

# The Inner Light



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THE INNER LIGHT.

Edited by Dion Fortune.

"There is a Light which lighteth  
every man that cometh into the world".

---

THE MYSTICAL QABALAH.

XIII.

The Subjective Sephiroth.

As above, so below, man is a miniature microcosm. All the factors that go to the make-up of the manifested universe are present in his nature. Hence, in his perfection, he is said to be higher than the angels. At the present time, however, the angels are fully evolved beings and man is not. Thus he is as much lower than the angels as a three-year-old child is less developed than a three-year-old dog.

Hitherto we have considered the Tree of Life as an epitome of the Macrocosm, the universe; and the use of its symbols to put us in touch with the different spheres of objective Nature. We will now consider it in relation to the subjective sphere of the nature of the individual.

The accepted correspondences, as given by Crowley, who, unfortunately, never gives his authorities, so we do not know when he is using MacGregor Mathers' system and when he is relying upon his independent researches, are based partly on the astrological attribution of the planets assigned to the different Sephiroth, and partly upon a crude anatomical scheme of the human form standing with its back to the Tree. This is too crude for our purposes, and probably represents the work of later generations of scribes; during the Middle Ages the Qabalah was rediscovered by European philosophers, and they grafted astrological and alchemical symbolism upon its system. Moreover, the Rabbis themselves used an extremely detailed set of anatomical metaphors, discussing in detail the significance of every hair on the head of God, and even the more intimate parts of His anatomy. Such references cannot be taken literally and applied to the human form.

The Sephiroth, individually and in their pattern of relationships, represent in relation to the Macrocosm the successive phases of evolution, and in relation to the Microcosm the different levels of consciousness and factors of character. That these levels of consciousness have some relation to the psychic centres of the physical body is a reasonable assumption, but we must not be crude

and mediaeval in the conclusions we draw. Occult anatomy and physiology have been worked out in detail in the Yoga science of the Hindus, and we can learn much from their teachings. The latest advances in physiology are pointing to the conclusion that the link between mind and matter is to be sought primarily in the endocrine system of ductless glands, and only secondarily in the brain and central nervous system. We can learn much from this source of knowledge also, and piecing together all the information we can collect from every source, we may finally arrive by inductive reasoning at what the ancients learnt by means of the intuitive and deductive methods which they brought to such a high degree of perfection in their Mystery schools.

It is generally agreed that the chakras, or psychic centres described in Yoga literature, are not situated inside the organs with which they are associated, but in the auric envelope, at spots roughly approximating thereto. We shall do well, therefore, not to associate the different Sephiroth with the limbs and other parts of our anatomy, but to regard the use of such analogies as metaphorical and look for the psychic principles which they may be held to represent.

Before proceeding to a detailed study of each Sephira from this standpoint, it is very helpful to have a general survey of the Tree as a whole, because so much of the elucidation of the symbolism depends upon the relationship of one symbol to another in the pattern of the Tree. This chapter must needs be discursive and inconclusive, but it will enable the detailed study of the individual Sephiroth to be much more effectually carried out.

The first and most obvious division of the Tree is into the three Pillars, and this immediately reminds us of the three channels of Prana described by the yogis, Ida, Pingala, and Shushumna; and the two principles, the Yin and the Yang of Chinese philosophy, and the Tao, or Way, which is the equilibrium between them. By the agreement of witnesses truth is established, and when we find three of the great metaphysical systems of the world in complete agreement, we may conclude that we are dealing with established principles and should accept them as such.

The Central Pillar should, in my opinion, be taken to represent consciousness, and the two side pillars as the positive and negative factors of manifestation. It is noteworthy that in the Yoga system consciousness is extended when Kundalini rises through the central channel of the Shushumna, and that the Western magical operation of Rising on the Planes takes place up the central Pillar of the Tree; that is to say, the symbolism employed to induce this extension of consciousness does not take the Sephiroth in their numerical order, commencing with Malkuth, but goes from Malkuth to Yesod, and Yesod to Tiphareth by what is called the Path of the Arrow.



Malkuth, the Sphere of Earth, is taken by occultists as signifying brain-consciousness, as is proved by the fact that after any astral projection the ceremonial return is made to Malkuth and normal consciousness re-established therein.

Yesod, the Sphere of Levana, the Moon, is taken as psychic consciousness, and also as the reproductive centre. Tiphareth is taken as the higher psychism, the true illuminated vision, and is associated with the highest grade of the initiation of the personality, as is evidenced by the fact that to it is assigned, in the system taken by Crowley from Mathers, the first of the grades of adepthood.

Daath, the mysterious, invisible Sephira which is never marked upon the Tree, is associated in the Western system with the nape of the neck, the point where the spine meets the skull, the spot at which the development of the brain from the notachord took place in our primeval ancestors. Daath is usually held to represent the consciousness of another dimension, or the consciousness of another level or plane; it essentially represents the idea of change of key.

Kether is called the Crown. Now a crown is above the head, and Kether is generally held to represent a form of consciousness which is not achieved during incarnation. It is essentially outside the scheme of things so far as the planes of form are concerned. The spiritual experience associated with Kether is Union with God, and whoso achieves that experience is said to enter the Light and come not forth again.

These Sephiroth unquestionably have their correlations in the chakras of the Hindu system, but the correspondences are given differently by different authorities. As the method of classification is different, the West using a fourfold system and the East a sevenfold system, correlation is not easy to obtain, and in my opinion it is better to look for first principles rather than obtain a tidy pattern of arrangement which does violence to the correspondences.

The only two writers known to me who have attempted this correlation are Crowley and Captain J.F.C. Fuller. Captain Fuller assigns the Muladhara lotus to Malkuth, pointing out that its four petals correspond with the four elements. It is interesting to note that in the Queen scale of colour, as given by Crowley, the sphere of Malkuth is represented as divided into four quarters, coloured respectively citrine, olive, russet and black to represent the four elements, and bearing the closest resemblance to the usual representations of the Four-petalled Lotus.

