear it the mind must have infused into it a consciousness of the metaphysical contrast between ‘substance’ and ‘accidents;’ a mind thus regenerated is a mind which keeps its thoughts first of all on God and thinks all things in Him.

Frithjof Schoun, *The Transcendent Unity of Religions*, (The Theosophical Publishing House, 1993)

The life we have to order is a twofold life, it moves through a twofold course of experience; the facts, the activities in which we are conscious of it, are of two kinds; and men ordinarily distinguish them as bodily and spiritual. Some such distinction is recognized and understood by the simplest of us; it is imbedded beyond possibility of expulsion in all language: stubbornly and successfully it resists all efforts to abolish it. We know for ourselves that either of the two groups of facts may stand out in clearer light, in keener consciousness, at certain times; we may even for a while, a little while, lose sight of either of them and seem to be wholly occupied with the other; but presently the neglected facts will re-assert their rights... [W]e cannot, with consistency or sanity, live our life as though as life were merely spiritual or merely bodily. It is as impossible steadily to regard the spirit as mere function or product of the body, as it is to treat the body with entire indifference... But further, as the distinction of the two elements in our being seems insuperable, so does their union seem essential to the integrity of life.

Francis Paget, "The Sacraments," *Lux Mundi*, (Murray, 1891)

In the birth of the Mind of Light and its ascension into its own recognizable self and its true status and right province there must be, in the very nature of the evolutionary process as it is at present, two stages. In the first, we can see the Mind of Light gathering itself out of the Ignorance, assembling its constituent elements, building up shapes and types however imperfect at first, and pushing them toward perfection till it can cross the border of Ignorance and appear in the Light, in its own Light. In the second stage we can see it developing itself in that greater natural light taking its higher shapes and forms until it joins the Supermind and lives as its subordinate portion or its delegate. In each of these stages it will define its own grades and give to it realized life. Thus there will be built up, first even in Ignorance itself, the possibility of human succor toward a divine living; then there will be, by the illumination of what may be called gnostic mentality, in a transformation of the human being, even before Supermind is reached, even in earth consciousness and in a humanity transformed, an illumined divine life.

Sri Aurobindo, *The Mind of Light*, (E.P. Dutton and Co., Inc., 1971)

Multiplicity is objective as well as subjective—the cause of diversifying contingency being in each of the two poles of perception—and that multiplicity or diversity is in reality a subdivision, not of the Divine Principle of course, but its manifesting projection, namely existential and universal Substance; diversity or plurality is therefore not opposed to Unity; it is within the latter and not alongside it. Multiplicity as such is the outward aspect of the world; however, it is necessary to look at phenomena according to their inward reality, and thus as a diversified and diversifying projection of the One. The metacosmic cause of the phenomena of multiplicity is All-Possibility, which coincides by definition with the

Infinite, the latter being an intrinsic characteristic of the Absolute. The Divine Principle, being Sovereign God, tends by this very fact to radiate and thus to communicate itself; to project and to make explicit all the "possibilities of the Possible."

Frithjof Schoun, *Sufism: Veil and Quintessence*, (World Wisdom Inc., 2006)

A clairvoyant investigation took me into a level of consciousness usually somewhat beyond my reach, and in those spiritual realms in which I was awakened by its influence, the presence of that personification of the feminine principle in divinity, which was recognized among earlier people as Isis, Venus, and Ishtar, and in more modern times as the Virgin Mary, was revealed. Even to my inexperienced and imperfect vision a measure of her glorious beauty was apparent.

She is radiant and beautiful beyond description, and shone forth as the incarnation of perfect womanhood, the apotheosis of beauty, love, tenderness. The glory of divinity is all about her. A glowing happiness, an ecstasy of spiritual joy, shines through her wondrous eyes.

In spite of the intensity of her exaltation her gaze is soft and tender, and in some way, full of the happy laughter of children and the deep and calm contentment of maturity.

Her splendid aura of soft yet brilliant hues forms a shiny halo of glory all about her, veiling and yet revealing her immortal loveliness. Deep blue, silvery white, rose, golden yellow, and the soft green of young leaves in spring flow continually throughout her lovely auric robes in wave on wave of color and of living light. And ever and anon, her rich deep blue pervades the whole, lit up by stars and bright gleams of silvery hue.

Geoffrey Hodson, *The Miracle of Birth*, Quest, 1929 (reprint 1981), pp. 62-63



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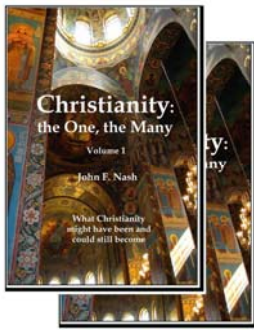


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by John F. Nash
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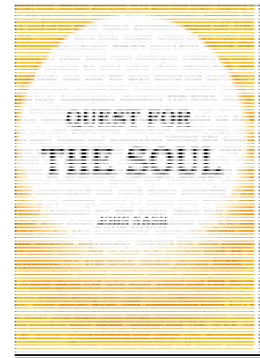
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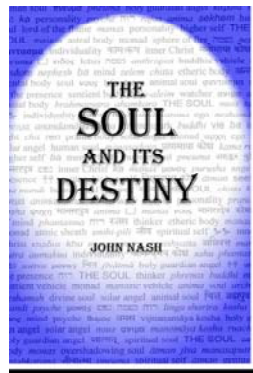


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Reclaiming the Principle of Harmlessness

Dorothy I. Riddle

Abstract

While there is agreement that harmlessness is a core spiritual principle, the implications for practice in everyday life are not as clear. This article explores what is meant by harmlessness, the gap between the conceptual commitment to harmlessness and the actual level of violence present in our world, and how positive harmlessness might be expressed in thought, word, and deed.

Introduction

All spiritual traditions, as well as professional codes of conduct, have a stated commitment to the principle of harmlessness. The concept and its coverage have evolved over the years, as has what we find acceptable in practice. But there is still a gap between the concept of harmlessness and its practice. So what does harmlessness really mean?

Meanings of Harmlessness

How we define harmlessness shapes what options we feel we have in terms of our behavior.

Innocuousness

While we may associate harmlessness with a spiritual discipline, there is another use of the term “harmless” that can be problematic.¹ We say, “He looks harmless,” meaning that he looks innocuous or naïve or gullible or inoffensive. We even find “harmless” equated in thesauruses with “weakness” in the sense of a lack of power or force. Is this how we view the spiritual concept of harmlessness – as a lack of potency or power?

When we reflect on harmlessness, we recognize that we need to be distinguishing between this rather insipid view of harmlessness and a more proactive concept. In the Ageless

Wisdom writings of Alice Bailey, the Tibetan warns us of this:

Let persons so live that their lives are harmless. Then no evil to the group can grow out of their thoughts, their actions, or their words. This is not negative harmlessness, but of a difficult and positive activity.²

Avoiding Harm or Violence

Moving beyond innocuousness, we have a dictionary definition of harmlessness as “causing no harm,”³ where harm is defined as hurt, damage, injury, wrong, or even evil. Note that this is a definition that tells us what *not* to do rather than what positive action to take.

This emphasis on harmlessness as an avoidance of harm is echoed in the Hippocratic Oath of doctors, “Above all, do no harm.” And in the *Wiccan Rede*, “An ye harm none, do what ye will.”⁴ In fact, the first commandment in the ancient Eastern teachings is harmlessness,⁵ or control of our relations to others. Actually, all of the major spiritual traditions point to harmlessness as a key value.

This meaning of harmlessness has come down to us from Hinduism, Buddhism, and Jainism in the concept of *ahimsa*, or “without violence.” In Book II of the *Yoga Sutras* of Patanjali, *ahimsa* is the first of the five “command-

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ments” or *yama* (discussed in Sutras 30-31), which is further expanded in the five rules or *niyama* in Sutra 32.⁶ Over the years, its interpretation has expanded in terms of what is included; however, it remains a concept defined by the absence, rather than the presence, of particular behavior.

The Ethics of Reciprocity

Most spiritual traditions address the concept of harmlessness through the related ethical concept of “reciprocity,” known to Christians as the Golden Rule: “Do to others what you would have them do to you.”⁷ Islam echoes the same sentiment: “None of you [truly] believes until he wishes for his brother what he wishes for himself.”⁸ Buddhism instructs adherents to “hurt not others in ways that you yourself would find hurtful.”⁹ Hindus are told: “This is the sum of duty: Do not do to others what would cause pain if done to you.”¹⁰ Jews are admonished: “What is hateful to you, do not to your fellow man. This is the law; all the rest is commentary.”¹¹ Sikhs are reminded: “Don’t create enmity with anyone as God is within everyone.”¹²

When we stop to think about these ethical mandates though, we realize that they are actually very self-focused. They leverage self-interest, and they come from more of an adolescent than an adult perspective. They start with what we want for ourselves, whether or not that is actually in our own best interest. In contrast, the Tibetan provides a less self-focused definition:

“Harmlessness... is the outstanding quality of every esoteric disciple... that speaks no word that can damage another person, that thinks no thought that could poison or produce misunderstanding, and that does no action that could hurt others.”¹³

Positive Harmlessness

It is in the Ageless Wisdom teachings that we begin to see a more proactive view of harmlessness. In the writings of Alice Bailey, the Tibetan cautions us that “...harmlessness in speech and also in thought and consequently in action... is a positive harmlessness, involving

constant activity and watchfulness; it is not a negative and fluidic tolerance.”¹⁴ So we have an initial working definition of harmlessness as involving a dynamic, proactive state of mind that results in right thought, right speech, and right action.

This emphasis on *positive* harmlessness is repeated by the Tibetan in *Esoteric Healing*:

The harmlessness to which I refer in connection with you is not negative, or sweet or kindly activity, as so many believe; it is a *state of mind* and one that in no way negates firm or even drastic action; it concerns motive and involves the determination that the motive behind all activity is goodwill. That motive might lead to positive and sometimes disagreeable action or speech, but as harmlessness and goodwill condition the mental approach, nothing can eventuate but good.¹⁵

And again in *A Treatise on White Magic*:

Positive harmlessness... works out in right thought (because based on intelligent love), right speech (because governed by self-control), and right action (because founded on an understanding of the Law)... It is not the harmlessness that comes from weakness and sentimental loving disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent discomfort. It is not the harmlessness of the little evolved negative, impotent man or woman, who has not the power to hurt because possessing so little equipment wherewith damage can be done. It is the harmlessness that

springs from true understanding and control of the personality by the Soul, that leads inevitably to spiritual expression in every-day life. It emanates from a capacity to enter into the consciousness and to penetrate into the realization of others and, when this has been accomplished—all is forgiven and all is lost sight of in the desire to aid and to help.¹⁶

So we begin to get a clearer picture of positive harmlessness as being motivated by goodwill and involving firm action to prevent harm.

The Existence of Harmfulness

Even though we have centuries of religious emphasis on an ethics of reciprocity, unfortunately harmfulness is still ubiquitous. We kill millions in wars over religious differences and territorial greed, leaving millions more scarred for life. Illnesses caused by physicians through misdiagnosis or inappropriate treatment are the third leading cause of death in the U.S., after heart disease and cancer.¹⁷ Murders, assaults, sexual and domestic violence, and other examples of violence between humans are rampant, to say nothing of the mistreatment of animals, species extinction due to human initiatives, damage to the environment, and violence in movies and video games. The list seems endless.

In 2002, the World Health Organization (WHO) released the *World Report on Violence and Health*, covering a range of types of violence in addition to collective violence: child abuse and maltreatment, elder abuse, intimate partner violence, self-directed violence, sexual violence, and youth violence. WHO has pointed out that “the 20th century was one of the most violent periods in human history. An estimated 191 million people lost their lives directly or indirectly as a result of conflict, over half of whom were civilians.”¹⁸ Violence and related injuries account for over five million deaths annually, making it the third leading cause of death worldwide after coronary heart disease and stroke.¹⁹ Declaring violence as a leading worldwide public health problem, WHO launched a Global Campaign for Violence Prevention in 2003, which is still ongoing.²⁰

In 2006, the United Nations issued a 140-page report, “In-Depth Study of All Forms of Violence Against Women,” in which, for the first time, violence against women and girls was confirmed to be a human rights violation.²¹ The Secretary General of the United Nations Ban Ki Moon has identified violence against women and girls, in particular, as the most widespread human rights violation in the world and has launched the UNiTE campaign to end violence against women.²²

Why does harmfulness exist? How can we tolerate and even embrace this violence? What would induce us to change? Some say that we are born violent, that competition is at the root of survival. But scientists like Lynn Margulis have shown us that networking, not competition, is the fundamental survival strategy used from microbes on up.²³ Recent psychological research has verified that other primates are helpful, cooperative, and sensitive to unfair situations,²⁴ but we know from watching children that if one expects someone to be violent, one is much more likely to become violent.

Esoterically we understand the issue of harmfulness as one of cleavages or the illusion of separateness. It is easy to assume – incorrectly – that we are each separate individuals, unconnected to others except by emotional choice. This illusion allows us to believe that we can selectively apply the ethics of reciprocity and, further, that we can harm others without harming ourselves. In other words, we forget that, while we are each uniquely individual, we are fundamentally all part of the same cosmic energy field. In a very real sense, what we do to others, we are doing to ourselves. As a Pima Indian proverb confirms, “Do not wrong or hate your neighbor. For it is not they who you wrong, but yourself.”

Positive Harmlessness in Practice

We are on the threshold of a global shift in consciousness. How will we make choices about what we do or don't do, how we do it, and why? As we create the organizations, groups, and instruments that express the new ideas and values, the principle of harmlessness needs to be central to our process. So

let us examine together what a positive focus on harmlessness could mean for how we think, how we speak, and how we act.

Harmlessness in Thought

We tend to assume that our thoughts are private, but the Tibetan has reminded us that “all magical work is based upon the energy of thought and of the spoken word.”²⁵ And so we are charged esoterically with identifying and dispersing the glammers that infest our mental arena. The basic building blocks of our thoughts – which determine what we say and do – are our values, or attitudes and beliefs. So we have a responsibility to value the control of impulses, to observe or monitor our behavior, to weigh options and consequences before we act, and – perhaps most importantly – to screen out messages that tell us we are entitled to act harmfully.

Harmlessness in thought also involves the matter of intention. Quantum physics has now demonstrated that the energy field in which we exist is multi-potential—like a mist of possibilities—and that it is our observation, or intention, that literally precipitates the final selection and thus creates reality.²⁶

Thirdly, harmlessness in thought involves the type of focus we choose to maintain and the energetic imagery to which we expose ourselves. We are all aware of the increase in violence in TV, movies, and video games. Think for yourself how much violence you allow yourself to absorb in this manner. It is only in the past ten years, since Martin Seligman launched the focus on positive psychology when he became president of the American Psychological Association, that there has been a specific professional focus on the consequences of a positive, rather than a negative, focus. There is now a Positive Psychology Center at the University of Pennsylvania as well as an International Positive Psychology Association. What is particularly relevant to us is the research showing that happiness and a positive attitude result in openness to new experiences and increased creativity, which confirms the Tibetan’s assertion that “joy is the strong basic note of our particular solar system.”²⁷

Harmlessness in Word

Sound in general, and language in particular, is very important in esoteric work. The Tibetan reminds us to “note how all inventions (which are neither more nor less than embodied concepts) come into exoteric being on the physical plane through the power of the spoken word.”²⁸ And then, in *Initiation Human and Solar*, he says:

Disciples who seek to enter within the Portals of Initiation cannot do so until they have learnt the power of speech and the power of silence...Every sound and every word spoken produces powerful results in matter of some kind.²⁹

He goes on to say:

In physical plane manifestation, we are known by our speech; we are known by our reticence, by the things we say, and by the things we leave unsaid, and are judged by the quality of our conversation...Through speech a thought is evoked and becomes present; it is brought out of abstraction and out of a nebulous condition and materialized upon the physical plane, producing (could we but see it) something very definite on etheric levels. Objective manifestation is produced, for ‘Things are that which the Word makes them in naming them.’ Speech is literally a great magical force.³⁰

In the 1960s and 1970s, there was a great deal of research conducted by anthropologists and psychologists regarding the impact of language on how we view the world. As a result, we have become aware that inclusiveness needs to be grounded in inclusive or bias-free language.

One of the greatest challenges facing those engaged with esoteric literature is that many of the writings we rely on were drafted when gender-biased and anthropomorphic language was the norm. Any written material begins as an idea that is then expressed through the filters of the cultural context of that time. Examples of gender-biased language exist throughout the metaphysical literature, virtually all of which was written prior to the 1960s. The fol-

lowing are but a few of thousands of such references:

Alice A. Bailey, in *Esoteric Psychology II*: “Obedience to his [the disciple’s] own soul integrates him into the larger whole, wherein his own desires and urges are negated in the interest of the wider life of humanity, and of God Himself. God is the Great Server and expresses His divine life through the Love of His heart for humanity.”³¹

Ernest Holmes, in *The Science of Mind*: “Man re-enacts the Divine Nature on all three planes...He is the son within the Father.”³²

Helena Roerich, in *Illumination*: “They who deny God have not seen Him.”³³

It is interesting that several prominent writers have noted that gendered language was inaccurate and limiting, for example:

Helena Blavatsky, in *The Secret Doctrine*: “Therein Brahma is the cause of the potencies that are to be generated subsequently for the work of ‘creation.’ When a translator says, ‘And from him proceed the potencies to be created, after they had become the real cause’: ‘and from IT proceed the potencies that *will create* as they *become* the real cause’ (on the material plane) would perhaps be more correct?”³⁴

Holmes, in *The Science of Mind*: “There is something called God that makes things out of Himself (or Itself) by becoming the things It makes, according to law and order.”³⁵

However, gender-biased language continued to be used in their writings as that was accepted practice at the time. Students of the metaphysical literature need to exercise extreme care not to carry such bias, and the separativeness it reinforces, into contemporary speaking and writing.

A second example of the importance of the words we select is illustrated in a simple exercise. See if you feel the same if you say, “I’d like to join your committee, and I have some ideas about how to make it more inclusive,” or

if you say, “I’d like to join your committee, but it needs to be more inclusive.” Generally speaking, when we use “but,” we imply controversy and an adversarial position – which is harmful to group dynamics. We tend to become tense and to focus on how to justify our position or approach. When we use “and,” we imply an openness to alternatives and become more cooperative.

Finally, while words are important, so is silence – from two perspectives. On the one hand, there are times when it is *important* to remain silent. We have no right, for example, to criticize or direct others since we don’t know the life or Soul purpose of any other person or what their life journey has been to date. We also need to remain silent about our own spiritual work. On the other hand, there are situations where remaining silent condones harmful actions and it is important to speak out – for example, in protesting unjust wars or ecological degradation.

Harmlessness in Action

One of the key components of harmlessness in action is the ability to set limits and to eliminate outmoded structures and practices. This is tricky. We need to be careful not to equate harmlessness with being kind and friendly. Sometimes, as with speech, we need to act to prevent harm from occurring. For example, the Dalai Lama has indicated – in response to a question about whether killing another was ever justified – that sometimes we need to act in order to keep others from generating more negative karma.³⁶ Similarly, we know that a critical component of the ability to create is the ability to destroy or wipe away old forms – as is illustrated in the creative and destructive aspects of Ray One.

A second component of harmlessness in action is the process that we use. The new forms demand an inclusive, consultative process. We see this happening already in the engagement of vast numbers of ordinary people through social media such as Twitter and Facebook. During the last presidential campaign in the United States, Barack Obama’s use of information technology was an excellent example of how to include a wide range of voters. One of

the ways that we avoid being harmful is through the active engagement of others in determining what is in their best interest, instead of deciding for them. And we want to be sure to be working towards a positive goal rather than away from a negative one. Deepak Chopra's "Peace Is the Way" Global Community is an excellent example as it is consciously working towards peace rather than against war.

This brings us to what it is that our actions will create, what will be the result of our service. Here are three examples of institutional change that support the strengthening of harmlessness as a daily practice:

1. Education:
In British Columbia, Canada, experiments are moving forward regarding the inclusion of social responsibility and mindfulness in the school curriculum, starting at an early age. This is part of a focus on heart-mind education and strengthening mindful attention.³⁷ The Tibetan has provided a number of other content ideas in *Education in the New Age*.
2. Religion:
The United Religions Initiative provides a model for working together across different systems of spiritual belief. Using the method of appreciative inquiry, it stimulates curiosity about persons from different belief systems. The approach of appreciative inquiry is becoming so widespread that there was a conference in November 2009 called "World Appreciative Inquiry Conference: Creating a Positive Revolution for Sustainable Change."
3. Government:
There is already an international initiative to establish Departments of Peace. The challenge will be to have them replace Departments of Defence or Homeland Security rather than exist in parallel. Another idea is to replace Departments of Foreign Affairs or Immigration with Departments of Multinational Cooperation. And there are already proposals that governments could be operated with the participation of all citizens instead of needing to elect representatives.

In addition to the initiatives by WHO and the UN that have already been mentioned, there are also an increasing number of global peace initiatives that have been launched through civil society organizations.³⁸ One of them, which is inclusive of a number of the issues discussed in this article is the thirteenth annual 64-day "Gandhi King Chavez Season for Non-violence" that began at the end of January.³⁹

Conclusion

We are enjoined in the Ageless Wisdom to:

Practice harmlessness with zest and understanding for it is (if truly carried out) the destroyer of all limitation... Harmlessness is the expression of the life of those persons who realize themselves to be everywhere, who live consciously as a Soul, whose nature is love, whose method is inclusiveness, and to whom all forms are alike in that they veil and hide the light and are but externalizations of the one Infinite Being.... Harmlessness brings about in the life caution in judgment, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical spirit,...leading consequently to right action. Let harmlessness, therefore, be the keynote of your life.⁴⁰

This is a positive call to action, a challenge to practice harmlessness not only in what we avoid but also in what we do. If we reflect carefully on the teachings provided to us, we are called not only to live our lives in a manner that is harmless in thought, word, and deed, but also to act to end the violent practices still embedded in the fabric of our societies. Harmlessness is not weak or even an absence of harm. Positive harmlessness calls us to live the life of the Soul in all Its compassion and beneficence.

¹ See *The New Oxford Dictionary of English*: "not able or likely to cause harm."

² Alice A. Bailey, *Esoteric Psychology, Vol. 1* (New York: Lucis Publishing, 1936), 301.

³ *Gage Canadian Dictionary*.

⁴ From *The Wiccan Rede*.

- ⁵ Alice A. Bailey, *From Intellect to Intuition* (New York: Lucis Publishing, 1932), 222.
- ⁶ Alice A. Bailey, *The Light of the Soul* (New York: Lucis Publishing, 1927), 184-190.
- ⁷ *Matthew* 7:12.
- ⁸ Number 13 of Imam “Al-Nawawi’s Forty Hadiths.”
- ⁹ *Udana-Varga* 5:18.
- ¹⁰ *Mahabharata* 5:1517.
- ¹¹ *Talmud, Shabbat* 31a.
- ¹² *Guru Arjan Devji* 259.
- ¹³ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 20.
- ¹⁴ *Ibid.*, 490.
- ¹⁵ Alice A. Bailey, *Esoteric Healing* (New York: Lucis Publishing, 1953), 670.
- ¹⁶ Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 317-318.
- ¹⁷ Ronald Grisanti, “Iatrogenic Disease: The 3rd Most Fatal Disease in the USA,” <http://www.yourmedicaldetective.com/public/335.cfm>.
- ¹⁸ See http://www.who.int/violence_injury_prevention/publications/violence/explaining/en/index.html.
- ¹⁹ See statistics at http://www.who.int/media_centre/factsheets/fs310/en/index.html and <http://www.who.int/features/factfiles/injuries/en/index.html>.
- ²⁰ See http://www.who.int/violence_injury_prevention/violence/global_campaign/en/.
- ²¹ See <http://www.hrw.org/en/news/2006/10/08/un-new-report-says-violence-against-women-human-rights-violation>.
- ²² See http://www.un.org/en/women/end_violence/.
- ²³ Lynn Margulis, *The Symbiotic Planet: A New Look at Evolution* (London: Phoenix, 1998).
- ²⁴ Sadie F. Dingfelder, “Nice by Nature?” *Monitor on Psychology* (Sept 2009, 58), 60-61.
- ²⁵ Alice A. Bailey, *The Destiny of the Nations* (New York: Lucis Publishing, 1949), 132.
- ²⁶ See research detailed in Dorothy I. Riddle, *Enough for Us All, Volume I: Principles of Abundance for the Cosmic Citizen* (Bloomington, IN: AuthorHouse, 2010).
- ²⁷ Bailey, *Esoteric Psychology, Vol. 1*, 49.
- ²⁸ Bailey, *A Treatise on White Magic*, 476.
- ²⁹ Alice A. Bailey, *Initiation, Human and Solar* (New York: Lucis Publishing, 1922), 198.
- ³⁰ Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing, 1925), 980-981.
- ³¹ Alice A. Bailey, *Esoteric Psychology, Vol. 2* (New York: Lucis Publishing, 1942), 157-158.
- ³² Ernest Holmes, *The Science of Mind* (New York: Dodd, Mead & Co., 1938), 132.
- ³³ Helena Roerich, *Leaves of Morya’s Garden, Book 2: Illumination* (New York: Agni Yoga Society, 1925), VI:12.
- ³⁴ H.P. Blavatsky, *The Secret Doctrine I: The Synthesis of Science, Religion, and Philosophy* (Theosophical University Press, 1888), 55.
- ³⁵ Holmes, *Science of Mind*, 84.
- ³⁶ Response given by the Dalai Lama during a question and answer session after his talk on “Cultivating Happiness” during the *Vancouver Dialogues*, which the author attended in Vancouver, BC, Canada on September 9, 2006. Session summary available at <http://dalailamacentre.org/conference/session/cultivating-happiness>.
- ³⁷ See references at http://www.canada.com/story_print.html?id=53fc1139-9c97-44ab-9667-e6f70a5092fc&sponsor= and http://www.thehawnfoundation.org/wordpress/wp-content/uploads/2007/05/summary-of-the-effectiveness-of-the-me-program_april_2009ksrfinal1.pdf.
- ³⁸ See a listing at <http://www.servicegrowth.net/index.php?cat=40>.
- ³⁹ See http://www.agnt.org/snv2010/SNV_intro.htm.
- ⁴⁰ Bailey, *Treatise on White Magic*, 102-103.

