

Alice A. Bailey's Formulas for Initiation: Formulas One and Two

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Abstract

Alice Bailey presented “six ancient formulas or symbolic forms which are to be found in the archives for disciples,” and said that “they concern the six fundamental prerequisites for initiation.” She did not, however, explain the meaning of these formulas but instead acknowledged their “mysterious presentations” and “their extreme difficulty of interpretation.” This article demonstrates the following. Formula One, a verbal formula, depicts the steps for building the antahkarana, which is the inner bridge between one’s lower and higher selves, and the steps for releasing the faculty of spiritual perception and manifesting the third eye. Formula Two, a visual formula, has three possible meanings: a schematic diagram that portrays an individual’s development of techniques along certain predetermined lines; a visual aid for facilitating the integration and fusion of a group of people; and a depiction of the multidimensional nature of humanity. A subsequent article will elucidate the meanings of Formulas Three through Six.

Background

Alice Bailey (1880 – 1949), a modern theosophical writer, introduced six symbolic formulas for initiation in *Discipleship in the New Age*, volume II:

There are six ancient formulas or symbolic forms which are to be found in the archives for disciples. They concern the six fundamental prerequisites for initiation. They are used prior to all the major initiations, and have therefore five significances or meanings which will become apparent only as each of these initiations is undergone. They are in the form sometimes of symbols and sometimes of words, and are amongst the

oldest formulas in the world. They have been used down the ages by all disciples and initiates of the Great White Lodge.¹

She did not explain the meaning of these formulas but instead acknowledged their puzzling nature: “To grasp the meaning of these mysterious presentations, the creative imagination must be brought into play”;² “These formulas and their implications have caused some of you concern because of their extreme difficulty of interpretation.”³ She did, however, make some general remarks about their meaning:

1. They are second ray presentations of soul ideas. Essentially, they are geometrical forms, lying behind all exoteric manifestations; even when presented as words or phrases they are susceptible of being reduced to definite forms. *They are building patterns.*

2. They express significance and intention. To the disciple and the initiate who employs them correctly and with understanding, they indicate energy direction as a definite part of the creative work which emanates constantly from the world of souls, from the Kingdom of God and from the Hierarchy. *They are rightly oriented energy patterns.*

3. They are related to the world of meaning and are the esoteric symbols to be found be-

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hind all exoteric forms. They veil that which is in process of being revealed. *They are revealing patterns.*

4. They contain or veil the six prerequisites for initiation, and are therefore six in number. They indicate the six relationships or the six intermediate stages of consciousness to be found between initiations. *They have unique reference to the pattern of the initiate-consciousness.*

5. They are definitely formulas of integration, both universal and individual. *They present certain great creative patterns* connected with the integration of lesser forms into a greater whole.

6. They are related to the entire process of death. Death—from the angle of the formulas—is the integration of the essential being in all forms with the pattern which produced its exoteric manifestation. *They concern the discovery of the pattern.*⁴

Bailey gave these formulas to her students in a sequential manner, presenting only one formula at a time, and she encouraged her students to decipher them. For example, in the case of Formula One, she said this to them: “I would ask you to write your understanding of the formula.”⁵ She made the observation, however, that most of her students simply ignored them:

The five [formulas] which you have already received still remain unexplored and unexplained by any of you. You have—with only one or two exceptions—omitted to give much thought or study to these important creative processes.⁶

To the best of our knowledge, this article is the first published attempt to decipher these symbolic formulas for initiation. Our interpretative approach is to assign meanings to the formulas’ symbols based on clues found in Bailey’s published writings. The resulting meanings should not be viewed as authoritative or complete. Although our meanings may not be what were originally intended, our justification for them can be intellectually understood and be traced back to Bailey’s own material. This article clarifies Formulas One and Two, and a

subsequent article will address Formulas Three through Six.

Formula One

A line of fire between two blazing points. A stream of water blue, again a line, emerging from the earth and ending in the ocean. A tree with root above and flowers below.

Out of the fire and always at the midway point appears the eye of God (Shiva). Upon the stream, between the two extremes, there floats the eye of vision; a thread of light unites the two.

Deep in the tree, between the root and flowers, the eye again is seen. The eye that knows, the eye that sees, the directing eye—one made of fire, one fluid as the sea, and two which look from here to there. Fire, water and the earth—all need the vital air. The air is life. The air is God.⁷

The Sanskrit word *antahkarana* can be translated as “internal sense organ.” Bailey provides this definition: “*Antahkarana*. The path, or bridge, between higher and lower mind, serving as a medium of communication between the two. It is built by the aspirant himself in mental matter.”⁸ She also provides the following clue for interpreting Formula One: “I would have you note how this formula refers to the *antahkarana* . . . It will be apparent to you consequently the need for definite work upon the instructions given you upon the *antahkarana*.”⁹

Formula One has three paragraphs, each of which is considered separately. Our commentary on each paragraph has the following format: given first is a brief interpretation of the paragraph, with the original symbolic statement indicated by parentheses; given next is a lengthy justification of this interpretation, based upon a detailed analysis of the paragraph’s symbols.

The Antahkarana

Formula One’s first paragraph is interpreted as follows:

As the first step for building the antahkarana, the disciple has the conscious intention of linking the personality to the Spiritual Triad and then visualizes the construction of a bridge between these two points (“A line of fire between two blazing points”). As the second step, the disciple projects the focus of sensitivity, carrying it forward on the impetus of three factors—an intuition, an affirmation compatible with his or her psychological tendency, and continued visualization (“A stream of water blue, again a line”)—so that he or she emerges from engrossment with the physical plane and ends in sensitivity to the intuitional plane (“emerging from the earth and ending in the ocean”). These two steps constitute an invocation, so the third step is the resulting evocation: the monadic will descends from the Monad, which is located above the planes of human evolution (“A tree with root above”), and gradually quickens the vibratory rate of the seven chakras, which are on the lowest, or physical, plane (“and flowers below”). The antahkarana is built through merging the disciple’s upward projection and the Monad’s downward projection.

The foregoing interpretation construes each sentence of the first paragraph as a step for building the antahkarana, and the rest of this subsection justifies that explanation. Each sentence of the paragraph is repeated in italic and then is followed by a detailed analysis of its symbols.

According to Theosophy, our universe consists of seven worlds that are often called “planes.” The first paragraph refers to these planes, so some background information is needed. The seven planes have the following names: 1) divine; 2) monadic; 3) spiritual; 4) intuitional, or buddhic; 5) mental; 6) emotional, or astral; 7) physical.¹⁰ These planes are arranged metaphorically in an upper and lower manner. The mental, emotional, and physical planes are the three lowest planes, and are spoken of as “the three worlds of human endeavor.”¹¹ The spiritual through physical planes are the five lowest planes, and are spoken of as “the five planes of human evolution.”¹²

A line of fire between two blazing points. “Line” is a symbol of a bridge, because Bailey mentions, “This line of light (this strand or bridge).”¹³ “A line of fire” represents a visualized image that is formed out of mental substance, because Bailey says, “Fire is the symbol of the mind.”¹⁴ The two “points” are the threefold personality (consisting of the mental, emotional, and physical bodies) and the Spiritual Triad, because Bailey speaks of “The technical antahkarana, bridging between the threefold personality and the Spiritual Triad.”¹⁵ The two points are “blazing” prior to the visualization, indicating that they had already been objects of thought. Bailey writes, “It is this *conscious intention* which confers potency in the life of each disciple and initiate.”¹⁶ The word *blazing* has the meaning of shining intensely, so it symbolizes the potency conferred by conscious intention.