This Lotus is represented as situated in the perineum and is associated with the anus and the function of excretion. In column XXXI of the table of correspondences given by Crowley in 777, he attributes the buttocks and anus of the Perfected Man to Malkuth, I consider that from every point of view the attribution of Fuller, who refers the Muladhara Lotus to Malkuth is to



be preferred to that of Crowley, who in column CXVIII refers it to Yesod, thus contradicting himself. In the infantile mind, according to Freud, the functions of reproduction and excretion are confused, but I do not consider that this attribution is one that can be generally accepted or ought to be perpetuated.

Malkuth, viewed as the Muladhara lotus, represents, we may take it, the end-result of the life processes, their final concretion in form and their submission to the disintegrating influences of death in order that their substance may be utilised again. The form into which they have been organised by the slow processes of evolution has served its purpose, and the force must be set free, this is the spiritual significance of the processes of excretion, putrefaction, and decomposition.

The Svadisthana Chakra, the Six-petalled Lotus, at the base of the generative organs, is assigned by Captain Fuller to Yesod. This agrees with the Western tradition, which assigns Yesod to the reproductive organs of the Divine Man; its astrological correspondence with the Moon, Diana-Hecate, also agrees with this attribution. Crowley, though assigning Yesod to the phallus in column XXI of 777, assigns the Svadisthana Lotus to Hod, Mercury. It is difficult to understand this attribution, and as he does not give his authority, I consider it better to adhere to the principle of referring the levels of consciousness to the Central Column.

Tiphareth, by universal consent, represents the solar plexus and breast; it therefore seems reasonable to attribute to it the Manipura and Anagata chakras, as Crowley does. Fuller attributes these chakras to Geburah and Chesed, but as these two Sephiroth find their equilibrium in Tiphareth, this attribution presents no difficulty and causes no discrepancy.

In the same way, the Visuddhu Chakra, which in the Hindu system correlates with the larynx and is referred to Binah by Crowley; and the Ajna Chakra at the root of the nose, which correlates with the pineal gland and is referred to Chokmah by the same authority, may be taken as uniting for function in Daath, situated at the base of the skull.

The Sahasrara Chakra, the Thousand-petalled Lotus, situated above the head, is referred by Crowley to Kether, and there can be little reason to quarrel with this attribution, for it is foreshadowed in the very name of the First Path, Kether, the Crown, which rests upon and above the head.

The two flanking pillars of Severity and Mercy can readily be seen as representing the positive and negative principles, and their respective Sephiroth as representing the modes of functioning of these forces upon the different levels.

The Pillar of Severity contains Binah, Geburah, and Hod, or Saturn, Mars and Mercury. The Pillar of Mercy contains Chokmah, Chesed, and Netzach, or the Zodiac, Jupiter and Venus. Chokmah and Binah, in the symbolism of the Qabalah, are represented by male and female figures and are the supernal Father and Mother,

or in more philosophical language, the positive and negative principles of the universe, the Yin and the Yang, of which maleness and femaleness are but specialised aspects.

Chesed (Jupiter), and Geburah (Mars), are both represented in Qabalistic symbolism as crowned figures, the former a law-giver upon his throne, and the latter a warrior-king in his chariot. These are the constructive and destructive principles respectively. It is interesting to note that Binah, the supernal Mother, is also Saturn, the solidifier, who connects through his sickle with Death with his scythe and Time with his hour-glass. In Binah we find the root of Form. It is said of Malkuth in the Sepher Yetzirah that it sitteth upon the throne of Binah - matter has its root in Binah - Saturn - Death; form is the destroyer of force. With this passive destroyer goes also the active destroyer, and we find Mars-Geburah immediately below it on the Pillar of Severity; thus is the force locked up in form set free by the destructive force of Mars, the Siva aspect of the Godhead. Chokmah, the Zodiac, represents kinetic force, and Chesed, Jupiter, the benign king, represents organised force, and the two are synthesised in Tiphareth, the Christ-centre, the Redeemer and Equilibrator.

The next trinity, of Netzach, Hod and Yesod represents the magical and astral side of things. Netzach, Venus, represents the higher aspects of the elemental forces, the Green Ray; and Hod, Mercury, represents the mind side of magic. The one is the mystic and the other the occult, and they synthesise in the elemental Yesod. This pair of Sephiroth should never be considered apart, any more than the upper pair of Geburah and Gedulah, which is another name for Chesed. This is indicated by the fact that the Qabalah attributes them respectively to the right and left arms and the left and right legs.

It will thus be seen that the three form-Sephiroth are in the Pillar of Severity, and the three force-Sephiroth in the Pillar of Mercy, and between them, in the Pillar of Equilibrium, are set the different levels of consciousness. The Pillar of Severity, with Binah at its head, is the female principle, the Pingala of the Hindus and the Yang of the Chinese; the Pillar of Mercy, with Chokmah at its head, is the Ida of the Hindus and the Yin of the Chinese, and the Pillar of Equilibrium is Shushumna and Tao.

Dion Fortune.



## THE FESTIVAL OF WHITSUNTIDE

## IN IBSEN'S "PEER GYNT".

Whitsuntide has not the same popular appeal as Christmas or Easter, and it is hard to find a work in literature which gives it any prominent place. A notable instance occurs however in Ibsen's "Peer Gynt". The theme of this poem, (which may be described as a dramatic epic), is self-realization, and the climax of the story takes place at Whitsuntide, the esoteric teaching of which is very well brought out.

Fantastic, - not to say clumsy as the story of Peer Gynt is if taken literally, if taken as an allegory it is not without an element of mystical truth. Moreover the work as a whole possesses portions of undoubted beauty which is apparent even in translations, and further expressed in Grieg's music, which is a peculiarly successful interpretation of the poem.