Vedic Teachings on the Seven Rays

Zachary F. Lansdowne

Summary

The teachings on the seven rays are associated with the Theosophical Society, because they were presented by a series of theosophical writers during the close of the Nineteenth Century and during the first half of the Twentieth Century. This article shows, however, that these teachings are part of the *Rig Veda*, which is the oldest known Hindu sacred text. In the Vedic account, the seven rays are “the seven mares” that convey divine consciousness; they form “the seven rivers,” or sequences of ideals, in the mental plane or world, are invoked by “the god of fire,” or one’s spiritual motive, and divide humanity into “the seven communities” in the physical plane.

Rig Veda

Helena Blavatsky, Charles Leadbeater, Ernest Wood, Alice Bailey, and Geoffrey Hodson, roughly in that chronological order, disseminated the teachings on the seven rays in a series of books that were published between 1888 and 1952. All of these writers were, at least at one time in their lives, members of the Theosophical Society. Blavatsky and Leadbeater made only a few brief references to the seven rays in their books, while Wood, Bailey, and Hodson wrote entire books on the subject. How did these writers get their information? The Theosophical Society proclaimed the existence of a group of perfected human beings, called the “Masters of the Wisdom” or the “Hierarchy.” All of these writers claimed, in their own books, to have received at least some of their information on the seven rays from the Masters of the Wisdom through inspiration, direct dictation, or visitations.¹

Can the teachings on the seven rays be found in earlier sources? If the notion of the seven rays is both true and useful, one would expect that earlier generations of people would have known something about it. Blavatsky states, “Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilization.”² The teachings on the seven rays are certainly part of modern Theosophy, so Blavatsky’s statement implies that these teachings were also known in the ancient world. The purpose of this article is to show that these teachings can be found in the very ancient *Rig Veda*.

The Sanskrit word *Veda* means knowledge or wisdom. In English, the word *Veda* denotes any of the four collections of the oldest and most authoritative Hindu sacred texts: *Rig Veda*, *Yajur Veda*, *Sama Veda*, and *Atharva Veda*. According to the Hindu tradition, these four Vedas are characterized by the Sanskrit word *Apauruseya*, which means “not of human agency,” because they were supposed to have been directly revealed to various human scribes. The *Rig Veda* is the oldest Veda, from which the other Vedas sometimes borrow, and it is a collection of 1,028 Sanskrit hymns organized into ten books. Philological and linguistic evidence

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indicate that it was composed in the Indian subcontinent roughly between 1700–1100 BCE.

Sri Aurobindo (1872–1950), a Hindu philosopher and teacher, is perhaps the foremost modern expert on the *Rig Veda*. The scholar Eric Weiss states:

Sri Aurobindo, the great Twentieth Century philosopher-mystic, took the work of the Theosophists to an entirely new level. Sri Aurobindo brought to his cosmological work three major assets: he was an accomplished yogi who seems to have had personal experience of the subtle worlds; he was well versed in both the Vedic *and* the Western philosophical and scientific traditions; and he wrote in English.³

This article builds upon Aurobindo’s analysis of the *Rig Veda*. Many contemporary scholars consider the *Rig Veda* to be the unsophisticated expression of the religious feeling of a primitive people. On the other hand, Aurobindo states, “The Veda is a book of esoteric symbols, almost of spiritual formulae, which masks itself as a collection of ritual poems.”⁴ Aurobindo’s writings show that the *Rig Veda* can be interpreted psychologically, with the various Vedic deities representing psychological powers of human beings.

We made a computer search through several English translations of the *Rig Veda* that are available on the Internet, looking for stanzas that include the phrase “seven rays.” Next, we performed a second search, looking for additional stanzas that include symbols appearing in the first set of stanzas. In this way, stanzas were assembled that appear to be concerned with the seven rays and that are scattered throughout most of the ten books of the *Rig Veda*. These stanzas, however, were composed by various scribes writing at different times, perhaps centuries apart. Could such scattered passages be consistent with each other and form a coherent doctrine? Aurobindo states that the *Rig Veda* is internally consistent:

Always the hymns of the Veda confirm each other by this reproduction of the same terms and ideas and the same relation of ideas. This would not be possible unless they were based on a coherent doctrine with a precise significance for standing terms ... The internal evidence of the Riks [stanzas] themselves establishes that this significance is psychological, as otherwise the terms lose their fixed value, their precise sense, their necessary connection, and their constant recurrence in relation to each other has to be regarded as fortuitous and void of reason or purpose.⁵

Thus, Aurobindo takes the internal consistency of the *Rig Veda* as evidence of an underlying psychological significance.

The remainder of this article examines the assembled stanzas to learn how the seven rays were comprehended in ancient times, drawing upon Aurobindo’s insights to understand the psychological meaning of the symbols and deities that are mentioned. Aurobindo’s own English translation is used wherever possible; also employed are other authoritative translations that are available for computer searches on the Internet. The assembled stanzas are arranged in four sections based on four symbolic themes: the seven mares, the seven rivers, the god of fire, and the seven communities.

The Seven Mares

The most common numbering scheme for the *Rig Veda* is by book, hymn, and stanza. For example, RV(IV, 13, 3-4) refers to book IV, hymn 13, and stanzas 3 and 4. These two stanzas incorporate the notion of the “seven rays” because they state:

Him whom, firm in their foundation,
never ceasing from their aim they have
made for the removing of the darkness,
this Sun seven mighty brilliant mares
bear as the scouts of the whole world. O
God, thou goest with steeds most strong
to bear separating the weft woven, un-
weaving the black garment; the stream-

ing rays of the Sun cast the darkness like a covering skin down within the waters.⁶

Throughout this article, we apply Aurobindo's interpretive approach, which construes the various symbols and deities of the *Rig Veda* in a psychological way. The above passage depicts conflict between light and darkness. Aurobindo takes these polarities as "the light of knowledge" and "the darkness of our ignorance."⁷ The passage mentions "waters." Aurobindo refers to "the waters of inspiration,"⁸ indicating that "waters" is a symbol of inspiration. This meaning is justified by these parallel phrases from another hymn: "O Fire, opulently shine in the human being, in the river of rocks, in the stream of flowing waters, in the stream of inspiration."⁹

Surya is the chief solar deity in Vedic mythology, visible as the sun in the sky, and said to drive daily across the sky in his triumphal chariot harnessed by seven horses. The above passage indicates, however, that *Surya*'s "seven mighty brilliant mares," which ordinarily denote adult female horses, are metaphors for the "rays of the Sun." Aurobindo gives this explanation:

But who, then, is *Surya*, the Sun, from whom these rays proceed? He is the Master of Truth, *Surya* the Illuminator ... His rays in their own nature are supramental activities of revelation, inspiration, intuition, luminous discernment, and they constitute the action of that transcendent principle which the Vedanta calls *Vijnana*, the perfect knowledge, the *Veda Ritam*, the Truth. But these rays descend also into the human mentality and form at its summit the world of luminous intelligence.¹⁰

Thus, in the passage, the Sun symbolizes divine consciousness, which is conveyed by the seven mares, or rays.

With these interpretations of its symbols, RV(IV, 13, 3-4) has the following psychological meaning: *Firm in their foundation of divine, or universal, consciousness and never ceasing from their aim of removing ignorance, seven mighty illumined rays convey*

divine consciousness as guides of the whole world. Divine consciousness goes with these strong rays that separate the strands of truth from the surrounding patterns of ignorant thought. These streaming rays cast off the ignorance that blocks the flow of inspiration in human beings.

Bailey gives a similar account of the seven rays:

The seven rays are the sum total of the divine Consciousness, of the universal Mind ... There is one Life, which expresses Itself primarily through seven basic qualities or aspects, and secondarily through the myriad diversity of forms. These seven radiant qualities are the seven Rays, the seven Lives, who give Their life to the forms, and give the form world its meaning, its laws, and its urge to evolution.¹¹

Thus, both RV(IV, 13, 3-4) and Bailey characterize the seven rays as living entities: RV(IV, 13, 3-4) describes their motivation, and Bailey refers to them as "the seven Lives."

RV(I, 105, 9) states: "In the Divine Planes exist the Seven Rays; In the Rays of those Realms, my base is spread out (or secure)."¹²

The above stanza refers to a person's "base," but what is that? A base denotes a support or foundation. The "base" in the stanza might be the soul, because the latter is an inner part of a person that supports the more outward parts. Although the term *soul* has many meanings, in this context it refers to the super-conscious self. For example, Bailey speaks of "the superconscious self, the soul,"¹³ and Aurobindo speaks of "our inmost soul or superconscient self."¹⁴ Moreover, the stanza says that the "base" is "in the Rays of those Realms." Bailey makes a similar statement: "The soul is a unit of energy, vibrating in unison with one of the seven ray Lives, and coloured by a particular ray light."¹⁵ Finally, the stanza indicates that the "base" can be "spread out." Bailey speaks of "soul-infused persons,"¹⁶ which are persons who have soul qualities spread out through their more outward parts. Thus, the "base" in the

stanza has characteristics similar to what modern writers attribute to the soul.

If a human being's "base" is taken as the soul, the stanza has the following meaning: *The seven rays exist in the divine plane, or world; every human being's soul is in those rays and spreads out through his or her outward nature.*

RV(IX, 70, 3) states: "May those his brilliant rays be ever free from death, inviolate, for both classes of created things,—Rays wherewith powers of men and Gods are purified."¹⁷

The meaning of this stanza seems clear and has two implications. First, the seven rays can have a purificatory effect on human beings. Second, every human being needs additional purification, even though he or she may have already eliminated many impurities, because even the "Gods" need additional purification.

Who are the "Gods" and do they really need additional purification? Blavatsky considers them to be the creators of our world and cites evidence that they do have such a need:

The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings—though the latter were and are Dhyani-Chohans, Archangels, or whatever else they may be named. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect Gods.¹⁸

RV(VIII, 11, 4) states: "Dropping oil, sweet with Soma, pouring forth their stream, are the Seven Sisters in the seat of sacrifice."¹⁹ This stanza combines concepts from the preceding stanzas, and it is elaborated on by all of the subsequent stanzas.

Soma is highly praised by many hymns in the *Rig Veda*. For example, one hymn states: "We have drunk Soma and become immortal; we have attained the light, the Gods discovered."²⁰ Aurobindo gives this explanation:

This wine of Soma represents, as we have abundant proof in the Veda and es-

pecially in the ninth book, ... the divine delight of being, inflowing upon the mind from the supramental consciousness through the Ritam or Truth.²¹

In particular, we take Soma as symbolizing a divine idea.

What are the "Seven Sisters"? Another hymn states: "The Seven sister Bays bear Surya on his car, to bring us wealth and happiness."²² A bay is a reddish-brown animal, especially a horse having a black mane and tail. In this quotation, the seven bays are horses, because they refer to the seven mares that bear Surya in RV(IV, 13, 3-4), considered above. As already discussed, the seven mares of Surya are metaphors for the seven rays. Thus, the Seven Sisters, being Surya's mares, denote the seven rays.

Sacrifice is the forfeiture of something that is valued to gain something that has greater value. Sacrifice in Hinduism can be outer or inner.²³ Outer sacrifice is the act of offering something to a deity in propitiation or homage. Inner sacrifice is the elimination of an impurity to achieve a higher state of consciousness. RV(IX, 70, 3), considered above, states that the seven rays can have a purificatory effect on a human being, which means that they can bring about his or her inner sacrifice.

What is the "seat of sacrifice"? In this context, a *seat* is a place where something is located or based. The seat of an inner sacrifice is the place where an inner impurity is eliminated. For example, this seat would be the mental body if an illusion is eliminated, the emotional body if pride or resentment is eliminated, or the physical body if a compulsion is eliminated.

What is the "stream" poured forth by the Seven Sisters? As described in the stanza, this stream carries Soma from the Seven Sisters to the seat of an inner sacrifice. In other words, this stream depicts the sequential process of stepping down, or transforming, a divine idea so that the idea leaves the seven rays in the rarefied divine plane, passes through planes that are progressively more dense, and then reaches the mental, emo-

tional, or physical body of a human being. In particular, this process of descent includes transforming the divine idea into the following sequence of denser forms: abstract understanding, an ideal, and then a discipline imposed upon the outer self.

With these interpretations of its symbols, RV(VIII, 11, 4) has the following meaning: *By conveying a divine idea that undergoes a sequential process of stepping down, or of descent, the seven rays purify some part of a human being.*

The Seven Rivers

Two stanzas associate the seven rays with both the deity Indra and the seven rivers. RV(II, 12, 12) states:

Who with his seven bright rays, the Bull, the mighty, set free the seven great floods to flow at pleasure; Who, thunder-armed, rent Rauhina in pieces when scaling heaven, He, O ye men, is Indra.²⁴

RV(VII, 47, 4) states:

May the rivers which the sun has formed by his rays, from whom Indra clove out a moving wave, establish for us the supreme good.²⁵

These two stanzas relate the seven rays to the spiritual journey, because this journey involves “scaling heaven,” or becoming integrated with one’s higher aspects, and leads to “the supreme good,” which is a state of consciousness that is extremely beneficial. Bailey also relates the rays to this journey:

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.²⁶

In Theosophy, an “initiation” is said to be a milestone on the spiritual journey.

Indra is the King of Heaven in Vedic mythology. Several hymns in the *Rig Veda* de-

scribe the battle between Indra and ignorant forces. This timeless battle between good and evil, however, has a psychological interpretation, because it could be thought of as taking place between the good and evil aspects within every human being. Aurobindo gives the meaning of Indra within this psychological context:

The principle which Indra represents is Mind-Power released from the limits and obscurations of the nervous consciousness. It is this enlightened Intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehoods of sense.²⁷

Accordingly, Indra symbolizes the enlightened intelligence, which is the faculty of thought and reason when it is illumined by an intuitive perception.

Aurobindo mentions two ways of interpreting the various Vedic deities: his psychological approach in which “in man himself the gods are conscious psychological powers,” and the cosmic approach in which the deities are “creators of the worlds and guardians of the divine Law.”²⁸ In the case of Indra, the preceding paragraph gives Aurobindo’s psychological interpretation, which is “enlightened Intelligence.” Bailey, however, speaks of “Indra, Lord of the buddhic or intuitional level,”²⁹ which is a cosmic interpretation. These two interpretations are closely related: we awaken our power of “enlightened Intelligence” by gaining access to the “intuitional level.”

Rauhina is depicted by RV(II, 12, 12) as an obstacle on the spiritual journey. Bailey describes the spiritual journey as achieving “liberation from maya or illusion,”³⁰ indicating that illusion is an obstacle that must be overcome. Ralph Griffith, a Sanskrit scholar, reports, “*Rauhina* is said to be the name of a demon.”³¹ A demon could denote an evil spirit or a source of evil, harm, or distress. Thus, *Rauhina* is taken as illusion, because the latter is an obstacle on the spiritual journey and a source of evil, harm, or distress for human beings.

What do the seven rivers, or floods, symbolize? Three clues can help identify the appropriate referent. First, the rivers are “formed” by the rays but are not the same as the rays. Second, “Indra clove out a moving wave” and “set free the seven great floods,” which suggests that the enlightened intelligence, symbolized by Indra, can gain access to the rivers. Third, the rivers can establish the “supreme good.”

Bailey associates rays with ideals: “It must be remembered that each ray embodies an idea which can be sensed as an ideal.”³² An idea is revealed through intuitive perception. An ideal is a mental formulation of an idea, and so can be appreciated and applied by the mind and brain of a human being. Bailey speaks of the “seven groups of ideas and their resultant ideals,”³³ indicating that each of the seven rays embodies multiple ideas that are transformed into multiple ideals. Bailey also speaks of the progress that occurs when “your ideals have been superseded by greater and more spiritual ones.”³⁴ If Bailey’s account is valid, each ray forms a *sequence* of ideals, in which every ideal is more evolved—or higher or more perfected—than the preceding one. Thus, the seven rivers are taken as the seven sequences of ideals, because these sequences satisfy the three clues listed above.

With the psychological interpretations of its symbols, the two stanzas, RV(II, 12, 12) and RV(VII, 47, 4), have the following meaning: *The seven rays form seven sequences of ideals, of which every aspirant accesses a part when his or her intelligence formulates an ideal based on an intuitive perception; these seven sequences can overcome illusion and lead to the goal of the spiritual journey.*

Many contemporary scholars consider the *Rig Veda* to be the unsophisticated expression of the religious feeling of a primitive people. On the other hand, Aurobindo states, “The Veda is a book of esoteric symbols, almost of spiritual formulae, which masks itself as a collection of ritual poems.”

According to this meaning, each ideal has an important but temporary role: it helps bring about additional attainment, but afterwards a more advanced ideal is needed to bring about further attainment. Bailey makes a similar point:

I would not have you think for a moment that the embodied idea, which we call an ideal, is in itself an illusion. It only becomes so when it is regarded as an end in itself instead of being what it essentially is, a means to an end. An ideal, rightly grasped and used, provides a temporary aid towards the attainment of immediate and imminent reality which it is the goal

of the man or the race, at any particular time, to reach.³⁵

If ideals are only temporary aids, we need to avoid being fixated with any particular ideal but instead have the readiness to progress to a more advanced one. Aurobindo suggests the following practice: “On our past and present ideals we have to turn the searchlight of the spirit and see whether they have not to be surpassed or enlarged or brought into consonance with new wider ideals.”³⁶

Every aspirant on the spiritual journey is preceded by many forerunners but is ahead of many others. The implication is that all seven sequences of ideals already exist in the mental plane, as Bailey explains:

The lower or concrete levels of the mental plane will have acquired or accumulated—down the ages—a vast number of ideas, which have been formulated as ideals, clothed in mental matter, nourished by the vitality of those who have recognised as much of the truth of the idea as they are capable of expressing and who have given to these ideals the emphasis of their thoughtform-making faculty and their directed attention.³⁷

Consequently, aspirants are able to find outer support and confirmation—perhaps through sacred texts, religious traditions, or study groups—for whatever ideals that they have adopted.

RV(VIII, 58, 12) depicts the destination of the seven rivers: “Thou, Varuna, to whom belong Seven Rivers, art a glorious God. The waters flow into thy throat as ‘twere a pipe with ample mouth.”³⁸

Varuna, often regarded as the supreme Vedic deity, is described in another hymn:

He is the hidden ocean and he climbs
passing beyond heaven; when he has set
the sacrificial word in these dawns, then
with his luminous foot he tramples
asunder illusions and ascends to
Paradise.³⁹

Here, “hidden” indicates that the referenced ocean is non-material, because it cannot be perceived by the physical senses. “Ocean” indicates that this non-material existence is unlimited, because that is an oceanic characteristic. Aurobindo also comments on the preceding description: “Varuna, we see, is the oceanic surge of the hidden Divine as he rises, progressively manifested, to his own infinite wideness and ecstasy in the soul of the god-liberated seer.”⁴⁰ Hence, Varuna represents the realization of being the unlimited non-material existence.

As discussed earlier, there are two ways of interpreting the various Vedic deities. In the case of Varuna, Aurobindo writes, “Varuna is ... realisation of infinite existence,”⁴¹ which is the foregoing psychological interpretation; but Bailey writes, “The great deva Varuna ... is the central Life of the substance of the astral plane of our planetary scheme,” which is a cosmic interpretation.⁴² Here, *deva* is the Sanskrit word for deity, and *astral* is synonymous with emotional. These two interpretations of Varuna may be related: perhaps we attain the “realisation of infinite existence” when we share in the consciousness of “the central Life of the substance of the astral plane.”

With the psychological interpretation of Varuna, RV(VIII, 58, 12) has the following meaning: *The realization of being the unlimited non-material existence, to which go all seven sequences of ideals, is a glorious attainment. Progressively applying the ideals of any sequence culminates in that realization.*

Bailey gives a similar description of the common attainment:

The mode or method of development for humanity is self-expression and self-realisation. When this process is consummated the self expressed is the One Self or the ray Life, and the realisation achieved is the revelation of God as the quality of the manifested world and as the Life behind appearance and quality. The seven ray Lives, or the seven soul types, are seen as the expression of one Life, and diversity is lost in the vision of the One and in identification with the One.⁴³

RV(II, 12, 12) and RV(VII, 47, 4) indicate that the seven sequences of ideals are different from each other. On the other hand, RV(VIII, 58, 12) depicts the seven sequences as going to the same attainment. Thus, the seven sequences appear in the mental plane, or world, like the rays of the sun, in that they have diverse ends connecting to a common point. Indeed, the seven sequences of ideals, which are formed by the seven rays, could be thought of as reflections of the seven rays in the mental plane.

RV(I, 72, 8) states:

The seven right-thinking mighty Rivers of Heaven that know the Truth knew the doors of the felicitous treasure: Sarama discovered the strong fortified place, the largeness, the herded mass of the rays, and now the human creature enjoys by that wideness of the light.⁴⁴

The first phrase, “The seven right-thinking mighty Rivers,” indicates that the seven rivers are mental in nature, which corroborates our earlier identification of them as sequences of ideals. This stanza also refers to

the rivers as being in “Heaven.” Aurobindo states, “Heaven is the symbol of the pure mental consciousness in the Veda,”⁴⁵ which provides further evidence that the rivers are mental in nature.

Sarama, according to the Monier-Williams Sanskrit-English dictionary, means “the fleet one” and is the name of “a female dog belonging to Indra.”⁴⁶ Aurobindo describes the role of this dog in the *Rig Veda*:

Sarama who leads in the search for the radiant herds and discovers both the path and the secret hold in the mountain must be a forerunner of the dawn of Truth in the human mind. And if we ask ourselves what power among the truth-finding faculties it is that thus discovers out of the darkness of the unknown in our being the truth that is hidden in it, we at once think of the intuition.⁴⁷

Thus, Aurobindo takes *Sarama* to be a symbol of the intuition.

With this interpretation of *Sarama*, RV(I, 72, 8) has the following meaning: *The seven sequences of ideals lead to a happy reward; the intuition contacts the ideas in the seven rays, enabling aspirants to progress from one ideal to another.*

Bailey makes a related statement: “We are told that there is an archetype, a pattern, a ray, a goal and a *light* which shines from the Path.”⁴⁸ In other words, the light of the intuition reveals a ray’s archetypal pattern, or idea, which is sensed as a goal, or ideal.

RV(I, 46, 4-8) depicts the illumination that drives us to take the journey over the rivers:

O Lords of the Voyage, who mentalise the word, this is the dissolver of your thinkings,—drink ye of the Soma violently; give to us that impulsion, O Ashwins which, luminous, carries us through beyond the darkness. Travel for us in your ship to reach the other shore beyond the thoughts of the mind. Yoke, O Ashwins, your car,—your car that becomes the vast oared ship in Heaven, in the crossing of its rivers.⁴⁹

The *Ashwins* are described by the Monier-Williams dictionary as “two divinities who appear in the sky before dawn in a golden carriage drawn by horses or birds; they bring treasures to men and avert misfortune and sickness; they are considered as the physicians of heaven.”⁵⁰ Aurobindo gives this psychological interpretation:

The Ashwins are twin divine powers ... of Truth, of intelligent action, of right enjoyment. They are powers that appear with the Dawn, effective powers of action born out of the ocean of being who, because they are divine, are able to mentalise securely the felicities of the higher existence by a thought-faculty which finds or comes to know that true substance and true wealth.⁵¹

In particular, we take the two Ashwins to be the causal and mental bodies, because they have the power to transform a divine idea into an ideal. I. K. Taimni, a theosophical writer, says, “The first function of the Causal body is that it serves as the organ of abstract thought,” and refers to the mental body as “the vehicle of concrete thoughts.”⁵² The concept of the causal body is not in contemporary Western psychology, but Aurobindo shows that it can be found in several places in the *Rig Veda*,⁵³ although he does not explicitly associate this concept with the Ashwins.

What does the phrase “drink ye of the Soma violently” mean? Soma has already been interpreted as a divine idea. *Violence* can be defined as force exerted for the purpose of damaging or abusing the form of the recipient. Thus, calling for the two Ashwins to drink the Soma violently means calling for each of the causal and mental bodies to take in a divine idea in such a way that the form of the idea changes. In particular, the causal body can transform an idea into abstract understanding, and then the mental body can transform it into an ideal.

