

# Shine Forth

## - *The Soul's Magical Destiny* –

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### Study Questions

This booklet contains a variety of questions derived from *Shine Forth: the Soul's Magical Destiny*. Increasingly, individuals and groups are using this book as a study text. The enclosed questions are therefore designed to help people contemplate the essential ideas offered in *Shine Forth*. These questions can also be used to facilitate group discussion.

*Shine Forth* is divided into three parts. In **Part I** several essential principles are presented. The purpose of this section is to acquaint the reader with important foundational ideas within the Esoteric Philosophy. **Part II** focuses on the creative processes of the soul as it magically expresses itself through the personality. This is the largest division of the book and is the centerpiece subject. **Part III** directs the reader to consider the creative processes of the Larger Life (God) as it seeks to express itself through all kingdoms of nature, particularly the human kingdom. Below are the page numbers where the questions for each division of the book are found.

#### **Part I**

##### **The Foundation**

Page 2

#### **Part II**

##### **The Art and Science of Magic**

Page 8

#### **Part III**

##### **The Larger Agenda**

Page 20

# Shine Forth

## *Introduction & Part I - Study Questions*

### **Introduction Section:**

1. **Pages 5-6:** In what way can it be said that “*every human being is destined to become a spiritual magician*”? Given the definition of magic conveyed in the book, how are you already a magician?
2. **Pages 6-7:** What is the difference between personality magic and soul magic, and how does *ahamkara* pertain to this difference?
3. **Pages 8-10:** In what way is the evolution of human consciousness inextricably connected to the art of spiritual creativity?

### **Part I – The Foundation**

4. **Page 13:** What is the *Primary Principle*, and for what reason is it considered the most essential tenet within the Esoteric Philosophy?
5. **Pages 13-14:** Please consider the full implications of the *Primary Principle*. In what way does this profound idea force an individual to consider oneness as inclusive of evil and/or destructive will?
6. **Pages 14-15:** How does the resolution of duality pertain to the Primary Principle? Is there a corresponding relationship between the Primary Principle and the experience of synthesis? If so, please explain.
7. **Pages 15-16:** The resolution of paradox is a key consideration when trying to understand the Primary Principle. From your point of view, what is paradoxical awareness? In what way does it only seem to indicate contradictory perception, and why is its resolution essential to understanding the deeper reality of life?
8. **Pages 16-17:** In what way are the notions of unity and diversity paradoxical when considered from one state of consciousness, and at the same time an expression of synthetic oneness from deeper perspective?

9. **Pages 17-19:** What is the *Universal Fiat*, and how is it related to the Self and the drama between spirit and substance? How can the notion that human beings are made in the image of God humbly provide understanding as to the incarnational purpose of the One Life?
10. **Pages 19-21:** The *Original Condition* refers to the idea that within all categories of life there is a hidden memory of an essential state of Oneness. Given this understanding, what is the relationship between the Original Condition and the force of evolution?
11. **Pages 23-24:** In what way is the Cosmic Father related to the purpose and will of the One Life? How does this energy, inherent in all things, give rise to evolution itself?
12. **Pages 24-25:** The yearning to discover one's identity is contained within the Cosmic Father. This is called the *Principle of Identity*, and is an inherent urge found within all expressions of life. How does the Principle of Identity relate to the Self, and how is it different from the Self?
13. **Pages 25-26:** In what manner is the Cosmic Mother present at all levels of manifested existence? What is the relationship between the Cosmic Mother and the intelligence inherent in the One Life?
14. **Page 26:** Considered in the widest context, what is the dance that occurs between the Cosmic Father and Cosmic Mother, and what is given birth via their interaction?
15. **Pages 26-27:** The *Principle of Gestation* is the third attribute inherent in the Cosmic Mother. Please explain your understanding of this sacred tenet. What insights come to you when you consider this principle as it pertains to the many levels of intelligent substance?
16. **Pages 27-29;** The ancient Taoist symbol, the yin-yang, is a useful image when considering the Cosmic Mother and Father. In what way does this symbol help us better understand the memory of the Original Condition?
17. **Pages 29-32:** Throughout history, the masculine pronoun has been used, and sometimes abused. There are certainly cases where its use will reveal a sexist perspective. Yet, having stated this, a deeper understanding of its correctness is offered within occultism. After reading these pages (pages 29-32) please describe in your own words why the use of the masculine pronoun is correct, as viewed within the Esoteric Philosophy.

