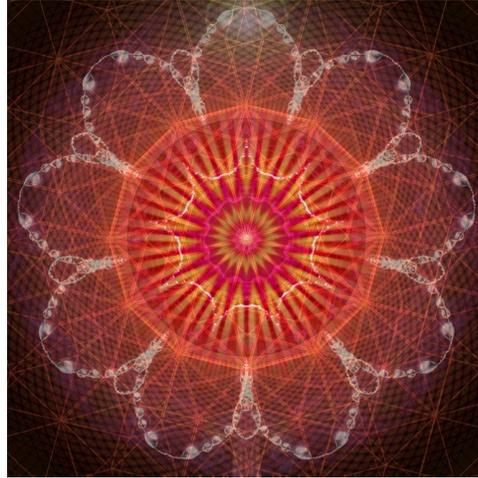


Summer 2016, Volume 12, Number 2



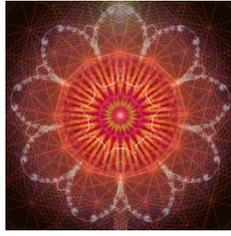
The Esoteric Quarterly

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



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The Esoteric Quarterly

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The mission of the *Esoteric Quarterly* is to provide a forum for the exploration of esoteric philosophy and its applications. Full-length articles and student papers are solicited pertaining to both eastern and western esoteric traditions. We also encourage feedback from readers. Comments of general interest will be published as Letters to the Editor. All communications should be sent to: editor@esotericquarterly.com.

Invocation and Intuition

Invocation is an entreaty or calling forth of the sacred and a response to that call. In turn, the “Science of Invocation and Evocation” implies a reciprocal relationship or interplay with the divine; the conscious agent creates a magnetic link between the phenomenal world of manifest appearances and the higher (or deeper) dimensions of reality. The featured articles in this issue illustrate how mantrams, meditations, and other spiritually creative practices can be used to invoke divine aid or impression. Those methods can provide vehicles for divine intervention, the exchange of healing or liberating energy, and a resonant connection to higher sources of information, illumination and intuition.

Zachary Lansdowne contributes the first two articles in this issue, in which he continues his comprehensive analysis of the 1940 version of the Great Invocation. The author’s three part series is designed to show that this Second Stanza is a potent mantric utterance that intertwines multiple layers of meaning, which have a distinct significance for each of three groups or classes of users. Part One, which appeared in the Spring 2016 issue, explored the significance of the Invocation for the general public. Part Two discusses its significances for aspirants and esotericists—those who are gaining a deeper attitude toward life in which their point of focus is shifting from the world of phenomena to the world of reality and causes. This second group of users combines both the heart and head, plus some measure of intuitive understanding.

Part Three in this series examines the Invocation’s meaning for the more advanced disciples and the Hierarchy, and its use concerns the planned activity and spiritual incentives that originate in Shamballa. As such this Invocation, as used by members of the Hierarchy, is entirely different from its use by

the two previous groups and far more powerful in effect. This third class of users has released the intuition through the power of Love, and is consciously linked with Shamballa. Their use of the Invocation is designed to bring about the following developments: 1) the liberation of humanity and the evocation of the spiritual will in them and 2) the recognition of divine will by the Hierarchy.

The third full-length article—*Affirming Planetary Purpose*, by Maureen T. Richmond—was published in the Spring 2005 issue and is being reprinted here because of its relevance to ongoing esoteric research. It explores the primary evolutionary objective for our planet—the development of the Buddhist principle. The article begins by discussing the esoteric structure of space and the implications of our fourth-order Solar System. Richmond also provides an in-depth and informative examination of buddhi as pure love; buddhi as intuition; and buddhi as discernment. The article concludes with a meditation exercise for the development of buddhic consciousness.

Dorje Jinpa contributes the second paper in a series titled *Mysteries of the Heart*. Jinpa’s first installment explored the relationship between the perception of truth and the sacred fire of the heart. In this paper, the author touches upon such themes as the elevation of consciousness and the etherealization of the body. He discusses these and other themes along with the concept of the identity and annihilation in relation to the intuitive and fiery impulses of the heart.

In addition to our full-length features and short papers, we have reproduced three articles concerning the three linked spiritual festivals. The talk for the Easter Festival is from Angela Barrera. Dorothy Riddle contributes the talk for the Wesak Festival, and Miguel Malagrega contributes the talk for the Festival of Goodwill.