A stream of water blue, again a line, emerging from the earth and ending in the ocean. Bailey describes the task of building the antahkarana: “it entails using the totality of the awareness already developed and already ‘enlightened’ by the soul, and (with deliberation) making it increasingly sensitive to the focussed activity of the world of the higher spiritual realities.”¹⁷ Here, “soul” denotes “the inner divine voice.”¹⁸ Accordingly, the “stream” in the second sentence symbolizes the act of projecting the focus of sensitivity.

Bailey says, “Water is the symbol of the emotional nature”¹⁹ and “it is the intuition which is sublimated emotion,”²⁰ so water could symbolize either an emotion or an intuition. “Water” in the second sentence is taken as an intuition, because Bailey says, “The disciple [who is building the antahkarana] has purified and refined his imaginative faculties so that they are now responsive to the impression of the buddhic principle or of the intuitive perception—perception, apart from sight or any recorded possible vision.”²¹

Teachings on the seven rays were part of the ancient Hindu *Rig Veda*, often dated between 1700 and 1100 BCE, and have been disseminated in modern Theosophy.²² According to these teachings, one’s ray signifies one’s intrinsic psychological tendency. Bailey says

that “the act of projecting the antahkarana is ... carried forward on the impetus of a Word of Power,”²³ and lists seven specific Words of Power that can be used for this purpose, one for each of the seven rays:

Ray One. “I ASSERT THE FACT.”

Ray Two. “I SEE THE GREATEST LIGHT.”

Ray Three. “PURPOSE ITSELF AM I.”

Ray Four. “TWO MERGE WITH ONE.”

Ray Five. “THREE MINDS UNITE.”

Ray Six. “THE HIGHEST LIGHT CONTROLS.”

Ray Seven. “THE HIGHEST AND THE LOWEST MEET.”²⁴

Each listed Word of Power is an affirmation that asserts the completion of the antahkarana, and is meant to be compatible with the corresponding ray, or psychological tendency. Bailey says that blue is the color of the second ray,²⁵ so “blue” in the second sentence signifies the use of an affirmation compatible with the second ray. She also says that her formulas for initiation “are second ray presentations,”²⁶ so “blue” in the second sentence is also construed as illustrating this rule: one selects an affirmation that is compatible with one’s psychological tendency. The selected affirmation need not be from the above list, but it ought to be a concentrated thought based on a comprehension of the work to be done.²⁷

Consider the phrase, “emerging from the earth and ending in the ocean.” Bailey uses “earth” as a symbol of the physical plane,²⁸ which is the domain of physical sense perception, but what is the meaning of “ocean”? Bailey provides a related sentence: “But when the initiate has freed himself from the realm of delusion, of fog, of mist and of glamour, and stands in the ‘clear cold light’ of the buddhic or intuitional plane ... he hovers within the ocean of light, and pours that light into the depths.”²⁹ Accordingly, “ocean” is an abbreviation of “ocean of light,” which in turn denotes the intuitional plane. This meaning of ocean is consistent with the earlier interpretation of water as signifying an intuition.

A tree with root above and flowers below. This tree is the *tree of life*, because two classic Hindu scriptures, the *Katha Upanishad* and *Bhagavad Gita*, describe the “tree of life” as “Rooted above, with branches below.”³⁰ Bailey explains the meaning of this symbolic tree:

Upon the Path of Initiation, the monadic will (of which the egoic will is the reflection and the individual self-will is the distortion) is gradually transmitted, via the antahkarana, direct to the man upon the physical plane. This produces the higher correspondence of those qualities so glibly spoken of by the well-trained but dense esotericist—transmutation and transformation. The result is the assimilation of the individual will and the egoic will into the purpose of the Monad which is the purpose—undeviating and unalterable—of the One in Whom we live and move and have our being. This is the field of the true burning, for our “God is a consuming Fire.” This is the burning bush or the burning tree of life of Biblical symbolism.³¹

The word *reflection* is used when a force manifested on a higher plane is passed down to a lower level, where it is conditioned by a grosser kind of matter, so that some of the effective power is lost in the reflected force. In psychology, the word *Ego* is often used to denote the conscious subject, self, self-image, or conceit. In Theosophy, however, *Ego* is synonymous with *Spiritual Triad*,³² so the “egoic will” in the above quotation denotes the reflection of the monadic will on the level of the *Spiritual Triad*.

According to the above quotation, the phrase, “A tree with root above,” has this meaning: the tree of life, which is the downward projection of the monadic will, has its root, which is the Monad, on the monadic plane, which is above the five planes of human evolution. The above quotation uses the adjective “burning” three times to characterize that tree, thereby emphasizing that it has what is called “the purificatory nature of fire,”³³ and describes the effect of this burning as “the assimilation of the individual will and the egoic will into the purpose of the Monad.”

The physical plane is the lowest plane, and it is said to have seven subplanes. The three lowest physical subplanes, called the gaseous, liquid, and dense subplanes, provide the substance for the dense physical body of a human being. The four highest physical subplanes, called the etheric subplanes, provide the substance for the etheric, or vital, body of a human being.³⁴ The Sanskrit word *chakra* literally means wheel. The Hindu tradition describes seven wheels of energy, called chakras, that belong to the etheric body and have the following locations and Sanskrit names:

1. Head centre—sahasrara chakra
2. Centre between eyebrows—ajna chakra
3. Throat centre—vishuddha chakra
4. Heart or cardiac centre—anahata chakra
5. Solar plexus centre—manipura chakra
6. Sacral or sexual centre—svadhithana chakra
7. Centre at base of spine—muladhara chakra.³⁵

The phrase, “flowers below,” denotes the seven chakras, because the Hindu tradition depicts each chakra as a flower with a varying number of petals.³⁶ Thus the entire sentence, “A tree with root above and flowers below,” depicts the Monad as projecting its will downward to affect the chakras. Bailey corroborates this interpretation by describing the Monad’s effect on these energy centers: “In this we have the secret of the gradual vibratory quickening of the centres as the Ego first comes into control, or activity, and later (after initiation) the Monad, thus bringing about changes and increased vitality within these spheres of fire or of pure life force.”³⁷

Invocation is an appeal to a higher power for assistance; *evocation* is the subsequent response of assistance. The first two sentences, which depict the disciple’s upward projection of the focus of sensitivity, constitute an invocation; the third sentence, which depicts the Monad’s downward projection of its will, is the resulting evocation. The antahkarana is built through merging the disciple’s upward projection and the Monad’s downward projec-

tion, as Bailey explains: “Finally, contact between that which the Monad projects and that which the disciple is projecting is made ... The bridge is now built.”³⁸

The Faculty of Spiritual Perception

Formula One’s second paragraph is interpreted as follows:

The disciple receives the following revelation: the Monad, which is the source of the downward stream of the monadic will, is a midway point because it is the eye through which the gaze of the planetary Logos directs His will (“Out of the fire and always at the midway point appears the eye of God (Shiva)”). Upon this stream, within the Spiritual Triad, there is released the disciple’s faculty of spiritual perception (“Upon the stream, between the two extremes, there floats the eye of vision”). This faculty enables the disciple to perceive another person as being a son of God, in the sense of having a divine nature that was bestowed by the planetary Logos (“a thread of light unites the two”).

