

The Influence of Indian Philosophy and Spirituality in the Work of Fernando Pessoa: Some Perspectives

Paulo Nuno Martins

PhD in History and Philosophy of Science, Researcher at CTEC-Universidade Fernando Pessoa do Porto, CIUHCT-Universidade Nova de Lisboa, Portugal.

paulonunom@gmail.com

[DOI: 10.15520/jassh54427](https://doi.org/10.15520/jassh54427)

ABSTRACT

This article intends to point out the influence of the Indian philosophy and spirituality in the life and work of Fernando Pessoa, namely in the book «Mensagem». It is within this context that the Judeo-Christian myth of the V Spiritual Empire is described and its relationship with the three Spiritual Ages of Fiore, namely with the worship of the Holy Spirit. Regarding the heteronym of Pessoa, named by Raphael Baldaya, I will refer to the astronomical-astrological aspects that characterize the V Spiritual Empire, such as the ideas of “human fraternity and spirituality”. In this sense, Fernando Pessoa argues that the Portuguese Discoveries (described in Part II of the book «Mensagem») were a preparatory experience for the implantation of the future V Spiritual Empire on Earth, in which Portugal should have some responsibility in its execution (described in Part III of the book «Mensagem»).

Keywords: The V Spiritual Empire, the Fiore Ages and the cult of the Holy Spirit, Raphael Baldaya and the Portuguese Spiritual Mission, the importance of Indian Philosophy and Spirituality in the work of Fernando Pessoa, the Symbolism of the book «Mensagem», the Historical and Philosophical perspectives in the book «Mensagem».

INTRODUCTION

The study of the work of Fernando Pessoa goes through the approach of his Spiritual life. Yvette Centeno (e.g. Centeno, 1985) wrote that “*it is the hermetic philosophy that structures the life and work of Fernando Pessoa*” [1] and this is a fundamental characteristic that needs to be considered, so that we might study conveniently the life and work of Fernando Pessoa. For example, the book «Mensagem», published in 1934, reflects the “process of learning” of more than 20 years that took place in the life of

Fernando Pessoa on Western traditions (Christianity, Gnostics, Hermetic, Kabbalistic, Templar, Rosicrucian, Masons) and Eastern traditions (emphasized for the Indian Spirituality). Thus, this article intends to be an essay on the contribution of Indian Spirituality (in particular the Theosophy) in the life and work of Fernando Pessoa (e.g. Simões, 1950) trying to contextualize and exemplify (whenever possible) the presence of this Eastern wisdom in some of the works of Fernando Pessoa.

[1], [2] - The translation into English is my responsibility.

METHOD

In this article on the influence of Indian philosophy and spirituality in the life and work of Fernando Pessoa, the 22 primary sources (books and scientific articles) were selected in order to give the reader a rigorous idea on the theme in question, but without being too exhaustive and complex in the description of this subject.

THE INDIAN PHILOSOPHY AND SPIRITUALITY IN THE LIFE AND WORK OF FERNANDO PESSOA

1. The Judeo-Christian myth of the V Spiritual Empire and the prophets of the book «Mensagem»

António Quadros (e.g. Quadros, 1982/83) states that the myth of Sebastianism (e.g. Pessoa, 2011) is based on the myth of the V Spiritual Empire, referred to by António Vieira and Fernando Pessoa, which is described in the Bible (e.g. Costa et al., 1976), namely in the book of Daniel, where the king Nebuchadnezzar of Babylon sees in dreams a huge statue with a head in gold, the chest in silver, belly in bronze, the legs in iron and the feet in clay that is hit in the feet by a stone that makes it fall. Then, the stone becomes a mountain and spreads throughout the Earth. The prophet Daniel interpreted gold, silver, bronze, iron, as the IV Western Empires (Greece, Rome, Christianity, Europe) to which would follow the V Spiritual Empire.