This issue also includes two poems from Iván Kovács—*Citadel* and *Sometimes*. Kovács was born in Hungary in 1949, but has been living in South Africa since 1963. His poems and short pieces of prose have been published in various South African literary journals. In addition to being a fine artist, Kovács has been a frequent contributor of full-length articles to the *Esoteric Quarterly*. A recently published collection of esoteric essays—*The Path to Higher States of Consciousness*—is available at: www.Amazon.com.

Our “Pictures of the Quarter”—*West Bindu*, *Indigo Fire Within*, and *Indigo Wheel*—are from the award winning, Atlanta-based artist, Donald Cooper. The artist’s work combines abstract symbolism with the eastern contemplative tradition in the search for cosmic cycles of involution and evolution, pure and or perfect form, and the One Eternal Infinite, Bindu or Sacred Point. His exquisite meditations on color, geometric shape and line connect with the viewer on a deep intuitive level and serve as a point for “psychospiritual-integration” and a deeper connection to the Whole. As Faith McClure writes in her review for *ARTSATL*, Cooper’s paintings represent “a mesmerizing balance between presence and absence.” Additional information on the artist and his invocative paintings can be found at: www.doncooperpaintings.com.

Finally, we would like to repeat an invitation made in previous issues: Our success as a journal depends on the flow of high-quality articles. We encourage authors to submit articles relating to any of the many branches of esoteric studies. Most issues will continue to present a variety of topics, but from time to time we would like to dedicate an issue to a single topic of particular interest. One would be esoteric studies in one of the major world religions: Buddhism, Christianity, Hinduism, Islam, or Judaism. Another would be a cross disciplinary topic such as the relationship between esoterica and the arts.

As always, we invite comments on the articles we publish or on any other aspect of the *Quarterly*. Comments of general interest will be published as letters to the editor. And if you

have a favorite quote, please share it with us. Suitable ones will be published as space permits.

Donna M. Brown
Editor-in-Chief

Publication Policies

Articles are selected for publication in the *Esoteric Quarterly* because we believe they represent a sincere search for truth, support the service mission to which we aspire, and/or contribute to the expansion of human consciousness.

Publication of an article does not necessarily imply that the Editorial Board agrees with the views expressed. Nor do we have the means to verify all facts stated in published articles.

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

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

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

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

Poems of the Quarter by Iván Kovács

The Citadel

A citadel of silence
With ancient glyphs upon its walls
The windows tightly shuttered
And heavy locks upon its doors.
Neither comforter nor foe
Can enter this domain
Whose master has outlasted
Both lures of lust and the pangs of pain.
A prisoner of this fortress
Shut up within its halls,
Where darkness is the rule
And no one hears his calls.
A period of anguish,
Of questing and of dearth,
Of dark, silent gestation,
And dreams of a rebirth.
At last the voice of silence
Affirms the soul supreme,
And by its sacred light
The world is heard and seen.