Peer Gynt is the type of a human soul which comes under the domination of elemental forces that flatter and accentuate its weakness. Unsatisfactory from the beginning, Peer's real troubles start in the hall of the mountain king, where he has been lured by the chief troll's daughter. Pursued later by the consequences of this adventure and ashamed to face them, he takes the advice of another elemental creature, known as the "boyg", who has told him when in difficulties always to go round-about, never straight. Thus he flees from the country, deserting Solveig, the only woman he really respects, who has sacrificed everything for him, and who may be taken moreover as representing his higher self.

Abroad Peer Gynt leads a life full of adventure but lacking any real achievement through his total inability to face issues. Into his subconscious mind has sunk the motto taught him by the trolls - "to thyself be enough", and he goes through life mistaking self-sufficiency for self-expression, and has yet to learn that the true self finds expression not egotistically but in relation to the whole.

Returning to Norway in his old age Peer is faced with remorse, though he tries to fight it off as long as possible. At last, on the eve of Whitsunday he finds himself on a lonely moor where his feet get entangled with ghostly thread-balls, - the thoughts to which he might have given expression, whilst all around are dead leaves and broken straws, the deeds which he might have achieved. As an astral experience this scene is curiously convincing.

When night falls he is confronted by a demon whose business, as he quaintly describes it is to melt down "loopless buttons", i.e. unsatisfactory souls who have contributed nothing to the world's advancement, not even the negative contribution of evil which may be transmuted to good. These, the souls which have been "to themselves enough", are in the end deprived of their individual existence. Peer is one of these, and it seems now as if he

can no longer evade his karma. He cannot go "round-about" 7  
any longer, for the "Button-moulder" appears in his path at  
every turn. He is given however one last chance to go straight.  
As the morning dawns he finds himself outside a hut in the forest  
built long ago by himself, where Solveig has waited for him all  
through the years. It is Whitsunday and he meets her setting out  
for church. For the first time in his life he faces himself with  
honesty and humility, acknowledges his treatment of her and  
implores her not to spare him.

Solveig's attitude is strangely impersonal, incomprehensible  
indeed, unless interpreted as that of the higher self towards the  
lower. It is like the "joy in the presence of the angels of God  
over a sinner that repenteth". She speaks of the forgiveness of  
God, but refuses to admit that she herself has been wronged in  
any way. She has always identified Peer with her ideal concept of  
him, and declares that his conduct has brought her nothing but  
good. This ideal, realized at last, saves him, - body and soul,  
from destruction.

So the story ends; and certain critics have found fault with  
the ending, saying that it leaves the ethical problem unsolved.  
Esoteric tradition teaches us however that the judgment of the  
higher self while never denying earthly justice, sometimes over-  
rules it by bringing higher issues to bear, also that karma  
honestly faced may be cleared by realisation on the inner planes.  
For realisation, which is faith in dynamic form, is the mainspring  
of all spiritual growth, and is at the root of those experiences  
symbolised for us in the Christian fe-stivals, particularly  
Whitsuntide.

---

K. Barlow.

Button-moulder. Set your house in order!

Peer Gynt. Get you gone! Though your ladle were huge as a coffin,

It were too small, I tell you, for me and my sins....

Peer(to himself) Round about, said the Boyg!

Ah no; this time at least

Right through, though the path may be never so  
strait! (Solveig appears).

Peer. Hast thou doom for a sinner, then speak it forth!

Solveig. He is here! He is here! Oh, to God be the praise!...

Peer. Canst thou tell where Peer Gynt has been since  
we parted?

With his destiny's seal on his brow;

Been, as in God's thought he first sprang forth!

Canst thou tell me? If not, I must get me home,-

Go down to the mist-shrouded regions.

Solveig. Oh, that riddle is easy.

Peer. Then tell me what thou knowest!

Where was I, as myself, as the whole man, the true man?

Where was I, with God's sigil upon my brow?

Solveig. In my faith, in my hope, and in my love.



PITFALLS OF SPIRITUAL HEALING.

## II

In judging the suitability of a case for spiritual healing there is another factor to be considered as well as the physical nature of the complaint, and that is the spiritual status of the patient. Is it justifiable to use spiritual forces to restore a physical sense of well-being to a materially-minded man suffering from over-indulgence? Is it justifiable to accept as a subject for spiritual healing a person who cares nothing whatever for spiritual things and merely wants to be relieved of his discomfort?

Before we can answer this question we must answer another. What is a spiritual healing? For there are several kinds of non-physical healing, and not all of them are spiritual.

True spiritual healing is really character-healing whereby karma is ab-reacted and the patient freed from the after-effects of forces he himself has set going in the past. By far the greater part of what is loosely called spiritual healing is really mental healing wherein the power of the mind over the body is exploited, and it has no more real claim to be called spiritual than has Coué's method of auto-suggestion to which it is closely akin. Baudouin, making his marvellous analysis of Coué's method in his most valuable book, 'Suggestion and Auto-suggestion' reveals the modus operandi of all non-physical healing, showing exactly how the subconscious mind manipulates the body. It is always emotion, not will, which is the driving force. In the case of a spiritual healing, it is a spiritual emotion derived from mystical experience. In the case of mental healing by suggestion, which is what the greater proportion of non-physical healing really is, it is the emotion of faith and hope induced by the prestige of the healer which is the motive power of the change of consciousness that effects the healing.

When the healer is alleged to be a discarnate spirit, this contention is not invalidated, for surely if we have learnt anything from occult science, we have learnt that death makes no difference to us, we have only shed our bodies. The spirit-healer merely has to his advantage the added prestige of being something unusual.

Though the force that heals may be purely spiritual in its inception, it nevertheless has to be translated down the planes before it can take effect on this physical body. Mind cannot manipulate matter, but mind can manipulate the etheric double which is the matrix of matter. But as Baudouin has shown, the level of the mind which is in touch with the etheric double is beyond the reach of the will, we must therefore, in seeking to manipulate it, find a substitute for the directing influence of the conscious will, we find this in the spontaneous effect of emotion working through an image in the imagination.