“Shore” is used in the *Rig Veda* to symbolize the goal of the spiritual journey. For example, another hymn triumphantly declares: “Devoted to the gods, and hymning their

praise, we have crossed to the opposite shore of this (state of) darkness.”⁵⁴

The “car” that becomes a “ship” symbolizes a vehicle of some kind. Bailey characterizes the personality as “that vehicle of physical, astral and mental matter that provides the means of contact in the three worlds.”⁵⁵ Here, the three worlds are the physical, emotional, and mental worlds. According to this characterization, the personality includes the physical body, which is said to have both dense and vital portions. The dense physical body contains the muscles, organs, and bones; the vital, or etheric, body underlies and sustains the dense physical body. Thus, the car, or ship, is interpreted as the personality, and the movement of its oars as the effort of the personality to conform to an ideal.

The phrase “Yoke, O Ashwins, your car” indicates that the Ashwins can be yoked to, or integrated with, the car. In other words, the causal and mental bodies can be integrated with the rest of the personality. Bailey describes this type of integration, using Ego and Higher Self as synonyms for soul:

It is in the aligning of the three vehicles, the physical, the emotional, and the lower mind body, within the causal periphery, and their stabilising there by an effort of the will, that the real work of the Ego or Higher Self in any particular incarnation can be accomplished. The great thinkers of the race, the true exponents of lower mind, are fundamentally those whose three lower bodies are aligned; that is to say those whose mental body holds the other two in circumspect alignment ... When the alignment is fourfold and when the three above-mentioned bodies are aligned with the body of the Higher Self, the causal or egoic body, and held steady within its circumference, then the great leaders of the race,—those who emotionally and intellectually sway mankind, can be seen working.⁵⁶

With these interpretations of its symbols, RV(I, 46, 4-8) has the following meaning: *O Lords of the spiritual journey, who bring di-*

vine words down to the mental plane, here is inspiration for your thoughts: by transforming this contacted idea into abstract understanding and then into an ideal, O causal and mental bodies, illuminate the next immediate step in my journey that carries me beyond ignorance. Let your illumination propel my entire personality to take that step towards my goal. Become aligned with each other and my emotional and physical bodies, so that my personality can readily conform to that more advanced ideal along the sequence that I am following.

Bailey summarizes the three factors that are needed for transforming an idea into an ideal:

Ideas, when intuitively contacted by the disciple or initiate, ... must be brought consciously down to abstract levels of thinking where (expressing it symbolically) they form the blueprints, prior to the institution of the creative process which will give them phenomenal existence and being. I would have you, therefore, remember the three factors: 1. *The Intuition* which contacts and reveals new ideas. 2. *The Abstract World* in which they are given form and substance and which is to the thoughtform eventually created what the etheric body is to the dense physical vehicle. 3. *Concrete Thought* producing the concretising of the thoughtform and thus making the idea available to mankind.⁵⁷

In the Vedic account, Sarama symbolizes the first factor, and the two Ashwins symbolize the second and third factors.

The God of Fire

RV(VIII, 61, 16) states: “The pious one milked out rich food, sustenance dealt in portions seven, Together with the Sun’s seven rays.”⁵⁸

Agni is the god of fire in Vedic mythology. The above stanza is part of a hymn dedicated to *Agni*, indicating that “the pious one” denotes *Agni*. This deity is characterized by the Sanskrit word *kavikratuh*, which means “will of the seer.” For example, another hymn states: “May *Agni*, priest of the offer-

ing whose will towards action is that of the seer, who is true, most rich in varied inspiration, come, a god with the gods.”⁵⁹ Because of this characterization, Aurobindo gives the following definition:

Agni, the divine Will, is that which stands behind the human will in its works ... Agni manifests divine potentialities in a death-besieged body; Agni brings them to effective actuality and perfection. He creates in us the luminous forms of the Immortals. This work he does as a cosmic Power labouring upon the rebellious human material even when in our ignorance we resist the heavenward impulse and, accustomed to offer our actions to the egoistic life, cannot yet or as yet will not make the divine surrender.⁶⁰

Bailey gives a similar definition: “All potentiality lies in the vitalising, energising power of Agni, and in His ability to stimulate. He is life itself, and the driving force of evolution, of psychic development and of consciousness.”⁶¹ Both of these definitions are cosmic interpretations, because Agni is equated with the cosmic motivating power that brings about evolutionary development.

Agni also has a psychological interpretation. Bailey writes,

The development of right motive is a progressive effort, and constantly one shifts the focus of one’s incentive when one discovers himself, as the Light shines ever more steadily upon one’s way, and constantly a newer and higher motive emerges.⁶²

Thus, Agni, which brings about evolutionary development, enables our motive to evolve from the purely selfish will of the separated self to the collective will of our group, whose definition becomes increasingly inclusive, and then to the unselfish will of the soul, and then even higher to the divine, or universal, will. Our evolving motive, however, plays the role of Agni within our personality and progressively becomes a reflection of Agni. Aurobindo makes a similar point:

But it is in proportion as we learn to subjugate the ego and compel it to bow down in every act to the universal Being and to serve consciously in its least movements the supreme Will, that Agni himself takes form in us.⁶³

Thus, for a given aspirant at a particular time, Agni can be interpreted psychologically as the spiritual motive that is right, or appropriate, for that person’s spiritual attainment.

The stanza depicts Agni as having “milked out,” or drawn out, a substance—called “rich food”—that can be used as nourishment. Another hymn dedicated to Agni states: “He among mortals is fed on inspiration, the illumined who gives his word to the Fire.”⁶⁴ Here, “the Fire” denotes Agni, the god of fire, and “inspiration” is characterized as a special food that confers illumination, so “rich food” is taken as divine ideas that can inspire us. Not all divine ideas, however, can inspire us. Some ideas may be too advanced; perhaps they contradict too many of our assumptions that we are not yet ready to question, or they entail a mode of living that seems too otherworldly or impractical. Other ideas may be too elementary; perhaps we have already worked with them in our past. Thus, “rich food” is taken as divine ideas that can inspire us because they represent our next immediate step in our spiritual journey.

With the psychological interpretations of Agni and rich food, RV(VIII, 61, 16) has the following meaning: *The spiritual motive that is right for us draws out the ideas that can inspire our thoughts; those ideas are divided into seven major groups because they are conveyed by the seven rays.*

Why is inspiration related to spiritual motive? Bailey speaks of “the divine ideas—implementing the divine purpose.”⁶⁵ In particular, the ideas that we find to be inspiring are the ones that enable us to implement the spiritual motive that is right for us. Moreover, according to the above stanza, that spiritual motive draws out those inspiring ideas for us. In Bailey’s words, “Carry the self-will of the personality up into the region of the divine will and the result is inspira-

tion.”⁶⁶ Inspiration is also related to the seven rays, because, again in Bailey’s words, “All ideas stream into the planetary consciousness along the channel of the seven rays.”⁶⁷

RV(X, 5, 5) states: “He, calling loudly to the Seven red Sisters, hath, skilled in sweet drink, brought them to be looked on.”⁶⁸

The hymn, in which this stanza occurs, is also dedicated to Agni, so “He” denotes Agni, who has just been interpreted as the right spiritual motive. The “Seven Sisters” have previously been shown to be equivalent to the seven rays. “Sweet drink” appears equivalent to “rich food,” considered above, so it is taken as inspiring ideas. Thus, RV(X, 5, 5) has a meaning similar to that of the preceding stanza: *The spiritual motive that is right for us calls upon the seven rays and brings forth their ideas that are inspiring to us, so that we can intuitively see them.*

As we make progress on the spiritual journey, our process of appropriating a more advanced ideal changes. At the beginning, we find that we have ideals but are typically unaware of where they came from. Later we become aware that we have been constructing our ideals but without making a deliberate effort to do so. Still later we make the construction process a deliberate part of our meditation practice. What would be the steps in such a practice? The preceding stanzas associate four Vedic deities with the conversion of rays into ideals: Agni, Sarama, and the two Ashwins, who represent corresponding steps of meditation:

First, establish and maintain the right spiritual motive—symbolized by Agni—to bring forth inspiring ideas. Regarding this step, Bailey writes:

The attitude of the initiate-in-training should be one of right spiritual motive—the motive being the intelligent fulfillment of the will aspect of divinity, or of the Monad. This involves the merging of his personality self-will into that of the sacrificial will of the soul; and this, when accomplished, will lead to the revelation of the divine Will.⁶⁹

Second, be sensitive to the intuition—symbolized by Sarama—which can contact ideas. Bailey describes an aspirant performing this step, saying:

Little by little, he learns the way into the world of the intuition; day by day, and year by year, he becomes more sensitive to divine Ideas and more apt in appropriating them wisely for the use of his fellowmen.⁷⁰

Third, use the causal and mental bodies—symbolized by the two Ashwins—to construct an ideal that reflects a contacted idea. An idea is vague and formless, but a constructed ideal consists of well-defined concrete words. Bailey also describes an aspirant performing this step, saying, “He creates a pattern in his mind which hews as true as he can make it to the prototype, and which serves to model the lower man and force conformity to the ideal.”⁷¹

RV(IV, 50, 4) states: “Brihaspati, when first he had his being from mighty splendour in supremest heaven, Strong, with his sevenfold mouth, with noise of thunder, with his seven rays, blew and dispersed the darkness.”⁷²

Brihaspati, according to the Monier-Williams dictionary, means “lord of prayer and devotion” and denotes the Vedic deity who is “the chief offerer of prayers and sacrifices.”⁷³ Thus, Brihaspati could be taken as symbolizing prayer, of which there are many types. The type of prayer depicted in the above stanza is a breathing exercise, because it states that Brihaspati “blew,” or exhaled. Breathing exercises, known as *pranayama* in Sanskrit, are part of hatha yoga. The Sanskrit word *hatha* means forceful, suggesting that hatha yoga is a forceful practice done for self-purification.

The breathing exercise depicted in the stanza attempts to impose an ideal upon the personality. The phrase “sevenfold mouth” appears to suggest that this ideal is spoken, audibly or inaudibly, seven times during the exercise. The number “seven” in the phrase, however, is not a literal prescription but instead is a symbol of completion, as noted by Jan Gorda, a Dutch Indologist, in his book

on Vedic rituals: “seven—a symbol of completion or perfection.”⁷⁴ The *New Bible Dictionary* states that this number has a similar symbolic role in the Bible: “Seven has an eminent place among sacred numbers in the Scriptures, and is associated with completion, fulfillment and perfection.”⁷⁵

This repetition occurs “with noise of thunder.” Such noise is generated by the deity Agni according to another hymn: “Now may we serve thee, singing, with these lauds, this day, O Agni: Loud as Heaven’s thunder sound forth thy roarings.”⁷⁶ As

discussed previously, Agni symbolizes the right spiritual motive, so the noise of thunder represents a power belonging to that motive.

What could that power be? An ideal is a thought-form because it consists of mental matter formed by an idea. Bailey writes,

Anent the primary function of a thought-form (the power to respond to vibration) I would emphasise the necessity of remembering that that response must be made by the inner embodied Idea, and that it will then through a complex reflex action, bring about response from the material sheath which veils it.⁷⁷

In other words, “the power to respond to vibration” enables repetition of the ideal to restore contact with the associated idea, which then is experienced as a recognition or realization of the truth expressed by the ideal.

The noise of thunder consists of vibrations that move through the surrounding medium, so it is taken as symbolizing “the power to respond to vibration.” This noise is generated by Agni, so “the power to respond to vibration” belongs to the right spiritual motive. RV(VIII, 61, 16) and RV(X, 5, 5), considered previously, show that the right spiritual motive also has a closely related

power, namely, the ability to bring forth inspiring ideas during meditation.

The repetition of the ideal also occurs “with his seven rays,” which indicates that contact is restored with the inspiring idea in the seven rays. Thus, this phrase corroborates our identification of the noise of thunder with “the power to respond to vibration,” because that power is able to bring the inspiring idea back into consciousness.

With these interpretations of its symbols, RV(IV, 50, 4) has the following meaning: *A breathing exercise, when inspired by the divine plane, is*

effective; if an ideal, or formulated idea, is spoken a sufficient number of times during an exercise, and if the right spiritual motive is maintained so that contact is restored with the inspiring idea in the seven rays, then the outgoing breath disperses the effects of ignorance.

Bailey lists the requirements for an effective breathing exercise:

Breathing exercises, my brother, have a purely physiological effect when not impelled or motivated by directed thought and when they are not the result of the aspirant attaining and adhering to a point of tension. Steadily, whilst the process of inhalation and exhalation is being carried forward, a clear line of active thinking must be preserved so that the breath (as it is sent out) is qualified and conditioned by some idea.⁷⁸

The breathing exercise depicted in the stanza has both required factors: “directed thought” about the ideal being imposed upon the personality; and “attaining and adhering to a point of tension,” which refers to establishing and maintaining the right spiritual motive. Thus, in the depicted discipline, “the breath (as it is sent out) is qualified and conditioned

by some idea,” namely, the particular idea that formed the ideal being contemplated.

The *Laws of Manu*, one of the standard books in the Hindu canon, is believed by many scholars to have been composed between 200 BCE and 200 CE, but Blavatsky provides evidence that it dates back to more than 1000 BCE.⁷⁹ This ancient text characterizes the activities found in the Vedas:

There are two kinds of Vedic activity: the one that brings about engagement (in worldly action) and the rise of happiness, and the one that brings about disengagement (from worldly action) and the supreme good. The activity of engagement is said to be driven by desire in this world and the world beyond; but the activity of disengagement is said to be free of desire and motivated by knowledge.⁸⁰

The breathing exercise depicted in RV(IV, 50, 4) exemplifies what the *Laws of Manu* calls the “activity of disengagement,” because it does not seek the fulfillment of worldly desire but instead is motivated by an ideal, which is a type of knowledge. The depicted discipline involves, in Bailey’s words, the “practical ability to relate the idea to the ideal and to take those steps which will create the form of that ideal upon the physical plane.”⁸¹

The Seven Communities

RV(VIII, 81, 20) states: “We summon Indra to the draught, in whom all glories rest, in whom The seven communities rejoice.”⁸²

A draught is a serving of drink. The draught in the above stanza is Soma, because an earlier stanza in the same hymn states, “Call Indra loudly with your songs of praise to drink the Soma juice.”⁸³ Thus, the draught symbolizes a divine idea, because that is what Soma previously has been interpreted to be.

What are “all glories”? The *Rig Veda* speaks of “seven surpassing glories”⁸⁴ and mentions “the seven efficient (rays) from heaven ... being glorified.”⁸⁵ Thus, “all glories” consist

of seven elements and could be taken as the seven rays.

When the deity Indra drinks the Soma juice, he is infused with the seven rays, because RV(VIII, 11, 4), considered earlier, indicates that Soma is conveyed by the seven rays. Indra has previously been interpreted as the enlightened intelligence. In this context, the enlightened intelligence is the combination of the causal and mental bodies, symbolized by the two Ashwins, when guided by the intuition, symbolized by Sarama.

With these interpretations of its symbols, RV(VIII, 81, 20) has the following meaning: *When aspirants infuse their intelligence with divine ideas and thereby the seven rays, they are divided into seven distinct communities—one for each ray—and rejoice because of their enlightenment.*

RV(X, 5, 6) makes a similar point: “Seven are the pathways which the wise have fashioned; to one of these may come the troubled mortal.”⁸⁶

In the first independent clause, “the wise” denote the seven rays, and “the pathways which the wise have fashioned” denote the seven sequences of ideals formed by the seven rays. The second independent clause is taken to mean that any given aspirant may travel on only one of these pathways. Thus, the stanza has this interpretation: *Seven sequences of ideals have been formed by the seven rays; aspirants are divided into seven distinct communities, in which everyone in the same community advances along the sequence of ideals formed by the same ray.*

Modern theosophical writers emphasize the same notion, namely, that the seven rays divide human beings into seven distinct communities. For example, Blavatsky states, “Humanity, occultism teaches us, is divided into seven distinct groups.”⁸⁷ Wood states, “The rays appear as types or classes, so that it is quite appropriate to speak of the seven types of men.”⁸⁸ Bailey states, “Every unit of the human race is on some one of the seven rays.”⁸⁹ Hodson also states, “There are seven main types of human beings, each with its outstanding natural attributes and qualities.”⁹⁰

Conclusions

The “seven rays” are characterized by Bailey as “an ancient septenate, but little comprehended.”⁹¹ This article investigated how the seven rays were comprehended in ancient times. A set of stanzas, concerned with the seven rays, were assembled through computer searches of several translations of the *Rig Veda*. Aurobindo’s psychological interpretive approach was applied to these stanzas and showed that they depict the seven rays as affecting three different planes, or worlds. First, the seven rays exist in the divine plane as conveyors of divine, or universal, consciousness. Next, they mold the seven sequences of ideals in the mental plane, in which each ideal is formed by a divine idea in one of the rays. Third, they divide humanity into the seven communities in the physical plane, in which each community consists of human beings who are guided by the same ray.

The Vedic teachings on the seven rays were shown to be consistent with the modern theosophical teachings on the subject. This demonstration was made by comparing the assembled stanzas from the *Rig Veda* with passages from modern writers. The teachings found so far in the *Rig Veda*, however, are not as extensive as the modern teachings. In particular, the stanzas from the *Rig Veda* tell us that there are seven pathways of spiritual development, and there are seven communities of human beings, but these stanzas do not say how to distinguish among those pathways and communities. In contrast, the modern teachings provide a way of distinguishing whether a given ideal or discipline belongs to the pathway of one ray or another. For example, Bailey’s “Techniques of Integration” depict symbolically each ray’s ideas for various stages of the spiritual journey,⁹² and Leadbeater⁹³ and Wood⁹⁴ associate specific ideals with each of the seven rays. Moreover, the modern teachings provide a way of distinguishing whether a given aspirant belongs to the community of one ray or another. For example, Wood, Bailey, and Hodson, in their books, describe the psycho-

logical characteristics of the seven types of human beings.⁹⁵

Are the teachings on the seven rays valid? The Apostle Paul, in 2 Corinthians 13:1, states: “In the mouth of two or three witnesses shall every word be established.”⁹⁶ The ancient Vedic teachings and the modern theosophical teachings are two independent witnesses of the seven rays that corroborate each other. Thus, we can have much greater confidence in their common propositions than if we had just a single witness.

Relatively little is known about the psychological significance of the *Rig Veda*, because the vast majority of its symbols and hymns have not been addressed by either Aurobindo or this article. Additional material about the seven rays might be concealed somewhere within that ancient veiled text. Perhaps there is a Vedic deity who personifies each ray, or a hymn that depicts symbolically the nature of each ray.

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 - ³ Eric Weiss, *Doctrine Of the Subtle Worlds and the Cosmology of Sri Aurobindo*, <http://ericweiss.com/doctrine-of-the-subtle-worlds-2-and-the-cosmology-of-sri-aurobindo> (accessed Jan. 22, 2010).
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 - ⁶ RV(IV, 13, 3-4); Sri Aurobindo, *Hymns to the Mystic Fire* (1946; reprint; Pondicherry, India: Sri Aurobindo Ashram, 1996), 193-194.
 - ⁷ Aurobindo, *The Secret of the Veda*, 158, 166.
 - ⁸ *Ibid.*, 93.
 - ⁹ RV(III, 23, 4); Aurobindo, *Hymns to the Mystic Fire*, 147.
 - ¹⁰ Aurobindo, *The Secret of the Veda*, 287.
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- ¹² RV(I, 105, 9); Sri Aurobindo Kapali Sastry Institute of Vedic Culture, http://www.vedah.com/org2/literature/rig_veda/word_meaning/all_gods/hymn105.html (accessed Oct. 17, 2009).
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- ¹⁸ Blavatsky, *Collected Writings*, vol. XIV, 217.
- ¹⁹ RV(VIII, 11, 4); Griffith, *The Hymns of the RigVeda*, vol. II (second edition), 268.
- ²⁰ RV(VIII, 48, 3); Griffith, *The Hymns of the RigVeda*, vol. II (second edition), 198.
- ²¹ Aurobindo, *The Secret of the Veda*, 74.
- ²² RV(VII, 66, 15); Griffith, *The Hymns of the RigVeda*, vol. II (second edition), 66.
- ²³ Satguru Sivaya Subramuniaswami, *Dancing with Siva: Hinduism's Contemporary Catechism* (Kapaa, HI: Himalayan Academy Publications, 2004), 849.
- ²⁴ RV(II, 12, 12); Ralph T. H. Griffith, *The Hymns of the RigVeda*, vol. I (Benares, India: Lazarus, 1889), 351.
- ²⁵ RV(VII, 47, 4); Aurobindo, *The Secret of the Veda*, 112.
- ²⁶ Bailey, *Esoteric Psychology*, vol. I, 61.
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- ³² Bailey, *Esoteric Psychology*, vol. I, 391.
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- ³⁹ RV(VIII, 41, 8); Aurobindo, *The Secret of the Veda*, 504.
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- ⁵⁸ RV(VIII, 61, 16); Griffith, *The Hymns of the RigVeda*, vol. II (second edition), 220.
- ⁵⁹ RV(I, 1, 5); Aurobindo, *The Secret of the Veda*, 63.
- ⁶⁰ Aurobindo, *The Secret of the Veda*, 281.
- ⁶¹ Bailey, *A Treatise on Cosmic Fire*, 606.
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- ⁸⁸ Ernest E. Wood, *The Seven Rays* (1925; reprint; Wheaton, IL: Theosophical Publishing House, 1984), x.
- ⁸⁹ Bailey, *Esoteric Psychology*, vol. I, 126-127.
- ⁹⁰ Geoffrey Hodson, *The Seven Human Temperaments* (1952; reprint; Adyar, India: Theosophical Publishing House, 1981), 1.
- ⁹¹ Bailey, *Esoteric Psychology*, vol. I, 111.
- ⁹² Bailey, *Esoteric Psychology*, vol. II, 345-378.
- ⁹³ Charles W. Leadbeater, *The Science of the Sacraments* (Los Angeles: St. Alban Press, 1920), 92-93.
- ⁹⁴ Wood, *The Seven Rays*, 168.
- ⁹⁵ Wood, *The Seven Rays*; Bailey, *Esoteric Psychology*, vols. I and II; and Hodson, *The Seven Human Temperaments*.
- ⁹⁶ King James Version of the Bible.

Nazi Germany: The Forces of Taurus-Scorpio and Capricorn

Phillip Lindsay

Abstract

This essay explores the rise of Nazism in Germany from the period of the Industrial Revolution in Europe through the time of Bismarck, until World War II. Horoscopes of the various protagonists are examined and compared so that a picture emerges of the forces that helped to shape one of the most significant events of the Twentieth century.

Introduction

To paraphrase the great philosopher George Santayana, those who do not remember their past are condemned to repeat their mistakes. Hence, the importance of understanding history so Humanity does not stay bound to the wheel of samsara; just as individual souls learn their repeated lessons over many lifetimes, eventually liberating themselves, contributing to the greater pool of collective consciousness. Nevertheless, exoteric history has been:

...a history ... of aggression, of the rise of a material and selfish civilisation and one which had the nationalistic and, therefore, separative spirit, which has fostered racial hatred and stimulated national prides ... Is it not possible to build our theory of history upon the great and good ideas which have conditioned the nations and made them what they are, and emphasize the creativity which has distinguished all of them?¹

The World Wars of the last century were certainly a battle between the 'great and good ideas' of light and love, triumphant over the forces of darkness and materialism. Those two wars were regarded occultly as one

battle, a major recapitulation of the ancient crisis in Atlantean times where the same protagonists were generally polarized between the Allied and Axis powers.

The Humanity of later Atlantis were forced to make a decision between the deeply selfish and materialistic culture that was dominant, or tread the higher way. The story is epitomized in the Hindu epic *The Mahabharata*; in that story Arjuna has to make a choice on the battlefield of Kurukshetra. Likewise, with the last century, the 'World Arjuna' was asked to choose; it was a time of great purging and through the many dire events that transpired – many took initiation or passed onto the path of discipleship.