I'll quote, Daniel (2: 31-45): «Daniel answered: "You have looked, O king, and before you was a great statue... The head of the statue was made of pure gold, the breast and arm were of silver, the belly and hips were brass, the legs were of iron, and the feet were partly of iron and partly of

clay. While you were watching, a stone came loose, without hands, and struck the statue on the feet of iron and clay and crushed them. Then the iron, the clay, the brass, the silver, and the gold were shattered, they became like dust, like the threshing dust of the wheat on the threshing floor during the summer. The wind carried them without a trace. But the stone that struck the statue became a mountain and filled the whole earth. This is the dream, and I will interpret it for the king. The God of heaven has given you domination, power, strength, and glory; ... You are the head of gold. After you, another kingdom will arise,... Then there will arise a third kingdom, a kingdom of brass, which shall rule the whole earth. Finally, there will be a fourth kingdom, strong as iron, for iron breaks and destroys everything; ... As you saw, the feet and the fingers were partly of clay and partly of iron ... this Kingdom will also be partly strong and partly fragile.... This means that political alliances will be sought through marriages, but the union resulting from these alliances will not be established, just as iron does not mix with clay. In the time of these kings, the God of the heavens will establish a kingdom that will never be destroyed and that will never be dominated by any other people ... this kingdom will last forever. This is the meaning of the vision of the stone that was let loose from a mountain without hands, a stone that crumbled iron, bronze, clay, silver and gold. The mighty God showed the king what will happen in the future. The dream is true, and the interpretation is faithful.» [2] In this regard, I have to mention that the prophets mentioned in the III part of the book «Mensagem» (e.g. Pessoa, 2009), respectively Bandarra, António Vieira and

the Poetic Subject are messengers of the myth of the V Spiritual Empire which are described in the verses of the book «Mensagem»: “The New Earth and the New Heavens?”[3].

2. The Spiritual Ages of Fiore, the V Spiritual Empire and the cult of the Holy Spirit

Joachim of Fiore in his works «Liber Concordie Novi ac Veteris Testamenti» (1519), «Expositio in Apocalypsim» (1527) and «Psalterium decem chordarum» (1527) (e.g. Reeves, 1987) proposed 3 Spiritual Ages: the *Age of the Father*, the *Age of the Son* and the *Age of the Holy Spirit*. The V Spiritual Empire is related to the cult of the Holy Spirit characterized by fraternity among human beings where all people might have “direct access” to spiritual intelligence. In Medieval history, this cult spread with St. Francis of Assisi at a critical moment of society, where there was a confrontation between the values of God and those of Mammon (“corruption for money”). In fact, St. Francis of Assisi heard from Jesus: “*To whom is better to serve, the Master or the servant?*” followed by “*Francis go and repair my church that falls into ruins*”. In this regard, St. Francis of Assisi created the first Nativity Scene in the stripped Grotto of Greccio to celebrate the Mystery of the birth of Jesus, having said that “*in the year of the Grace of 1206, I was born a second time*” [4] (e.g. Kazantzaki, 1963).

In Portugal, through the Queen Sta. Isabel and the King D. Dinis, the cult of the Holy Spirit spread throughout the territory. In the XVII century, António Vieira who was influenced by Joachim of Fiore, referred to the V Spiritual Empire, in his work entitled «História do Futuro» (e.g. Vieira,

1992) where Portugal should have a role of responsibility in the implementation on Earth of the (future) V Spiritual Empire. This is a central issue described in part III of the book «Mensagem», where Fernando Pessoa referred to the linkage between the V Spiritual Empire on Earth and the “Unknown” (the return of an Avatar that might awaken the Soul) and the “Server” (the human being is himself a “Soul Activator” through the Holy Spirit). I have to mention that the Indian Spirituality also refers to the 3 aspects of the Divine which are identical to that referred to by the Judeo-Christian religion: *Brahma* (the Creator or God-Father), *Vishnu* (the Sustainer or God-Son) and *Shiva* (the Renewer or the Holy Spirit) which manifests themselves according to the evolutionary cycles of the consciousness of humanity (the “Yugas” of Hinduism). In 1912, Fernando Pessoa (e.g. Pessoa, 1912) wrote on the V Spiritual Empire, in «Revista Águia»: “And our Race will leave in search of a new India, which does not exist in space because they are made of dreams...in which the discoveries of the Portuguese navigators were the obscure and carnal anti-thrust...and the true and supreme destiny ...will be fulfilled divinely”[5]. Thus, the “old” concept of India, as related to a physical place that was conquered in the XVI century by the Portuguese navigators (described in part II of the book «Mensagem»), it will give rise to a “new” concept of India (“the Spiritual India”) that could contribute to the implementation of the Divine Plan on Earth, i.e., the V Spiritual Empire.