18. **Pages 32-33:** What is the monad, and how does it relate to the One Life? In what way is the monad, paradoxically, an expression of universality and particularity? What is an equivalent term for the monad found in Christianity? From where does the monad come?
19. **Pages 33-34:** By analogy, how is an infant similar to the immature monad? In what way is “*contentment of being*” and “*blissful ecstasy*” considered a pre-evolutionary stage in the maturation and development of the monad?
20. **Pages 35-37:** What is the occult justification for saying that the mineral kingdom is “*teeming with life*”? How does the *Doctrine of Hylozoism* pertain to this statement? Aside from the monetary and aesthetic value of precious stones and jewels, does this section of reading give you any additional insights into humanity’s attraction to these types of mineral forms? If so, please explain.
21. **Pages 37-39:** In your own words, please describe your understanding of the two major attributes (*geometry symmetry* and *radioactivity*) that the monad acquires as it slowly evolves through the mineral domain. For each, please discuss these attributes as they have been further developed within the human kingdom. What are the two Rays that are largely responsible for the evolution of life within the mineral kingdom?
22. **Pages 39-41:** When the monad resides within mineral form, it forfeits its blissful condition of oneness with the Boundless All and enters into a condition of captivity. What is the nature of this captive state, and what is meant by the notion of *isolated location*?
23. **Pages 41-43:** As the monad evolves through the plant kingdom, one of the attributes it acquires is *magnetic appeal*. In your own words, please describe this attribute. How does this sacred quality, engendered when life was lived in the plant kingdom, continue to be an essential attribute in the human experience?
24. **Pages 43-45:** *Harmonic relation* is another attribute to be developed when the monad evolves through the plant kingdom. What is the evidence for this attribute when we examine nature? How is this divine quality further refined within the animal and human kingdoms?
25. **Pages 45-46:** From the occult perspective, what is the deeper reason for advocating a vegetarian diet? What is *prana*, and how is it uniquely related to the plant kingdom.

26. **Pages 45-47:** The quality of *upward yearning* is the third attribute developed by Life as it incarnates into plant forms. Most plants reach toward the sun. In what way is this attribute spiritually expressed in the human kingdom? What is the new dimension that is realized by the monad at this stage of development? Please explain.
27. **Pages 48-49:** In what way does the instinctual mind (developed in the animal kingdom) serve as the foundation for human reason and as the forerunner to spiritual intuition? What evolutionary advantages come to the monad through *horizontal extension*?
28. **Pages 50-51:** The quality of *devotion* is something that is developed in the animal kingdom. How does devotion prepare animal life for entrance into the human kingdom? What role does domestication of animals play in this regard?
29. **Pages 51-54:** What is the causal body, and how is it related to a human being's capacity to rise above animal mind, and thus develop individualized thought? How is enlightenment related to the unfoldment of the causal body? Please explain.
30. **Pages 51-54:** In the human kingdom the monad realizes (for the first time) that consciousness is dual. What is the nature of this *internal duality*, and how does *inward extension* contribute to this emerging awareness? Why do conflict, and its harmonization, serve as essential factors within the human experience?
31. **Pages 55-57:** As the monad approaches the latter stages of the human existence, it begins to yearn for the experience of universality. At what point upon the spiritual path does this yearning emerge? What is the type of consciousness which precedes universal awareness, and is also the gate that leads to it? At what initiation is the monad consciously realized for the first time?
32. **Pages 57-58:** In your own words, please describe the evolutionary goal of the soul? What is meant by the term soul-infusion, and how does it relate to the soul's relationship with the personality (and therefore with substance)?
33. **Pages 58-59:** In what way is soul-inspired magic considered co-creative? Why is the personality best suited to act as the creative agent of the soul? In terms of inner planes of consciousness, where does the soul (causal body) reside?

34. **Pages 59-61:** In what way is soul considered a *universal matrix*? How does this notion relate to the *Middle Principle*, and what has the *Principle of Relationship* to do with soul?
35. **Pages 62-64:** What are the *three aspects*, and which of them is most associated with soul? Why does it make sense that soul holds the memory of the *Original Condition* of oneness, yet is not oneness itself? How can it be said that there is no place or circumstance where soul is absent?
36. **Pages 64-66:** For most people, it is easy to correlate the soul to the quality of love. Love is an energy that emerges from the *Law of Attraction*. In your own words, please describe your understanding of this law. In what way is love hierarchical?
37. **Pages 66-67:** What is sentiency? In what way is consciousness an extension of sentiency?
38. **Pages 67-69:** Do animals have soul? If so, how is animal-soul different than the soul of a human being? What accounts for the seeming temperamental distinctions between animals? What effect does domestication have on the evolution of animals?
39. **Pages 69-70:** In what way is the soul considered an *organizing principle*? What does the soul's organizational process have to do with purposeful will and intelligent substance? With regard to every level of manifested life, what is the product that arises when soul unites higher purpose with substance?
40. **Pages 71-73:** What makes the human experience with consciousness uniquely different from that experienced by subhuman categories of life? How is the causal body related to individualized reasoning and the capacity to introspect? Finally, how can it be said that even the causal body provides form to symbolize identity, but is not identity itself?
41. **Pages 73-75:** What is meant by the statement that as the One Life manifests, its energy is "*qualified*" in the process? What are these qualities, and what is their relationship to the seven rays? Can you think of other contexts where the number seven is significant? If so, please explain and discuss.
42. **Pages 75-76:** What is the relation between the First Ray and evolution itself? How can destruction to be considered spiritual? Please describe the various characteristics most prevalent with people on this ray, as well as the social institutions that are governed by it.