Genuine emotion, and none other has adequate motive power, cannot be produced at will. Coué realised this, and found his substitute for emotion in long-continued attention, hence his introduction of the knotted piece of string and the repetition of a formula. In true spiritual healing the alterative emotion is evoked by mystical experience. In the average mental healing it is evoked by the prestige of the practitioner. In psychic healing it is produced by telepathic suggestion. In all cases the *modus operandi* is the same, the automatic mind of the patient, the lowest level of subconsciousness which controls the etheric double, is manipulated and is the vehicle of the healing.

As soon as we touch the subconscious mind we touch the hidden springs of the personality, and whoever does this exceedingly potent thing needs to know what he is about. Nothing is more misleading than the obvious in this sphere. The subconscious mind, when disturbed, turns itself upside down, transfers its emotions from their real object to a symbol, and tangles the trail beyond all disentangling by any one but an expert psychologist. Nowhere are fools more ready to rush in than in the sphere of comforting emotional disturbance. Some one tells them a pathetic and plausible tale and they accept it unquestioningly. Little do they realise what is at work below the surface.

Take the following case as an example, it is typical of many. A man possessing a good deal of personality and magnetism finds that he is able to help people, to cheer them when depressed, to vitalise them when weary, and even relieve pain by his touch, and he sets up as a spiritual healer; he may or may not, in addition to these primary qualifications, study naturotherapy or manipulative treatment; his chief stock-in-trade, however, is his personal influence. He has what is called in the orthodox healing profession, a good bedside-manner. He is probably able to help a great many people in various ways; his chief asset being that he gets them to help themselves in a way that the medical practitioner who relies solely on his *pharmacopoeia*, is unable to do. He probably has in him the makings of a first-class doctor, but the opportunity to qualify has been denied him. His natural intuitiveness and shrewdness are soon reinforced by practical experience, and he probably reads medical books as well and acquires a smattering of ideas on the subject. All goes well for a time, he does some good and no lasting harm, as the naturopath remedies are not drastic. One can play a great many coloured lights on people without doing them any damage and put them onto some very queer diets without giving them anything worse than the hiccoughs. Mental and spiritual methods of treatment in normal people, are at worst ineffectual, and do not produce drastic reactions.

There are, however, certain pitfalls in his path which he is not in a position to avoid, as will be clearly seen when they are explained. Among his patients are certain cases complaining of exactly the same symptoms; they are easily tired, depressed, out



of sorts, and with feelings of ill-defined malaise; not really ill, yet never well, with, perhaps, various odd symptoms thrown in as make-weights. Anyway, whatever may be the matter with them, the human machine is running badly. He applies approximately the same treatment to all of them; treatment which has benefited many other cases with similar symptoms. Now let us consider their history, and let me say that these cases are not imaginary, I have seen many of each type.

Case No 1. reacts to the treatment by exploding like a bomb. It is a case of sex repression and the dammed-up forces are let loose upon the unfortunate healer, his magnetism having proved all too effective; and as hell knows no fury like a woman scorned, she tells all her friends that he has attempted to outrage her, and they probably believe her, for a more fiercely virginal person could not possibly be imagined; she may ultimately go to the police with her tale, but here she will get a less sympathetic reception, for it is an old story here, and the police are wise in human nature.

Now what would the qualified medical man do with such a case? He does not put much faith in symptoms that are unaccompanied by signs. He knows that if the patient complains of feeling unusual sensations there will be something to show for it somewhere; it may be in the blood seen under the microscope; it may be in an electro-cardiograph of the heart; one or another of the innumerable modern methods of diagnosis will reveal something abnormal somewhere. The qualified man has at his disposal resources which are denied to his orthodox rival, and with their aid he is able to explain the abnormality in terms of physiological function, which is the only real solution of any problem of disease. He quickly detects the hysterical case because he knows that the symptoms she complains of ought to be accompanied by corresponding signs. When these are lacking he does not attempt to treat the physical condition, which is probably not in need of treatment, but sends his patient for psychological treatment and the specialist who deals with the case never sees her alone because he knows what is at the bottom of her trouble.

Surely it is obvious, when one understands the mechanism of such a case, that to pour more life-force into a person who is already suffering from congested life-force is to provoke a catastrophe?

Now let us consider case no. 2. The symptoms are much the same. Treatment is given, and an improvement, possibly considerable improvement, results. The patient is able to take up activities that have had to be given up. The case is hailed as a cure. The healer's reputation and self-confidence go up. Presently, however, the case begins to go down-hill again gradually; treatment is renewed; improvement results. Cured again. Then once more the trouble starts. Treated again, cured again. Does it occur to anybody to notice that the exacerbations take place at the rise of the sap and the fall of the leaf and ease off when the change of season is established?

Then one day something occurs which cannot be ignored, the patient suddenly collapses with blood pouring from the mouth to the horror of every one, and the healer most of all. Most people know what that means. A doctor is called in and says, 'If I had seen this case when the trouble first showed itself, it could have been cured; now it is only a matter of time till the end'.

But that is not all. The doctor will want to examine what he calls 'contacts', the people who have been in close touch with the patient, and when he does so he will find some of the adults and most of the children have been infected, for tuberculosis is infectious and children are especially susceptible.

And now for case No 3. We have much the same tale, vague ill-health and some slight local symptoms. It does not yield to spiritual treatment, but the treatment is persevered with. A home-made diagnosis is arrived at and various nature-cure remedies are tried, without result. When the case finally comes into medical hands the diagnosis is cancer too far gone for operation.