3. The astronomical - astrological concepts of Ages

Astrology admits the existence of Ages or cycles that are characteristic of the

[3], [4], [5] - The translation into English is my responsibility.

evolution of the consciousness of humanity (e.g. Freeman, 1991). These Ages are the result of the Earth's precession (axis shift) movement that causes the change of position of the Sun on the elliptic at the height of the equinoxes. The Ages are based on the constellations (not the in the Zodiac signs) with a global cycle of around 25 868 years corresponding to the 12 constellations of the zodiac. Thus, the Age of Pisces, it would have symbolically corresponded to the Age of the God-Son and was marked by the coming of Christ whose symbol is a Fish (“ICTUS” in Greek means “Fish” and was the symbol of the early Christians used for “Christ, the Savior”). The Age of Pisces has been a time of preparation for the Age of Aquarius that should occur when the sun rises in the constellation of Aquarius at the Spring equinox (Northern hemisphere). This Age is ruled symbolically by Uranus which is linked to the ideas of “human fraternity and spirituality” and to the worship of the Holy Spirit. This Age will be characterized by the “return” of Christ, not as a physical event, but as a “spiritual birth within the heart” of every human being (as referred to by St. Francis of Assisi), and defended in the Western culture by Emanuel Swedenborg and Max Heindel (e.g. Heindel, 2007), and in the Eastern culture by Paramahansa Yogananda (e.g. Yogananda, 1946).

4. The contribution of Raphael Baldaya to the book «Mensagem»

In historical terms, until the late XVII century, astronomy and astrology were “complementary disciplines” that have fulfilled different needs of the human being. Astronomy describes outer phenomena,

whereas astrology deals with the subjective side of the human being through the symbol (e.g. Campion, 1989). In the Western culture, Ptolemy was an astronomer (Hipparchus-Ptolemy model) and an astrologer of the Roman Empire. In the Eastern culture, Indians and Chinese have also integrated this knowledge system into their cultures. For example, the Indian culture describes astrology as “Jyotish” (in Sanscrit means “knowledge of Light”). In the Middle Ages, Islamic culture also assimilated this millennial knowledge through contact with various cultures (Greek, Roman and Indian) and so, it contributed to its diffusion. As the Christians conquered the Muslim Empire, they inserted this symbolic knowledge in the teaching of some universities, such as Salamanca (Alphonso X of León and Castile). In the Renaissance, some scientists were also astrologers, such as Kepler who was an excellent astrologer, and Galileo (the father of “Modern Science”) who was an astrologer of the Medici, as well as Newton (author of the laws of “Classical Mechanics”) who was an alchemist with some books on astrology in his library. In the XVIII century, there was a reverence to Reason (the domain of science) and to a devaluation of the Symbolic (domain of astrology). Since then, astrology has been considered a “pseudoscience”, having been limited to popular periodicals (magazines, newspapers).

In the early XX century, some astrologers sought to “raise the standards” of astrology in order to become a “science of consciousness” that uses the symbol to translate “spirituality and invisible realities”. Among several names, it stands out to Alan Leo or William Frederik Alan (e.g. Leo, 1912) who was part of the

Theosophical Society in London, and whose works are part of the library of Raphael Baldaya (heteronym of Fernando Pessoa). Baldaya (e.g. Baldaya, 1908) described the “natal horoscope” for each of his heteronyms according to the characteristics of his poetry, as well as the undefined “elective horoscope of Portugal” (the “Portuguese Soul”) based on the coordinates in which it considers the Mid-Heaven (MC) in Pisces (symbol of the mission of the “Portuguese Soul”) and the Ascendant (AS) in Crab (symbol of the manifestation on Earth of the “Portuguese Soul”). In this regard, I have to mention that Ptolemy consigned the “fish sign” to the region of Lusitania according to the characteristics of the “professions” (fishing) of the races that inhabited this region since immemorial time. Thus, it might be considered that the Portuguese Discoveries (MC) reflected symbolically a first approach of the Portuguese people to express their Spiritual mission on Earth and described in the book «Mensagem» as "The Empire fell apart/Lord, it is missing to fulfill Portugal!"[6].