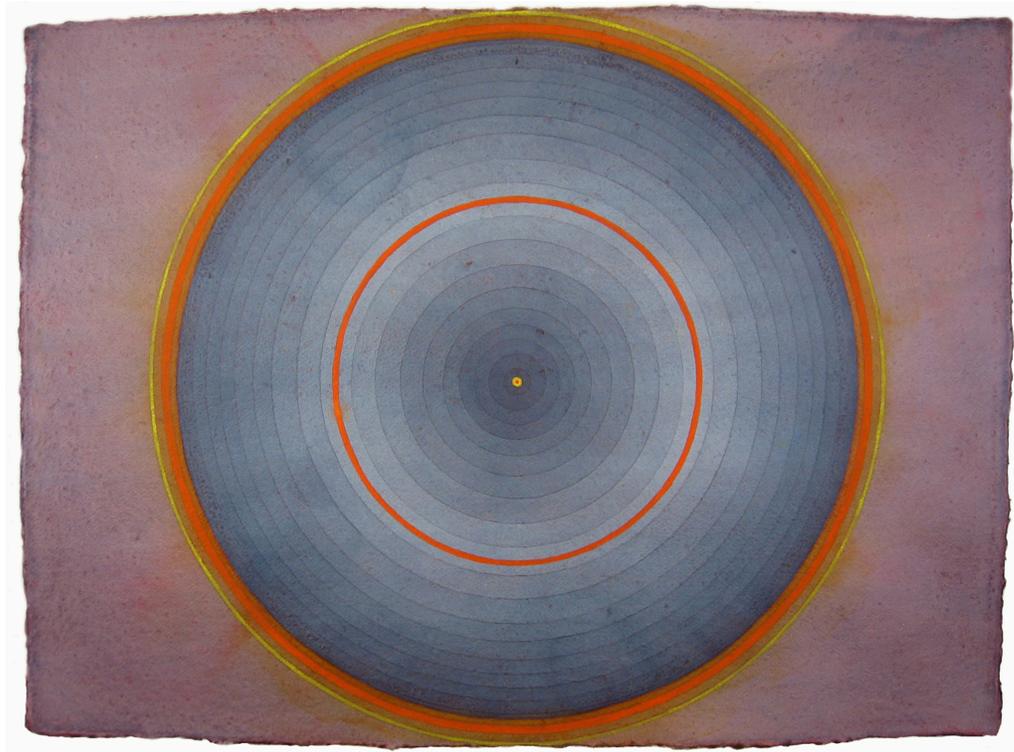
Sometimes

Sometimes I mistake
A mental fever for inspiration
And then need to delete
pages and pages of scripted debris.
I become Eliot's
'Old man in a dry month'
with 'a dry brain in a dry season.'
No matter,
-the sap of life,
-like a coiling serpent-
still feeds the tree of knowledge,
-and wonder of wonders-
I am once more allowed
to see rhyme, rhythm and reason.

Pictures of the Quarter by Don Cooper



West Bindu | turquoise and watercolor on Indian hand made paper | 52" x 37" | 2010
Courtesy The High Museum of Art



Top | Indigo Fire Within | watercolor on Indian hand made paper | 22" x 30" | 2013
Courtesy of Sandler Hudson Gallery

Bottom | Indigo Wheel | watercolor on Indian hand made paper | 22" x 30" | 2008
Courtesy Private Collection

Quotes of the Quarter

Invocation, from the Latin verb *invocare*, means to “call on,” “to give.” It is the calling down into active play of a Deity, which overshadows an individual or group of individuals. Invocation refers to taking on the qualities of the being invoked. In this instance, the Being is literally called up from oneself, as an archetype, or into oneself, as an external force, or energy depending on the personal belief system of the invoker. That which is invoked may appear in one or many forms, such as an idea, an experience, or in the case of a needy human, even as the incarnation of initiate consciousness.

Thus, Divine Intervention is brought into being via the magnetic pull of the invocative center, which is acting as a positive pole of magnetic attraction within the three worlds of human endeavor.

Evocation is a calling forth into expression of that Divine Potential which is latent within the manifest form. Thus, the indwelling Christ, that Divine Spark or Seed within the consciousness of the mass, can be attracted into expression via the magnetic pull brought to bear upon it by a conscious Son of God living within the body of humanity.

Lucille Cedercrans, *The Nature of the Soul*
(Whittier, CA: Wisdom Impressions, 1993),
42.

Deceptively, the Great Invocation is in its immediate appearance a gentle and simple composition of words, yet behind the words is the driving force of an immense potency of quite magical and awesome effect, carried on the wings of thought and speech. One of the most rudimentary lessons the disciple must learn is that of the control of speech, not least because the wrong use of speech can open the door to the most harmful elements of astral force. In this context we are considering the power of words, symbols and images and how they can be used to invoke spiritual energies and create certain effects.

In saying the Great Invocation we are clear, whether alone or in a group, that it is the highest forces of light, love and power that we wish to invoke. It is in a sense intuitive poetry in that the form and structure used promotes the four qualities of intuition, illumination, understanding and love. As it is being said it precipitates the effects it sets out to cause—to call forth reality through the intuition as the opposite of illusion.

Wendy Boyd, “The Sword of God,” *The Beacon*, April-June 2010 (New York: Lucis Trust).

Invocation and evocation are different phases in the esoteric meditation, though both are in relationship. Invocation and evocation relate to the *in* and *out* breath, as both are complementing phases in this work. The work of invocation and evocation can be seen in the symbolism of the magician in the tarot cards, with one arm raised to receive Light and Power from Above, while the other arm points down to direct this Light into some kind of practical manifestation on earth.

“Invocation and Evocation,”
The Love Wisdom Teachings,
<http://www.lovewisdom.net/Invocation%20and%20Evocation.html>.