The foregoing interpretation construes the second paragraph as portraying revelations gained through use of the antahkarana, and the rest of this subsection justifies that explanation. Each sentence of the paragraph is repeated in *italic* and then is followed by a detailed analysis of its symbols.

Out of the fire and always at the midway point appears the eye of God (Shiva). “Fire” in the first sentence of the second paragraph symbolizes the downward stream of the monadic will, which is depicted in the last sentence of the first paragraph, because Bailey speaks of “the fire of the Monad, pouring down the antahkarana.”³⁹ “The midway point” could be the Monad, because Bailey describes it as the middle of two directions: “the Monad ... grips afresh its egoic expression in one direction, and awakens to planetary realisation in another.”⁴⁰ Moreover, she confirms that the Monad is the intended midway point by characterizing it as the eye of God:

The Eye of God. Shiva is the first Person of the Trinity, the Destroyer, but at the same

time the Final Absorber, the Whole and yet the part. This is the organ of the divine Will or Power, the Eye, through Whose directed gaze the power flows outward to its created Whole. In the case of the human spirit, it is the Monad.⁴¹

The first sentence uses this wording: “at the midway point appears the eye of God.” Elsewhere Bailey describes someone as having a similar experience but refers to it as “the revelation of the ‘Presence’”: “he becomes aware also of that ‘Presence’ which enfolds even that spiritual Entity, his own Monad. He sees his Monad as one with the Planetary Logos.”⁴² Accordingly, our interpretation, given above, refers to the disciple’s experience as a “revelation.”

The disciple’s revelation has this implication: the monadic will is actually a reflection of the divine will. Bailey characterizes this relationship in a couple of ways: “the will, as considered and understood by the initiate, is essentially that monadic essence, qualified by ‘fixed determination,’ which is identified with the Will or Purpose of the planetary Logos”;⁴³ “In the final stages of initiation, the Monad becomes the revealer of the purpose of God, of the will of the planetary Logos.”⁴⁴

Upon the stream, between the two extremes, there floats the eye of vision. The second sentence speaks of a second midway point that is “between the two extremes.” The second midway point is the Spiritual Triad, assuming that the Monad and personality are the two extremes. “The eye of vision,” which floats on the stream of the monadic will within the second midway point, is taken to be the faculty of spiritual perception. Elsewhere Bailey describes “the release of the faculty of spiritual perception and of intuitive understanding, which involves the negation of the activity of the lower or concrete mind, of the lower personal self,”⁴⁵ which confirms that this faculty is not part of the personality.

A thread of light unites the two. The term *son of God* is used in the New Testament to denote someone—a man or woman—who has a divine nature that was bestowed by God. For example, 1 John 3:1 states, “Behold, what

manner of love the Father hath bestowed upon us, that we should be called the sons of God.”⁴⁶

The first sentence depicts the disciple’s revelation that he or she is a son of God, in the sense of having a divine nature that was bestowed by the planetary Logos. The last phrase of the second sentence, “a thread of light unites the two,” means that the disciple perceives another person as also being a son of God in the same sense. Bailey makes a similar comment, “Again, I say, that the Masters of the Wisdom see neither Jew nor Gentile, but only souls and sons of God,”⁴⁷ but she also speaks of “the sons of men who know not yet they are the Sons of God.”⁴⁸

Bailey sometimes denotes spiritual perception with several related terms: intuitional perception, triadal perception, and vision. *A Course in Miracles (ACIM)*, a modern system of spiritual psychology, also denotes spiritual perception with several related terms: Christ’s vision, vision, spiritual sight, and true perception. For example, *ACIM* describes “Christ’s vision” in this way:

Christ’s vision has one law. It does not look upon a body, and mistake it for the Son whom God created. It beholds a light beyond the body; an idea beyond what can be touched, a purity undimmed by errors, pitiful mistakes, and fearful thoughts of guilt from dreams of sin. It sees no separation. And it looks on everyone, on every circumstance, all happenings and all events, without the slightest fading of the light it sees.⁴⁹

The Third Eye

Formula One’s third paragraph is interpreted as follows:

Through the deep downward projection of its will (“Deep in the tree”), the Monad brings about the vibratory interaction between the head and ajna chakras (“between the root and flowers”), resulting in the manifestation of the third eye. The disciple realizes that the third eye is similar to the Monad, because the third eye is the eye through which his or her gaze directs his or her will (“the eye again is seen”). The disciple is completely aligned, because the higher light

passes from the Monad, which is its source (“The eye that knows”); through the faculty of spiritual perception, which perceives that light within other persons (“the eye that sees”); and down to the third eye, which directs that light to the five lowest chakras (“the directing eye”). The disciple has a triple freedom, because he or she can pass on to the burning ground of sacrifice, consisting of the remaining elements of self-will, as revealed by the Monad (“one made of fire”); or into the ocean of light, or intuitional plane, as revealed by the faculty of spiritual perception (“one fluid as the sea”); or onto the earth, or physical plane, as revealed by the depth perception of the two dense physical eyes (“and two which look from here to there”). The Monad, faculty of spiritual perception, and third eye all need the divine will (“Fire, water and the earth—all need the vital air”). The divine will is embodied in the basic principle of life at the heart of every form upon the planet (“The air is life”). The divine will is God (“The air is God”).

The foregoing interpretation construes the third paragraph as portraying the activity of the will in its various aspects, and the rest of this subsection justifies that explanation. Each sentence of the paragraph is repeated in italic and then is followed by a detailed analysis of the associated symbols.

Deep in the tree, between the root and flowers, the eye again is seen. As in the first paragraph, “tree” refers to the monadic will’s downward projection, “root” to the Monad, and “flowers” to the chakras. As indicated by the last sentence of the first paragraph, the monadic will’s downward projection gradually quickens the vibratory rate of the chakras. Bailey states, “The third eye manifests as a result of the vibratory interaction between the forces of the soul, working through the pineal gland, and the forces of the personality, working through the pituitary body.”⁵⁰ This statement is construed to mean that the third eye manifests as a result of the vibratory interaction between the head and ajna chakras, because Bailey says that the pineal gland and the pituitary body are the dense externalizations of these two chakras,⁵¹

and “the third eye exists in etheric matter.”⁵² Consequently, in the first sentence of the third paragraph, the “flowers” are the head and ajna chakras, and their interaction manifests the third eye.

Wikipedia provides this definition: “In metaphysics, a *universal* is what particular things have in common, namely characteristics or qualities. In other words, universals are repeatable or recurrent entities that can be instantiated or exemplified by many particular things.”⁵³ The final phrase of the first sentence, “the eye again is seen,” indicates that the disciple sees an “eye” that he or she has previously seen. This “eye” is interpreted as a universal. Bailey gives a clarifying comment: “The Monad is to the planetary Logos what the third eye is to man.”⁵⁴ In the second paragraph, the disciple receives this revelation: the Monad is the eye through which the gaze of the planetary Logos directs His will. After manifesting the third eye, the disciple discovers that, in Bailey’s words, “The third eye is the director of energy or force, and thus an instrument of the will.”⁵⁵ The “eye” in the first sentence signifies the characteristic of being a directing eye, because this characteristic is exemplified by both the Monad and third eye. Thus the final phrase of the first sentence has the following meaning: the disciple realizes that the third eye is similar to the Monad, because the third eye is the eye through which his or her gaze directs his or her will.