5. The influence of Indian philosophy and spirituality in the book «Mensagem» of Fernando Pessoa

The influences of the Eastern culture on Fernando Pessoa encompasses several worlds including India, China, Persia, Islam, among others. However, the philosophical and spiritual India (e.g. Dasgupta, 1973) was for Fernando Pessoa (e.g. Pessoa, s/d) the preferred repository of Eastern spiritual traditions. In fact, in the 1910's, Fernando Pessoa entered into a deeper phase of knowledge on Indo-Buddhist philosophies, namely, through the works «Quest Old and New» (e.g. Mead, 1913) and «The Rosicrucians» (e.g.

Jennings, 1903), followed by the translations of Theosophical works, such as «The Voice of Silence» (e.g. Blavatsky, 1913) and «The Light of the Path» (e.g. Collins, 2000).

In this regard, Fernando Pessoa wrote to Mário de Sá-Carneiro (e.g. Pessoa, 1915) and said: “The first part of my intellectual crisis, I have already told you about it (The Rosicrucians) (e.g. Pessoa, 1989), but the one that has appeared now derives from the circumstance that I became acquainted with the Theosophical doctrines. I had to translate Theosophical books ... Now, I know the essence of the Theosophical system. So, it has “shaken” me to a point which I would judge to be impossible that any religious system would be able to perform on myself ... the extraordinarily wisdom of this spiritual philosophy ...”[7] In fact, I have to mention that in the Indian philosophy and spirituality, we have the description of the process of “union” between Personality and Soul, Spirit (e.g. Iyengar, 2002) through three ways, namely magical, mystical and gnostic that are described by *Karma*, *Bhakti* and *Jnana* approach in Hinduism. Fernando Pessoa (e.g. Mota, 2016) considered the first way linked to Hinduism, the second one related to Christianity and the third one connected to Rosicrucians.

In the Indian philosophy and spirituality (Samkhya school) *Purusha* (Divine Consciousness) joins *Prakriti* (Life or matter in possibility) in order to give rise to the mind (thoughts, feelings) or “gunas” (Sattwa, Rajas, Tamas) in the human being. The heteronyms of Fernando Pessoa reflect the various facets of his mind during the process of “Individuation” (union of the “Conscious side” with the “Unconscious side” of Personality) (e.g. Jung, 1969). Thus, Fernando Pessoa (e.g. Pessoa, 1888) in

[6], [7], [9] - The translation into English is my responsibility.

[8] - Fernando Pessoa translated "mind" by "Spirit" which does not have the same meaning.

translating «The Voice of Silence» refers to the process of "union" between the Personality and the Soul. I'll quote: "*The mind is the great slayer of the Real*" and "*You can not walk on the Path until you become the Path itself*" [8]. This process is called the "Path of the Serpent" (the Indian Philosophies designate by "Kundalini") and it corresponds to "Vesica Pisces" or "Divine marriage" in Western traditions (e.g. Freitas, 2006). Fernando Pessoa (e.g. Pessoa, 1985) referred to this "mystical marriage" or "union between the Sun and

the Moon" in the sonnets designated by «No túmulo de Christian Rosenkreutz». The linkage between the Personality, the Soul and the Monad is made through the "Antakarana" which is described in the **Figure 1** (e.g. Pavri, 2015). For example, in the book «Livro do Desassossego», Fernando Pessoa (e.g. Pessoa, 2013) referred to this inner process when he said: "When we do not know about oneself, then we live and when we inquire, then we think. Suddently, when we know about oneself, then we have the intimate perception of the Monad and the magic of the Soul. This Light consumes everything" [9].