Finally, let us consider the lesson case No 4 has to teach us. The same history as before. Nothing much to show for it, but chronic ill-health. Then things become worse, the symptoms declare themselves obviously as paralysis, heart trouble, kidney trouble, anything. The spiritual healer recognises the nature of the complaint all right, it stares him in the face. And what is the ultimate diagnosis in this case? The doctor is not quite so ready with it as the spiritual healer, though he does not deny his interpretation of the symptoms; the heart or the kidneys are involved right enough, that is agreed. Nevertheless, he takes a specimen of the patient's blood for examination. Presently he prescribes a course of treatment which will last two years. The case clears up rapidly, and yet the doctor will not let his patient go, but insists that the treatment continue. He also says there must be no more children till the end of the two years, and when we see what the child is like who is born before the treatment commenced, we are not surprised. Why is it that the doctor can cure this patient and God cannot? Perhaps God does not particularly want to under the circumstances. When Our Lord healed one of the sufferers who came to Him, he said, 'Go, and sin no more'. But I do not suppose it ever occurred to the spiritual healer to say this to his patient, nor did he think to ask questions concerning a long-forgotten moral lapse.

There are three diseases which between them are responsible for more ill health than all the others put together; they are all three insidious in their onset, multiform in their symptoms, striking any structure in the body and producing different effects in different cases; they are all amenable to treatment at the outset and incurable when well established; and they all three need to be diagnosed by means of laboratory tests, and two of the three can be given to other people by the sufferer. Is the spiritual healer in a position to recognise the incipient stages of tuberculosis, cancer



and syphilis? I have spent all my life in circles that went in for unorthodox healing of one kind or another, and I have seen so many of the resistant cases which turned out in the end to be one or another of these three that although I am not prepared to say that spiritual forces cannot heal them, I think we are justified in concluding that they are extremely resistant to spiritual healing and that far better results are obtained by physical methods if they are applied in the early stages. But in saying these hard things of spiritual healing, I do not wish to discredit it en bloc.

I have seen cases of serious illness in which the diagnosis was as well established as it was possible to be, healed by spiritual means when all physical resources had failed; and I have seen cases that were healings right enough in that the patient was cured of hysteria, though these were not the cures of dire physical maladies that they were reputed to be; but these two types of cure form but a small percentage of a most deplorable morass of sheer foolishness, credulity and charlatany.

The weakness of spiritual healing lies in two things; firstly in the inability of the spiritual healer, whatever may be his healing powers, to make a diagnosis and determine what cases are suitable for his ministrations and what are not; and while he is trying his methods and finding out, the time may have gone by when a cure was possible in the case of the three dread scourges referred to. Relying on the power of God, the spiritual healer, at the beginning of his career, will take on anybody who has still got the breath of life in them. In fact I have myself seen several cases of attempts to raise the dead. Later in his career, however, he is usually more cautious unless he is a charlatan, and then he diagnoses, not his patient's disease, but his credulity and his purse. It is this refusal of the spiritual healer to recognise his limitations which does so much harm, for spiritual healing can be very valuable when used in its proper sphere.

Secondly, although there are practitioners of spiritual healing who obtain results in suitable cases, it is my experience that the general run of people who come to me and tell me that they want to take up spiritual healing have got two things in common, a complete innocence of any scientific knowledge and an equally complete ignorance of life's problems. They rush in where angels fear to tread, and in all too many cases the poet's classification of them is correct. They are either well-meaning and rash, or mercenary charlatans. The few, the very few, who fall into neither of these classifications, are not among those who advertise their wares in the many trashy little periodicals that cater for the spiritual equivalent of the get-rich-quick and gold brick industries.

I do not think it is possible for a spiritual healer to make a profession of his powers, taking all comers like a panel doctor. Real spiritual healing is a thing that goes very deep and there are very few cases to which it can rightly be applied, and the choice of these cases does not depend upon the nature of the disease but upon the spiritual condition of the patient.

Dion Fortune.



# ELEMENTS OF OCCULT SCIENCE.

## II.

### The Origin and Evolution of the Universe.

We have considered hitherto the organisation of cosmic units as it appears objectively; we must now consider it as it may be conceived to appear subjectively. Movement is the basis of manifestation, and mind its completion, and between the two there is an unbroken gradation. Tangential movement is a simple form of reaction; consciousness a complex one. Looked at objectively, the cosmos is movement; looked at subjectively, it is consciousness.

A Great Entity, clothed in Its robes of the atomic matter of the planes, knows Itself as consisting of certain innate characteristics derived from the nature of the Prime Atoms from which It evolves, plus the experiences It has gone through in the course of Its circuit of the Rays. It is further conditioned by the effects and reactions of the cosmic substances gathered about It. Out of these factors is built up that which we know as a solar system.

A Great Entity, having firstly achieved stability of internal organisation, has again reached a static point, as It did after It had made the circuit of the Rays and came to rest in the Central Stillness. For Its evolution to proceed, a new departure must be made. It therefore, having attained fully organised subjective consciousness, aspires to objective consciousness. But there is nothing within Its sphere of which It can be conscious. It is, however, conscious of Itself; that is to say, there exists, in addition to the Great Entity Itself, the Great Entity's concept of Itself.

Now, the atoms of the Cosmic Planes are each of them entities in a small way on their own account; that is to say, each is an actuality, like the Great Entity, and not a thought-form. These enter into the thought-form of Itself which the Great Entity has projected, like a reflection in a mirror, and proceed to organise themselves upon the lines of the scheme therein revealed to them; thus, firstly, advancing their own evolution, as was their design, and secondly, giving a certain modicum of actual reality to that which is primarily but an image in consciousness.

This teaching of the Secret Wisdom will be found to elucidate much which appears to be contradictory in the organisation of the universe, for it explains the unending struggle between spirit and matter which is everywhere observable; a struggle which it is difficult to understand if we conceive of an omnipotent Creator. Esoteric science, however, teaches that the Creator is the Great Unmanifest, and that that with which we have relations as our God is but the God of our Universe, Itself brought into existence by a Creative fiat, with Its nature determined by Its innate constitution, influenced by the experiences of Its existence, and conditioned by Its Cosmic environment.