The eye that knows, the eye that sees, the directing eye. Here, “the eye that knows” is the Monad, “the eye that sees” is the faculty of spiritual perception, and “the directing eye” is the third eye. The listing of these three eyes, from top to bottom, is taken as depicting alignment, which Bailey also describes:

The medium of revelation at this initiation is the antahkarana, which is rapidly being constructed and can thus prove the connecting link and the esoteric mode of vision. The instrument of reception is the third eye which—for a moment—is temporarily suspended from its task of directing energy upon the physical plane and then becomes a stationary, receptive organ, turned inward

toward the higher light ... For the first time in his personal history the initiate is completely aligned and can function straight through from the head centre to the highest point of the Spiritual Triad.⁵⁶

In both this quotation and our interpretation of the third paragraph given above, “higher light” denotes the monadic will, because Bailey confirms elsewhere the equivalence of the “light of the Monad” and “will aspect ... from the Monad.”⁵⁷

One made of fire, one fluid as the sea, and two which look from here to there. The final part of the second sentence is concerned with four eyes: “one made of fire” is the Monad; “one fluid as the sea” is the faculty of spiritual perception; “and two which look from here to there” are the two dense physical eyes that provide depth perception, which is the ability to perceive the distance of objects when viewing a physical scene. Bailey writes, “It is a freedom, triple in its kind, which greets the man who passes freely from the sphere of earth into the ocean of the watery sphere, and thence on to the burning ground of sacrifice.”⁵⁸ Here, “the sphere of earth” is the physical plane, and “the ocean of the watery sphere” is the ocean of light, which is the intuitional plane. “The burning ground of sacrifice” is the field of impurities that can be burned up by the monadic will. Bailey says that “the will aspect streams from the Monad and ... destroys as by fire all elements of self-will,”⁵⁹ so “the burning ground of sacrifice” consists of the remaining elements of self-will that are highlighted by the monadic will. Accordingly, these four eyes reveal the fields of earth, water, and fire, and enable one to pass freely among them. Moreover, the significance of “one fluid as the sea” is further evidence that Formula One consistently uses water, or its derivatives such as ocean, fluid, or sea, to represent intuitive understanding.

Fire, water and the earth—all need the vital air. What is the meaning of “vital air” in the third sentence? In an early draft of this article, we interpreted it as a symbol of the Sanskrit word *prana*, which denotes the vital energy that animates the etheric body, because Bailey

uses “vital air” as a synonym for *prana*.⁶⁰ Such an interpretation would be consistent with the third sentence for this reason: the Monad (symbolized by fire), the faculty of spiritual perception (symbolized by water), and the third eye (symbolized by earth) are part of either the planetary etheric body (located on the four highest planes) or the human etheric body (located on the four highest physical sub-planes), so they all need *prana* (whether planetary or human). We were dissatisfied with this interpretation, however, because it did not seem related to the third paragraph’s theme. Eventually we noticed Bailey’s statement: “this dynamic active and energising will ... is, in one sense, the higher correspondence to the *prana* which ‘enlivens’ the dense physical body of man.”⁶¹ Accordingly, for the remainder of the third paragraph, “vital air,” or “air,” is interpreted as the divine will, so the third sentence becomes: The Monad, faculty of spiritual perception, and third eye all need the divine will.

Why is the divine will needed by these three organs of revelation? As indicated by the second paragraph, the output of the Monad, which is the monadic will, is a reflection of its input, which is the divine will. The *triadal will*, which is equivalent to what was previously called the “egoic will,” is the reflection of the monadic will on the level of the Spiritual Triad. Bailey explains how the triadal will leads to accurate spiritual perception:

Up to the present time, even disciples have little idea of the exceeding power of the triadal will. It might be here affirmed that those healers who have triadal consciousness and can exercise the potency of the monadic life and will, via the Spiritual Triad, will always be successful healers; they will make no mistakes, for they will have accurate spiritual perception.⁶²

Bailey mentions “that intelligent will which links the Monad or spirit with its lowest point of contact, the personality, functioning through a physical vehicle.”⁶³ In other words, the *intelligent will* is the reflection of the monadic will on the level of the personality. Bailey writes: “All white magical work is carried forward

with a definitely constructive purpose, made possible through the use of the intelligent will ... The organ used is the third eye.”⁶⁴

Thus the third sentence has this expanded meaning: the Monad needs the divine will; the faculty of spiritual perception needs the triadal will, which is a reflection of the divine will; and the third eye needs the intelligent will, which is another reflection of the divine will. What is the practical significance of this sentence? The systematic use of the antahkarana to energize oneself with the divine will can be viewed as the higher correspondence to the Hindu practice of *pranayama*, which is the systematic use of a breathing exercise to energize the physical body with prana.⁶⁵

The air is life. The fourth sentence encapsulates the relationship between the divine will and principle of life, of which Bailey gives these longer descriptions:

This great Centre of Existence works through a triangle of energies ... and its major activity is bequeathing, distributing and circulating the basic principle of life itself to every form which is held within the planetary ring-pass-not of the planetary Life or Logos. This energy is the dynamic incentive at the heart of every form and the sustained expression of the intention of Sanat Kumara—an intention working out as the planetary Purpose which is known only to Him.⁶⁶

A stream of energy ... carries the life principle of our planet and ... is dispersed throughout all forms upon the planet and we call it LIFE. It must be remembered that this life principle embodies or is impregnated with the will and purpose of THAT which overshadows Sanat Kumara.⁶⁷

Christ’s vision has one law. It does not look upon a body, and mistake it for the Son whom God created. It beholds a light beyond the body; an idea beyond what can be touched, a purity undimmed by errors, pitiful mistakes, and fearful thoughts of guilt from dreams of sin. It sees no separation. And it looks on everyone, on every circumstance, all happenings and all events, without the slightest fading of the light it sees.

Both quotations mention “purpose,” of which Bailey provides this specialized definition: “the purpose is that aspect of the divine will which seeks immediate expression on Earth.”⁶⁸

Both quotations mention “Sanat Kumara,” a Sanskrit name that means “Eternal Youth,”

who is also mentioned in two classic texts of Hinduism: *Mahabharata* and *Chandogya Upanishad*.⁶⁹ Bailey speaks of “the manifested form of the planetary Logos in the Person of Sanat Kumara,”⁷⁰ thereby revealing their relationship. Thus, in the second quotation, “THAT which overshadows Sanat Kumara” is an indirect way of denoting the planetary Logos.