43. **Pages 76-77:** How do Second Ray disciples prefer to serve humanity? What aspect of God does this ray most relate to, and what are the social institutions ruled by it? Why is the second ray viewed as supreme within our solar system?
44. **Pages 77-78:** What aspect of God does the Third Ray emphasize? What are the institutions that are out-pictured by this divine quality? How does the word “*manipulation*” pertain to people on this ray? Can you think of someone in history whose soul may have been animated by this ray?
45. **Pages 78-79:** When considering the Fourth Ray, what connection does it have to duality? If establishing harmony is its divine goal, how does this ray move toward that goal? What institution is governed by this ray, and can you see this institution’s connection to the theme of “harmony through conflict”? Please explain.
46. **Pages 80-81:** What is meant by the notion that the Fifth Ray is a clarifying force? How does such a disciple seek understanding and knowledge? Considered from a societal perspective, what institution gives evidence of the Fifth Ray? Though both emphasize the mind, what is the difference between the third and fifth rays?
47. **Pages 81-82:** How does spiritual vision relate to the nature of the Sixth Ray? What function do ideals have for the disciple found upon this ray? Please discuss how this ray causes people to inwardly yearn, and how it also impulses spiritual renunciation.
48. **Pages 82-83:** In what way is the Seventh Ray disciple committed to bringing heaven to earth? What are the skills and tools used by such a disciple? How is this divine quality related to the art of magic?
49. **Pages 83-84:** In what great epoch in human history does occult lore place the beginning of the human kingdom? What is the causal body, and what relationship does it have to devic (angelic) life? Why is the causal body essential for the evolution of human consciousness?
50. **Pages 85-86:** Who is the “*angel of the presence*”? What is the relationship between the solar angel and the monad? How do the terms *Beingness* and *experience* correlate to the solar angel and the monad?
51. **Pages 87-88:** What is soul-infusion, and why is a measure of it required in order for the Masters to work with a disciple? In what way does the soul-infused disciple act as a transmitting agent? What is the great challenge to the disciple in this regard?

# Shine Forth

## Part II - Study Questions

### The Art and Science of Magic

1. **Pages 91-93:** What is meant by the statement that “*spiritual magic is always viewed as a top-down approach to creative expression*”? On what plane of consciousness is the soul found? Please explain the soul’s relationship to love and mind.
2. **Pages 93-95:** We are given to understand that the soul communicates in three directions. What are these directions, and how can this help us to understand the variability of soul-personality alignment that is so often reported by disciples? At what point in the evolutionary journey does the soul develop the capacity to gaze in three directions simultaneously?
3. **Pages 95-98:** How can it be said that the personality is the mis-defined expression of the soul? Why does the soul have to gather itself as a preparation to downwardly gaze toward the personality? In what way is the soul always in a meditative condition?
4. **Page 98:** What is the nature of the soul-infused portion of the personality? How is this part of the persona different that the non-infused portion?
5. **Pages 99-101:** When considering magical work, meditation is an essential discipline. Why is this so? In what way does meditation facilitate the soul’s ability to “*impress*” its intention into the mind of the personality? What is the difference between the thinker, thinking, and a thought?
6. **Pages 101-103:** What is the *antahkarana*, and how does it pertain to the subject of meditation? Why is the number four essential to the magical process, both in terms of meditation and the function of the antahkarana?
7. **Pages 103-105:** What is the *cave*, and where is it located within one’s etheric body? Why is it important for the magician to ask the question—“*where am I right now*”? Why is pulling one’s identity backward, into the cave, so important in the magical process, particularly as it pertains to spiritual alignment