These events all occurred toward the end of the Age of Pisces, prior to the Aquarian Age, pregnant with its great promise of liberation for great numbers of Humanity; hence the resistance of the materialistic forces seeing as imminent, their long-held power base being undermined. The German personality is ruled by Pisces and it was the vehicle that expressed the illusions of the age. Therefore, we are moving from a history of aggression ... of a material and selfish civilization' to one of great ideas and eventually to the history of initiation:

About the Author

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History will some day be based and written upon the record of the initiatory growth of humanity; prior to that, we must have a history which is constructed around the development of humanity under the influences of great and fundamental ideas. That is the next historical presentation.²

Formative Influences

The earthly influence of Capricorn made their activity [Nazis] possible; they themselves have been evoked out of their evil past by the material side of humanity itself and the potency of the massed selfishness of mankind...³

Germany is ruled by Aries at a soul level and has a Pisces personality. Its rays are: Soul 4, Personality 1.⁴ A more recent unfolding of the destiny of modern Germany started last century with Bismarck:

At the same time, the Shamballa force is active in all of them, for it produces federation and synthesis. Its first great expression or demonstration of the spirit of fusion took place in the 18th and 19th centuries, and led to the formation of such countries as Italy and Germany which were created out of many smaller states, duchies and kingdoms They [nations] have, however, reacted to that force through the medium of certain great and outstanding personalities who were peculiarly sensitive to the will-to-power and the will-to-change and who (during the past 150 years [early 1800s]) have altered the character of their national life, and emphasized increasingly the wider human values. The men who inspired the initiating French revolution; the great conqueror, Napoleon; Bismarck, the creator of a nation...⁵

Racial Avatars. These Appearances are evoked by the genius and destiny of a race. The typical man (in quality and consciousness, not necessarily physically) foreshadows the nature of some race. Such a man was Abraham Lincoln, coming from the very soul of a people,

and introducing and transmitting racial quality—a quality to be worked out later as the race unfolds. Coming forth correspondingly from the realm of cosmic evil, and responsible for the focus of materialism upon the planet today was Bismarck. Both men came forth within the same one hundred years, thus demonstrating the balance in nature and the constant interplay of the pairs of opposites. They are both types of the most powerful Avatars which humanity itself has as yet produced. They emerge along the lines of government, of the first ray and in the department of the Manu, and are very sensitive to Shamballa force. Such Avatars frequently emerge at the founding of a nation. This is true of both Bismarck and Lincoln.⁶

This last statement is quite extraordinary, particularly the reference to “the realm of cosmic evil”, and may come as a surprise to some, but makes sense when viewed in the greater scheme of the nation’s unfoldment.

It is this focus of materialism working through the German nation that is going to be explored in this essay, bearing in mind that most of the West was going down a similar track at the time during the Industrial Revolution.

Metternich

[See horoscope]

Let us start with Metternich, a German leader of the early 1800s who preceded Bismarck. A great concentration of planets in Taurus, reflects a strong material focus on the physical plane. Ray One, ruled by Vulcan, is the soul ruler of Taurus:

The esoteric ruler of Taurus is Vulcan, the forger of metals, the one who works in the densest, most concrete expression of the natural world...⁷

This is a most potent symbol of the Industrial Revolution, starting in Europe at the time of the founding of Germany:

Vulcan also rules nations at a certain stage of embryonic soul expression, such as the present [WW2], and governs their

activities, fashioning the instruments of war when war and conflict are the only means whereby liberation can come, though woe betide those through whom wars come. Vulcan then takes hold and—since the Middle Ages—has brought the mineral kingdom, "the depths from which supply must come," under human control. In the present war, Vulcan is concerned along with Venus in the relation of man to man, and of man to the mineral kingdom. Venus, the mental energy of humanity, establishes relation between man and man, between nation and nation whilst Vulcan establishes relation between the fourth kingdom in nature and the first. Vulcan, as we shall see later, is governed by the first ray, and the first ray and the first kingdom are definitely bound together. This, therefore, brings in the Shamballa force and you consequently have an esoteric triangle of energy—will, humanity and the mineral kingdom. They have a very close rapport with each other, both from the angle of the Plan and from the expression of material selfishness. Hence the great use of minerals (iron, copper, etc.) in the World War II. It is literally a war in which the mineral kingdom is used against the human. Humanity had gone down into the caves and the depths of concretion and is ready now for an upward shift or move, this time consciously taken and taken all together.⁸

German National Assembly

[\[See horoscope\]](#)

After the revolution that led up to the German National Assembly (May 18, 1848), this Taurian influence was to continue via its new horoscope, connecting Germany to the energy of Shamballa and the forces pouring through the planet at the Taurus Full Moon, or Wesak. Therefore, Ray One was expressing very powerfully through Germany:

The static stabilizing tendency of Germany showing, for instance, in her futile effort to preserve a purity of race now impossible, is due to her first ray personality, whilst her fourth ray egoic force is

responsible for her effort to standardize and harmonize all the elements within her borders, to the exclusion, however, of the Hebrew race. With the problem of the Jew I will deal later. Germany cannot help herself, for though the first ray is not in manifestation as we understand the term, yet the bulk of the egos now in power in Germany are on the first subray of the seven different rays, and hence they are from one dominant angle the transmitters of first ray force.⁹

Taurus is the polar opposite of Scorpio, the soul ruler of Berlin, the nation's capital:

The focus of the immediate response of the peoples of the nations is frequently to be distinguished in the quality (if I may so call it) of their capital city and by the decisions there made.¹⁰

Berlin is ruled by Scorpio at a soul level, and has a Leo personality, connecting it to Hitler who has Saturn in Leo:¹¹

The true Leo type must react in a new and unique manner to the proffered opportunity, and when I say type, I refer to those people whose sun is in Leo or who have Leo rising... What part Leo may play in the personal horoscope of Hitler I do not know, for I have not investigated it, but it plays a very prominent part in the horoscope of his soul.¹²

In Hitler's conception chart (which could very well be the 'soul' chart to which DK refers), he has Sun, Vulcan and Venus all in Leo. Hitler also has Mars in Scorpio squaring his Leo placements in this conception chart. Conception Mars also opposes his natal Sun, which brings to mind the title of his infamous book *Mein Kampf* – 'my struggle.'

The entire fixed cross is most prominent in this study: Leo in relation to the above, Taurus-Scorpio by far the most prominent in individuals and collective entities, and Aquarius in the chart of the Third Reich. (See later)

Whilst on the subject of Berlin, it is given as the throat centre of Germany¹³ whilst Munich is the heart and Nuremburg, the head (will). It is most appropriate therefore, that the war

crime trials were held in Nuremberg, where Nazis were tried for their mis-use of the will.

The throat is related to the expression of the mental body and in terms of the glamour perpetrated by the Nazis upon their people, there is a connection between Berlin and the large stellium of planets in the chart of Goebbels, the person in charge of propaganda. (See later chart)

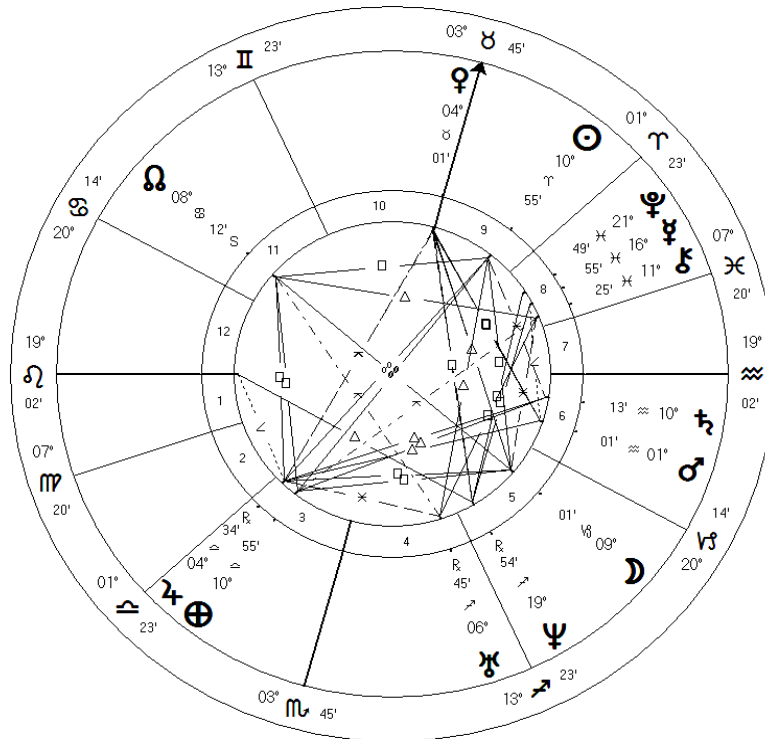
Bismarck

The mid 1800's, combined with the Ray Seven subcycle (1860s), was an ideal time for Bismarck to come forth. Bismarck's horoscope has Sun in Aries, the soul ruler of Germany. Pluto is in the sign of its soul rulership, Pisces, which is the personality ruler of Germany. The Pluto quality certainly suits his role as a 'dark Avatar', controlling and manipulating the populace. Pluto is the 'Power' part of the 'Will-Power' equation,

whereas Vulcan embodies the Will. Vulcan forges, Pluto destroys. However, as Pluto is a non-sacred planet, its energies can be turned to the selfish and manipulative use of power. It is also the co-ruler of Scorpio, ruler of Berlin.

... during the last two thousand years mankind has advanced to a point where it can also be responsive to certain aspects of this first ray force. Hitler, therefore, found associates and cooperators who added their receptivity to his so that an entire group became the responsive agents of the destructive energy, expressing itself in its lowest aspect. This is what enabled them to work ruthlessly, powerfully, selfishly, cruelly and successfully at the destruction of all that attempted to impede their projects and desires.¹⁴

Otto Bismarck
Natal Chart
Apr 1 1815 NS, Set
1:30 pm -0:30:32
Schönhausen, Germany
51°N37' 007°E38'
Geocentric
Tropical
Placidus
True Node



Otto Bismarck

This power quality was even more enhanced by Bismarck's Moon in Capricorn, also to feature later with the Taurus/Scorpio axis in the Nazi era:

What Bismarck sought in essence was an alteration in the form of government that would create a facade of parliamentary institutions disguising the continuation of authoritarian policies... The empire was forged not as the result of an outpouring of nationalist feeling from the masses but from traditional cabinet diplomacy and agreement by the leaders of the states in the North German Confederation with the hereditary rulers ... Although he had united Germany in one sense, he had failed to create an internally unified people.¹⁵

The above quote illustrates the authoritarian and traditional qualities of Capricorn in their negative expression: control, maintaining the status quo and crystallization.

Not long after this period, Germany went through an enormous expansion of its industrial power, again exemplifying the Taurean qualities of Vulcan at the forge helping build this new nation, conditioned at the personality level by Ray One. In addition, from the age of twenty, Bismarck had his progressed Sun in Taurus for the most formative thirty years of his life.

German Empire Proclamation

[\[See horoscope\]](#)

Consider the 1871 German Empire Proclamation (The Second Reich) so heavily influenced by Bismarck. A continuation of the powerful Capricornian influence. Sun, Mer-

... during the last two thousand years mankind has advanced to a point where it can also be responsive to certain aspects of this first ray force. Hitler, therefore, found associates and cooperators who added their receptivity to his so that an entire group became the responsive agents of the destructive energy, expressing itself in its lowest aspect.

cury, South Node and Saturn are all in Capricorn, with Saturn at the apex of a T-Square. The chart for the outbreak of WWI also has many planets on the Cancer-Capricorn axis.

Note Venus in Aquarius at the same degree as Saturn in The Third Reich chart later.

Weimar Republic

[\[See horoscope\]](#)

In 1919 at the end of World War 1, which Germany started and lost, the Weimar Republic was formed. This chart too has a prominent Capricorn Moon, as does Bismarck's chart. Weimar forming at the end of World War 1 was bound to have karmic reverberations later in World War 2. The

Scorpio Sun and Venus placements have much synastry with some of the leading Nazis to emerge later. (See Scorpio charts)

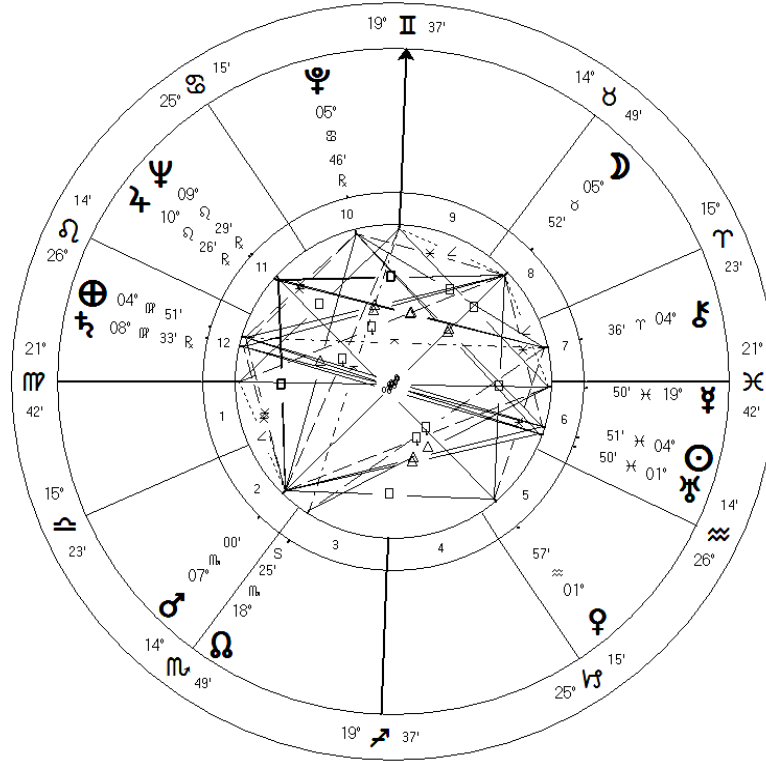
Nazi Party

Just after WW1 and Weimar, the Nazi Party was formed. The Nazi Party also has the Taurus/Scorpio axis highlighted. Note the Moon opposition Mars, T-Square to Venus, and Grand Cross (allowing slightly wide orbs) to Jupiter/Neptune.

The Piscean Sun certainly reflects the Nazis' role at the end of the Age of Pisces, and the astral glammers that they shared with Pisces-ruled Germany. The Sun/Uranus conjunction points to their unique if not bizarre character, and Saturn in Virgo opposite, to their cold and clinical efficiency.

Pluto is also very potent, being most elevated in the tenth house, sextiling Moon exactly, square to Chiron, and in a grand trine to the Sun and Mars.

Nazi Party
Natal Chart
 Feb 24 1920, Tue
 7:15:16 pm CET -1:00
 Munich, Germany
 48°N08' 01.1"E34'
Geocentric
Tropical
Placidus
True Node

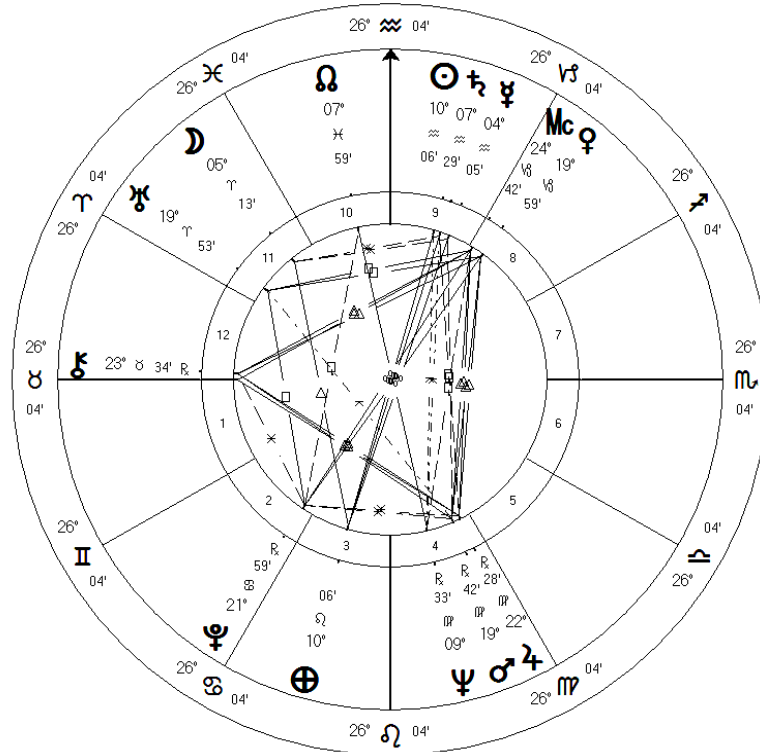


Nazi Party

Later in 1933, The Third Reich was formed as an affirmation of the Nazi Party's resolve. Again, placements in Capricorn and Taurus are present. A Sun/Saturn conjunction in Aquarius in the ninth house reflects their 'new age' philosophy and regimented

idealism. The Moon in Aries has resonance with Germany's Aries soul. The heavy placements in Virgo may reflect attitudes toward the 'purity' of their race and the practice of eugenics.

Third Reich
Natal Chart
 Jan 30 1933, Mon
 11:16:16 am CET -1:00
 Berlin, Germany
 52°N30' 01.3"E22'
 Geocentric
 Tropical
 Equal
 True Node



The Third Reich

The Third Reich

If the horoscopes of the Nazi Party and The Third Reich are compared, some interesting synastry can be seen. Note The Third Reich Sun/Saturn conjunction in Aquarius opposite the Jupiter/Neptune conjunction in the Nazi Party chart, reflecting the misplaced idealism so characteristic of an englamoured nation:

Germany has focused in herself world glamour—the most potent and expressive of the three aspects of glamour. Japan is manifesting the force of maya—the crudest form of material force. Italy, individualistic and mentally polarized, is the expression of world illusion.¹⁶

It is not possible for us as yet to reach the soul of the German people within that unhappy land, so complete is the glamour under which they are labouring.¹⁷

Nazi Party & The Third Reich

[\[See horoscope\]](#)

The ‘First Reich’ chart (see next page), for Charlemagne’s coronation in 800 AD, has Sun conjunct Node in Capricorn. The Sun is very close to the Moons of Hitler, Goebbels and Bismarck. (Charlemagne also had Moon in Capricorn.) Pluto is within a degree of Saturn in The Third Reich chart.

The organization of the materialistic forces on the physical plane through the Nazi Party, and declaration of the Third Reich is reflected in the following:

It is interesting that, again in their case, there appears inevitably an initiatory seven—the base and dark parallel of the initiating Seven who lead human beings into light and who are symbolized in the seven Masons who constitute a Lodge of Masons.) They are the custodians of forces which control them and over which they themselves have no slightest control. You ask who these seven are: Hitler, von Ribbentrop, Goebbels, Goering, Hess, Himmler and Streicher—names well-known to you all. These men

embody and personify the forces of aggression and rule by fear not only the enslaved nations but also their few allies who are not by any means in the same category of power—fortunately for them.¹⁸

“The First Reich”

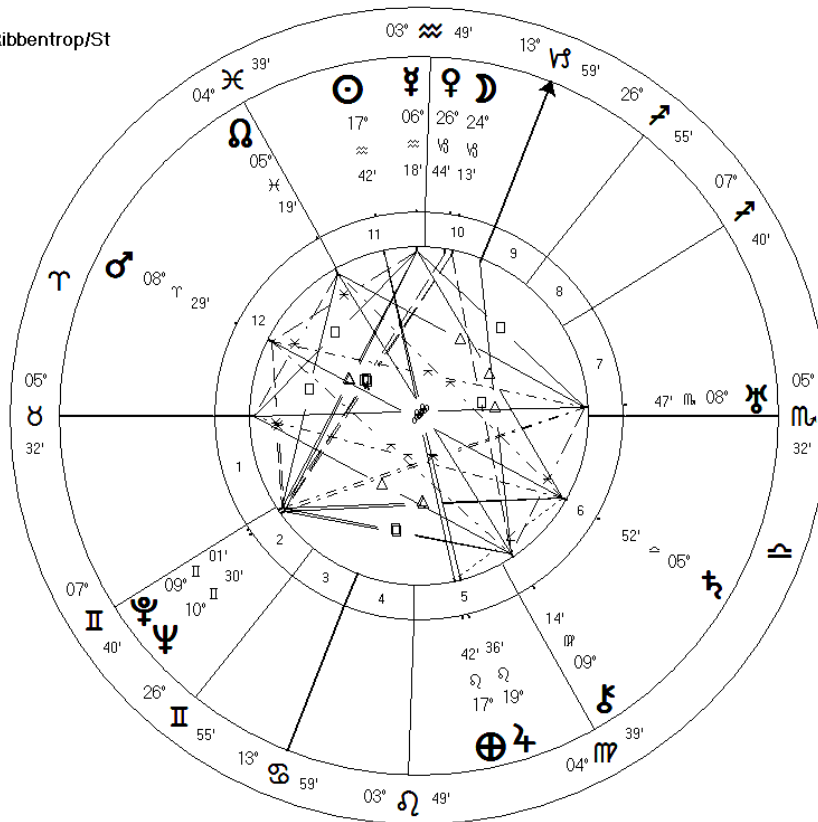
[\[See horoscope\]](#)

This “initiatory seven” could quite easily be compared to the seven rays, simply by observing their characters. Hitler obviously corresponds to Ray of Will or Power. Himmler corresponds to the obverse of Ray Two of Love-Wisdom – hate. As a Ray Six personality, he would also qualify for Ray Six, in which case anglophobe Ribbentrop may fit Ray Two, by way of association with the Ray Two soul of Britain. Goebbels as propagandist is easily the manipulative Ray Three.

These first three seem to have been a major power triad: Goering with his dramatic flare and psychological vicissitudes, Ray Four of Harmony through Conflict. Rudolf Hess’s loyalty to Hitler and pacific idealism reflect Ray Six of Abstract Idealism or Devotion. Streicher’s sexual and sadistic excesses could be argued for Ray Seven of Ceremonial Order or Magic. That leaves Von Ribbentrop for Ray Five of Concrete Science (?).

Furthermore, these seven men, when put together in a composite chart (see next page) set for Berlin, have Taurus rising opposed by Uranus in Scorpio. Moon is in Capricorn, as would be expected, as three of them have that position natally. Sun is in Aquarius, resonating with the Third Reich chart, and of course T-squaring anything in Taurus/Scorpio.

Natal
 Goebbels/Goering/Hess/Himmler/Hitler/Ribbentrop/St
 Composite Group - Drv Asc
 Berlin (West), Germany
 52°N29' 01.3"E21'
 Geocentric
 Tropical
 Placidus
 True Node



Composite Chart for “Initiatory Seven”
 (Hitler, Himmler, Goebbels, Goering, Ribbentrop, Hess, Streicher)

Taurus-Scorpio axis has close synastry with all seven, if the reader will turn to Table I in several pages.

The Forces of Evil sought for those leaders and groups who are the materialistic correspondence to the spiritual leaders and those who seek to guide humanity along right lines. They took possession (and I use this word with deliberation) of the evil men who led the Axis Powers—

Hitler, Tojo, Goebbels, Ribbentrop, Himmler and to a much lesser degree—Mussolini, Hess, Goering and others. They completely overpowered the minds of these men, already distorted with ambition and sadistic inclinations.¹⁹

The combination of these five individuals could be expressed in a downward-pointing five-pointed star, indicating the inverse of spiritual forces, or black magic:

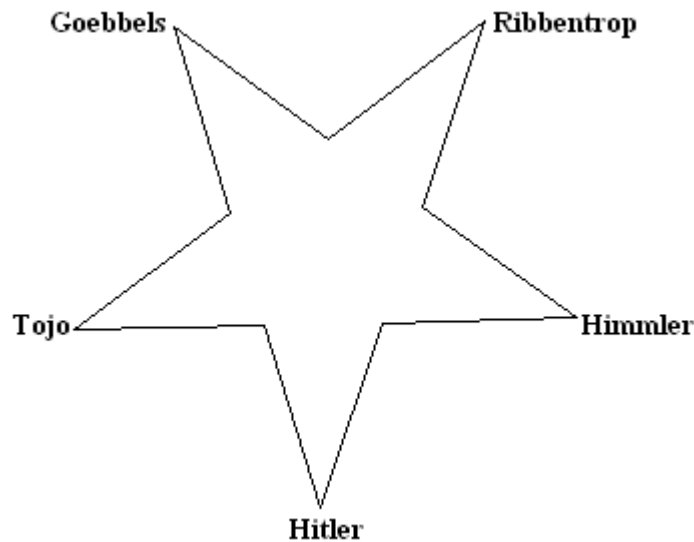


Figure I

Mental development and emotional starvation were used to manifest destructive power:

... the man who, from purely selfish motives and through an intense concentration, focuses his mind and brings about the gratification of his desires and the achievement of his goals. He kills out all emotional reactions and goes a long way towards dissipating glamour. He develops the ability to draw on the light of matter itself (physical matter and mental substance) and thus he generates a false light from which soul light is rigorously excluded. It is this power which eventually produces a black magician. He has developed the capacity to draw upon the light energy of matter itself and to focus it so powerfully and effectively that it becomes a great destructive force. It is

this which has given Hitler and the six evil men associated with him their power to destroy upon the material plane.²⁰

In relation to “matter” and the symbols that were adopted from esoteric traditions:

It is in the lower aspect of this Cross [swastika] that the Nazis chose this symbol as theirs; they were expressing, at the close of the material cycle of human existence, the false and evil use of matter, of which separativeness, cruelty and selfishness is the key. The misuse of substance and the prostitution of matter and form to evil ends is the sin against the Holy Spirit. It might be said that the swastika "drives into danger dire and into evil ways, those whose greed is great and

who see no beauty in the dawning light
and who know no love of human lives."²¹

This material activity is symbolized astrologically in part by Capricorn, which has been so prominent in the Moons of previous charts:

Port Said, ruled by this sign [Capricorn], is synonymous with the satisfaction of all the earthly and animal desires of the baser sort and is one of the wickedest cities in the world—a meeting place for the evil of three continents.²²

But as evolution proceeds, the power of the Moon [in Capricorn], which is the symbol and ruler of form, grows less and less, and the man upon the reversed wheel is steadily freeing himself from the control of matter. The attractive lure of that which is material wanes increasingly.²³

The Moon is in 'detriment' in Capricorn, which is the planet of Matter in the sign of Matter:

... the effect of the various moons ...
Every moon is occultly a "point of corruption," or that which is passing off in noxious gases. The transmutation of the form has been proceeded with in their case to a point where all that represents vital energy has left, all solar life has passed off, no remnants of pranic energy remain, and that which is to be seen is simply the decay of the physical body,—a decay which is proceeding on etheric levels as well as on physical. The decay of a moon has as great an evil effect upon all that contacts it as a decaying body on earth has upon its surroundings. It is occultly "offensive." This will be more truly apprehended when the etheric double of our moon is studied. As the moon becomes small through the process of disintegration, its effect upon the Earth will be correspondingly lessened, and this stage will be paralleled by a consequent greater freedom from evil impulse of the sons of men.²⁴

Bear in mind that in Esoteric Astrology the Moon 'veils' the energies of either Vulcan or Uranus, and sometimes Neptune. It all depends upon the stage of soul unfoldment and motive as to how energies are utilized.