Assuming that “air” and “life” denote the divine will and basic principle of life, respectively, the fourth sentence has this

implication: one cannot remain satisfied with identifying oneself with anything less noble than the divine will, because that will is embodied in one’s originating principle. Owing to this divine discontent, one eventually takes an inward journey that goes past each successive sheath that veils one’s divine origin. One learns on this journey that one’s identity is not the physical, emotional, mental, or even more refined sheaths. What then is a human being? Bailey characterizes the ultimate discovery of self-identity: “A point of divine dynamic will, focussed in the soul and arriving at awareness of Being through the use of form.”⁷¹

The air is God. By substituting “divine will” for “air” in the fifth sentence, it becomes: “The divine will is God.” Bailey provides this explanation:

The work of the Aryan Adepts is to impress upon the world consciousness that God is Will. To do this for the human family, They

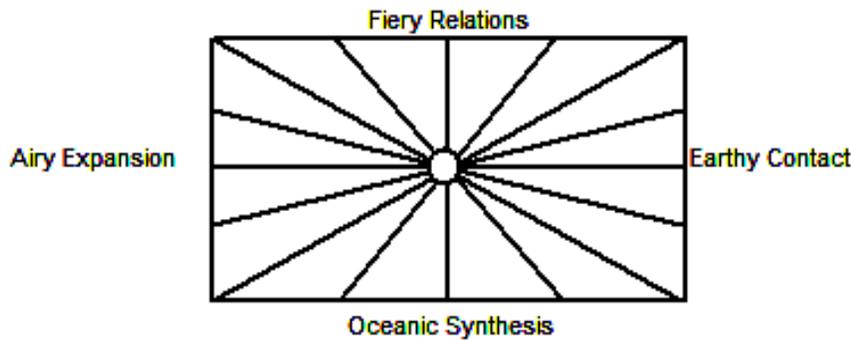
work with the intellect so as to bring it into control, to subordinate other forms to the mind and through the mind to reveal to man the vision of what is and what will be.⁷²

In the above quotation, “Will” is capitalized, indicating that it is the divine will. Thus the fifth sentence renders the concept that the Aryan, or modern, Adepts are said to be impressing upon the world consciousness. *ACIM* states, “Only a purpose unifies, and those who share a purpose have a mind as one.”⁷³ Thus the fifth sentence implies that one can be uni-

fied with God only through right spiritual motive—the motive being the intelligent fulfillment of the will aspect of divinity.

Formula Two

This formula is seen by the disciple inscribed upon the plates of the unknown metal ... It is formed of a series of lines which meet at a circle within a square ... Four words, or rather phrases, are found written, deep in the metal, around each side of the square:⁷⁴



Three interpretations are given for this visual formula, because of Bailey’s clue:

My difficulty in explaining the higher meaning of the external simplicity of these phrases is great; you can only arrive at them yourself as you ponder the only three interpretations possible to you at this time: the individual application of the symbol, its national application, and its human application.⁷⁵

According to our analysis, the three interpretations of Formula Two are as follows: a schematic diagram that portrays an individual’s development of techniques along certain predetermined lines; a visual aid for facilitating the integration and fusion of a group of people; and a depiction of the multidimensional nature of humanity. Each interpretation is considered separately.

The Lines of Techniques

A *schematic diagram* portrays the elements of a system using abstract, graphical symbols rather than realistic pictures. For the first interpretation, Formula Two is a schematic

diagram that depicts the disciple as being more advanced than the attainment indicated by Formula One. Bailey gives the following meanings for its graphical symbols: “the *circle* [indicating] the sphere of his self-initiated activity”;⁷⁶ “the *square* which—for the purposes of our work—we will simply regard as the field of service and of experience—experience in work and not individual life experience”;⁷⁷ and “*lines* of activity and techniques.”⁷⁸

Each side of the square represents a field of experience, so exactly four interrelated fields are depicted. A line represents a technique, or procedure, and the circle represents the sphere of self-initiated activity, so each line that connects the circle to a side of the square represents a technique that the disciple has freely chosen to initiate in the corresponding field of experience. Bailey speaks of the “freedom to move forward along certain predetermined lines.”⁷⁹ The use of lines to represent the depicted techniques indicates that these techniques develop along certain predetermined lines. At any moment, the disciple’s progress is represented by a specific position along each

line: a position close to the circle signifies an early point in the development of the depicted technique; a position closer to a side of the square signifies a later point.

The four phrases written along the sides of the square depict the four fields of experience and utilize symbols that were deciphered for Formula One. Thus Earthy Contact and Oceanic Synthesis refer to the physical and intuitional planes, respectively, because those are the meanings of “earth” and “ocean” in Formula One’s first paragraph. Fiery Relations refer to the monadic will, because that is the meaning of “fire” in Formula One’s second paragraph. Airy Expansion refers to the divine will, because that is the meaning of “air” in Formula One’s third paragraph.

In Formula One’s third paragraph, the disciple’s alignment enables the monadic will’s downward projection to release the faculty of spiritual perception, which reveals the intuitional plane. In Formula Two, this alignment is depicted by the vertical line that passes from Fiery Relations to Oceanic Synthesis. Formula Two also has a horizontal line that passes from Airy Expansion to Earthy Contact, and it depicts the disciple’s service: manifesting the divine will, in the form of the divine plan, on earth. Formula One is concerned with only the construction of the antahkarana and its associated vertical life of alignment, but Formula Two is also concerned with the resultant horizontal life of service. Formula Two’s vertical line and horizontal line meet at its center to form the *equal-armed cross*, which represents the joining of both kinds of life. Bailey also speaks of “the Cross as the Expression of the Vertical and the Horizontal Life.”⁸⁰

Formula One’s third paragraph portrays the disciple as having the freedom of passing into any of the first three fields of experience: the physical plane, intuitional plane, and burning ground of sacrifice, which consists of the remaining elements of self-will that are highlighted by the monadic will. Formula Two, however, depicts further attainment: the *circle* indicates that the disciple still has freedom of choice, but the *square* indicates that he or she can work in any of the four fields of experience. Moreover, Formula One’s third para-

graph portrays the disciple as merely passing in and out of each of its three fields. Formula Two, however, depicts further engagement: the *lines* indicate that the disciple has initiated and is developing techniques in each of its four fields. Let us consider these techniques and their development.

Earthy Contact. The disciple develops a succession of approaches for contacting and working with people on the physical plane, as Bailey explains:

First, he finds a group upon the physical plane whose ideals and plans for service conform to his idea of correct activity, and with this group he affiliates himself, works, learns, and in learning, suffers much. Later he finds his way into a Master’s Ashram, where his effort is increasingly to learn to use the will in carrying out the Plan and to accommodate himself to the group methods and plans, working under the law of occult obedience for the welfare of humanity. The initiate, however, works in neither of these ways, though he has acquired the *habit* of right contact with organisations in the three worlds and right cooperation with the Hierarchy ... His service is invoked by the group or groups needing his help. His response is an occult evocation given in unison with the group of servers with which he is affiliated on the inner side.⁸¹

Oceanic Synthesis. The disciple gradually develops the capacity to live the life of spiritual, or intuitional, perception, as Bailey explains:

The intuition is the expression of the threefold Spiritual Triad, placing it in relation to the higher levels of divine expression; it is a result of the life of the Monad—an energy which carries revelation of divine purpose. It is in the world of this divine revelation that the disciple learns eventually to work and in which the initiate consciously functions. Of this higher experience, the active life of the three worlds is a distorted expression but constitutes also the training ground in which capacity to live *the initiate life of intuitional perception* and to serve the Plan is slowly developed.⁸²

Fiery Relations. The disciple develops a steady, sequential process in which the monadic will burns up all subjective hindrances, as Bailey explains:

When the blazing light of the sun is correctly focussed on or through a glass it can cause ignition. When the blazing light of the Monad is focussed directly upon the personality, via the antahkarana and not specifically through the soul, it produces a blazing fire which burns up all hindrances in a steady, sequential process. Wording it otherwise, when the will aspect streams from the Monad and focusses through the personal will (as the mind can grasp and realise it) it destroys as by fire all elements of self-will.⁸³

Airy Expansion. The disciple develops graded sequences that implement the divine plan, which fulfills the divine purpose, which in turn is the aspect of the divine will that seeks immediate expression on Earth. Bailey gives this explanation:

The work of the initiate is carried forward within the ring-pass-not of the Universal Mind; this is only a phrase expressive of the range of thought, planning and purpose which is that of a planetary or solar Logos. *The quality* of the approach which the initiate brings to the work is drawn, as pure energy, from the heart centre of the planetary Logos; it is pure love with its inevitable corollaries, wisdom and understanding. These give him insight into the plan. *The power* which he can bring to the task is drawn from his comprehension of the purpose of the planetary Logos and this expansive and all-inclusive work is entered into in graded sequences and carried forward under the influence of the initiate's expanding awareness and his growing sensitivity to impression.⁸⁴

This first interpretation of Formula Two has these practical implications:

1. *The lines.* The preceding four quotations corroborate the meaning given to the lines, namely, that they depict techniques, or procedures, that develop in an orderly and predetermined way. By observing the activities

of more advanced disciples, or by studying the more advanced formulas for initiation, one can predict the next phase of each of one's own techniques. As a result, one can immediately shift into the next phase when its time has come, rather than being held back by outgrown habits and attachments. Bailey makes a related remark: "All these phases of intention and of techniques are right in their own place, just as long as they have teaching value, and whilst the higher next phases remain vague and nebulous. They become wrong when they are perpetuated and carried on when the next stage is clearly seen but not followed."⁸⁵

2. *The square.* If one is limited to only three fields of experience, then one is experientially at the stage of Formula One even though one might be intellectually studying Formula Two. In this case, the symbol of the square indicates that one can anticipate working eventually in the fourth field, namely, as a conscious exponent of the divine plan. The repeated, patient, and conscious use of the antahkarana brings about that which is to be, as Bailey explains: "The Light of the Spiritual Triad streams into the consciousness of the initiate, via the antahkarana, so that the Plan for humanity and the divine Purpose in relation to the planet become increasingly clear."⁸⁶

3. *The circle.* This symbol indicates that one has the freedom to initiate activity in any available field of experience. With this freedom comes the responsibility of choosing to work in a balanced way. Formula Two contains symmetrical lines leaving the circle in all directions, which portrays the development of techniques in all fields. Thus this visual formula depicts the following ideal propounded by Bailey: "the disciple is ever *balanced* in endeavour and runs not to extremes of any kind."⁸⁷

4. *The equal-armed cross.* This symbol depicts the following multifaceted ideal: supporting the horizontal life of service by means of the vertical life of alignment,⁸⁸ developing each direction at the same pace,⁸⁹ preserving each direction with equal care,⁹⁰ and merging them together.⁹¹ Bailey

writes, “By the time a man is admitted into an Ashram he ... is now ready to build his own cross upon which he takes his stand—with his hands *stretched out in blessing*.”⁹² Thus one can use this ideal cross as the model for the cross that one builds through one’s own efforts.

The Sun of Group Fusion

The second interpretation of Formula Two is concerned with the activity of a group, which could be a family, school, church, or public-spirited organization. A group is said to be *integrated* when its members recognize and subordinate themselves to a common vision, and to be *fused* when its members work together as a unit.⁹³ Formula Two is related to Bailey’s three steps by which a member of a group facilitates its integration and fusion:

- a. By bringing each group member into conscious rapport through *naming* and *loving*.
- b. By seeing all the group members as a circle of living points of light along with yourself in the circle, but not at the centre of the circle.
- c. By imagining all these points of light as fusing and blending to make a radiant sun, with rays of light going out towards the four corners of the earth.⁹⁴

The first step in this list is “bringing each group member into conscious rapport through *naming* and *loving*.” The purpose of this step is to establish a telepathic rapport with the other group members by regarding each one in a positive, constructive, and inclusive manner. In Formula Two, a group member is depicted by a point where a line touches the inner circle, so the set of such points represents all members. Counting these points shows that the number of depicted members is sixteen. The Hindu tradition asserts that the number of petals in the throat chakra is also sixteen.⁹⁵ Bailey refers to the throat chakra as “the centre of creative activity,”⁹⁶ and says that “the number of the petals which form a centre ... indicates the number of the energies which are available for service.”⁹⁷ By depicting each member as analogous to a petal of the throat chakra, Formula

Two regards him or her in a positive, constructive, and inclusive manner: namely, as a worker who is part of a center of creative activity and is available for service.

The initial part of the second step is “seeing all the group members as a circle of living points of light.” The purpose of this part is to visualize group integration, assuming that the “light” in each member signifies his or her recognition of a common vision, and the “circle” signifies the social conformity that results from the members subordinating themselves to that common vision. In Formula Two, the inner circle containing the sixteen points is a picture of the visualized “circle of living points of light.”

The final part of the second step is “seeing ... yourself in the circle, but not at the centre of the circle.” Bailey speaks of “the leader or focal point of the group,”⁹⁸ so being at the center of the circle symbolizes being the leader of the group. Thus the purpose of this part is to visualize your equality with your co-workers. If you regard yourself as more important than your co-workers, perhaps by applying these steps, then you create an insulating and separating wall between yourself and them.⁹⁹ In Formula Two, the inner circle without a central point is a picture of “yourself in the circle, but not at the centre of the circle.”

The initial part of the third step is “imagining all these points of light as fusing and blending to make a radiant sun, with rays of light going out.” The purpose of this part is to visualize group fusion, because the group members, each of whom is seen as a point of light, are imagined as working together as a single radiant sun. In Formula Two, the inner circle combined with the outward-going lines is a picture of the visualized “radiant sun.”

The final part of the third step is “imagining ... rays of light going out towards the four corners of the earth.” The purpose of this part is to visualize the integrated and fused group as affecting the entire planet. In Formula Two, the corners of the square provide a picture of the visualized “four corners,” and the four phrases indicate that the four sides of the square represent the four constituent parts that make up the

picture “of the earth” as it is seen from space. In particular, Earthy Contact, Oceanic Synthesis, Fiery Relations, and Airy Expansion represent continents, oceans, city lights, and clouds, respectively. For example, Carol Ballard’s book on astronomy gives this description: “Seen from space, Earth looks like a blue ball.

The white patterns are clouds, the green shapes are continents, and the blue is the oceans.”¹⁰⁰ Francis Reddy’s book on astronomy adds, “Seen from space, our planet sports its own constellations made by city lights.”¹⁰¹

In summary, Formula Two illustrates Bailey’s three steps for facilitating group integration and group fusion. This formula also has practical significance: it could be used as a visual aid during a group ritual in which all group members apply in unison Bailey’s three steps. Both Formula Two and the third step have a surprising implication: if a group is both integrated and fused, then it may affect the entire planet. Bailey provides this explanation of the group’s extensive effect:

The main objective of our joint work is still group integration and the setting up of that inter-communication between the group members which will result in the needed interplay and telepathic communication; this will finally establish that golden network of light which will serve to create a powerful focal point; this focal point will be the agent for *the revitalisation spiritually* of the etheric body of humanity—as a whole. This is an essential and important statement. This focal point will, in its turn, aid in the revitalising of the etheric body of the planet with new power and with fresh impulse.¹⁰²

The Pyramid of Humanity

For the third interpretation, Formula Two is seen as a pyramid. Although a pyramid is a three-dimensional object, the two-dimensional picture is obtained by viewing the depicted pyramid from a position that is above it. Thus the inner circle is the pyramid’s apex, and the outer square is its base. The two diagonal lines,

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which connect the opposite corners of the square, are the slanted edges of the pyramid’s four triangular sides. The pyramid’s apex, however, is on the monadic plane, its base is on the physical plane, and its intervening structure extends across the intermediate planes. Let us consider carefully each of these symbols.