8. **Pages 105-106:** Why is spiritual creativity referred to as *top-down* magic? In what way is the etheric body considered an interfacing medium?
9. **Pages 106-107:** What can you say about the self and its relationship to the cave? In what way is the cave considered an anchor point of a soul-inspired thought? What is meant by the enigmatic statement that “*the magician must learn to be in two places at once*”?
10. **Pages 107-108:** In your own words, please describe the bidirectional nature of the cave? What is the role of the cave when it is in a negative condition versus a positive orientation?
11. **Pages 108-112:** When considering the creative process, what is your understanding of the “*point of light*”? How does it relate to intuition and the formation of a soul-inspired thought? In what way is the experience of the point of light a paradoxical event?
12. **Pages 112-113:** Normally when we think of a *thing* we consider it as a physical form. Yet, occultism maintains that thoughts are also things. How do you understand this notion? In what way is an understanding and belief in subtle substance needed in order to grasp the idea that *thoughts are things*?
13. **Pages 113-114:** Please explain the occult understanding of thoughts and how they come into being within the human mind? What are *elementals*, and how do they pertain to ideas impelled by the soul? How does geometry relate to the subject of thoughtform construction?
14. **Pages 114-115:** What theological idea(s) support the notion that the creative process is based upon *sound*? The elementals are said to be passive and receptive. In what way is this idea important when considering the work of the soul as it sounds its creative note into the waiting mind?
15. **Pages 115-116:** In what way can it be said that mental substance is hierarchical in its evolutionary state of development? What is the nature and status of mental substance used by the personality, and how does this compare to that used by the soul?
16. **Pages 116-118:** There is an unwavering relationship between the will of the Thinker and the responsiveness of the elementals to that will. In your own words, or as a group, please explain and discuss this relationship.

17. **Pages 118-119:** Elementals that compose the mental plane are considered the building blocks for the construction of thoughtforms. How do their efforts create a synergistic effect? Via their building activity, elementals evolve. How is this so?
18. **Pages 120-122:** If magic is based upon the art of converting a formless intuition into a thought on the mental plane (a thoughtform), is there anything lost in this process? If so, please explain the cause of this diminishment?
19. **Pages 122-123:** We are given to understand that sound is the creator of all effects. In what way is sound more than simply that which we hear with our ears? Why is it important to be alert to the sounds emitted by the threefold personality?
20. **Page 124:** What is the occult understanding of obsession, and how can it be a danger to the disciple? Why is the process of detachment essential as a preventative against this?
21. **Pages 125-127:** The scientific notion that “*nature abhors a vacuum*” has application when moving a thoughtform into objective manifestation. How is this so, and why does this constitute a danger in the magical process? The antidote involves drawing an aspect of consciousness inward at the same time that the magician is externalizing his/her thoughtform? Specifically, what must be drawn back into a subtler realm within?
22. **Pages 127-128:** Why is over-proliferation of subsidiary ideas a danger in the creative process? In what way does inaccuracy represent the root of this problem?
23. **Pages 128-130:** Why is having a tranquil emotional body considered the ideal condition when adding feeling to a soul-inspired thoughtform? Why is it important to assess the “*condition of the waters*” before adding emotion to one’s thoughtform?
24. **Pages 130-131:** What is contemplative meditation, and how is it the solution to all of the dangers of thoughtform construction? In what way is the third eye involved?
25. **Pages 130-133:** Magic is largely governed by three chakras. Which chakras are these, and how do they each facilitate the creative process? How does each of them represent the antidote to some of the dangers noted earlier in the book?

26. **Pages 133-136:** What is meant by the idea that the evolution of consciousness involves reversing the polarization of the etheric body? Please describe the energetic lines of transfer between lower and higher centers, and why they make sense? How does this process of repolarization correlate to the battle between the soul and personality?
27. **Pages 137-140:** *Hylozoism* is a central concept with the Esoteric Philosophy. In your own words, please describe hylozoism. How does this concept lead to the understanding that God is a relative term? In what way can a human being be considered a god?
28. **Pages 141-142:** What is the difference between wisdom and knowledge? Is one reliant upon the other? In what way does initiation indicate a shift in one's polarization of consciousness?
29. **Pages 143-144:** What are *elementals*, and how do they relate to the personality of a human being? What is *atomic substance*, and how does its proportional measure relate to initiatory readiness? Also, please describe your understanding of *ahamkara*.
30. **Pages 144-145:** How do the themes of death and resurrection pertain to the subject of initiation? In what way is crisis considered a "*precursor to initiation*"?
31. **Pages 145-148:** In the esoteric understanding of life, the *Principle of Hierarchy* and the *Principle of Equality* are both true, though they relate to different aspects of existence. Please discuss your understanding of these two sacred principles, and why they are *not* mutually exclusive.
32. **Pages 148-149:** What is the *probationary path* and how does it relate to a "spiritual touch"? Why does entrance on this path indicate that a "seeker has been born"?
33. **Pages 149-150:** In what way does the probationary path correspond to the born-again experience of the fundamentalist Christian? What is the mistaken (though understandable) conclusion made by the Christian regarding the born-again event?
34. **Pages 150-151:** Why has the probationary path been called the *path of purification*? In what way does the probationary path represent a period of gestation?
35. **Pages 151-152:** Why is the first initiation considered to be as monumental as the time when the monad lifted itself from the animal kingdom into the human domain?