Capricorn is related, as you have been told, to initiation; it is also the sign of the coming world Saviour and these higher aspects of the Capricornian influences can be potently demonstrated if humanity so wills it and will take advantage of the Venusian influence to use the mind as the reflector of soul purpose. If this does not take place, the present situation [WWII] will turn into something far worse—a situation wherein the mass of men will be "re-initiated into the Earth and forced to turn their backs upon the dawning light." A dark period of civilization will ensue. Instead of the dark cave of initiation wherein the light of the initiate's own nature illumines the darkness and so demonstrates his command of light, the dark cave of materialism and of physical, animal control will take the place of the "lighted Way." The earthy aspect of Capricorn, the lowest concrete aspect of the mind and an increased control by the Taurian spirit in its worst form will take the place of the divine possibility of entrance into greater light, the manifestation of the soul nature and the recognition of the "light which is found in the eye of the Bull... The latter [Axis leaders] are "shells," obsessed by evil entities and hence their dynamic, one-pointed potency, hence also their extreme skill and cunning, based on very ancient evil experience and hence also the well-nigh ludicrous falsity of their propaganda. They are the spirit of materialism embodied, devoid of all true feeling and perception, lacking the light of love and understanding, but powerfully animated by the energy of substance itself. It is time that men woke up to the nature of these beings who sought (under the present grouping of constellations) to enslave

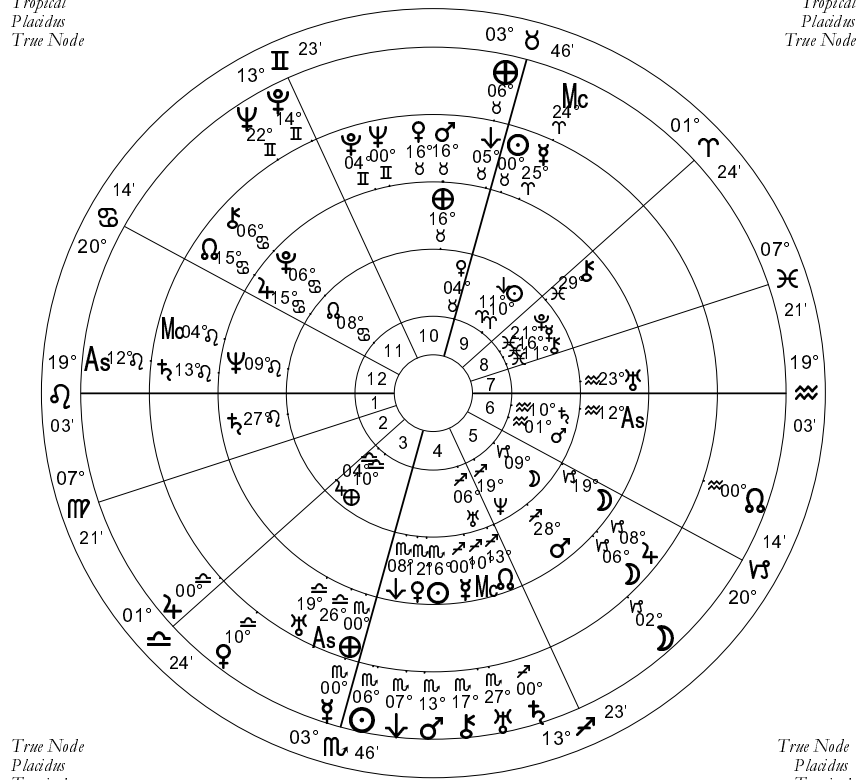
the race. The earthly influence of Capricorn made their activity [Nazis] possible; they themselves have been evoked out of their evil past by the material side of humanity itself and the potency of the massed selfishness of mankind...²⁵

Included first are the most 'formative' charts: Bismarck, Weimar, Hitler, Goebbels, then Hess and Eichman, along with List and Wiligut.. The latter two belonged to a group of thinkers with whom the Nazis consulted closely in relation to 'Ariosophy', a mixture of pagan mythology and modern occultism. (See later in text)

Capricorn Moon Charts

Innermost Wheel
Otto Bismarck
 Natal Chart
 1 Apr 1815 NS
 1:30 pm -0:30:32
 Schönhausen, Germany
 51°N37' 007°E38'
 Geocentric
 Tropical
 Placidus
 True Node

Middle Inner Wheel
125 GERMANY-WEIMAR*
 Natal Chart
 9 Nov 1918
 1:30 pm CET -1:00
 Berlin, GER
 52°N31' 013°E25'
 Geocentric
 Tropical
 Placidus
 True Node



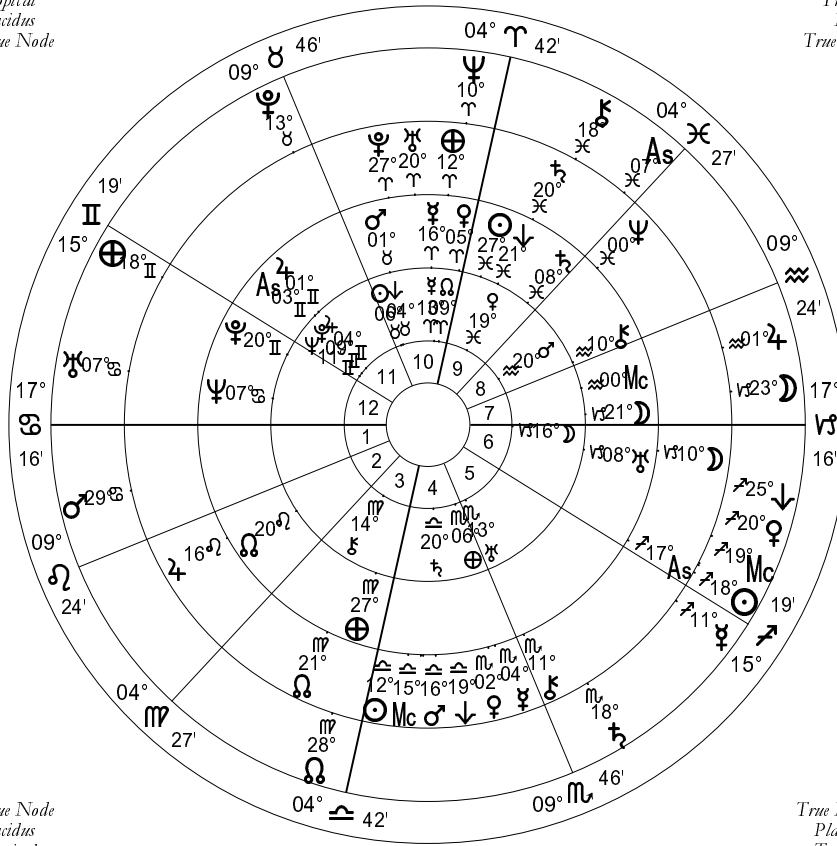
True Node
 Placidus
 Tropical
 Geocentric
 51°N10' 006°E25'
 Rheydt, Germany
 11:30 pm -1:00
 29 Oct 1897 NS
 Natal Chart
Paul Joseph Goebbels
 Outermost Wheel

True Node
 Placidus
 Tropical
 Geocentric
 48°N15' 013°E02'
 Braunau, Germany
 6:30 pm LMT -0:52:08
 20 Apr 1889 NS
 Natal Chart
Hitler
 Middle Outer Wheel

Group 1 - Capricorn Moons: Bismarck, Weimar, Hitler, Goebbels.

Innermost Wheel
Rudolph Hess
 Natal Chart
 26 Apr 1894 NS
 10:00 am -1:59:36
 Alexandria, Egypt
 31°N12' 029°E54'
 Geocentric
 Tropical
 Placidus
 True Node

Middle Inner Wheel
Adolph Eichmann
 Natal Chart
 19 Mar 1906
 9:00 am CET -1:00
 Solingen, Germany
 51°N10' 007°E05'
 Geocentric
 Tropical
 Equal
 True Node



True Node
 Placidus
 Tropical
 Geocentric
 48°N13' 016°E20'
 Vienna, Austria
 12:00 pm -1:05:20
 10 Dec 1866 NS
 Natal Chart
Karl Wiligut
 Outermost Wheel

True Node
 Placidus
 Tropical
 Geocentric
 48°N13' 016°E20'
 Vienna, Austria
 12:00 pm -1:05:20
 5 Oct 1848 NS
 Natal Chart
Guido List
 Middle Outer Wheel

Group 2 - Capricorn Moons: Hess, Eichmann, List, Wiligut.

Josef Stalin and Tojo Hideki

Although technically an ally at the time, Stalin is another good example of the negative first ray aspect of Capricorn. He had Sun in Capricorn square ruler Saturn in Aries.

Japan is also ruled by Capricorn at a personality level, and leader Tojo's chart has Sun, Mercury and Mars in Capricorn squaring the nodes.

Scorpio-Taurus Axis

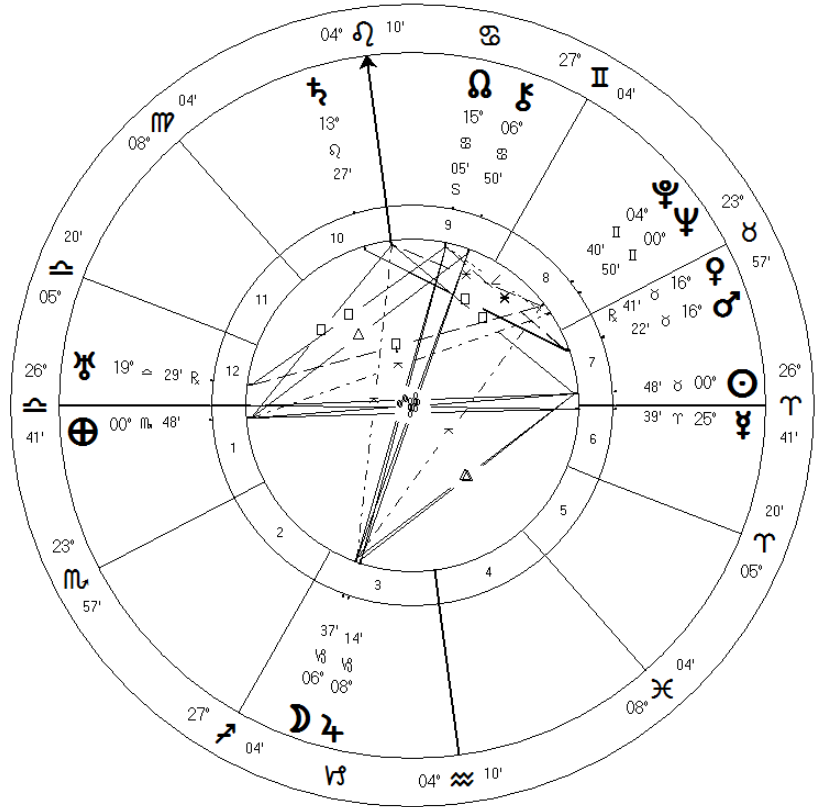
The Moon is here [in Scorpio] regarded as functioning in its true nature and, therefore, as expressing symbolically that which is dead. The Moon here stands for the personality and, in the final victory in Scorpio, the personality is entirely vanquished and defeated. Desire is killed, for

it is through expressed desire of some kind that personality demonstrates life, quality and appearance. Ponder upon this, for in Scorpio the Moon falls and its influence fades out.²⁶

Note the similar interpretation of Moon (fall) in Scorpio to the Moon (detriment) in Capricorn shown again here:

But as evolution proceeds, the power of the Moon [in Capricorn], which is the symbol and ruler of form, grows less and less, and the man upon the reversed wheel is steadily freeing himself from the control of matter. The attractive lure of that which is material wanes increasingly.²⁷

Hitler
Natal Chart
 Apr 20 1889 NS, Sat
 6:30 pm LMT -0:52:08
 Braunau, Germany
 48°N15' 01.3"E02'
 Geocentric
 Tropical
 Placidus
 True Node



Adolf Hitler

This comparison is most pertinent because both Scorpio and Capricorn are signs of initiation whereby the control of the lunar form nature is demonstrated. (See following pages for Taurus-Scorpio axis charts.)

Taurus-Scorpio Axis: Group 1

[\[See horoscope\]](#)

The main concentration of power combining the Scorpio/Taurus axis seems to lie with Hitler, Ribbentrop, Goebbels and Hess. Hitler/Ribbentrop are opposite Goebbels/Hess.

Taurus can be deep attachment to form, and Scorpio can be deeply immersed in maya and deception.

Note also the presence of the three Capricorn Moons, further empowering this massive concentration of forces.

Bear in mind DK's specific reference "to a much lesser degree" for Hess²⁸, and the exclusion of Himmler, a major player, not astrologically represented here, but dealt with soon in relation to Gemini/Sagittarius.

Taurus-Scorpio Axis: Group 2

[\[See horoscope\]](#)

The next grouping of Goering, Eichmann, Heydrich and Speer still has a strong Scorpio/Taurus and Capricorn influence, though they qualify “to a much lesser degree” than those leaders who were literally “possessed”

by the “Forces of Evil”.²⁹ Speer was Hitler’s personal ‘architect’.

Note Eichmann’s Capricorn Moon on Goering’s Sun. Note also the three Pisces Suns, resonating with the Nazi Party and German personality, embodying the Plutonic forces which rule Pisces esoterically – and Scorpio exoterically.

Scorpio and Taurus Placements

Entity	Scorpio	Planet	Taurus	Planet
First Reich 800 AD			1 Taurus 32	Chiron
Metternich 1773			24 Taurus 50 24 Taurus 03 19 Taurus 21 5 Taurus 02	Sun Uranus Venus Mercury
National Assembly 1848	29 Scorpio 46 6 Scorpio 34	Moon Chiron	27 Taurus 35 26 Taurus 22 9 Taurus 53	Sun Mercury Venus
Bismarck 1815			4 Taurus 02	Venus
Second Reich 1871			17 Taurus 00	Pluto
Weimar 1918	16 Scorpio 18 12 Scorpio 42	Sun Venus		
Nazi Party 1920	7 Scorpio 00 18 Scorpio 26	Mars Node	5 Taurus 52	Moon
Beer Hall Putsch 1923	10 Scorpio 45 11 Scorpio 12 15 Scorpio 12 15 Scorpio 12 26 Scorpio 26	Mercury Vulcan Sun Moon Jupiter	9 Taurus 12	Ascendant
SS April 1925 New Moon Taurus?			5 Taurus 41 6 Taurus 19	Sun Venus
Gestapo 1933 (Note major alignments between Gestapo, SS and the			5 Taurus 45 7 Taurus 00 8 Taurus 51 24 Taurus 23	Sun Venus Vulcan Moon

Nazi Party)			26 Taurus 29	Chiron
Third Reich 1933			25 Taurus 46 23 Taurus 34	Ascendant Chiron
Hitler			0 Taurus 48 5 Taurus 03 16 Taurus 23 16 Taurus 42	Sun Vulcan Mars Venus
Himmler	0 Scorpio 23	Mercury		
Goebbels	0 Scorpio 56 7 Scorpio 45 6 Scorpio 47 13 Scorpio 55 17 Scorpio 14 27 Scorpio 57	Mercury Vulcan Sun Mars Chiron Uranus		
Goering	28 Scorpio 02 15 Scorpio 51 10 Scorpio 15	Asc. Moon Uranus	4 Taurus 45	Node
Ribbentrop	3 Scorpio 56 8 Scorpio 38	Moon Uranus	10 Taurus 14 9 Taurus 42 8 Taurus 42 8 Taurus 29	Sun Venus Vulcan Jupiter
Hess	13 Scorpio 39	Uranus	6 Taurus 03 4 Taurus 37	Sun Vulcan
Streicher			20 Taurus 41	Neptune
“Initiatory Seven”	8 Scorpio 47	Uranus	5 Taurus 17	Ascendant
Roehm	17 Scorpio 39 20 Scorpio 32	Venus Jupiter	6 Taurus 12 28 Taurus 29	Moon Neptune
Speer	23 Scorpio 55	Mars	2 Taurus 29 9 Taurus 15	Jupiter Venus
Bormann			23 Taurus 15	Mars
Heydrich	29 Scorpio 17	Moon		
Eichmann			1 Taurus 20	Mars

Liebenfels			0 Taurus 56 5 Taurus 53 11 Taurus 21 15 Taurus 20 19 Taurus 09	Mercury Vulcan Sun Mars Pluto
List	2 Scorpio 19 4 Scorpio 03 11 Scorpio 42	Venus Mercury Chiron		
Wiligut	18 Scorpio 52	Saturn	13 Taurus 35	Pluto
Total	32		45	

Table I: Taurus-Scorpio

As evidenced by the totals in the above table (and some of those counted were events not human entities), the Taurus polarity of Scorpio is heavily accented in all the major players, as seen in those charts of the early period, Metternich, the German National Assembly, to Bismarck and eventually the Nazi Party, Gestapo and SS.

On closer examination, it is revealed that most of those closest to Hitler, had significant planets around the early degrees of Taurus/Scorpio, near Hitler's Sun in Taurus, whilst many had Taurus Suns.

The major occult links with Liebenfels, Hitler, Himmler and Goebbels all focus in the first degree of Scorpio (Mercury in Scorpio: Himmler and Goebbels) and Taurus (Sun/Mercury in Taurus: Hitler and Liebenfels.) The truth is reflected in DK's warning before the war had started, as stated earlier:

The earthy aspect of Capricorn, the lowest concrete aspect of the mind and an increased control by the Taurian spirit in its worst form will take the place of the divine possibility of entrance into greater light ...³⁰

Note also formative events such as the Beer Hall Putsch and the inauguration of the SS and Gestapo. All have a close, uncanny synastry with Hitler's chart and other entities, nations or individuals who had gone before.

Gemini-Sagittarius

[\[See horoscope\]](#)

Another prominent axis is Sagittarius/Gemini: Of the Nazis, Himmler, Streicher and Bormann share the most planets on this axis, with Himmler as one of the original 'seven', and the second most powerful man in Germany. Himmler's penchant for philosophical mysticism can be seen with a stellium in Sagittarius and Mercury in Scorpio. Most of his life progressed Sun was in Scorpio, as well as the progressed Moon for the last sixteen months of his life.

Streicher's sexual and sadistic excesses can be seen in his Sun/Mars in Pisces square to his Moon in Gemini. Bormann's Sun/Neptune conjunction in Gemini reflects a high idealism, heavily influenced by Himmler's opposing Saturn.

However, Borman will be left out of the following quadri-wheel chart to allow room for the other two axis leaders: Japan's Tojo Hideki and Italy's Benito Mussolini. The synastry between these latter two and Himmler is extraordinarily close, perhaps hinting at a deep subjective relationship that united the three axis powers.

[\[See horoscope\]](#)

The three Gemini Moons of Hideki, Mussolini and Streicher are all ranged opposite Himmler's Uranus/Jupiter conjunction in Sagittarius. These two planets are the exo-

teric and esoteric rulers of his Aquarian ascendant, so are most powerful. Mutable Cross signs are interesting to consider as they deal with 'matter' per se. The swastika is a version of the Mutable Cross:

The Mutable Cross of material change and constant movement can be depicted by the swastika. The man is unconscious of the nature of the four entering energies and interprets little in terms of the soul. The energies make their impact upon him and drive him into material activity. This Cross of the personality dedicates the man who is crucified thereon to material ends in order that he may learn eventually their divine use. It is in the lower aspect of this Cross that the Nazis chose this symbol as theirs; they were expressing, at the close of the material cycle of human existence, the false and evil use of matter, of which separativeness, cruelty and selfishness is the key. The misuse of substance and the prostitution of matter and form to evil ends is the sin against the Holy Spirit. It might be said that the swastika "drives into danger dire and into evil ways, those whose greed is great and who see no beauty in the dawning light and who know no love of human lives."³¹

The mutable cross rules the masses who are learning to use matter before spiritually mounting the Fixed Cross. Streicher's Gemini stellium reflects his skills in producing anti-Semitic literature and influencing the masses. Mussolini and Hideki charts also contain Gemini stelliums and they ruled the masses. These Gemini stelliums complement the Sagittarian stelliums of Himmler and Bormann.

Note earlier also the three mutable Pisces Suns of Eichmann, Heydrich and Speer., with Pluto the Destroyer, as esoteric ruler of Pisces. The former two were responsible for carrying out many of the mass-acres (masses) in the Concentration Camps. Himmler, in particular, was adept at manipulating the masses. His ideals embodied in his Sagittarius stellium resonate with one of the Nazis' mentors, Karl Wiligut, and his Gemini placements.

Influences of Occultism on Hitler and Himmler

Hitler

Wiligut, List and Liebenfels all influenced Hitler's formative thinking in his early days in Vienna. In his book, Nicholas Goodrick-Clarke details the distorted pagan and theosophical idealisms that were borrowed by the Nazis.

Liebenfels, one of the main developers of the ideal of the Aryan superman, has very close synastry with Hitler, in terms of mental influence. (See Table 1) His Mercury is exactly conjunct Hitler's Sun, and his Neptune is exactly conjunct Hitler's Mercury. Liebenfels' Mars/Pluto is also conjunct Hitler's Mars and Venus.

Himmler

Himmler was a seventh ray occultist. He had a great interest in astrology, reincarnation, herbalism, and in magic, ceremonial rites, rituals and mystical orders. He was profoundly influenced (as was Hitler) by the periodical, *Astara* (Hitler was an avid collector), published by the Austrian mystic, occultist, racist, Jorg Lunz—a former monk with a vision of a glorious Aryan future, ruled by occultist priest/kings. To this end he formed the Order of New Templars, attempting to revive the ancient tradition of the Knights Templar of the Middle Ages. From Lunz, Himmler eagerly absorbed a burning faith in Aryanism, and began, earnestly and methodically, to create, through the SS, a mystical order of "knights" (reflecting, in their highest echelons, the Knights of the Round Table) which would form the elite vanguard of a new Aryan Civilization composed only of those of "pure" Aryan blood. Eventually he created an SS Army (the *Waffen SS*) of a million men, and corps of exterminators known as the Death's-Head SS.³²

The doctrines of the East propounded by Madame Blavatsky were woefully distorted, materialized, and literalized.

“God” was seen as embodied in blood and race, and the most ‘spiritual’ of all quests was considered to be the elimination of all racial “impurities” from the German racial stock which, according to this theory, was the genetic pool containing the greatest concentration of ancient Aryan blood. Eventually, within 120 years (so Himmler confidently estimated) the German people (and especially the SS) would become an entirely regenerated Aryan race, purged of all racial contaminants ... his Aquarianism. This sign, when combined with the seventh and sixth rays, [proposed soul and personality respectively] gave Himmler his passion for mystical “orders”. He purchased an old, romantic yet formidable German castle, renovated it at tremendous expense, and made it the magical heart of the SS “Order”, conducting occult rituals in its specially re-designed ceremonial chambers and crypts.³³

Allied Leaders Churchill and Roosevelt

[\[See horoscopes\]](#)

It is worth having a brief look at these leaders as they not only led the major allied powers, but also produced the Atlantic Charter, making known fundamental beliefs in their national policies upon which a better world could be based.

Ironically, Churchill and Roosevelt both had horoscopes that covered the two main energetic streams studied thus far in the Axis leaders: Taurus-Scorpio – Roosevelt had a stellium of planets in Taurus and Sagittarius – Churchill had Sun, Vulcan, Venus there – his Sun right on Himmler’s Jupiter.

Britain is ruled at a personality level by Taurus,³⁴ another irony, recalling also the character John Bull and his bulldog, as representative of the British personality in Europe:

... the jovial and honest farmer figure, solid and foursquare, sometimes in Union Jack waistcoat and with bulldog at heel.³⁵

Of course, Churchill was also well known for his pet bulldog. He was endowed with a Tau-

rean tenacity via Pluto in Taurus opposite Mercury in Scorpio, giving him a very powerful and penetrating mind. Both these planets are in synastry with Hitler, Goebbels and others, so there was a degree of strategy in Churchill to beat the Nazis at their own game. Some astrologers give him a Ray One soul and Ray Four personality.

Roosevelt’s chart has Saturn, Neptune, Jupiter, Chiron and Pluto all in Taurus, again with much synastry to German leaders, if Table I is consulted.