In order to understand the nature of God we must once again distinguish clearly in our minds between the Solar Logos, the Creator and sustainer of our universe, and the Great Unmanifest, out of which issues the Cosmos. Our most serious philosophical and theological difficulties arise from the confusion of the two. Esoteric science never so confuses them, and neither does our Bible in the original tongue, wherein the Guardians of the Law, enlightened Qabalists as they were, had their distinguishing terms to denominate and differentiate these transcendent Existences; distinctions which are somewhat hazily maintained in our Revised Version by the use of the terms, God, Lord God, and Lord.

We must also break ourselves of the habit of thinking of our Creator as immutable, static, complete. Although these attributes can truly be predicated of the Great Unmanifest they cannot be applied to the Solar Logos, and it is one of the deepest truths of esoteric science that God is evolving with, by, and through His universe, and that He is subject to the cyclic influence of certain cosmic tides of which the Zodiac serves as the clock.

To our universe, the Solar Logos is all in all; but in the Cosmos, He is one among many brethren. It is the Great Unmanifest alone which is the Root of All Being.

In the evolution of the universe we see exactly the same principles at work as in the evolution of the Cosmos. In the Logoidal thought-form the atomic thought-forms sort themselves out into planes. The matter of the universe itself is not an actuality, but an infinity of mental pictures in the consciousness of actualities, these actualities being those cosmic atoms that were drawn into the sphere of influence of the Great Entity in its progress down the Planes at the end of the Night of the Gods. Through this projected universe, however, actualities move; these are analogous to the Travelling Atoms of the Cosmos, and are referred to as the Divine Sparks. These Divine Sparks are the cosmic atoms referred to in a previous chapter as entering into the thought-form of Itself projected by the Solar Logos, and it is their tidal motion, from the centre to the circumference and the circumference to the centre which gives rise to what are known as the Life-Waves.

The First Life-Wave flows out as a swarm of Divine Sparks, and having got as far as what is known to us as the Seventh plane of the manifested universe, (for the planes of the universe have been numbered by occultists in the order in which they unfold to psychic consciousness, not in the order in which they came into being), it returns again to the Logoidal sphere, having achieved certain development through the experiences of this pilgrimage. The Second Life-Wave in due course issues forth, but this time it can follow in the track of its predecessor, it falls heir to all that has been already achieved, and so its progress through the Seventh plane is, as it were, upon a made road, and it goes swiftly to the point where the preceding evolution left off. Thenceforth it has to build its own road, and the work goes more slowly.

Having so much of its work already done for it, the second Life-Wave expends but little energy in passing through the Seventh plane and is therefore able to go on to the Sixth plane before its impulse is expended and it turns back once more to the Logoidal Sphere.

This process is repeated by successive life-waves, each availing itself of the work of its predecessor, and each advancing beyond the last high water mark, until the lowest of the seven planes is passed, and the current of existence sets finally back towards the Logoidal Sphere till all manifestation is re-absorbed in the consciousness of the Logos whence it issued forth.

Each life-wave rapidly recapitulates all the work that has been done by its predecessors and then undertakes original work of its own, advancing to unconquered territories before it turns back up the planes and unfolds that which it has stored up during the outgoing arc of evolution. This original work performed by each life-wave is called by esotericists Epigenesis.

This brief epitome is designed to do no more than give a concept of the background against which human evolution takes place; it will enable the reader to realise relationships, it will give a sense of perspective and show the root principles upon which our individual lives are based. More than this cannot be done in an epitome. There exists, however, in the custody of the Fraternity of the Inner Light, a detailed and comprehensive cosmogony, dictated word by word by certain Masters of the Western Tradition. This MS is referred to as the Cosmic Doctrine, and is used for teaching the Senior study groups held by the Fraternity of the Inner Light for the instruction of serious students.

We are now approaching that section of our subject which 'comes home to men's business and bosoms', and will therefore accord it a more extended treatment than has been given to the previous sections. These fundamental cosmic concepts were necessary for an adequate understanding of esoteric cosmogony, but the method of approach to them being both mathematical and psychological, is difficult for those not versed in these studies. In these pages, therefore, we give only enough, and that necessarily in a dogmatic fashion, to render what follows comprehensible, and show its dependence upon and relationship with, the cosmic Reality. We will now proceed to the study of the manifested universe in which lives and moves as man, a spiritual being, and also other beings, some likewise spiritual, some on the way to become spiritualised, and some but the 'creations of the created', doomed to fade with the fading of the Day of Manifestation. The evolution of the universe proceeds as a whole, according to the concept held in the Logoidal Mind. Its basic principles are derived from the cosmic organisation, for this organisation conditions the existence of its Creator. The infinite intricacy of its details, however, is peculiar to itself. Out of innumerable possible combinations and permutations, one, and one only is arrived at and stabilised at each stage of development. An inherent necessity there indubitably is, but a necessity with a considerable range of choice. The



initiate, therefore, does not believe in a blind fate, but in an increasingly intelligent adapting of means to ends as the development of the world-soul proceeds.

As we have already seen, successive life-waves move out and down the planes, each life-wave organising the amorphous substance of the plane on which it performs its Epigenetic work. As it recedes like a falling tide, it leaves behind it the thought-forms of that organisation, and these are used as the moulds and frames of organised substance when the next life-wave flows out into manifestation. Each plane is organised, and its character determined, by the life-wave that works out its evolutionary task upon that plane. Each phase of evolution, therefore, has a special affinity with each plane. This is a point to be borne in mind, for the Lords, as they are called, the perfected beings of an evolution who elect to remain within the sphere of a plane for the service of the succeeding life-waves, are the initiators who admit to that plane and who awaken the faculties corresponding to that plane in the vehicles of the initiate.