36. **Pages 152-153:** Why is the *Birth of the Christ within the Heart* an appropriate name for the first initiation? In what way does this initiation personalize an impersonal cosmic principle? In what way does this initiation have symbolic relationship to the sign of Virgo?
37. **Pages 153-155:** What has the first initiation to do with the cravings and appetites of the physical body? How does this initiation relate to the sacral and throat centers? What is the higher correspondence to human sexuality?
38. **Pages 155-157:** What, do you suppose, is meant by the statement that the “*burden of the future is assumed*” at the first initiation? Where is initiation taken, and who is the *One Initiator*?
39. **Pages 157-158:** Why is the second initiation considered to be long and difficult to achieve? What has this initiation to do with emotions, and the subtle influence they have in shaping one’s thoughts and interests?
40. **Pages 158-159:** In what way are introspection, detachment, and the use of the discriminative mind the key to taking this initiation?
41. **Page 159:** What is meant by the notion that a second-degree initiate must demonstrate freedom from the “*slavery ideas*”? How can a disciple be “*victimized by the dearness of his ideas*”? Do you have a personal experience with this? If so, please explain.
42. **Page 160:** Why is it fitting that the second initiation be called the *Baptism*? How does it correlate to the life story of Jesus? What is the relationship between the second-degree initiate and his/her inner group?
43. **Pages 160-162:** Why is the third-initiation, the *Transfiguration*, considered the most pivotal? How does the biblical story of Jesus on the mount of transfiguration symbolically represent this initiation? In what way do the zodiacal sign of Capricorn and the mythological unicorn have relationship to the third-degree initiate?
44. **Pages 162-163:** We are told that the “*heresy of separateness*” ends at the third initiation. What is meant by this notion, and how does the *Law of Sacrifice* pertain to this initiation. Who is the *world disciple*, and why that title?
45. **Pages 163-164:** Please describe your understanding of the *antahkarana*. What is the measure of its development at the transfiguration? When considering the experience of life beyond the soul, what is meant by the term *identification*?

46. **Pages 164-165:** Why at the third initiation does spiritual aspiration come to an end? In what way does the third-degree initiate experience the third eye in a new and different way? Why are the first two initiations referred to as *initiations on the threshold*?
47. **Pages 165-166:** In what way is the journey from the third to fourth initiations related to the process of synthesis? What is being synthesized? What is the *buddhic sheath*, and why is the buddhic plane referred to as a *raincloud*?
48. **Pages 166-167:** What is destroyed at the fourth initiation, and what distressing realization is behind this destruction? Why has this initiation been called the *Crucifixion* in the West? What is crucified?
49. **Pages 167-168:** Why does the initiate who approaches the Crucifixion experience “*utter aloneness*”? In what way does such a person feel forsaken? What is a fourth degree initiate’s relationship to personally generated karma, as well as to death?
50. **Pages 168-170:** Why is the fifth initiation entitled the *Revelation*? What is meant by the notion that a master of the fifth degree must demonstrate his *masterpiece* though his ashram?
51. **Pages 170-171:** There are two reasons why it is important for a disciple to know where s/he stands on the path. Please discuss these two reasons. Also, why is there a tendency for people to over-estimate their initiatory status, at least initially?
52. **Pages 171-173:** What are *solar initiations* and *lunar initiations*, and how can they be experientially differentiated? Why is the process of determining one’s place upon the path considered paradoxical? What is meant by the statement that an individual must be “*initiate before being initiated*”?
53. **Pages 173-174:** The third eye is an essential instrument in the work of spiritual creativity—white magic. Which chakras are most related to the third eye and its gradual opening? Is there a relationship between the third eye and the Cave? If so, please describe.
54. **Pages 175-176:** What is the *eye of vision* and its role in the magical process? In what way does this eye act as a perceptual instrument with the power to “*see through*”? See through what?