His Saturn sitting on the Sun/Moon of the Nazi Party, SS and Gestapo – must have had some effect! Also, his Aquarian Sun was only one degree from that of the Third Reich’s Sun. DK also describes Roosevelt as “that great first ray disciple”,³⁶ and seems to be hinting that he was a Ray One soul.

Conclusion

The forces at work during World War II transformed the world and were meant to sound the death knell to materialism, but how far has the world progressed since that period? Materialism seems to have reached new heights (or is that depths?) of refinement sixty-odd years later and fascism is present in many governments and populations of the world. In the overall scheme and from the perspective of the greater cycles, Humanity is still emerging from this period of World War II, a recapitulation of the Atlantean conflict. Have we truly ‘closed the door where evil dwells’ or are we still struggling to shut it?

Appendix: Brief Biographies

Metternich: Austrian. Diplomat, politician. Studied Napoleon very closely. Congress of Vienna was the climax of his work. Reputation for licentiousness. Became a hated symbol of repression and reaction.

Sun conjunct Uranus in Taurus (also in the chart of Saddam Hussein and other dictators), Venus and Mercury in Taurus.

Bismarck: The ‘creator of a nation’ and ‘dark avatar’. Prussian.

Sun in Aries, Moon in Capricorn. Pluto in Pisces. Saturn in Aquarius.

The ‘gang of seven’:

1) **Hitler:** Sun in Taurus. Moon in Capricorn quincunx Pluto. Saturn in Leo. Mars/Venus square Saturn in Leo.

2) **Himmler:** Second most powerful man in the Third Reich. Studied agriculture. Established the first concentration camp. Built SS into the most powerful armed body in Germany. Organized death camps in Eastern Europe. Forced labor and medical experiments. Gained control of intelligence network. Attempted to set up an autonomous SS industrial empire. Tried to kill Speer. Suffered increasingly from psychosomatic illnesses. Highly effective administrator. Penchant for philosophical mysticism. Cold-blooded and fanatical adherence to Nazi racist ideology. Was prime architect of the Holocaust. Was most philosophically aligned with the occult roots of Nazism.

Moon in Aries square Saturn. Mars in Leo trine Jupiter/Uranus in Sagittarius. Mercury in Scorpio square Mars.

3) **Goebbels:** Doctorate in philology. Literary, dramatic and journalistic efforts. Anti-bourgeois. Was initially not anti-Semitic. He valued high school teachers who were Jews. Was engaged to a half Jewish girl. Gifted speaker. Successful orator, well versed propagandist and brilliant journalist. Had a clubfoot. Created myth around Hitler. Personal courage. (Scorpio/Mars.)

Sun, Mercury, Mars, Chiron, Uranus in Scorpio. Moon in Capricorn. Mars square Leo rising.

4) **Goering:** Responsible for setting up of concentration camps. Economic dictator of Germany. Badly wounded in the groin. Addicted to opiates. Sole concern in the Reichstag was to stultify the democratic system. Hitler’s most loyal supporter. Blackmailed the surrender of Austria in 1938. Led the economic despoliation of the Jews in Germany. Devoted to his wife. Sincere in his desire to avert or postpone the war. Self-indulgent nature was too weak. Retired

through ill-health. Colossal girth from glandular defect, not gluttony. Codeine addiction made him alternately elated or depressed. (Ray Four.) Egocentric and bombastic. Delighted in flamboyant clothes and uniforms (Ray Four), decorations and exhibitionist jewelry. (Ray Seven.) Hitler had declared him his successor in 1939. Saw himself as the star defendant, an historical figure. Claimed that Himmler was the architect of all the atrocities.

Moon conjunct Uranus in Scorpio. Mars opposite Saturn.

5) **Ribbentrop:** Anglophobe. Advisor to Hitler. Importance declined with outbreak of war.

Sun conjunct Venus and Jupiter in Taurus opposite Moon in Scorpio. Leo rising.

6) **Hess:** Very loyal to Hitler. Little intelligence or personality of his own. Parachuted into Scotland.

Sun in Taurus opposite Uranus in Scorpio. Moon in Capricorn square Saturn.

7) **Streicher:** Editor of anti-Semitic weekly. Sexual and sadistic excesses. Scandalous irregularities of his business and personal transactions. Close friend of Hitler.

Sun conjunct Mars in Pisces square Moon in Gemini.

Eichmann: Chief executioner to implement the ‘final solution’ of the Jewish problem. Evaded capture until caught in Argentina in 1958.

Moon in Capricorn square Sun. Mars in Taurus square MC. Sun in Pisces square soul ruler Pluto.

Heydrich: ‘The Hangman’. Himmler’s closest collaborator. Organised the first deportations of Jews from Germany and Austria to Poland. Organised mobile killing squads. Goering commissioned Heydrich to carry out a final solution of the Jewish question. Repressive measures and mass executions.

Sun in Pisces square soul ruler Pluto. Saturn conjunct Venus in Aquarius opposite Leo

Ascendant. Mars in Aries trine Moon in Scorpio.

Bormann: Wanted to reorganize the army. Murdered by Hitler.

Sun conjunct Pluto opposite Saturn in Capricorn. Mars in Taurus square Moon and Ascendant in Aquarius.

Speer: Hitler's personal architect. Efficient and talented. Minister of armaments and munitions. Expanded the system of conscription and slave labor, supplied primarily from concentration camps, that maintained production of war material for Nazi Germany.

Sun in Pisces trine Mars in Scorpio.

Tojo Hidecki: Prime Minister of Japan.

Sun, Mercury and Mars in Capricorn squaring Nodes. Moon conjunct Pluto.

Mussolini: Dictator of Italy.

Sun in Leo square Taurus/Scorpio nodes. Moon conjunct Mars. Pluto in the 7th house.

List: Philosophical influence on Nazis.

Sun conjunct Mars square Moon in Capricorn. Venus, Mercury, Chiron in Capricorn.

Wiligut: Philosophical influence on Nazis.

Saturn in Scorpio opposite Pluto. Moon in Capricorn opposite Mars in Cancer.

Liebenfels: Philosophical influence on Nazis.

Sun conjunct Mars, Pluto and Mercury in Taurus. Saturn in Capricorn opposite Jupiter/Uranus in Cancer.

Adapted from "Nazi Germany: The Forces of Taurus-Scorpio and Capricorn", from *The Destiny of the Races and Nations* by Phillip Lindsay. Apollo Publishing © 2008.

¹ Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing Company, 1975), 44.

² Alice A. Bailey, *The Destiny of Nations* (New York: Lucis Publishing Company, 1978), 76-77.
³ Alice A. Bailey, *The Externalization of the Hierarchy* (New York: Lucis Publishing Company, 1957), 132-133.
⁴ *Ibid.*, 297-298.
⁵ Bailey, *Esoteric Astrology*, 358.
⁶ *Ibid.*, 386-387.
⁷ Alice A. Bailey, *Esoteric Psychology, Vol. I.* (New York: Lucis Publishing Company, 1936), 386.
⁸ Bailey, *The Destiny of Nations*, 68.
⁹ *Ibid.*, 69.
¹⁰ Bailey, *Esoteric Astrology*, 285-286.
¹¹ Bailey, *The Externalization of the Hierarchy*, 85.
¹² Bailey, *Esoteric Astrology*, 585-586.
¹³ *Encyclopedia Britannica*.
¹⁴ Bailey, *The Externalization of the Hierarchy*, 356.
¹⁵ *Ibid.*, 231.
¹⁶ *Ibid.*, 258.
¹⁷ *Ibid.*, 425.
¹⁸ Alice A. Bailey, *Glamour: A World Problem* (New York: Lucis Publishing Company, 1950), 209-210.
¹⁹ Bailey, *Esoteric Astrology*, 560.
²⁰ *Ibid.*, 170.
²¹ *Ibid.*, 170-171.
²² Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing Company, 1925), 794-795.
²³ Bailey, *Esoteric Astrology*, 544.
²⁴ *Ibid.*, 225.
²⁵ *Ibid.*, 170.
²⁶ Bailey, *The Externalization of the Hierarchy*, 425.
²⁷ *Ibid.*, 425.
²⁸ Bailey, *Esoteric Astrology*, 543-544.
²⁹ *Ibid.*, 560.
³⁰ Nicholas Goodrick-Clarke, *The Occult Roots of Nazism* (London: I. B. Tauris & Company, Ltd. 1985).
³¹ *Ibid.*, 37.
³² Michael D. Robbins, *Tapestry of the Gods, Vol. III* (Mariposa: The University of the Seven Rays Publishing House, 1988), For a more complete diagnosis of this chart, visit: www.esotericastrologer.org
³³ *Ibid.*, 421.
³⁴ Bailey, *The Destiny of Nations*, 80.
³⁵ *Encyclopedia Britannica*
³⁶ Bailey, *The Externalization of the Hierarchy*, 578.

Duality and Non-Duality: Awakening to Unified Perspective

Donna M. Brown



“Out beyond ideas of rightdoing and wrongdoing, there is a field. I will meet you there.”
Jalal as-Din Muhammad Rumi¹

Abstract

The Ageless Wisdom is predicated on the idea that all life is fundamentally One, that duality has no permanent existence and only emerges in the transition from the One to the Many. Although dualism is basic and necessary to manifestation, it has major limitations that do not account for gradations of perception or the continuum that exists between polarities or opposites. This article explores the dual and non-dual nature of existence and their reflection in human thinking. It provides an overview of non-duality as it has been expressed in diverse religious traditions, esoteric philosophy and science, and concludes with some thoughts on how non-dual or unitive consciousness unfolds.

Introduction

The ultimate nature of Reality is non-dual. All the great religious traditions, despite expressing their own unique archetype, recognize the underlying unity of Life. In fact, numerous scholars believe that the concept of “Oneness” lies at the heart of every authentic religion.² However, life, as the average per-

son perceives it, regardless of his or her religious affiliation or lack thereof, consists of fragmentation, dissonance and the absence of unity and cohesion. This is due, in part, to the contingent and relative nature of divine manifestation and to the fact that dualistic thinking is one of the primary processes engaging the mind.

Dualistic thinking has its roots in the interaction and pull between Spirit and matter. From the interplay of these two fundamental polarities, all the many lesser dualities emerge. The opposites, such as right and wrong, self and other, good and evil and male and female, lead to desire for one thing to the exclusion of the other and consequently to suffering and pain; to a life filled with turmoil, imbalance and conflict.

About the Author

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Since dualistic thinking splits reality and disallows for integrated, inclusive points of view, it imprisons the spirit in a fog of untruth, distortion and deception. Thus the great heresy of separateness, along with the many crises, cleavages and problems of the individual and humanity arise and/or become exacerbated.

Although dualistic thinking—the either/or approach toward life—can be a useful tool for acquiring knowledge, there are, as esoteric philosophy and the various schools of non-duality teach, other ways of knowing. In addition to the analytical, discursive approach, a more comprehensive awareness comes through the effort to reconcile or balance the opposites. A third, more elevated approach, is based on bypassing or superseding the reasoning process altogether to allow for the immediate apprehension of truth—the perception of a thing “through its essence.”³ The non-dual perspective allows us to reclaim our thinking so that we can grasp the fundamental singleness inherent in and underlying all existence.

Non-Duality in the Major Religious Traditions

Christianity

Christianity contains a separation philosophy that emphasizes the struggle between good and evil and the contrast between human and divine action. Although the term non-dualism is not used directly, several Christian and Buddhist thinkers claim that non-dualism is present in Christianity from the beginning.⁴ The gospel of John 10:30, 14:19, declares: “I and my Father are one. He that hath seen me hath seen the Father.”⁵ One of the most explicit instructions by the Christ on non-duality, as Peter Scoonheim Samara points out in the *Non-dual Christ*,⁶ can be found in Luke 11:37: “The light of the body is the eye: Therefore, when thine eye is single, your whole body will be filled with light...” Some commentators point out that “non-duality blossoms” in the Christian emphasis on compassion, identification and love. One Buddhist scholar sees non-dual

parallels between Christianity and Buddhism because both recognize, in the ideals of love and compassion, the mutual interpenetration of all things, and ask that “we move upward from the straight-forward, commonsensical commandment of ‘love thy neighbor’ to the counter-intuitive dictum of ‘love thy neighbor as thyself.’”⁷

Others argue that the supreme symbol of Christian non-duality finds its expression in the Mass and the ritual drama of the Eucharist or sacramental union, for at its climax participants are made one with God and each other.⁸ Still others point to the incarnation of Christ into human form as the greatest affirmation of the unity between the divine and human.

One of the greatest philosophers of Christian non-dualism was Meister Eckhart (1260-1328) who stated that “God speaks the One but we understand two.”⁹

God is indivisible without parts, but this is no objection to the notion of multiplicity in Oneness...distinctions are made wholly within the unrestricted actuality of knowledge-in-itself: separations are always from without, and it is only when separation or partition from God is conceived that contradiction arises.¹⁰

Thus we can see that non-dualism is inherent in Christian thought wherever the emphasis is placed on the fundamental unity of life and on the need to move beyond the separate self. It begins with the teachings of the Christ and the non-duality of Christ Consciousness and extends to Meister Eckhart and to a number of Christian mystical thinkers, such as Thomas Merton and Father Bede Griffiths.

The modern day *Course in Miracles* also contains a number of non-dual concepts. It begins with a non dual statement: “Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God.”¹¹ *ACIM* draws a fundamental distinction between the real and the unreal, the knower and the known, the world beyond space and time and the world of contingency, time and process. However, it states that God and creation

share one Will and that nothing can exist outside of God's perfect unity or Oneness.¹²

Judaism

Despite efforts to give dualistic theology prominence, the concept of wholeness or non-duality in Judaism is central, especially among Kabbalists. We read in the Zohar, for example, that God "fills and surrounds all worlds"- *memaleh kol almin u'sovev kol almin* and that *leit atar panui mineha*, "there is no place devoid of God." In the Kabbalah, which contains some of the most explicit expositions of non-dualism, we learn that the cosmos and all that it contains emerged out of an Absolute Reality through a kind of outpouring or series of emanations. The Absolute or *Ein Sof* is seen as a "unified one without two."¹³ The Kabbalah views the visible world as a kind of superficial, apparent garment or skin made up of a seemingly infinite number of separate things. According to this perspective there is One Spiritual Substance with its countless symbolic representations. In the words of Rabbi Isaac Luria (1534-1572):

There is no single substance existing in the world, whether it be that which we experience through the sense, or that which we perceive through the mind, which is not comprised in the Creator. Everything emanates from Him. Therefore, what we know as contrary, or unrelated in Him, are but one unified Substance.¹⁴

We see another example of this pervasive non-dualism in a quote from Rabbi Moshe Cordovero (1522-1570):

The essence of Divinity is found in every single thing—nothing but it exists. Since it causes everything to be, no thing can live by anything else. It enlivens them; its existence exists in each one.

Do not attribute duality to God. Let God be solely God. If you suppose that *Ein Sof* emanates until a certain point, and that from that point on is outside of it, you have dualized. God forbid! Realize, rather, that *Ein Sof* exists in each and

every manifestation. Do not say, 'This is a stone and not God.' God forbid!
Rather, all existence is God, and the stone is a thing pervaded by divinity.¹⁵

Islam

Islam provides numerous conceptualizations that distinguish between Absolute Unity and the relative unity of polarity. In the words of Ibn al-'Arabī, "God possesses the unity of the One and the unity of Many."¹⁶ One commentator on Ibn al-'Arabī's formulations furthers this idea in saying that "God is one and only one, but everything other than God is two or more."¹⁷ That is to say that anything other than God in His Essence represents the *many*. Although Islam does note the distinctions between God and the Cosmos, the principle of unicity and non-dualism stands at the very core of Islam. The essential credo of Islam is to testify to God's oneness through the formula (*tawhīd*) that expresses the truth of oneness,¹⁸ *La ilaha illa' Llah*, "There is no god but God." The inner teachings of Islam tell us that the One Absolute God does not incarnate as either male or female, although His Essence is often referred to in feminine form (*al-`ilat*).¹⁹

...the Face He turns to the World as Creator and Sustainer is addressed in its masculine form. Both male and female are created by Him and the root of both feminine and masculine are to be found in the Divine Nature, which transcends the duality between.²⁰

The idea of the One and the Many is expressed in the name Allāh. The "...first syllable is short, contracted absolute, while the second is long, expanded and infinite..."²¹ The name Allāh seems to have a specific mantric quality deliberately formulated to communicate the idea that there is one sole divinity having the potential for duality and infinite possibility.

Sufism, the inner, mystical dimension of Islam, has as its primary goal the ending or letting go of all notions of dualism. This is expressed in the central Sufi doctrine called *whadat al-wujud* (unicity of being) which Islamic scholars equate to the Vendantic phi-

osophy of *Advaita* or non-duality.²² Although Sufism contains a number of different orders, it is united in this primary aim. One of the chief methods or practices used by all Sufis is *fiṭrah* the practice whereby the Sufi attempts to restore his or her primordial nature. The practice of *fiṭrah* seeks to annihilate the ego and remove the subject/object dichotomy in order to create an inseparable union between humanity and the divine.²³ The renowned Sufi Master, Jalal ad-Din Muhammad Rumi (1207-1273), refers to this essential non-duality in many of his writings and poems.

All desires, preferences, affections, and loves people have for all sorts of things are veils. When one passes beyond this world and sees that Sovereign (God) without these “veils,” then one will realize that all those things were “veils” and “coverings” and that what they were seeking was in reality that One.²⁴

Buddhism

Both the Buddhist and Hindu traditions can be characterized as non-dual. While there are significant similarities and overlap between the two, there are important distinctions. The Hindu conception of non-duality is conceived in ontological and epistemological terms and concerns itself with the nature of life or being, reality or consciousness, and existence or form. In an article exploring the distinction between Buddhism and Vedanta, David Loy explains that “Non-Duality in Buddhism does not constitute merging with a supreme Brahman, but realising that the duality of a self/subject/agent/watcher/doer in relation to the object/world is an illusion.”²⁵ Buddhist philosophy, therefore, envisages non-duality as the *Not-Self* or as the absence of the separated ego. The notion that the self has no reality, that there is no self at all, is its most unique feature.

Not surprisingly, the illusion of duality is the essential principle of the Diamond Sutra—the oldest known dated, printed book (868 CE). This sutra, apply named by the Buddha as the “Diamond that Cuts through Illusion” (*The Vajracchedika Prajnaparamit Sutra*),²⁶

focuses on the doing of good deeds to eliminate karma and the distinction between self and others. The Buddha is claimed to have said its capacity to cut through illusions and afflictions will lead one to the shore of Liberation.²⁷ The principle of non-duality and the Not-Self along with renunciation of all manner of grasping is the underlying theme contained in all the major canons of Buddhism. The Lankavatara Sutra—a memorandum kept by a Mahayana Master said to contain the actual words of the Buddha as he entered Lanka—stresses that all the objects and forms of experience in the world are merely expressions of the mind. “In essence things are not two but one... All duality is falsely imagined.”²⁸

The *Vimalakirti Nirde'sa*, (Teaching of Vimalakirti) alternatively titled the “Reconciliation of Dichotomies,” imparts the skillful means needed to enter the “Dharma Door of Non-Duality.” Deliverance from duality and the opposites, according to Vimalakirti, is obtained through self control, the absence of presumption, by seeking neither good nor evil, and through similarity of vibration, contemplation, constant adjustment and complete detachment.²⁹ The Lotus Sutra, the Heart Sutra, the Madhyamaka (which represents the “Middle Way”), and numerous other canons from the Buddhist tradition all focus on the perplexities of duality and the means to their elimination.

Hinduism

Vedanta, which forms the basis of Hinduism, is one of the earliest sacred philosophies. Two principle assertions as taught in the Vedas are that God is “One without a second”³⁰ (*Ekam advitīyam*), eternal, without division and changeless, and that all of the manifestations of God on Earth are (*Atma-swarupa*) “embodiments of the all pervading divine Self.”³¹ The three principle philosophies of Vedanta—Advaita (non-duality), Visiṭadvaita (qualified duality), and Davatia (duality)—each evolved different systems of thought with respect to these two fundamental assertions. Advaita, the oldest system in the Vedas, expounded by Sri Adi Shankaracharya (788-820) its most revered teacher,

maintains that there is an *ultimate, non-dual* relationship between the soul, all of creation and Brahman.³² Advaita maintains that while the three tiers of reality or being exist—

absolute/non-duality, relative/qualified duality and illusion/duality—each one counterbalances or neutralizes the previous.³³ These three tiers are contained in Brahman where all are One. In the words of Shankaracharya:

No matter what a deluded man may think he is perceiving, he is really seeing Brahman and nothing else but Brahman. ...This universe, which is superimposed upon Brahman, is nothing but a name.³⁴

That which permeates all, which nothing transcends and which, like the universal space around us, fills everything completely from within and without, that Supreme non-dual Brahman—that thou art.³⁵

The mysteries involving the dissolution of the separate self, the cessation of suffering and eventual liberation are the principal aim and objective of all the Vedas. Vedanta, along with the authentic and inner teachings of all the great religions, provides a unique set of tools or guidelines for extinguishing the cleavage between the eternal and the ephemeral, the real and the unreal. The principle of Oneness and Non-Duality are shared by all of these traditions.

The Creation of the Many

Each of the major religious traditions also offers its own distinct perspective on how the *One becomes the Many*. The movement from the Absolute One to the multiplicity of form is an inexhaustible theme. The Ageless Wisdom teachings, which can be

said to represent a synthesis of the aforementioned traditions, assert that there is One Boundless Reality in which everything is contained. It goes on to say that within the

Oscillation and the tension between opposites are part of the creative process and one of the primary ways in which creation is refreshed, renewed and presented with new or other possibilities. This polar tension is linked to the impulse toward expression as well as the first act of will or volition.

One there exists the potential for polarity or duality. Once duality emerges, it gives birth to a third (the Trinity) and hence to the multiplicity of forms.³⁶ These fundamental postulates, originally formulated by Helena Blavatsky in *The Secret Doctrine* and further elaborated upon in the teachings of Alice A. Bailey, have their roots in Vedic cosmological thought. They offer some of the most comprehensive and profound discussions on the One and the emergence of dualism and multiplicity.

According to the Samakhya school of Vedic philosophy, Purusha (cosmic mind or ideation) and mula-Prakriti (cosmic substance or energy) are the eternal parents or the beginningless source. The Bhagavad Gita, which bears the principal influences of this school, tells us that “the cosmos is formed by the polarity of Purusha and Prakriti.”³⁷ The Ageless Wisdom or Esoteric Philosophy, as it is also called, furthered these ideas in saying that the “Manifested Universe” comes into being as a result of the interplay of Cosmic Thought and Cosmic Substance. However, once the field of Absolute Unity is passed (this field contains the Unmanifest and Manifest, without separation or contradiction), duality supervenes in the contrast between Spirit and matter.³⁸ This basic or foundational duality takes place as a part of the divine effort to “modify Unity so that it supports the manifestation of the Many in the One and the One in the Many.”³⁹

Phenomenal existence therefore, is not possible without the dynamic between Purusha and Prakriti. Creation would have remained formless or unmanifest, and consciousness, which involves a sense of relationship, could not have arisen.⁴⁰ Thus, Spirit and matter (or the contrast of opposites) must not be viewed

as independent realities, but as “co-existent facets of the Absolute One Cause which constitute the basis of conditioned Being.”⁴¹ For duality only exists in relationship to manifestation (“Manvantaric Maya” as H.P.B. terms it) and in relationship to space-time.

The Vedantic and Theosophical perspectives lead us to understand that the undifferentiated Absolute realizes itself through polar tensions⁴² and that duality allows for differentiation and movement. Additionally, we learn that every duality can be envisaged as a unity existing at a level of being superior to, or above, its twofold manifestation.⁴³ This holds true whether one considers the most elemental duality of manvantara (appearance) and pralaya (dissolution), or the common distinctions of light and dark, pleasure and pain, or any of the other so-called opposites expressing in nature. Furthermore, we can see that the opposites are ultimately impermanent, for they are involved in a continual state of change and evolution between phases.⁴⁴

Dualism and the Mind

These teachings provide a template for understanding cosmological and ontological processes. They reveal how the paradoxical nature of truth, the multi-dimensionality of the world, and the complex nature of existence have given rise to an experience of life that promotes differentiation and separation.⁴⁵ This tendency, which is especially pronounced in the human world, arises primarily from an erroneous or limited notion of space-time⁴⁶ and the mind’s tendency to compartmentalize, to set limits and boundaries and think along narrowly defined lines. Dualism then is the product of mental modification and the control of form by mental energy. Its existence is woven into the very fabric of the mind and the process of thinking!

As a result of the mind’s tendency to think, to will, modify and separate, our experience of the phenomenal world becomes rooted in a dichotomy of two aspects: “a subject that perceives and an object that is perceived”⁴⁷ or the experience of self and others. This basic division gives birth to countless distinctions

or divisions, such as the idea that humans have two basic natures, the physical and the spiritual, or that the world is governed by pairs of competing forces: good and bad, animate and inanimate, chaos and harmony, and pleasure and pain. These many modifications and the dichotomies they create between our inner and outer reality form the basis for our valuations and judgments.