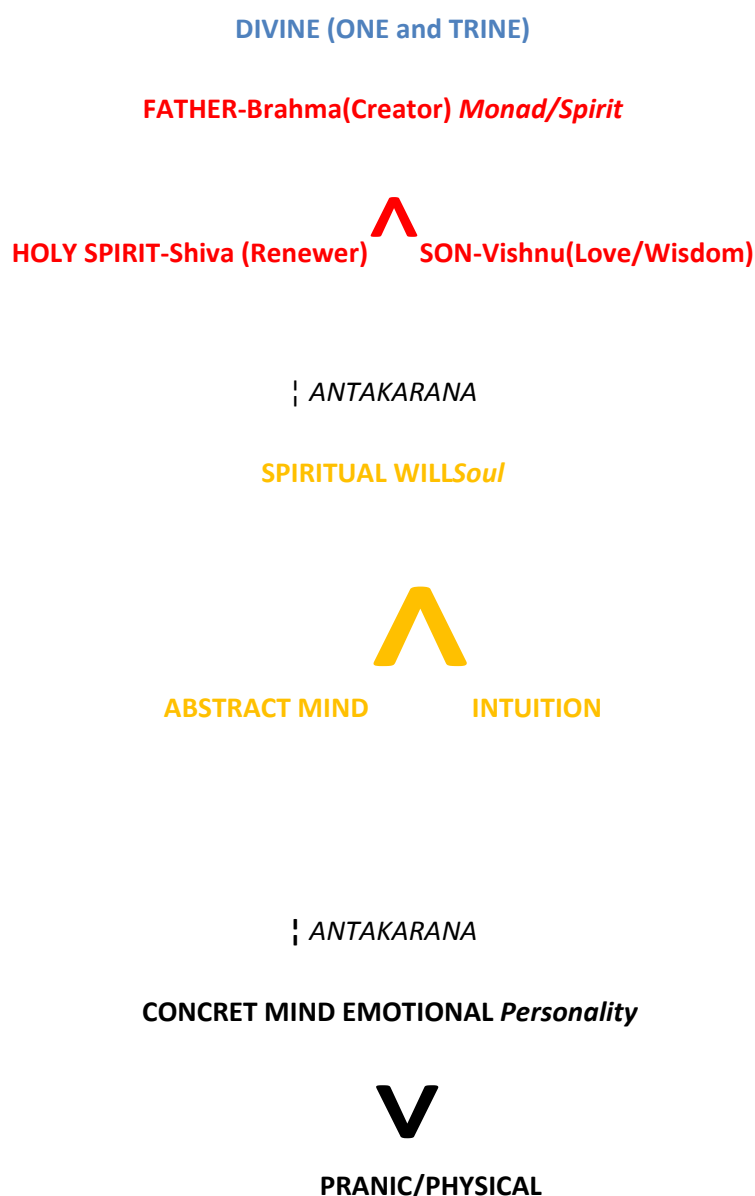


Figure 1 –The Antakarana links the consciouness of Personality with the consciouness of Soul and the consciouness of Monad.

In this regard, Fernando Pessoa (e.g. Centeno, 2003) said to be “faithful to the secret Tradition of Christianity ... initiated ... from Master to Disciple, in the three lower grades of the Templar Order of Portugal” [10], having told Casais Monteiro that “this simply indicates that he was allowed to know the Rituals of the Templar Order”[11]. Furthermore, Fernando Pessoa (e.g. Pessoa, 2007) told aunt Anica that he was “*a medium since 1916*” [12], having “seen” that the aim of the future V Spiritual Empire would be to reconcile faith and reason (e.g. Pessoa, 1979). I’ll quote: “In the V spiritual Empire there will be a meeting of the two separate forces ...: The left side of knowledge - science, reason; and the right side of intuition – mysticism, spirituality...”[13].

I have to mention that in Indian Philosophy and Spirituality, the stimulus of the two complementary “nadis”- designated by *Ida or Lunar* (right side of the brain) and *Pingala or Solar* (left side of the brain) - might lead to the “awakening” of Kundalini (e.g. Avalon, 1974) which might allow the human being to experience various levels of perception. The *Panchakoshas Theory*(e.g. Deussen, 2015) refers to several “levels of perception” that are related to several “centers of consciousness” or Chakras (e.g., Hiroshi, 2018).