55. **Pages 176-177:** In what way does the third eye act as a directing agent in the creative work? How does this function relate to issues dealing with placement and right timing? Please explain.
56. **Pages 177-179:** What are *devas*, and how do they relate to elementals? We are told that the third eye acts as a destroying agent. How does this process of destruction pertain to the mental elementals and *Lord Agni*? In what way do issues of loyalty and abdication pertain to this subject?
57. **Pages 179-180:** What is meant by the statement that “*the soul must demonstrate that it has earned the right to gain control of the mental elementals it is using to construct its thoughtform*”?
58. **Pages 180-181:** What is the relationship between grades of mental substance and the measure of profundity conveyed by a progressive idea? How does geometry pertain to the construction of a thoughtform? How can it be said that when it comes to divine ideation, “*beauty and truth are synonymous terms*”?
59. **Pages 181-182:** What is meant by the statement that “*consciousness cannot exist without the perception of an object*”? In what way must this be understood beyond the limits of the physical forms that we outwardly perceive?
60. **Pages 182-183:** We are given to understand that true magic can only take place when the magician has established right relationship with the deva(s) of the mental plane. One measure of this pertains to the degree of detachment s/he is able to demonstrate toward the progressive idea emerging in his/her mind. Why is this process of detachment more difficult than it may first seem, particularly prior to the third-initiation?
61. **Pages 183-184:** What is the *Law of Economy*, and how does it pertain to the establishment of right relationship with the devas of the mental plane?
62. **Pages 185-187:** What are the two attributes of emotion that are essential in the creative process? Please explain why each of these attributes gives support to the soul’s magic effort at externalizing a thoughtform.
63. **Pages 187-188:** Why is the desire nature, which is rooted in the emotional body, considered an obstacle to the soul’s magical work? What is meant by the statement that “*desire tends to give impulse to thoughts in support of itself*”? How is this different than the soul’s process of creatively generating thought?

64. **Pages 188-189:** In what way are desire and love the same, and in what way are they different? When considering the human chakra system, how is desire transformed into selfless love? How can it be said that “*spiritual evolution is in an inverse relationship to desire*”?
65. **Pages 189-190:** When considered from a cosmic perspective, what is the role of desire? How is desire an energy that is pervasive within the all of cosmos? What is a *Son of Necessity*, and how does it relate to cosmic desire?
66. **Pages 190-191:** Within the human stage of evolution, how is desire considered paradoxical? What is meant by the notion that desire “*leads one to misidentify with that which is being desired*”? In what way is desire understood as a horizontal experience, while higher will is considered to be vertical?
67. **Pages 191-193:** What is *ahamkara*, and how does it relate to desire? In what way is ahamkara an illusion while at the same time considered necessary? How does misidentification with form teach the soul “*what it is not*”?
68. **Pages 193-195:** What is the *heresy of separation*, and what is the seed that gives it birth? What is your understanding of the idea that “*wanting is a force far greater than having*”?
69. **Pages 195-197:** In what way is the problem of desire solved on a “*higher perch within consciousness*”? How can the discriminative mind be helpful in this regard? What is meant by the notion that the solution to desire can only occur when desire and the object of desire are clearly differentiated?
70. **Pages 197-198** Why is emotional repression considered a wrongful strategy for overcoming desire?
71. **Pages 198-200:** What is the *great illusion*, and how does it pertain to perceptual inversions? Why are these inversions referred to as the *near enemies* of truth?
72. **Pages 200-201:** Please explain your understanding of empathy, and how sympathy represents its near enemy. In what way are empathy and sympathy confused for each other?
73. **Pages 201-203:** How can substance itself be the cause of the inversions of consciousness, and the near enemies that arise from them? In what way do the impurities found within the personality contribute to the emergence of these near enemies?

74. **Pages 203-204:** What is the near-enemy to love? How does this near-enemy differ from true spiritual love? Is there a connection between spiritual love and the *Original Condition*? If so, please explain.
75. **Pages 204-207:** What is the difference between intuition and psychism? In what way are psychic experiences related to animal instinct? After reviewing Table 1 (pages 206-207), what insights come to you when comparing intuition with psychism?
76. **Pages 207-209:** Why is mass consciousness considered to be the inversion of group consciousness? How are these two states of human consciousness similar and how are they different? Please provide examples of how the herding tendency, developed in the animal kingdom, is still operative in the human kingdom today.
77. **Page 210:** What is the difference between unanimity and uniformity? Why is uniformity considered to be an inversion of unanimity? Do you see evidence of this inversion in society today? If so, please elaborate.
78. **Pages 210-214:** How can the Principle of Hierarchy and the Principle of Equality both be true? What is the near-enemy of the Principle of Hierarchy? In what way does the dawning Age of Aquarius contribute to humanity's growing rejection of hierarchy?
79. **Pages 214-216:** When considering the elements associated with the mental (fire) and emotional planes (water), what is the challenge related to adding emotion to one's soul-inspired thoughtform? Why is a pause at this stage of the creative process considered essential?
80. **Pages 216-219:** In your own words, please state your understanding of the left-hand path. How does this wayward path relate to ahamkara? What is your understanding of the statement that the "*left-hand path often looks like the right-hand path in the beginning*"?
81. **Pages 219-222:** Who or what is the *imposter*, and how does it emerge as a natural byproduct of the soul-infusion process? If the imposter is an aspect of the personality, what is it trying to impersonate?