Each Divine Spark of spiritual being, issuing forth in the first Life-Wave, builds itself an instrument for the purpose of contacting the plane on which it functions, or, more briefly, a body of the substance of that plane. The next Divine Sparks of the next life-wave find the mould of that body still available, the magnetic stresses which are its frame-work persisting indefinitely when once they have been organised, and speedily build up new forms by drawing the atomic substance of the plane into the existing mould which organises it into a coherent vehicle ready-made for the use of the descending Divine Spark, just as the bee-master drains the honey from last year's comb and replaces it in the hive for this year's swarm to refill with honey, thus saving the bees the labour of building a new comb before they can begin to collect honey.

The Divine Sparks of the Second Life-Wave, finding that a vehicle of Seventh Plane substance forms itself about them automatically as soon as they come onto that plane, do not pause there, but proceed immediately to the next plane. Thereon they have to build, and the process takes time and is not unattended with friction and disharmony as the antagonising and unorganised stresses are brought into equilibrium and compensation. When this is achieved, there is nothing more that can be done upon that plane, and the Divine Sparks return to the Logos, bearing with them the fruits of their manifestation, that is to say, the reaction-capacities which they have acquired in the course of their experiences in struggling with the unorganised substances of the plane on which they carried out their evolutionary task; and leaving behind them, in their turn, the organised systems of magnetic stresses which they built up when they were making their own vehicles of manifestation upon that plane. The same process is repeated when each subsequent life-wave flows forth, the substance of each plane organises itself about each outgoing Divine

spark as it comes down the planes to take up its evolutionary task, so that when it arrives at its appointed place, it has the substance of each plane in its make-up. Its vehicles, however, are not yet in a state to function; it is only by actual experience on its appointed plane of manifestation that the subtle substances in its composition awaken to activity. When the Divine Spark arrives at its plane of manifestation it is but a potentiality; it only becomes an actuality through experience.

It is the aim of the Logos to bring the projected thought-form of Itself, which is our universe, first to a state of consciousness, next, to a state of self-consciousness, and finally to a state of reciprocal consciousness with the Logoidal Mind, so that it 'knows, even as it is known.' We see this process in all degrees of completion. The liberated soul, 'freed from the wheel of birth and death', has attained a state of Divine Consciousness, and as soon as there is perfect reciprocity of consciousness with the Logoidal Mind, there is complete at-one-ment, and Divine Union takes place. In the language of the Mysteries, he 'enters into the Light and goes not forth again.' When the whole universe attains this state, it too enters into union with the Logos; the Day of Manifestation ceases; the Sleep of the Gods begins, during which the Great Entity absorbs by meditation the fruits of the solar evolution just past. Through uncountable aeons this absorption goes on, all existence enjoying the supreme bliss of perfect harmony - heaven. Then, when the Great Entity has absorbed all the essence of the experience of the creation brought by evolution to perfection, Its desire for progress causes it again to project a thought-form of Itself, but this time it is a more highly evolved Self, for It is now a Cosmic Being plus the experiences of a manifested universe.

Thus the evolution of God goes on. A Day of Manifestation, during which a universe is projected, waxes to its noon, and withdraws up the planes to its evening, is to a Great Entity exactly what an incarnation is to a human soul. The analogy is perfect, as are all analogies when esoteric science is rightly understood. It is no arbitrary and fanciful parable which is thus expressed in analogies. If the preceding pages have been studied carefully, the reader ought to have grasped certain principles which he will see applied again and again to every aspect of existence, from the cosmos to the animalcule, for all existence is built up on the same principles, because whatever has gone before conditions what comes after; and as evolution proceeds by successive Days and Nights, outflowings and indrawings, each following the track of its predecessor till in its turn it breaks trail for itself, it follows that each successive life-wave builds on the foundations of its predecessor, who in its turn, was indebted to its own predecessor; therefore the original ground-plan is never lost, however high the superstructure may be raised. The cosmic principles determined the nature of the Logos; the nature of the Logos determined Its concept of Itself, and Its concept of Itself is our universe.



Everything in our universe has to be tuned to the keynote of the Logoidal concept, has to be harmonised with the fundamental determinant of existence, and therefore we find the cosmic principles repeated in every conceivable variation, for they condition every form of existence, both in its innate constitution and its subsequent development. That which is not so harmonised, is inharmonious; is evil, discord, deprivation, pain. But as all evolution is working towards equilibrium, it necessarily follows that discord is only a temporary condition, for the world-soul will not rest from its task until equilibrium is achieved, and all discord tuned into perfect harmony. There is always inharmony for a period when a new evolutionary impulse oversets the compensating stresses of organised existence. This is the much-debated Origin of Evil. But the ultimate Triumph of Good(harmony) is assured, because the idea of readjustment is implicit in the dislocation of the existing stresses in order that the structure they hold together may be enlarged.

Dion Fortune.

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### THE GUILD OF THE MASTER JESUS.

In response to the widely-felt interest in the mystical and devotional aspect of our work, a group has been organised for those who desire to follow the Mystic Way and study the esoteric Christian Tradition. Particulars may be obtained from the Secretary, 3,Queensborough Terrace, W.2.

The services of the Guild are held at 11.am. every Sunday during term-time at 3,Queensborough Terrace. They are open to all who care to attend.

It is believed that the Guild of the Master Jesus will meet a great need among those interested in our work. There are two distinct paths by which the soul may come to Enlightenment - the Occult Path and the Mystic Path. Both lead to the same goal, the choice between them is made according to temperament; some go by the Way of the Heart, some by the Way of the Intellect.

The Guild of the Master Jesus is for those who desire to go by the devotional and mystic path. It offers adoration and service to Our Lord, and seeks to know Him as the Risen Christ, the Unseen Companion of the Heart, the Master of Love and Compassion, the Great Initiator of the West.

At its Sunday services the Mystic Repast is celebrated, to which all are welcome.

Its ministrants make no claim to ordination or Apostolic Succession, but serve at its altar in a spirit of devotion. Both men and women are eligible for its office.