Recognizing the Value of the Opposites

Duality and the opposites, while ultimately illusory within the framework of Pure Being, serve a number of critical evolutionary functions. The dual nature of existence is related to the beginning of oscillation and rhythm between the two poles of the one Reality and to energy cycles of constant and simultaneously occurring creation and dissolution.⁴⁸ Oscillation and the tension between opposites are part of the creative process and one of the primary ways in which creation is refreshed, renewed and presented with new or other possibilities. This polar tension is linked to the impulse toward expression as well as the first act of will or volition. Duality is a prerequisite for existence created by the Will to Manifest. It allows the Absolute to reveal Itself to Itself and its emanations.

One of duality’s other functions is to produce an awareness of the relationship and interplay between Spirit and matter or Creator and creation. The *Tao of Islam* informs us that

Every correlative term is limited and defined by its correlative. Hence it cannot be an absolute point of reference. The differentiation among things that make it possible to know them only comes through distinction and opposite. Things become distinguished through their opposition.⁴⁹

The contrasting quality of the world therefore, encourages us to distinguish, discriminate and draw comparisons in an effort to reconcile and ultimately identify, not with division or separation, but with the continuum between opposing forces. The poet Rumi sums up this idea when he says: “No

opposite can be known without its opposite. Having suffered a blow you will know a caress.”⁵⁰

Another contemporary thinker reminds us that “there is no merit in doing good if you could not choose the opposite.”⁵¹ Duality, therefore, has a positive function in that truth, beauty and goodness are thrown into contrast by means of their being opposites. This allows the opposites to work in temporary collaboration to contribute to the realization of the good.⁵² Duality and the contrast of opposites act as a support to choice or free will. The opposites allow for a measure of self-conscious freedom. Freedom of choice, however, might well require that we learn how to manage dissonance⁵³ and choose neutrality rather than choosing one opposite over the others. Conscious choice and free will also come into play in terms of how we react or respond to the myriad combinations of binaries or opposites and the conflicting messages they seem to convey. Duality presents us with the opportunity to choose a course of action between two seemingly divergent and dissimilar things. The dialectical tension or opposition between interacting elements or forces also prompts an exchange of energy and information. In this way, the opposites can be seen to partner in an effort to communicate and make certain possibilities explicit.

A Closer Look at the Pairs of Opposites

Michael Robbins, author and long time teacher of the Ageless Wisdom, defines the pairs of opposites as “energy states, energy patterns or entities, which when compared with each other are maximally distinct and as different from each other as the mind can conceive.”⁵⁴ But rather than grouping the opposites into one general category, Robbins distinguishes three non-rigid categories or classes of opposites existing within a circle or sphere. These three categories might be likened to the three tiers of reality or the three truths of Advaita. The sphere might be said to represent the “field” of quantum physics or, in Robbins’ view, multidimensional

consciousness and an awareness of the Whole.

The first class of pairs are described as “the horizontal opposites;”⁵⁵ opposites that the mind conceives concurrently that are non-hierarchical, equal in value and intrinsic to each other. East/west, north/south, above/below and hard/soft typify the opposites in this category. Robbins also includes the astrological pairs, the six polarized pairs of constellations (Aries/Libra, Taurus/Scorpio and so on) that underlie the nature of reality. While each constellation is diametrically opposed to another, each is valid in its own right and incomplete without the other. Each of the pairs in opposition represents a puzzle to be solved and is a key to Unity within the pair.⁵⁶

In the second category are the “vertical opposites.”⁵⁷ These are the opposites that the mind tends to view as hierarchical in nature. They are not equal or equivalent to each other and can be ranked or rated according to their “relative importance of function within the whole.”⁵⁸ Truth and falsehood, right and wrong, good and evil, love and hate are some of the pairs Robbins uses as examples of the vertical opposites. He reminds us that dealing with these pairs requires subtle discrimination or analysis and the ability to prioritize the opposite that promotes the most integrity, balance and unity.

Robbins refers to the third category of opposites—“the fundamental, super-cosmic pairs”—as the self-cancelling, self-annihilating, seemingly irreconcilable opposites. The super-cosmic pairs are fundamentally contradictory and seemingly paradoxical in nature. Several examples from the Ageless Wisdom are: Be-ness and Becoming, infinite and finite, total repose and ceaseless motion, time and the eternal now, transcendent and immanent, and universal causality and free will. These are the opposites that operate simultaneously and express a non-dual truth. Robbins hypothesizes that the resolution of these apparent irreconcilables might come through spherical or multidimensional thinking requiring the cultivation of the higher faculties, such as Buddhi and Atma.

As Robbins explains, it is important to distinguish between the categories of opposites and the levels upon which they function. One has to determine whether the opposites are indispensable and therefore inevitable, or whether they are temporarily necessary or merely relative and expendable. Italian psychologist Robert Assagioli reminds us that “wisdom is the power to play with the opposites.”⁵⁹ Learning to “play” with the opposites requires understanding, subtle discrimination, reconciliation, acceptance, and balancing. It might also entail choosing one opposite over another, such as choosing Truth over falsity. In this last instance, one brings the Law of Repulse—the dispersing, rejecting energy—into play. However, as Robbins points out, such a rejection necessitates holding a point of identification with what has been repulsed. In this way, one remains detached from the opposites and continues to hold to the all-important “Middle Way.”

Non-Duality and the New Physics

At the still point of the turning world. Neither flesh nor fleshless; Neither from nor towards; at the still point, there the dance is, But neither arrest nor movement. And do not call it fixity, Where past and future are gathered. Neither movement from nor towards, neither ascent nor decline. Except for the point, the still point, There would be no dance, and there is only the dance.
(T.S. Eliot)⁶⁰

The obscure nature of the Absolute’s outward radiation and the mind’s tendency to split the world into categories are largely responsible for the development of dualistic theologies, philosophies, systems of logic and science. The ascent of the deterministic materialistic model, especially in the sciences, has contributed immensely to our understanding of the world. But it has also produced a worldview that contributes to separation, division, fragmentation and a dichotomy of ego and environment. This limited and distorted worldview divides existence into an objective or physically based existence and a subjective or psycho-spiritual realm in which

the form or physical aspect rules. Twentieth-century developments in physics however, have drastically undermined the deterministic/materialistic model⁶¹ and shed much light on the role of the opposites and the fact of their co-existence. Quantum physics reveals the opposites not as isolated entities, but as integral parts of an inseparable network of interaction.⁶² For example, the opposites of space and time (which provide the field for events to take place) are seen as existing independently, yet they seem to combine to form a single construct: “the space-time continuum” where there are no true separable or static objects.⁶³

Physicists describe this quantum “field” as the only reality—a single universal substance that manifests as a co-existent duality. In other words, “the field and its complementary manifestations are one and the same thing.”⁶⁴

Some physicists portray the interaction and inseparable relation of the opposites in terms of “a dialectical dance or a ballet.”⁶⁵ This dance takes place at subatomic levels and involves the totality of existence. The oscillating rhythm of creation and destruction results in a constant exchange between seemingly separate units of energy. The opposites, such as birth and death, are seen as essential to the processes of creation and the existence of all phenomena. The interplay between positive and negative energy waves actually structures or orders the world of appearances.⁶⁶

As Fritjof Capra notes in *The Turning Point*, this relationship between the opposites is perfectly depicted in the figure of Shiva, the God whose dance balances the forces of destruction and creation.

Science has also revealed that the opposites, particles and waves, or energy and mass, can shift to take on the characteristics of the other. Einstein’s Special Theory of Relativity concludes that energy and mass are different manifestations of the same reality and have a perfect conversion from one state to another.⁶⁷ These developments show also that the opposites are not fixed, but are part of a

dynamic interplay. This interplay or dance between the opposites expresses not only as energy-mass and the wave particle/duality, but also as space-time, attraction-repulsion, action-reaction, subject-object, as well as thought and thinker. The far-reaching implications of these discoveries reveal that external reality does not consist of independent spatially separated components that counter and exclude each other, but must be defined in terms of complementarity, interaction and interrelations.⁶⁸ In other words, reality can be defined in terms of a “cosmic dance” taking place at subatomic levels and by extension to all the parts of creation.

The Taoist Perspective

Yin and Yang

No better symbol depicts the dance of the opposites, their interplay and the constant movement of energies than the Yin Yang. This symbol is replete with meaning. It is believed to have originated from observations of the night sky and is said to be a “Chinese representation of the entire celestial phenomena.”⁶⁹ The Yin Yang depicts the passage from oneness or union into vibration or the field of contrasts, duality and multiplicity.⁷⁰ According to the perennial philosopher Frithjof Schoun, the Yin Yang is an “image of the fundamental relationship existing between the Absolute and its contingent.” He goes on to say that it contains the “whole play of Maya, its modes, its cycles, its diversity and its alterations.”⁷¹ *The Secret of the Golden Flower* reiterates this theme. According to Richard Wilhelm, “The fundamental idea is...that the Tao, though itself motionless, is the means of all movement and gives it law...It is the ‘one essence or Great One.’”⁷² The two principles or poles of manifestation are said to arise out of the Tao and through their union the “ten thousand things”⁷³ come into being.

Technically speaking, the Tao is said to exist between two opposites—the beginning of existence and its end. The Tao is the path between the beginning (Yang) and the end (Yin). The following graphic depicts this idea.



Beginning (Yang) ==>The Tao (Path) ==>Ending (Yin)⁷⁴

These two poles of manifestation emerge jointly and are the two sides of a single whole or unit. They are irrevocably connected and each holds each in a balance where neither side predominates. Each exists in relationship to the other in a kind of collaboration or partnership.⁷⁵ The opposites are neither separate nor distinct since each contains the essence of the other. They co-exist in a kind of shared consent that allows for continual transformation and change.

Taoist teaching tells us that we have to dis-identify with our fixed mental conceptions of good and bad, right and wrong, pleasure and pain etc., so that we can engage in an inner *alchemy of the opposites*. This implies allowing ourselves to consciously embrace the dance of opposites so that we intuitively grasp a non-dual truth or paradox. Flexibility, detachment, self control and the ability to hold a position of mutual inclusion and inner balance regardless of fluctuations are all involved. By adopting a dynamic and holistic attitude the contraries begin to balance, interpenetrate and fuse into each other. The following symbol—a most familiar one—expresses this dynamic movement, balance and fusion.



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Tao is the path that leads to an unchanging stillness (the single point) where “the polarity between self and other begins to dissolve” and where we are enfolded “back into the Mind of the Tao, that primordial and ever-present Unity out of which the play of Yin and Yang originally emerges.”⁷⁷

Unitive Consciousness

Reconciliation of Dichotomies

The various religious traditions and philosophies as well as the new scientific theories offer valuable clues for moving away from dualistic thinking toward a more single-minded point of view; a view that is decidedly more creative and holistic and that sees into, through and beyond the pairs of opposites. Esoteric philosophy and the teachings of Alice Bailey have much to communicate about the importance of balancing and moving beyond the opposites. These teachings make it clear that the whole problem of glamor (distortions of truth, deceptions, illusions, misunderstandings and misinterpretations) is rooted in duality and dualistic thinking.⁷⁸ Bailey goes on to say that duality is a difficulty based on wrong or distorted perception as well as identification with the realm of phenomena. Freedom from glamor and its many offspring lies in the balancing and the equilibrating of the pairs of opposites. This is accomplished from the midpoint or center and means turning neither left nor right as we seek to relate, balance and eventually synthesize.⁷⁹

Detachment from the warring process is critical to the non-dual experience. Detachment or non-attachment—one of the most fundamental spiritual ideals—shows itself as the ability to disengage emotionally and mentally from external events, things, people and concepts in order to view the world from a more balanced and holistic perspective. The great significance of detachment (and meditation practices where it is explicitly cultivated) is that it has the power to release the Soul from the chaos and bondage of form life. Detachment or divine indifference allows us to let go of our personal desires and expectations,

The heart chakra is known for its expansiveness, equilibrium, and its ability to relate and reconcile polarities. Bailey termed it “the organ of synthesis” due its ability to heal cleavages and create unbroken links within and without. At its centre is the unwavering light of love, which illumines the path to the Soul and to Oneness. As such, it functions as the bridge to the non-dual experience.

to dis-identify with the opposites and to use the mind in a way that perceives duality as a demonstration of the One Life. Non-attachment is an elementary requirement to

treading the so-called “Middle Way”—the way that transcends the antithetical experience of existence.

One of the other steps toward non-dual thinking involves the effort to distinguish and discriminate between the pairs and various categories of opposites. This entails close observation, subtle discernment and refined sensitivity with regard to the opposites encountered. Clear thinking and the right direction of energy are also involved. This places an obvious emphasis on the need for conscious

responsibility with regard to our attitudes, intentions and thoughts. Our perception of reality, whether we view it in terms of its dissociated parts, or in terms of a continuum, is directly influenced by where we focus our attention. If, for example, the mind is caught between two polarities, such as pleasure and pain, the focus is on one to the exclusion of the other. A more balanced approach recognizes the interchangeable and transitory nature of the opposites and the dynamic of the dance. It turns categorical discrete units or elements into a continuum so that they are experienced as cyclic, mutually arising, co-dependent and working in alliance.

Another factor figuring prominently in the development of the non-dual experience is love. In Esoteric philosophy, love is viewed as a coherent force in the Universe—a force that makes all things whole. Love underlies the great principle of attraction responsible for establishing the interplay between pairs of opposites. According to Bailey, love is not a sentiment or an emotion, but a natural

process and a great motivating power that not only unites the opposites, but brings about their eventual fusion, synthesis or marriage.⁸⁰ It seeks the “transmutation of the desire nature” (wherein the pairs of opposites are mostly potently felt) and “links it up with the greater magnetism of the love aspect on the buddhic plane”⁸¹—the plane of multidimensional or spherical awareness.

In the human system, the heart is the natural abode for love, compassion and empathy. It sits between the lower chakras of duality, egoism and karma and the higher centers of unitive consciousness.⁸² The heart chakra is known for its expansiveness, equilibrium, and its ability to relate and reconcile polarities. Alice Bailey termed it “the organ of synthesis” due to its ability to heal cleavages and create unbroken links within and without. At its center is the unwavering light of love, which illumines the path to the Soul and to Oneness. As such, it functions as the bridge to the non-dual experience.

Control of the desire nature, the right use of the mind, and the cultivation of love (with all that these developments imply) are the underpinnings of the non-dual experience. They are the ABC’s for the integration of the personality and its fusion with the Soul. The Soul is neither spirit nor matter, but the mediator between the two and as such, it represents a unity of consciousness. It gives an awareness of form, of the Self, and a growing awareness of the source from which both stem. Unitive or non-dual consciousness can also be described as a state in which different aspects or states of awareness are unified with one another and, ultimately, come to be viewed as comprising a single inclusive field or state.⁸³ The Soul, therefore, provides freedom from the opposites. The awakening to single mindedness and non-dual wisdom is the motivational foundation and goal of the Soul.

Additionally, the Soul provides a platform from which the intuition or pure reason can be brought into play. The intuition is a blend of two qualities: higher abstract mind, or *manas*, and *buddhi*. Their merger allows for the synthetic, multidimensional grasp of reality,

based not only on a balanced point of view, but also upon a measure of interpenetration and identification⁸⁴ with the underlying unity that antecedes manifest creation.

Concluding Remarks

Dualism or the emergence of two polar forces is the result of the Infinite’s radiation and is basic to manifestation. It is universally present. Inherently purposeful, duality is one of the primary means by which the Divine discloses Itself as universal possibility. It is one of the chief methods by which a measure of relationship and interplay is established between the Unmanifest and Creation. But, duality is paradoxical in nature, for it both connects and separates.⁸⁵

The dual nature of existence and the friction it generates prompt us to speculate about our own existence and the meaning of life. The sense of division and separation the dual forces create underlie the yearning for peace, wholeness and union. Tensions between conflicting forces encourage us to delineate, discern and choose, eventually bringing the will into play. Duality and the allied Principle of Conflict, along with the crises that they create, account for the urge to balance and then synthesize polarizing, separative forces.

Dualism or dualistic thinking, however, is self-referential and inherently distorted. The deeper reality of accord and wholeness is obscured by the sense of division and separation that rigid, analytical reasoning and selfish desire creates. The self-referential attitude toward life also creates attachment—attachment that leads to suffering, as well as a narrow, overly simplistic and often arbitrary approach toward life. Focusing on our personal desires and expectations, and therefore on only one of the opposites, prevents us from seeing them as part of a shared field or greater unit. Unbalanced, one-dimensional, fragmentary thinking is the result. Such distorted and artificial thinking further exacerbates and isolates us from the eternal now and the higher synthesis that exists.

Non-dual awareness on the other hand, is the practice of self-inquiry, self-control and non-

separativeness. It's been described as a "living insight" requiring the suspension of judgment and the complete unconditional acceptance or embrace of life as is.⁸⁶ Awakening to non-dualism is a gradual process involving the elimination of the ego and the cultivation and expression of inclusiveness, empathetic resonance and wisdom. It is the process by which glamor is dispelled and divisions are healed. In shifting from referential knowledge to non-dual or unified thinking, the opposites and phenomenal experience are perceived as working together in a kind of beneficent partnership. As inner union demonstrates and outer cleavages dissolve⁸⁷ our understanding of the opposites becomes intuitive, direct and unified. We sense the blossoming of the Presence in all beings and share in the simplicity of undifferentiation where all life exists as One.

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Fundamentals of the Work

An occasional column on aspects of the work, written for students by the staff of the School for Esoteric Studies.

Visualization

Visualization plays an important role in the meditation work in all its stages. It is an important tool in the work of inner “bridge” building, learning to build in mental matter, helping to integrate the mental and emotional bodies in the beginning stages of the work, and later helping to integrate the higher aspects of the mind in the advanced stages. Thus it is necessary to learn how to visualize skillfully.

In order to create something, we first need to visualize or build a thoughtform of it in our mind. For an architect, that might mean being able to visualize in the ordinary way, actually seeing what something will look like. For a musician, it is hearing the combination of notes arranged in a particular way. But for an esotericist, it means being able to work with ideas, “seeing” or “sensing” the relationships and connections between them and how that might manifest on one plane or another.

Many students report having difficulty visualizing. Usually students fall into two groups: some students are not visually oriented and cannot visualize any image at all or so only fleetingly, and other students are so visually oriented that the visual images are prolific, detailed and so uncontrollable as to become a distraction.

For the first type of student it is important to realize that visualization, like any technique, is developed through practice – simply doing it over and over – while keeping in mind that progress will be subtle and cumulative over time. In some cases this difficulty in visualizing may be due to ray make-up, but progress can still be made through practice, and the persistence we develop through this practice is the same persistence we must use in all our esoteric work.

A good beginning practice would be to work with three basic symbols: a white circle with a white dot at the center (against a dark background), an equal-armed cross, and a white equilateral triangle pointing upward. For people who are kinesthetically or sense oriented, it might be helpful to imagine drawing these symbols in the air with a finger, or even imagine drawing them on the palm of one hand with the forefinger of the other, thus adding movement and a tactile element to the visualization process. For those who are aurally oriented, sound might be incorporated too. Additional suggestions and exercises can be found in Christmas Humphreys’ book *Concentration and Meditation*.

For those who visualize too prolifically and uncontrollably, it is useful to focus on the *meaning* behind the specific visualization given in the meditation, thus controlling and creating only those images that relate to that meaning. The difference between controlled visualization and spontaneous imagery is that the latter refers to those symbols or visions arising in the mind that are not *consciously* and deliberately created by us. Usually they are simply glimpses of “astral scenery” and should simply be noted and dismissed. Occasionally we may receive “teaching symbols” resulting from Soul impression and these may contain a clue that we can wisely follow.

In the initial stages of learning to visualize we are working as Soul-infused minds. We endeavor to remain positive and aware that we are the controlling and directing agents. We use mind stuff to build the image in etheric substance, and our heart’s love will render it spiritually attractive and endow it with vitality.

In the advanced work of integrating the higher aspects of the mind in order to build the Antahkarana, the student should have achieved a high degree of skill in visualizing. In this work, we use the higher mind to interpret substance from the cosmic etheric subplane, and this is done through a process that can be referred to

as symbolic apperception. This interpretation process links the pure reason of Triadal intuition with the creative imagination. The creative imagination is composed of matter from the highest astral subplane. Having relayed that which has been either imagined or registered the mind then impresses the brain with the results. This higher visualization or symbolic apperception may or may not involve pictorial visualization. Many rely largely upon a “felt

sense” while others perceive sound or even what might be interpreted as an aspect of smell.

The use of visualization to manifest what is intended or desired is a powerful process used by a high-grade personality. What has always been used *unconsciously* by the average person to bring about what is desired is used *consciously* by the disciple with more reliable results.

The Meaning of the Soul

Roy Blendell

Never has there been a time when so many have access to enormous material comfort and wealth, and yet never has there been a time when so many are left feeling empty and unsatisfied by the limitations of the materialistic world view. The common complaint of our times is that life is somehow “soulless” and empty, devoid of any significant meaning or feeling. Some of our greatest minds have spent their lives searching to discover what it is they felt was missing from their lives – that something which they hoped would fulfill their deepest yearnings and realize their highest aspirations. In this article I hope to identify the missing “jewel in the crown” of life.

Everything in existence is matter. This is the first aspect of reality. The second aspect is consciousness, meaning that matter and consciousness are two aspects of the same thing. The third aspect is motion; everything is in motion; everything that moves is matter, and all matter moves. Motion manifests in matter as energy and in consciousness as volition or will.

So we can see that everything in the universe is alive and vibrant with the inherent potential to manifest consciousness in some form or another. The ageless wisdom teaches us that the meaning of life is the evolution of consciousness in all Monads. We can state this another way by saying that evolution is the acquisition of better qualities and abilities, newer and more favorable ones than those previously possessed, with the increased prospect of greater understanding, freedom and power to move ever closer to the ultimate state of universal consciousness.

Monads are the building blocks of everything in existence; they are the indestructible primordial atoms. During their downward journey into matter (involution) they function mainly as primordial matter atoms only,

thereby making up the material fabric of the universal forms (toward the lower end of the evolutionary arc). During this stage their consciousness is undeveloped and remains only a potential. It is at the evolutionary stage (the journey back toward Spirit) that these atoms reach a point of development whereby they take possession of a life form of their own. Consciousness is aroused thereby becoming that life form’s dominant consciousness or its “self.” Therefore, we may call the Monad the “self atom.”

We must remember that Monads are divine in essence regardless of their evolutionary stage; that they have the potential to expand their consciousness and the will to embrace the entire cosmos. This is the potential that lies locked within all existence. It is the destiny of all Monads to become selves and to develop and expand their consciousness in accordance with the universal plan.

In order to awaken and develop the innate consciousness, Monad needs to manifest as a life form. Gradually the Monad works its way through the various kingdoms (mineral, vegetable and animal) until it reaches the human stage where it becomes conscious of itself. This is an important stage because now, for the first time, the Monad is able to take active responsibility for its own further progress and development along the evolutionary chain. The Monad can also influence other Monads with which it forms relations.

Initially this progress is slow and laborious, requiring many incarnations to gain the necessary experience to stimulate consciousness. The external stimulation must at first be intense in order to stir the slumbering inner potential, but gradually consciousness is aroused and becomes increasingly developed and refined, as does the corresponding external stimulation. The Monad gradually activates consciousness in higher forms of mat-

ter, thus liberating itself from lower, denser forms.

During the developmental phases through the human kingdom, the Monad will awaken awareness in the physical, emotional and mental vehicles. At this point it would be grossly arrogant and foolish to think that the journey was over and that the evolutionary work had found its consummation in humanity, as some have speculated. Much work still needs to be done.

When the Monad transcends the animal kingdom and enters the human, it becomes individualized and receives a causal envelope (this is the reason why a Monad cannot regress into the animal kingdom). The objective in the human kingdom is to vitalize the causal envelope thereby transferring the Monad from the human kingdom into the next kingdom, simultaneously marking its entry into the stage of consciousness expansion.

Evolutionary forces come from above via superhuman agencies and never from below, for the lower can never comprehend the higher, but the higher encompasses all that is lower and beneath it. For example, emotional thinking cannot understand or control intellectual thinking, but the intellect can fully understand and control (with practice) the emotional.

And so it is with the human being when considering his highest qualities and potential. All that makes us human lies within the causal envelope—the vehicle we received when we became individualized from the animal kingdom. Herein lies all our best qualities and abilities gathered throughout all of our previous incarnations.

It is from a being belonging to the Deva evolution (an essential Self), a Solar Angel, that

a human being receives a causal envelope. This causal envelope is initially empty, and it is the task of the human being to vitalize the causal envelope through numerous and varied life experiences.

But it is only those loving and ennobling experiences, those high spiritual aspirations and abilities that have essentially eternal qualities that activate and vitalize causal matter. Nothing less than this is of any lasting use.

The Solar Angel oversees certain vital aspects of the human charge's life during incarnation. Indeed, the Angel creates a second, lesser causal envelope – the threefold

personality, the greater envelope being known as the “Self” or “Soul.” It is the task of the lower personality envelope to feed the greater envelope with causal matter. At the end of the incarnation the lower envelopes disintegrate and the personality coalesces with the Soul, which is thereby enriched by the gain of that particular incarnation.