The four phrases, written along each side of the square, simply denote the four elements of ancient Greek philosophy: earth, water, fire, and air.¹⁰³ In the commentary for Formula One’s first para-

graph, earth is deemed to be a symbol for the physical plane, water for the emotional nature, and fire for the mind. In addition, Bailey writes, “Air is the symbol of the higher life in which the Christ principle dominates, in which freedom is experienced and the soul comes to full expression.”¹⁰⁴ Here, “Christ principle” is a synonym for the intuition.¹⁰⁵

Each phrase indicates a stage of evolution, because it denotes a Greek element that has a symbolic meaning indicating where consciousness is polarized. For each phrase, which is written in italic, the following list provides the denoted element, which is written in parentheses, as well as Bailey’s description of the indicated stage of evolution:

1. *Earthy Contact* (earth). “During this [first] period, the man is polarised in his physical body and is learning to be controlled by his desire body, the body of feeling or of emotion. He has no aspirations

save such as pander to the pleasures of the body; he lives for his physical nature, and has no thought for aught that may be higher.”

2. *Oceanic Synthesis* (water). “The second period covers a point in development when the polarisation is largely in the emotional body and when lower mind desire is being developed ... The man is conscious of vague pleasures not associated with his physical body; he is capable of a deep love for teachers and guides wiser than himself, of a wild unreasoning devotion for his environment associates, and of an equally wild and unreasoning hatred.”

3. *Fiery Relations* (fire). “Now, on entering the third period, comes the most vital point in the development of the man, that in which mind is developing and the polarising life shifts to the mental unit ... His desires turn upward instead of downward, and become transmuted into aspiration,—at first aspiration towards the things of mind, and later towards that which is more abstract and synthetic.”

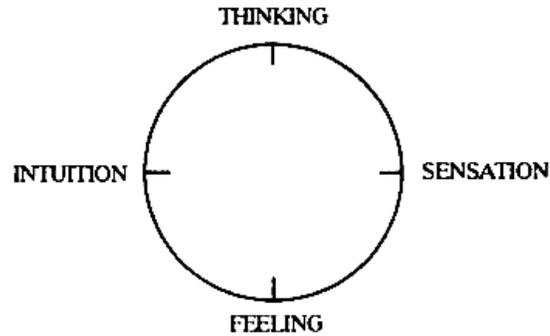
4. *Airy Expansion* (air). “It is by meditation, or the reaching from the concrete to the abstract, that the causal consciousness is entered, and man—during this final period—becomes the Higher self and not the Personality. The polarisation shifts ... entirely from the Personality to the Ego, until, at the close of that period, liberation is complete, and the man is set free.”¹⁰⁶

Each side of the pyramid represents the stage of evolution that is indicated by its associated phrase. Each of the first three stages corresponds to the polarization being within one body, and it ends when the polarization shifts upward into the next higher body. According to the third quotation in the above list, the third

stage corresponds to the polarization being within the mental body, which is located on the concrete levels of the mental plane. In the fourth quotation, “causal consciousness” is consciousness polarized within the causal body, which is located on the abstract levels of the mental plane.¹⁰⁷ According to the fourth quotation, the fourth stage corresponds to the polarization being within either the causal body or the Spiritual Triad, and it ends when the polarization shifts upward into the Monad.

These four stages of evolution appear elsewhere. The *Purusha Sukta*, which is part of the ancient Hindu *Rig Veda*, mentions the four traditional castes (or classes) of Hindu society.¹⁰⁸ Paramahansa Yogananda (1893 – 1952), an eminent teacher of Hinduism, states, “These [four castes] were symbolic designations of the stages of spiritual refinement.”¹⁰⁹ Yogananda’s descriptions of the four Hindu stages resemble Bailey’s foregoing descriptions.

Carl Jung (1875 – 1961), an eminent psychiatrist, describes four psychological functions: sensation, feeling, thinking, and intuition. Jung states, “As a rule, one or other function predominates, in both strength and development,”¹¹⁰ so he classifies people on the basis of their predominant function. Bailey’s notion of polarization is comparable to Jung’s notion of predominance, so each of Bailey’s four stages of evolution is characterized by the predominance of one of Jung’s four functions. By regarding feeling and thinking as rational opposites, and sensation and intuition as irrational opposites, Jung infers this arrangement: “The four functions therefore form, when arranged diagrammatically, a cross with a rational axis at right angles to an irrational axis.”¹¹¹ Daryl Sharp, a Jungian analyst, illustrates Jung’s arrangement of the four functions by using the following diagram:¹¹²



Sharp's diagram matches Formula Two's arrangement of the corresponding phrases around the pyramid. Thus Jung's diagrammatic insight provides an explanation for Formula Two's arrangement of these phrases: the indicated stages of evolution form a cross with a rational axis at right angles to an irrational axis.

The *All-seeing Eye* is a very old symbol of divinity. For example, the ancient Egyptians represented Osiris, their chief deity, by the symbol of an open eye.¹¹³ Both the Old and New Testaments have similar notions: Proverbs 15:3 states, "The eyes of the LORD are in every place, Beholding the evil and the good"; and 1 Peter 3:12 states, "For the eyes of the Lord are over the righteous." The circle at the apex of the pyramid is interpreted as the All-seeing Eye for two reasons. First, Professor Jasjit Suri states, "The human eye has a structure very close to that of a sphere,"¹¹⁴ so the human eye would have the shape of a circle if observed from a position that is above it. Second, the most notable depiction of the All-seeing Eye is an open eye at the apex of a pyramid, and it appears in the reverse of the Great Seal of the United States, which is reproduced on the United States one-dollar bill. Bailey gives the following explanation for this eye:

"The All-seeing Eye" ... refers to the power of the planetary Logos to see into all parts, aspects and phases (in time and space) of His planetary vehicle, which is His physical body and to identify Himself with all the reactions and sensitivities of His created world and to participate with full knowledge in all events and happenings. Through what medium does He, on

His own high levels, do this? Through what mechanism does He thus "see"? What is His organ of vision? ... The monadic world—so-called—is His organ of vision; it is also His directing agent for the life and light which must be poured into the phenomenal world.¹¹⁵

Sutratma is a Sanskrit word that can be translated as "thread-self," for which Bailey gives this definition: "The Sutratma is that magnetic link, spoken of in the Christian Bible as the 'silver cord,' that thread of living light which connects the Monad, the Spirit in man, with the physical brain."¹¹⁶ The silver cord is cited in Ecclesiastes 12:6-7: "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." The All-seeing Eye's attention creates the sutratma for each person, because, in Bailey's words, "vitality or energy follows the line of the eye."¹¹⁷ Except for the diagonal lines, each line between the circle and the square is taken as a person's sutratma, because it can be regarded as following the line of the All-seeing Eye to the associated physical body.

Bailey notes the use of the sutratma and antahkarana by people in each stage of evolution:

Lower types of humanity use the sutratma as it passes through the etheric body.

Average men utilise almost entirely that part of the sutratma which passes through the astral plane. Their reactions are largely based on desire, and are emotional.