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Note:- There will be no service on Whit Sunday, May 15th.

## CORRESPONDENCE COURSE.

For the benefit of those who are unable to attend the study groups at 3, Queensborough Terrace, a Correspondence Course has been planned. Particulars and enrolment forms may be obtained from the Secretary.

In accordance with the Western Esoteric Tradition, no charge is made except a small fee to cover the actual cost of producing the papers. All contributions to the expenses of the centre are voluntary.

### ASSOCIATES OF THE FRATERNITY OF THE INNER LIGHT.

We find there are many people who, while unable to enrol as students in the Fraternity of the Inner Light, are nevertheless interested in its work. We shall be glad to welcome these as Associates of the Fraternity.

Associates pay a subscription of 10/6 per annum, and have the following privileges:- (a) Receive the Inner Light magazine each month. (b) May enrol in the study classes. (c) Attend certain meetings not open to the general public. (d) Have access to certain sections of the inner library (if already a subscriber).

All who sympathise with the aims of the Fraternity and wish to aid its work are asked to enrol as Associates, and thus come into closer touch with its organisation. Particulars and enrolment forms may be obtained from the Secretary.

### STUDENTS' LIBRARY OF OCCULTISM AND MYSTICISM.

The Fraternity of the Inner Light has decided to throw open its Inner Library of rare occult books.

Particulars of special student's subscription and catalogue (price 6d.) may be obtained on application to the Secretary.

### GENERAL LIBRARY.

Subscription: 10/ per annum per volume. 2/6 per quarter. Books may also be borrowed at 3d. per week per volume. Every effort is made to obtain for subscribers books they specially desire. The Librarian will always be glad to advise upon courses of reading.

General Library Catalogue, price 6d. Post free, 7½d.

### PUBLIC LECTURES AT 3, QUEENSBOROUGH TERRACE. MONDAYS. 8.15 pm.

May 2nd. -The Psychology of Symbols. Mr F. G. G. Davey, M.A.

May 9th. -The Mystic and the Stars. Mr Victor York.

There will be no lectures on May 16th and 23rd.

May 30th -The Creation of a Universe. Mr E. F. Maltby.

(The Cosmic Doctrine).



The Secrets of Dr Taverner. (Out of print) Noel Douglas 5/-  
Although presented in the form of fiction, the stories in this book are serious studies in esoteric psychology and therapeutics.

The Demon Lover. Noel Douglas 5/-  
A novel dealing with the organisation of occult fraternities, and the use and abuse of their power.

The Esoteric Philosophy of Love and Marriage. Rider 3/6  
This book deals with the nature of marriage on the Inner Planes, and offers an explanation of some of its problems.

Esoteric Orders and their Work. Rider 3/6  
A study of the Esoteric Tradition in the West. It explains what Initiation really is, how it is obtained, and the work that an Initiate performs.

Sane Occultism. Rider 5/-  
This book deals with the many pitfalls of occultism. Among other subjects the following are dealt with:- Credulity in Occult Research. Use and Abuse of Astrology. Records of Past Lives. The Left-hand Path.

Mystical Meditations on the Collects. Rider 5/-

The Training and Work of an Initiate. Rider 3/6

Psychic Self Defence. Rider 7/6

Spiritualism in the Light of Occult Science. Rider 3/6

#### BOOKS ON PSYCHOLOGY BY VIOLET. M. FIRTH. (DION FORTUNE).

The Machinery of the Mind. Allen & Unwin 3/6  
This little book contains an epitome of the fundamental concepts of modern psychology. It is essential to an understanding of the teaching of the Fraternity of the Inner Light.

The Problem of Purity. Rider 3/6  
Although written in popular terminology in order to reach as wide a public as possible, this book is based on the occult teaching concerning the control of the sex forces and their sublimation.

The above are obtainable from the Community Centres or any Book-seller. 'The Inner Light', as well as all books by Dion Fortune are obtainable by order through any of W.H. Smith's bookstalls and shops.

The Fraternity of the Inner Light. Its Aims & Ideals.  
Price 3d. Post free 3½d.



# Fraternity of the Inner Light

(Western Esoteric Tradition)

Warden

DION FORTUNE

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THE FRATERNITY OF THE INNER LIGHT is a Society whose purpose it is to pursue the study of mysticism and esoteric science and to develop their practice. Its aims are Christian and its system is Western.

All sincere seekers are invited to attend its open lectures, and to make use of its outer library and its pilgrimage centre, Chalice Orchard Club, Glastonbury.

The Fraternity has three degrees of membership, and three methods of training. Those students who, after due enquiry, desire to pursue their studies further, may enrol as Servers of the Inner Light. They may then join any of the study groups and have the use of the inner library and private MSS. Their training will be in the theory of esoteric science, and they will be given the discipline which prepares for its practice.

After they have become proficient in these studies, they may, if they so desire, offer their dedication to the service of the Inner Light and enter upon the Way of Initiation.

The study groups of this Fraternity subserve two purposes. Firstly, they offer comradeship to those who seek to tread the Path in contradistinction from those who only seek to know the Path.

This comradeship is based on the fundamental belief in the reality of "the Masters," and the possibility of human beings contacting these Entities, receiving Their guidance, and partaking of Their wisdom.

Secondly, the Inner Group has as its object of study a Script received on the Inner Planes from certain Masters of the Western Esoteric Tradition.

Will those who desire to enrol as students write to the secretary, stating the nature of their previous studies in esoteric science, and the purpose for which they wish to pursue these studies further.

The library contains a large number of books on mysticism, occultism, psychology and kindred subjects.

Chalice Orchard Hostel, Glastonbury, is a guest house of the Community. It is situated on the side of the famous Tor, the Hill of Vision of Avalon.

No fixed charge is made for admission to the lectures or for membership of the study groups. In accordance with esoteric tradition, all contributions are voluntary.