The union between the Angel and the human is very intimate indeed and has often been referred to as the divine union or marriage by those saints who have experienced the blissful awareness of the Angel's presence. This union lasts as long as the Monad remains in the human kingdom. When the Monad moves into the next essential kingdom, the Angel's task is complete, and it leaves the Monad to follow its own evolutionary path in its own kingdom.

During this period of self-sacrificial service to the human Monad, the Angel will seek to stimulate higher consciousness in its protégé. Every warm and genuine feeling, every noble and unselfish thought it will meet halfway and pour its energy and inspiration into him. In fact, to the human being the Angel would

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seem to be a god (consider Arjuna and Krishna in the *Bhagavad-Gita*). His Soul is ever growing and vitalizes the causal envelope.

The Angel's influence will always be subtle and imperceptible, precipitating in the consciousness of the human being as though it were his very own thoughts and inspirations. It is the individual's choice as to whether he will accept and cooperate with the Angel's higher promptings or whether he will refuse and gratify his lower desires and material nature. Humanity is the great battleground where the battle for the Soul takes place, a battle between the pull of the developing Soul nature on the one hand and the drag of former modes of consciousness on the other. Gradually though, through the working of the laws of life and the assistance of the Solar Angel throughout many incarnations, the individual will move along the consciousness continuum toward his consummation in the human kingdom as a causal Self.

It is never the Angel's task or desire to draw attention to itself, and it is a great error on the part of those who seek to hear inner voices or perceive inner guides to imagine that this is the case. It is a person's urgent task to use his higher emotional consciousness and intelligence to contact and vitalize his Soul nature through mindfulness and wisdom, to cooperate fully with the higher laws of life and the opportunities that the Angel provides. A search for a "spirit guide" will generally lead the credulous astray for the astral realm is full of such willing and duplicitous accomplices.

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It is the aspirant's challenge to learn the language of the Soul and thereby interpret the symbols received in order to open channels for further Soul energy and inspiration. We

can see a multitude of symbolic expressions in every field of human activity that might indicate the soulful vitality coming through from the higher spiritual dimensions. In humanitarian endeavors we recognize the symbols of healing and the relief of suffering, particularly in war-torn lands where the battle against evil is so prevalent. We can see the *will to unity* in the work of the United Nations as it seeks to facilitate international cooperation in the areas of law, national security, economic development, social progress, the upholding of human rights, and ultimately the achieving of world peace.

The arts are bursting with vibrant soulful activity as the artist seeks to raise the consciousness of his audience through the beauty of his work. We can recognize a similar pattern in our personal lives as we seek to give expression to our own inner creative urges, all taking various forms with the unique imprint of our Soul-infused personalities. We can also experience our deeper Soul nature whenever we reach out to aid and assist our fellow human beings through acts of loving service and kindness. If we are fortunate, we may even fleetingly experience the blissful union with our Soul and the Angel in that most exquisite and divine union. Then at other times we may be left speechless from the sudden rush of energy and creativity received during peak experiences, moments of genius and spiritual insight that flood into our consciousness from our inner Genius.

All of this foreshadows humanity's future development, for we must begin to move into higher realms of consciousness expansion and development in order to realize our potential and graduate into the next kingdom. So much of what is missing in many people's lives is due to lack of contact with their Soul nature. So many still remain enchanted by the empty spell of material wealth and emotional thinking. The average person meanders mindlessly through life buffeted by the transient dictates of the personality. Is it any wonder that peace, meaning and fulfillment elude him at almost every turn?

There comes a time after many incarnations when a person "comes of age." During the

period of his early incarnations in the human kingdom he can be forgiven for not functioning anywhere near his ultimate potential, for indeed he is little more than an animal. But as time moves on and life experiences build up, it becomes incumbent upon him to take responsibility for himself and his ongoing development. He must learn to overcome the self-centered and barbaric modes of consciousness from the time of his youth and

become the mature man that he is meant to be. He must learn to put away childish ways of thinking centered on selfish desires and egoistic gratification and begin to think in a mature manner, seeking peace, harmony and respect for all life. For as surely as the moon reflects the greater light of the sun in the darkness of the night, so does a life lived mindfully reflect the greater consciousness of the inner Soul in the outer personality.

On Peace and its Bridging Nature

A Student

The word “peace,” the Tibetan states, is the “keyword that expresses the bridging of cleavages in the psychic nature of the individual, particularly that between the mind and the emotional vehicle.”

To my understanding, this statement refers to the process of achieving an integrated personality. Such a process involves undergoing a number of crises, leading to the formation of a relatively unified vehicle that can be of use for the expression of the Soul. The next step would be the integration and fusion of the personality with the Soul, which involves the bridging of another cleavage through the power of goodwill (*Esoteric Psychology, Vol. 2, Chapter II, Problems of Integration*).

I will begin with a summary description of the constitution of the human mind. Next, I will look into the problem of cleavages between the emotional and mental bodies. To conclude, I will try to elaborate on the word “peace” and its inherent nature as a bridge between cleavages.

First a brief look at the problem of cleavages within the psyche in light of some psychological perspectives. We know that the personality consists of the physical, etheric,

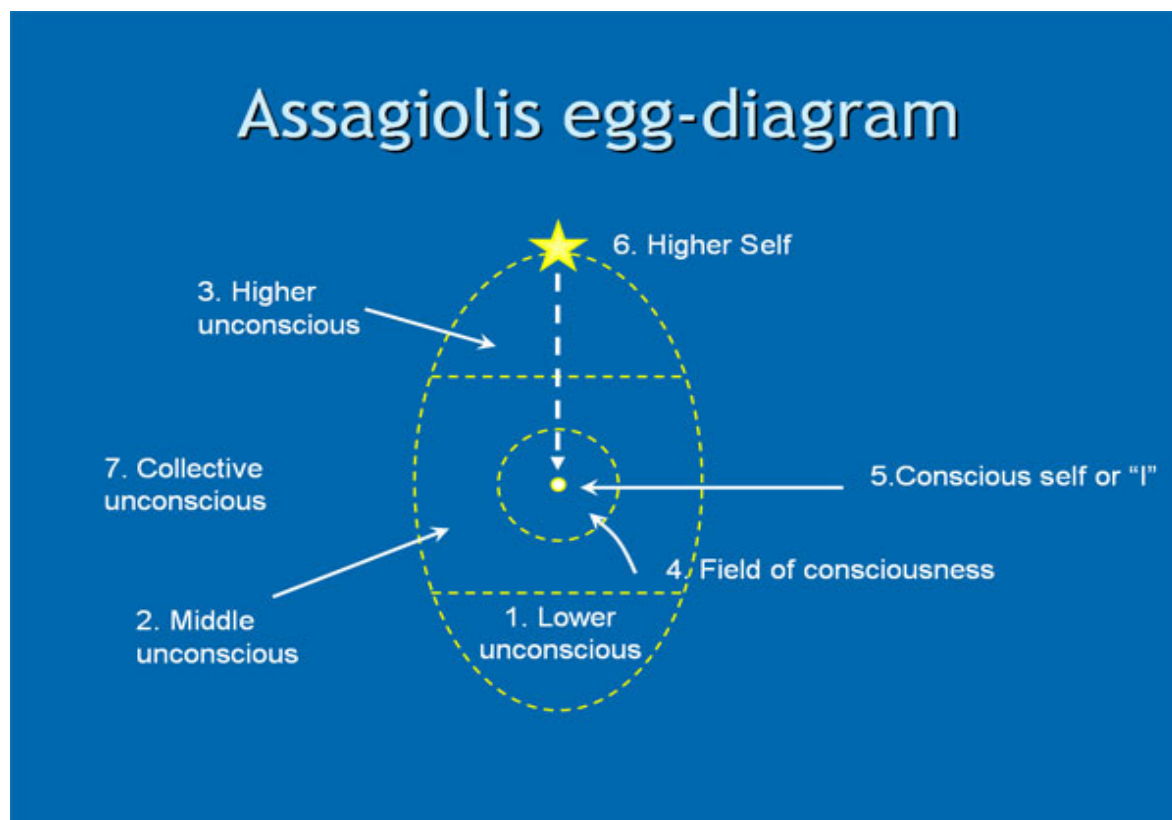
emotional and lower mental bodies. For long cycles of human incarnations, these four do not work as one or even cooperatively, but rather as four separate units fighting against each other to impose their own prerogatives. Two of the greatest psychologists of the last century, Sigmund Freud and Jean Piaget, arrived at the conclusion that, in the case of the child and in the case of neurotics (which for Freud, interestingly enough, represented the bulk of humanity), integration between the outer world, the body, the field of emotions and the activity of the mind proceeded slowly and with difficulty from a state of complete disintegration and chaos to a level of progressive integration and increasing synthesis.

For Freud, this is noticeable in the existence of the *polymorphous drive*, a concept he coined to refer to a number of forces that were in the boundary between the soma and the psyche and that competed chaotically against each other. Freud arrived at the conclusion that most human beings are neurotics insofar as these forces create a field of conflict that is not governed by any one directive will. In esoteric studies, this would refer to the stage prior to the entrance onto the probationary path.

Freud, let us remember, was also a pioneer in the study of cleavages. He defined the human personality as characterized by the split of primordial and secondary repression. The human psyche in Freudian theory is made up of different structures (I or Ego, Super Ego and Id), which symbolize the lack of unity and integration in the average human being.

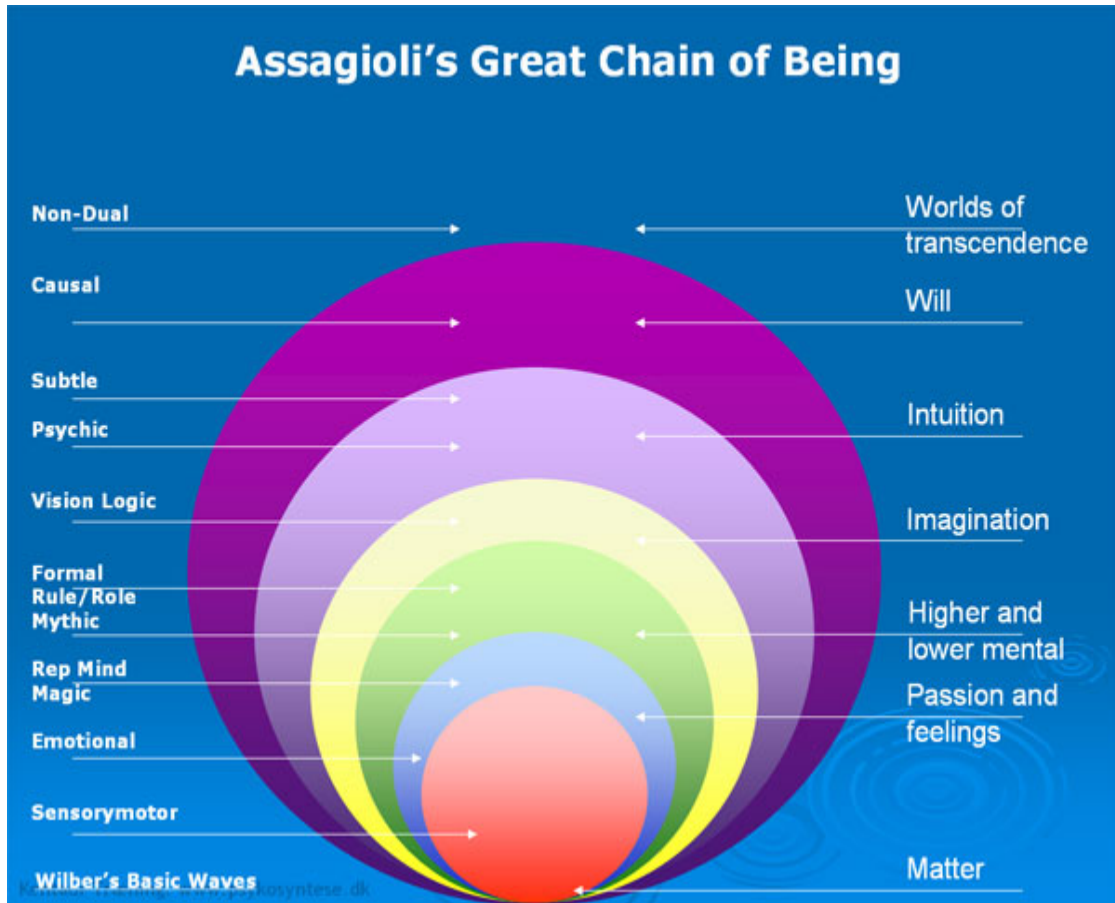
Piaget, on the other hand, conducted hundreds of experiments with children. Paradoxically, he wasn't mainly interested in child psychology, but rather in formulating an evolutionary theory of epistemology. That is, he was concerned with the development of the mind in humanity as a whole throughout history. By studying the child's mind, Piaget realized that the mind (a concept larger in scope that includes the sum total of the personality) evolves gradually, from a stage of complete narcissism to a stage of abstract intelligence.

Three other psychologists – Abraham Maslow, Roberto Assagioli and Ken Wilber have developed these lines of investigation, merging their research with some longstanding truths from the Ageless Wisdom. In the case of Maslow, self-realization can't be attained unless the integration of all basic motivational factors has been achieved, including biological and physiological needs, safety, belongingness and love, esteem, and finally, self-actualization and transcendence. Assagioli (a disciple of DK's and a friend of AAB's), rephrased the Tibetan's work on esoteric psychology, making it more readable for lay Western minds. He wrote about the progressive integration and fusion between the unconscious field of consciousness, the Transpersonal Self and the collective unconscious. Below is a diagram by Kenneth Sørensen (from <http://www.psykosyntese.dk/>) with Assagioli's conception of the psyche.



Finally, Wilber's work shares with his predecessors the idea that there are different levels of integration within the human constitution of a human being. His research aims at finding correlations between the individual psychological evolution and the evolution of humanity from individual to Divine planes.

Wilber calls this project Integral Psychology, and incorporates the ideas of Eastern and Western psychology. Another chart by Kenneth Sørensen (from <http://www.psykosyntese.dk/>) follows, showing the correspondences between Assagioli's, Piaget's and Wilber's models:



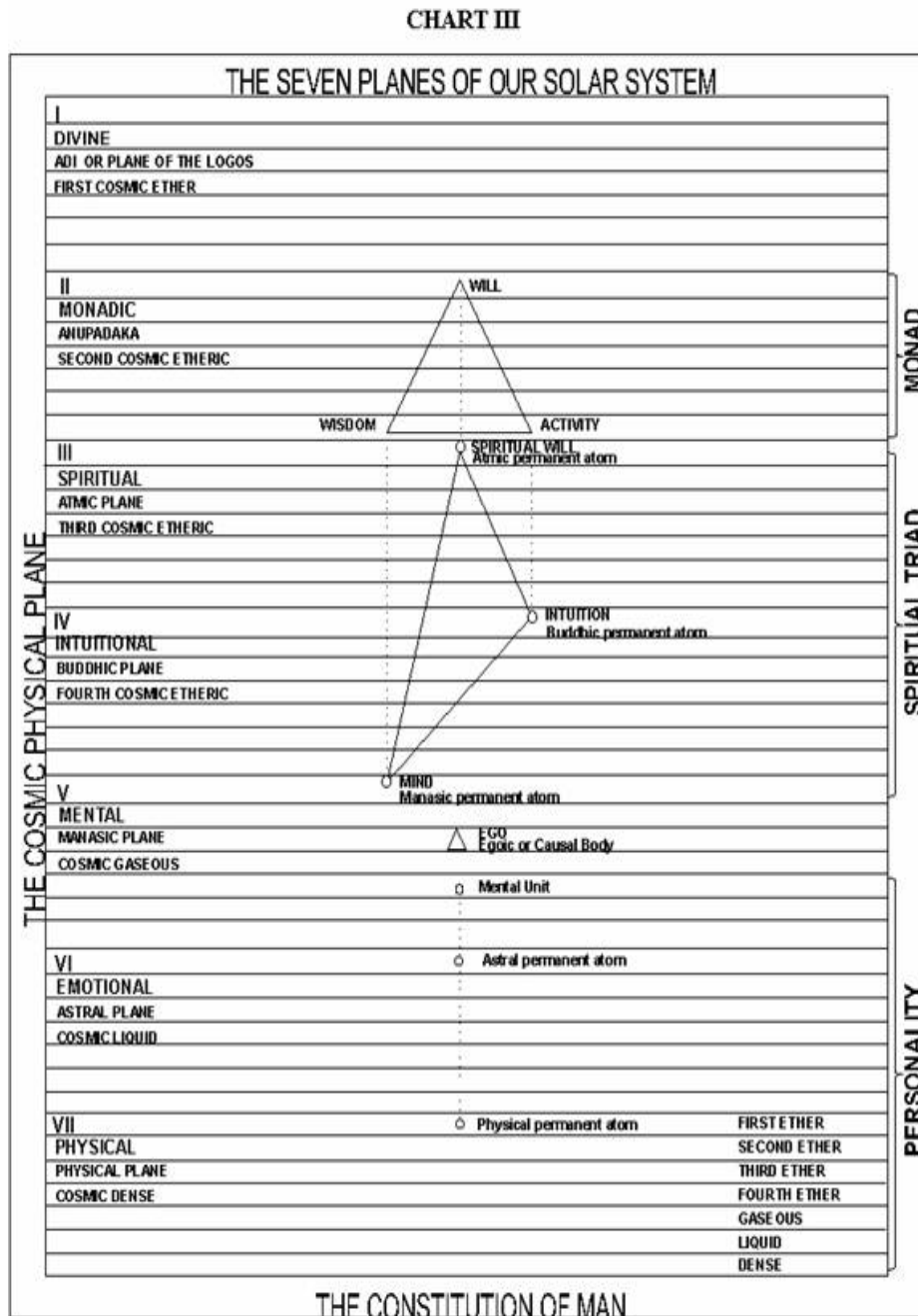
In the attempt to reach a synthesis between these theories, we may observe the following interesting points:

- The constitution of a human being is far more complex than we usually realize – in other words, we're unaware of our own complexity, and this makes integration difficult. We can't achieve integration if we ignore what we're made of.
- Differentiation proceeds gradually as does evolution: from simple forms to more complex forms, from centeredness or narcissism to decentralization and universality.
- Each level of integration with a larger unit is preceded by a cleavage or division that needs to be worked out through a developmental crisis that opens up a larger view and area of functioning. Hence, a cleavage can be seen as a stage accompanying the work of *transition* into a more expanded state of consciousness or *initiation*.
- Individual evolution reflects and repeats

- human evolution as a whole (and vice versa). The law of analogy can be observed here.

With these psychological perspectives in mind we're now slightly better equipped to look at the problem of cleavages from an esoteric perspective.

What comes to mind first is the cleavage that exists between the different vehicles and planes of existence that make up our seven-fold human constitution. We're familiar with the following diagram, taken from *A Treatise on Cosmic Fire*, p. 117



This diagram represents both the existence of seven planes and 49 subplanes within the cosmic physical plane of our solar system, as well as the seven vehicles through which a

Monad evolves, finds expression and builds a definite field of service. In some lines of thought, including Theosophy, this constitution is represented by two triads or triangles (forming a Star of David) plus a seventh divine principle at the center of manifestation. The seven constituents or principles are: etheric or pranic (the physical is not a principle), kamas or emotional, kama-manas or lower mind; manas or higher mind, buddhi or intuitional, atma or Will, and Monadic, where the highest human center is located.

We could also think of this organization as a seven-story building. Moving to a higher floor involves passing through a door. However, it is worth pointing out that diagrams can only partially represent the constitution of man and the development of human consciousness. For instance, with diagrams there is the risk of thinking linearly, as if the planes and subplanes existed one above the other in an orderly fashion. Actually, they interpenetrate, coexist and influence each other.

Cleavages between the emotional and the mental vehicles are important to ponder. For the vast majority of humanity the emotional body is that battlefield called in the Bhagavad-Gita the *Kurukshetra*, the arena wherein the hardest trials of evolution take place. It is in this foggy battlefield that we gain experience about *desire* and attachment, slowly realizing that our emotions lead us to cling or adhere to possessions, fears and relationships that actually prevent us from moving on. The emotional plane, paradoxically, does not exist as a *present* reality, but rather is a condensation of *archaic* (animal) fears and desires inherited by humanity.

We are told that in the past a whole human root race, the Atlantean, succumbed to the burden of fear and desire. Ever since those days, humanity has evolved significantly thanks to the development of the lower mind, and hence we are now better equipped to un-

derstand, integrate, analyze and deal with our emotional problems and quandaries. The result of the trials and the experience gained in the *Kurukshetra* will result in the personality surrendering to the Soul and the transformation of the emotional plane into a field of service for humanity.

Thanks to the help of the Hierarchy and the continuous effort made by some advanced servers, the development of the qualities

associated with the mind principle – in particular discrimination and light – has brought tremendous hope for the evolution of humanity. The emotional body is the body of *war*, of turmoil and chaos, generated by the interplay of predominantly negative emotions and forces. Into this dark war the mind principle sheds light that pierces the fog of glamor, with the resulting emergence of *peace*. Negative emotions tend to disaggregate and separate; the higher mind tends to synthesize and integrate.

In the constitution and work of the United Nations we have a clear illustration of how this can be achieved. WWII was a time of horror for humanity, one in which the forces of light and darkness externalized as never before in the history of humankind. The war can be seen as symbolizing the emotional battlefield where a decision was made to step forward and not succumb to the forces of evil. The constitution of the UN symbolizes the establishment and increasing use of mind qualities to bridge the cleavages between nations and restore the Plan on Earth.

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Finally, let us now examine how *peace* can be achieved, how peace can bridge the cleavage between the emotional body and the mind. The example of the UN, with its organization as a higher international body bringing together individual nation states, is also a good example of another tenet of the Ageless Wisdom: the lower must submit to, and be integrated into, the Higher. In other words, the lower vehicles or triad can achieve integration and fusion with the Soul only by means of a Higher vehicle. In the case of the emotional body, we need to bring in both the power of the lower concrete power and, above all, the abstract capacities of the higher mind so that order and peace may prevail in the integrated personality. Just as, at least ideally, the UN should foster international collaboration, cross-border agreements and increased dialogue between states, so peace at an individual and group level can be fostered by the principle of goodwill and the law of right human relationships.

We began by considering the importance of bridging the cleavages within the split part at the UN as an example of how right human relations can be fostered between nations. A maxim in our esoteric studies tells us, “as above, so below.” All the different parts contribute to the whole. Evolution implies the increasing realization of group consciousness. In the words of the Tibetan:

The theme of the living consciousness of the Planetary Logos is forever and unchangeably the great Hierarchy of Being, that chain of life in which the smallest link is of importance, and the greatest link is related to the smallest through the electrical interplay of spiritual energy. There is naught—from one important angle of life—but Hierarchy, linking sun with sun, star with star, solar system with solar system, planet with planet, and all planetary lives with each other. (*The Rays and the Initiations*, p. 737)

Book Reviews

Astrology as a Path to Higher Consciousness, by **Kurt Abraham**. White City, Oregon: Lampus Press, 2009. Paperback, 264 pages.

This valuable new treatment of astrology as a spiritual tool is anchored in Alice A. Bailey's *Esoteric Astrology*, but that is only the starting point. A wide array of spiritual traditions are brought in to expand and illustrate. For example, the first chapter, which deals with Aries, includes an illustrative section on the I Ching, as well as references to the New Testament, and an extensive extract from it.

Nine pages of the chapter on Taurus are devoted to the *Epic of Gilgamesh*—giving an unexpected yet illuminating perspective on this sign. Of course, in the Taurus section, references to the Buddha are to be expected, and indeed we find the Four Noble Truths and the Eightfold Path detailed.

In Gemini, Mr. Abraham begins with the story of Castor and Pollux. He then lists the many dualities that characterize the spiritual and material worlds, which leads directly to Manichaeism and the duality of Good and Evil. The discussion continues with Gemini's connection to Freemasonry, in which considerable detail about Masonic symbolism is revealed.

In Cancer, Mr. Abraham presents material on the moon goddesses, and in Leo he addresses the sun gods extensively, amplified by material from Egyptian mythology and a discussion of the subraces (or epochs) of the fifth root race.

As these selected examples illustrate, it could be said that Mr. Abraham brings together a large assemblage of occult and symbolic systems, and organizes them on an astrological framework. The result is a sense of common context among fields of knowledge that can seem disparate and unrelated, and for "astrology challenged" readers there is deeper understanding of the manifestation of universal energies and forces.

The organizational framework of the book is simple: twelve signs—twelve chapters (plus an introduction and bibliography). Each chapter also contains two interesting bonuses: a number of introductory quotes pertinent to the sign from wide-ranging sources such as Shakespeare, the Bible, the Upanishads, the Dhammapada, current writers, and the Agni Yoga books, to name a few; each chapter also concludes with list of well-known people whose sun is or was in the sign, with the birth date of each.

Mr. Abraham's stated purpose is to inform readers of the special opportunities presented by the essence of each sign, that they may unfold their higher spiritual possibilities by working consciously and intelligently with these energies. This book is an excellent and practical text, and will be helpful to students at all levels.

Dr. John Cobb
Asheville, North Carolina