So, Teresa Lopes (e.g. Lopes, 1990) said that the influence of Indian Philosophy and Spirituality on the works of Fernando Pessoa was very important, as referred to in the text: “In the first degree of this inner initiation, the candidate ... is stripped of

iron, silver and gold - metals ruled symbolically by Mars, Moon and Sun-related to the sins of anger, debauchery and pride In the second degree of this initiation, the candidate needs to find the Sacred Word ...in order to make within oneself the union of the two principles (read as «science and spirituality») - the true purpose of the philosopher's stone ...”[14]. Furthermore, Dalila da Costa (e.g. Pessoa, 1978) also argues that Fernando Pessoa's spirituality “is not a mere concept, a theoretical notion, or an abstract ideal. His idea of God is not rational.”[15]. Thus, Dalila da Costa considers two characteristic cycles of the gnosis of Fernando Pessoa. The first one between 1914-1917, and the second one between 1931-1935. An example of the expression of the second cycle was expressed in the book «Magnificat»(e.g. Campos, 1944) by Alvaro de Campos (heteronym of Fernando Pessoa). I’ll quote: “... When will I wake up from being awake?/And When will I be back home?/ Where?How?When?/... / That's the one!/ He'll tell the Sun to stop, like it was for Josue, and then I'll wake up/ Smile my soul, it will be day!”. [16] Finally, I have to mention that the Indian philosopher Sri Aurobindo (e.g. Ghose, 1971) argued that the human being is a transitional species which has the possibility to perform within himself the unity of the Soul and the Personality, so as to manifest the Divine Consciousness Plans on Earth. In this regard, Fernando Pessoa referred at the beginning of the book «Mensagem» the Latin expression “*Benedictus Dominus Deus Noster Qui*

[10], [11], [12], [13], [14], [15], [16] - The translation into English is my responsibility.

Dedit Signum”, i.e. *Blessed God Our Lord Who Gave Us The Sign*. [17] This could mean that Fernando Pessoa transmitted a Divine Message through the symbology of writing of the book «Mensagem», shown in

Figure 2, and which is a “mirror” of the inner profound transformations of “consciousness” verified in Fernando Pessoa over time (e.g. Pessoa, 1979).



Figure 2 – The book «Mensagem»

Photo source: Courtesy of «LivrariaTrindade»

Furthermore, Maria Coelho (e.g. Coelho, 2010) states that the title of the book «Mensagem» (e.g. Pessoa, 2009) is related to the expression of Virgil's «Aeneid»: “MensAgitatMolem”, i.e., “The mind moves the matter” [18], highlighting the double meaning of a “Koan” (an Eastern spiritual narrative which aims to develop the reader’s awareness). In fact, the book «Mensagem» is constituted by 3 parts, like the 3 aspects of the Divine (referred to above), which correspond to the 3 aspects of the Portuguese Empire described through 44 poems, namely, «O Brasão» (“The Coat of Arms”) that corresponds to

the “foundation or creation of the Portuguese kingdom” (the Brahma aspect), «Mar Português» (“Portuguese Sea”) that corresponds to the “life and development of the Portuguese kingdom” (the Vishnu aspect) and «O Encoberto» (“The Unknown”) that corresponds to the “end” of the glories of the Portuguese kingdom” (the Shiva aspect) with the purpose of allowing the appearance of the (future) V spiritual Empire. «O Brasão» symbolizes the element “Earth” and is described in the part I of the book «Mensagem» and is expressed

[17], [18] - The translation into English is my responsibility.

through various items, such as the Fields, the Castles, the Quines, the Crown, the Timbre, in a total of 19 poems whose number symbolizes the beginning of an activity. In this part I is mentioned the several creators of the Portuguese kingdom, namely, Ulysses (a mythological figure), D. Afonso Henriques (the founder of «Condado Portucalense»), D. João I and D. Filipa (the father and the mother of Infante D. Henrique), among others and ending with the description of 3 Portuguese navigators (preparing the reader to the part II). Further more, «Mar Português» symbolizes the element “Water” and is described in the part II of the book «Mensagem», in a total of 12 poems whose number symbolizes the realization of the Portuguese Discoveries, particularly through the Infante D. Henrique, and described in the verses: “God wants/Man dreams/The work is born [19] ...”. During the Discoveries, the Portuguese navigators had to face several obstacles that led Fernando Pessoa wondering if would have been worth so much effort for later the Portuguese Empire to have undone and that is described in the verses: “Ó salty sea/how much of your salt are tears of Portugal/Will it have been worth it?/It is worth, if the Soul is great enough.”[20]. In this regard, Fernando Pessoa wrote: “The Sea was fulfilled, and the Empire fell apart. Lord it is missing to fulfill Portugal!”[21] which means that the full mission was not exhausted in the past, but the V Spiritual empire still needs to be fulfilled.