Intellectual men utilise the sutratma as it passes through the lower levels of the mental plane, down through the astral to the physical in its two sections. Their activities are energised by mind and not by desire, as in the earlier cases.

Aspirants of the physical plane use the sutratma as it passes through the two lower subplanes of the abstract levels of the mental plane, and are beginning gradually to build the antahkarana, or the bridge between the Triad and the Personality.¹¹⁸

After considering the meaning of each symbol in Formula Two, let us consider its meaning as a whole. The depicted pyramid is called the “Pyramid of Humanity,” because all human beings appear somewhere on it. Each person is represented by a point—symbolizing the position at which his or her consciousness is normally polarized—that appears on a line—symbolizing his or her sutratma. A person’s line goes from the circle—symbolizing the All-seeing Eye—down a side—symbolizing his or her stage of evolution—along the slanted surface—symbolizing the spiritual through physical planes—to an endpoint on the base—symbolizing his or her physical body.

The following observations can be made about this third interpretation. 1) All people are united, because each one is connected by his or her sutratma to the All-seeing Eye. 2) A person progresses by moving along the Upward Way, which entails shifting his or her point of polarization upward, from a lower to a higher body, along the sutratma.¹¹⁹ 3) Thus a person’s illumination is gradual and is developed stage by stage as he or she moves towards the All-seeing Eye, which is a symbol of complete illumination.¹²⁰ 4) People shift their points of polarization nearer to the All-seeing Eye by becoming more like it, in the sense of becoming more of an observer of life, of others, and of themselves, so the All-seeing Eye is both a destination and a prototype.¹²¹ 5) All people are essentially equal, because they have the same destiny of reaching the pyramid’s apex.¹²² 6) But they do not have equality of inner understanding, because they are at different points along their paths.¹²³ 7) This image of humanity is the perspective of the planetary

Logos, because Formula Two portrays the pyramid from a position that is above the All-seeing Eye.

Conclusions

The preceding sections display our efforts to employ clues found in Bailey’s published writings and thereby decipher two of her symbolic formulas for initiation: Formulas One and Two. How accurate are our interpretations? Bailey gives brief summaries of “The Formulas from the angle of Discipleship,” as well as brief summaries of “The Formulas from the universal creative Aspect.”¹²⁴ These summaries could be used as standards of validity. Our interpretations do not resemble the summaries “from the angle of Discipleship,” but have some resemblance to those “from the universal creative Aspect.” Thus our work seems to fall in the latter category.

So that the readers of this article may judge for themselves the validity of our interpretations, here are Bailey’s summaries of Formulas One and Two “from the universal creative Aspect”:

Formula 1 . . . The transition from darkness to Light. Creation in the Light.

Formula 2 . . . Transition from the unreal to the Real. The nature of reality. Creation in time and space as understood in the three worlds.¹²⁵

Let us compare Bailey’s summaries with our interpretations, starting with Formula One. The first summary phrase, “The transition from darkness to Light,” corresponds to the formula’s first paragraph, which was interpreted as depicting the steps for building the antahkarana, and to the formula’s second paragraph, which was interpreted as depicting the release of the faculty of spiritual perception. Bailey speaks of “the darkness of ignorance.”¹²⁶ Prior to building the antahkarana, the disciple was identified with physical form and so was immersed in the darkness of ignorance. By building the antahkarana and releasing the faculty of spiritual perception, the disciple makes the transition to perceiving the intuitional plane, which our commentary on the first paragraph calls the “ocean of light.”

The second summary phrase, “Creation in the Light,” corresponds to the third paragraph of Formula One, which was interpreted as depicting the manifestation of the third eye. Our commentary on that paragraph shows that Bailey uses the “light of the Monad” to denote the monadic will and considers the intelligent will to be a reflection of the monadic will. Our commentary also quotes Bailey’s statement: “All white magical work is carried forward with a definitely constructive purpose, made possible through the use of the intelligent will ... The organ used is the third eye.”¹²⁷ Bailey speaks of “the creative work of white magic,”¹²⁸ so the second phrase, “Creation in the Light,” refers to the creative work of white magic that is brought about by the third eye in conjunction with the light of the monad.

Formula Two has three interpretations. The first summary phrase is “Transition from the unreal to the Real.” Bailey speaks of “truth or the real,”¹²⁹ so truth and error are synonyms for the real and unreal, respectively. The first summary phrase corresponds to our first interpretation, called the Lines of Techniques, because the four transitions depicted in this interpretation can be rendered as follows: a succession of approaches for contacting and conveying truths to people on the physical plane; gradual development of the capacity to live the life of spiritual perception, which reveals the truth behind all outer seeming; a steady, sequential process in which the monadic will burns up all subjective errors; and graded sequences that implement the divine plan, which involves, in Bailey’s words, “enunciating those new truths which should in the future guide human living.”¹³⁰

The second summary phrase is “The nature of reality.” Here, “reality” is taken as the divine reality, because Bailey speaks of “God, or the divine Reality, veiled by all forms.”¹³¹ Although the divine reality is veiled by all forms, Bailey says, “Through humanity on the physical plane, the nature of reality will be revealed.”¹³² The second summary phrase corresponds to the third interpretation, called The Pyramid of Humanity, because this interpretation indicates how humanity reveals “the nature of reality”: human beings on the physical

plane, which is the base of the pyramid, shift their points of polarization upward along the surface of the pyramid toward the All-seeing Eye at the apex, thereby becoming more like it and more illumined.

The third summary phrase, “Creation in time and space as understood in the three worlds,” corresponds to our second interpretation, called the Sun of Group Fusion. This interpretation illustrates steps for facilitating the integration and fusion of a group of people, thereby enabling them to function effectively in time and space. Moreover, this interpretation depicts each group member as analogous to a petal of the throat chakra, which is a center of creative activity. The third phrase mentions “the three worlds,” referring to the physical, emotional, and mental worlds. A group works in all three worlds, as Bailey explains: “It is not so much the active outer service of a group of disciples which is of major importance (though it has necessarily a vital purpose) as the coherent, integrated group thought which is so potent in effecting changes in the human consciousness.”¹³³

Consequently, our interpretations of Formulas One and Two do seem to match Bailey’s summaries “from the universal creative Aspect.” A subsequent article will provide our interpretations of Formulas Three through Six. As that article will show in detail, Formulas Three and Four depict progressive steps for using the antahkarana, Formula Five depicts steps for ascending in consciousness via the antahkarana, and Formula Six depicts activities that are brought about by this ascension.

1 Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 246.

2 *Ibid.*, 344.

3 *Ibid.*, 262.

4 *Ibid.*, 363-364.

5 *Ibid.*, 251.

6 *Ibid.*, 343-344.

7 *Ibid.*, 262.

8 Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint. New York: Lucis Publishing Company, 1974), 215.

- 9 Bailey, *Discipleship in the New Age*, vol. II, 266.
- 10 Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 117.
- 11 Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 389.
- 12 Bailey, *Initiation, Human and Solar*, 117.
- 13 Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 509.
- 14 Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 179.
- 15 Bailey, *The Rays and the Initiations*, 476.
- 16 Bailey, *Discipleship in the New Age*, vol. II, 406.
- 17 *Ibid.*, 194.
- 18 Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 491-492.
- 19 Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 250.
- 20 Bailey, *Discipleship in the New Age*, vol. II, 625.
- 21 Bailey, *The Rays and the Initiations*, 488.
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