82. **Pages 223-225:** How can the tendency to “*self-reference*” be a way of discerning the imposter from the soul? In what way is time experienced differently by the imposter as compared to the soul? What is the imposter’s apparent versus actual relationship to Oneness?
83. **Pages 226-227:** Why does the imposter tend to rise to positions of spiritual authority and responsibility faster than the soul? Even though the Esoteric Philosophy states that spiritual destiny exists, it is a notion that is misunderstood by the imposter. What is the nature of this misunderstanding, and how does the soul comprehend spiritual destiny?
84. **Pages 227-228:** What is meant by the idea that “*the imposter is oriented around measures of quantity, while the soul attends to quality?*” In what way is the soul more flexible than the imposter when considering the people it seeks to influence?
85. **Pages 229-231:** Please share you understanding of the surreptitious nature of the imposter. Why is the imposter more difficult to detect as one approaches enlightenment? At what stage of development does the imposter fully vanish? Please explain.
86. **Pages 231-233:** What is the difference between the *strategic imposter* and the *innocent imposter*? In what way is the existence of the imposter (either type) based upon an existential fear of mortality? What realization by the personality ultimately resolves this fear?
87. **Pages 234-235:** In what way can the imposter be considered a friend? What is the “*act as if*” technique? How does the imposter facilitate the development of discriminative thought, and why is such a capacity essential on the path?
88. **Pages 243-246:** Why is it important to rightly measure the amount of emotion to be imbued into a soul-inspired thoughtform? What are the consequences when too much or too little emotion is added? In what way does the “*habit of being feeling*” contribute to this problem?
89. **Pages 246-247:** What is meant by the statement that “*identification with feeling states is the root of much illusion*”? How does this pertain to astral duality and the need to transcend it? Why is finding a “*higher perch within consciousness*” the solution to the problem of astral duality?

90. **Pages 249-251:** What is the etheric body, and how does it interface with the dense physical body? Please discuss your understanding of the intermediary role of the etheric body, particularly as it pertains to the experience of intuitions, thoughts and feelings?
91. **Pages 251-252:** The final step in the magical process is to create an etheric sheath for one's soul-inspired thoughtform. What is the source of the etheric substance used to create this sheath? Which of the seven chakras are most involved in this phase of the magical process?
92. **Pages 252-254:** It has been said that the chakras are bidirectional in their influence. In what way is this so? What is the etheric field, and why is it important that the magician sense its "*measure of receptivity*"?
93. **Pages 254-256:** Considered metaphorically, how is sexual intercourse related to the magical process? When thinking about the delivery of a progressive idea (inspired by the soul), what aspect of the process corresponds to the seed and what to the womb?
94. **Pages 256-259:** When considering the magical process, how does the etheric field relate to the question of right timing? In what way is the etheric field considered "*a composition of sorts*"? How does the *Law of Periodicity* pertain to the condition of the field? Please explain.
95. **Pages 259-261:** What are "*words of power*," and what are the variables that define their potency? We are told that "*civilization and culture is nothing more than the effect of centuries of human thought expressed in word, deed and artistic form.*" What does this idea have to do with the magical process?
96. **Pages 261-262:** Please explain your understanding of *distribution* and *penetration* as these terms relate to the magical process. What is full-spectrum magic, and how does it provide new insight into the term *co-creation*?
97. **Pages 263-264:** Why is the midway point (within the etheric field) viewed as the premium moment of magical opportunity? How is distribution and penetration effected when the field has been aroused above the midway point, as well as below this point?
98. **Pages 265-267:** What is the difference between the *conception midpoint* and the *gestation midpoint*? Why must the magician know and sense the difference? How do these two midpoints relate to the ebb and flow of the etheric field?