Finally, «O Encoberto» symbolizes the elements “Fire” and “Air” and is described in the part III of the book «Mensagem» and is expressed through several items, such as Symbols, Notices, and Times, in a total of 13 poems whose number symbolizes the “death” of D. Sebastião

and the undoing of the Portuguese Empire. In this regard, Fernando Pessoa mentioned the return of “The Unknown” as an Avatar that might awaken the “Soul” for the establishment of the V spiritual empire, and which is described in the verses: “the New Eucharist/Master of Peace/ ... /May your Light shine for the divided world/Revealing the Holy Grail!”.[22] I have to mention that the theme about the “Hero’s return” is addressed by Mircea Eliade, and particularly by Gilbert Durand (e.g. Durant, 1987) who refers to the Saturnine myths (“Lord of Time or Kronos”) where “The Unknown” might manifest oneself according to the evolutionary cycles of the consciousness of humanity and the Spiritual Ages of Fiore, already mentioned above.

6. The historical and philosophical perspectives on the book «Mensagem»

The book «Mensagem» referred to this new paradigm in the Age of Aquarius: The establishment on Earth of a V Spiritual Empire. Fernando Pessoa refers to it, in part II of «Mensagem» (“Portuguese Sea”). I’ll quote: “With two hands - the act and destiny/Unveil. In the same gesture, ...[23]”. This means that freedom and destiny are complementary aspects of the human situation (e.g. Martins, 2009). Nowadays, contemporary society faces several “challenges” namely the creation of robots in Artificial Intelligence, euthanasia in Medicine, climatic changes in Meteorology, extinction of species in Zoology, whose resolution of the problem might be performed through the self-awareness of the human-being, as advocated by the V Spiritual Empire. Thus, the practical

[19], [20], [21], [22], [23], [24] - The translation into English is my responsibility.

application of the V Spiritual Empire to contemporary society should imply an orientation towards values symbolized by fraternity among human beings, and temporally marked by the Age of Aquarius. The myth of the return of the “Unknown” could mean the appearance of the future spiritual man [with the worship of the Holy Spirit] and that was expressed by Álvaro de Campos (e.g. Campos, 1917) (the heteronym of Fernando Pessoa) in the work “Ultimatum”. I’ll quote: “I proclaim the coming of a mathematical and perfect Humanity!/Superman will be, not the strongest, but the most complete/ Superman will be, not the hardest, but the most complex/Man will be, not the freest, but the most harmonious.”.[24]