99. **Pages 267-269:** Please give an example of a lesser cycle of etheric vitality occurring within a greater cycle. Why should the magician's use of silence be synchronized with a gestation midpoint? Why is silence "*particularly effective when it is strategic*"?
100. **Pages 269-271:** How are thoughtforms strengthened over time? What are the *ancient fires*, and how do they pertain to outlived ideas? We are told that "*what we value today will defeat us tomorrow.*" What causes this tendency in each of us?
101. **Pages 271-272:** We are told that thoughtforms are living entities. Given this, what is the common challenge that both a human being and a thoughtform must face in order to evolve?
102. **Pages 273-274:** The core essence of a thoughtform is sacred and eternal, but its form expression defines its usefulness. With this understanding, what is the enemy to the future? Why is it important to see this enemy impersonally?
103. **Pages 275-276:** Why are the ancient fires extremely dangerous to the worker in white magic? What inner faculty must the magician use to sense these fires lurking within the etheric field? What causes the ancient fires to rise in defiance against the magician?
104. **Pages 276-278:** Why is it important to transform the ancient fires rather than suppress or destroy them? What have abstract principles to do with archaic thoughtforms? What aspect of an archaic idea must never die?
105. **Pages 278-280:** How is magic related to the "*transferring of fiery life*"? In what way does such a transformation involve the process of lifting and restructuring at the same time? What is lifted and what is restructured?
106. **Pages 280-281:** As normally understood, what is *kundalini*? When extended beyond this traditional definition, how can magic be considered the art of creating kundalini within the etheric field?

# Shine Forth

## Part III - Study Questions

### The Larger Agenda

1. **Pages 285-286:** What or who is the Planetary Logos, and how does it relate to the Solar Logos? Why, do you suppose, is God considered a relative term? In what way is magic considered a co-creative process?
2. **Pages 286-287:** Individually, or as a group, discuss your understanding of the *Law of Correspondence*. How does this law apply to the relationship between a human being and a cosmic being (a Logos)? What is the relationship between the evolution of life on Earth and the thoughts of the Planetary Logos?
3. **Pages 287-289:** Please provide examples of how the intelligence of the Planetary Logos is expressing itself through the mineral and plant kingdoms. At what level of awareness (or plane of consciousness) is the *conscious* life of the Planetary Logos first touched?
4. **Pages 289-291:** Please provide an example of a divine quality (impulsed by the Planetary Logos) that is unfolding within the animal kingdom. Regarding the evolution of social systems (such as science and the arts), what have they to do with the thoughts of the Planetary Logos?
5. **Pages 291-292:** How is the traditional theory of evolution “*correct in its premise, though erroneous in its conclusion*”? In what way does the esoteric understanding of evolution support a reverse perspective when compared to Darwinian notions?
6. **Pages 292-293:** When considering the instinct toward government and leadership found within all cultures, what aspect of God’s consciousness does this urge represent? What is the deeper role of education within all societies? In what way is the amalgamation of knowledge considered a higher expression of God’s consciousness?
7. **Pages 294-295:** If social systems are expressions of Logoic consciousness, then why is there imperfection and corruption within these institutions? In what way is human evolution based upon the “*successive approximations*” of divine archetypes?

8. **Pages 295-298:** How does a longer view help us rise above the tendency to be preoccupied with the short-term regressions that society experiences as part of its evolution? In what way does this also apply to your individual evolutionary journey?
9. **Pages 298-300:** The creative processes of a human being are, by analogy, identical to those utilized by the Planetary Logos. Given this, please complete this analogy. *An elemental is to a humanly created thoughtform what a \_\_\_\_\_ is to a societal form created by the Planetary Logos.*
10. **Pages 301-302:** Even though the Planetary Logos projects His intention into the collective consciousness of humanity causing social movements and progressive ideas to arise, they are still imperfect expressions. Nonetheless, they are helpful to humanity. Please discuss why this is so.
11. **Pages 302-303:** When considering the process of creating on behalf of the Planetary Logos (as discussed in this section of the book), what insights come to you regard the polarizations found in all social institutions? What is the root cause of these polarized perspectives?
12. **Pages 304-305:** In what way does the gradation of elementals help you understand the creative process use by the planetary logos? What is the grade (category) of *human elemental* that the planetary logos must use in order to move evolution forward, and why?
13. **Pages 305-306:** Please consider the statement that “*even though individuals are intuitively receptive to logoic thought, its transformational power (to society as a whole) is in its collectivity.*” What is meant by this statement? Speculatively, how does this idea support the notion that the soul is an extension of a group soul?
14. **Pages 306-307:** What is the dual edge of a social system? In what way is this duality also a singularity?
15. **Pages 307-309:** What is the divine role of the leading and trailing edges of any evolving social system? What aspect of outdated paradigms must be discarded in support of evolutionary change? Equally important, what aspect is eternally true and must be carried into the future?