REFERENCES

Primary Sources

- Baldaya, Raphael. 1908. *Tratado de Astrologia*. Espólio de Fernando Pessoa.
- Campos, Álvaro de. 1917. “Ultimatum”. *Portugal Futurista*, Nº1.
- Campos, Álvaro de. 1944. *Magnificat*. Ática.
- Centeno, Yvette. 1985. *Fernando Pessoa e a Filosofia Hermética*. Presença.
- Centeno, Yvette. 2003. *Fernando Pessoa: Magia e Fantasia*. Edições Asa.
- Coelho, Maria. 2010. *Mensagens de Mensagem (de Fernando Pessoa)*. Tese de Mestrado em Estudos Portugueses, Faculdade de Ciências Sociais e Humanas.
- Costa, Dalila da.1978. *O Esoterismo de Fernando Pessoa*. Lello&Irmãos Editores.
- Lopes, Teresa. 1990. *Pessoa por conhecer*. Editorial Estampa. Vol.II.
- Mota, Pedro da. 2016. “A Caminho do Oriente: apontamentos de Pessoa sobre Teosofia e espiritualidade da Índia”. *Pessoa Plural*, 9:230-251.
- Pessoa, Fernando.1888. *Moral, Regras de Vida e Condições de Iniciação*. Org. por Pedro da Mota. Manuel Lancastre.
- Pessoa, Fernando. 1912. “A nova poesia portuguesa no seu aspecto psicológico”. *Revista Águia*, Vol. II, 12:188-192.
- Pessoa, Fernando. 1915. “Carta a Mário de Sá Carneiro- 6 de Dezembro de 1915”. Arquivo Pessoa.
- Pessoa, Fernando. 1966. *Páginas Íntimas e de Auto-Interpretação*. Ática.
- Pessoa, Fernando. 1979. *Sobre Portugal introdução ao problema nacional*. Ática.
- Pessoa, Fernando. 1985. *No túmulo de Christian Rosenkreutz*. Verbo.
- Pessoa, Fernando. 1989. *Rosea Cruz*. Edições Manuel Lancastre.
- Pessoa, Fernando. s/d. *Hiram. Filosofia Religiosa e Ciências Ocultas*. Tendências
- Pessoa, Fernando. 2007. *Cartas*. Assírio&Alvim.
- Pessoa, Fernando. 2009. *Mensagem*. Bertrand Editora.
- Pessoa, Fernando. 2011. *Portugal, Sebastianismo e Quinto Império*. Ática.
- Pessoa, Fernando. 2013. *Livro do Desassossego*. Tinta-da-China.
- Simões, João. 1950. *Vida e Obra de Fernando Pessoa*. Livraria Bertrand.

Secondary Sources

- Avalon, Arthur. 1974. *The Serpent Power*. Dover Publications.

- Blavatsky, Helena. 1913. *The Voice of Silence*. Theosophical Publishing Society.
- Campion, Nicolas. 1989. *An Introduction to the History of Astrology*. Faculty of Astrological Studies.
- Collins, Mabel. 2000. *Luz no Caminho*. Teosófica.
- Costa, Frei Alcindo et al. 1976. *Bíblia Sagrada*. Difusora Bíblica.
- Dasgupta, Surendranath. 1973. *The History of Indian Philosophy*. Motilal Banarsidass.
- Deussen, Paul. 2015. *The Philosophy of Upanishads*. Palala Press.
- Durant, Gilbert. 1987. "Tradition de l'Age d'Or et créativité portugaise". *Comunicaçãoem Nova Delhi*.
- Freeman, Martin. 1991. *Forecasting by Astrology*. Faculty of Astrological Studies.
- Freitas, Lima de. 2006. *Porto do Graal*. Ésquilo.
- Ghose, Aurobindo. 1971. *The Future Evolution of Man*. Sri Aurobindo Ashram.
- Jennings, Hargrave. 1903. *The Rosicrucians: Their rites and mysteries*. G. Routledge and Sons.
- Heindel, Max. 2007. *The Rosicrucian Mysteries*. Cornerstone Book Publishers.
- Hiroshi, Motoyama. 2018. *The Chakras*. New Age Books.
- Iyengar, Bellur. 2002. *Light on the Yoga Sutras of Patanjali*. Thorsons.
- Jung, Carl. 1969. *On the Nature of the Psyche*. Princeton University Press.
- Kazantzaki, Nikos. 1963. *S. Francisco de Assis*. Arcádia.
- Leo, Alan. 1912. *Astrology for All*. Modern Astrology Office. Part I, II.
- Martins, Paulo. 2009. *A Mecânica Quântica e o pensamento de Amit Goswami*. Tese de doutoramento, em História e Filosofia da Ciência, Universidade Nova de Lisboa.
- Mead, George. 1913. *Quest Old and New*. G. Bell and Sons.
- Pavri, Pestanji. 2015. *Teosofia explicada*. Mar de Teosofia.
- Quadros, António. 1982/83. *Poesia e Filosofia do Mito Sebastianista*. Guimarães Editores.
- Reeves, Marjorie. 1987. *Joachim of Fiore*, in *Encyclopedia of Religion* (org. Mircea Eliade). Macmillan.
- Vieira, António. 1992. *História do Futuro*. Imprensa Nacional Casa da Moeda.
- Yogananda, Paramahansa. 1946. *Autobiografia de um Iogue*. Philosophical Library.