Invocation and its inevitable response, evocation, describe that mysterious something—emanation, voiceless appeal, inherent urge towards the light—which is innate in all forms, and which is the cause of all progress or pushing forward along the path of expanding consciousness and penetration into the light. This is true of a plant pushing its way out of the darkness of earth into the light of the sun, of a child extricating itself under the life impulse from the womb of its mother, of the human being pushing into realms of greater knowledge, of the aspirant and disciple driving forward on the way of liberation, and of still greater beings penetrating into realms of divine life beyond the human being’s

comprehension. All comes about through invocation and evocation, appeal and response. This evolutionary pushing forward out of darkness into light, from the unreal to the real, and from death to immortality, is an inherent urge in all forms. It underlies evolution and the interaction of cause and effect, for always we get what we invoke. The knowledge of this scientific fact will be one of the great liberating forces for humanity.

The Great Invocation

[http://www.thegreatinvocation.org.uk/
what.htm](http://www.thegreatinvocation.org.uk/what.htm).

There exists a faculty in the human mind which is immensely superior to all which are grafted or engendered in us. By means of it we can attain to union with superior intelligences, finding ourselves raised above the scenes of earthly life, and partaking in the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves finally liberated from the dominion of Destiny, and we become, so to say, arbiters of our own fate. For when the most excellent part of us finds itself filled with energy, and when our soul is lifted up towards essences higher than science, it can separate itself from conditions which hold it in bondage to every-day life; it exchanges its ordinary existence for another one, and renounces the conventional habits which belong to external things, to give itself up to, and mix itself with, another order of things which reigns in that most elevated state of existence.

Iamblichus, *De Mysteriis, VIII* (Atlanta, GA: Society of Biblical Literature, 2003), 7-8.

Every one of us possesses the faculty, the interior sense, known as intuition, . . . the only faculty by means of which men and things are seen in their true colors. It is an instinct of the soul, which grows in us in proportion to the use we make of it. . . It awakens the spiritual senses in us, and the power to act.

Helena. P. Blavatsky, *The Collected Writings* (Wheaton, IL: The Theosophical Publishing House, 1977), 91.

Intuitive knowing is behind almost every human activity in which the acquisition of new knowledge and understanding plays a significant part.

Applied Intuition,

<http://appliedintuition.net/what-is-intuition/>

The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift.

Robert Samples, *Metaphoric Mind: A Celebration of Creative* (Reading, MA: Addison-Wesley Publishing Company, 1976), 26.

Listen to the song of life. . . . Life itself has speech and is ever silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are part of the harmony; learn from it to obey the laws of harmony.

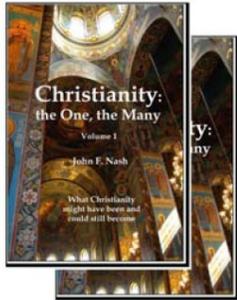
Mabel Collins, *Light on the Path* (Wheaton, IL: The Theosophical Publishing House, 1980), 24-25.

Why will you let the Anti-Christ befool you? Why will you seek for God in the depths above the stars? You will not find Him there. Seek Him within your own heart, in His own dwelling; in the generation of your own life

Jacob Boehme, *Three Principles of the Divine Essence* (reprint: 1909: Whitefish, MT: Kessinger Publications, 1998), 313.

The heart is the true origin of the soul, and in the interior blood of the heart is the soul, the fire, while in the *tincture* the soul is its spirit (its light); the spirit floats above the heart, and communicates itself to the body and to all its organs. . . . the spirit moveth upon the heart in the bosom of the heart.

Jacob Boehme, *Forty Questions of the Soul* (Whitefish, MT: Kessinger Publications, 1992), 200.



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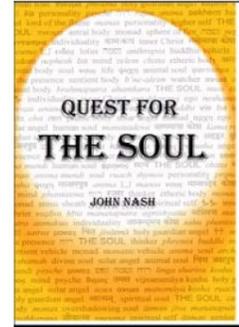
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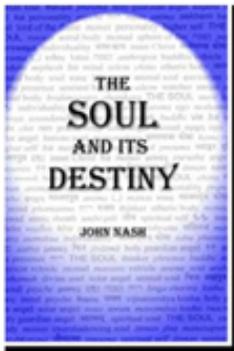


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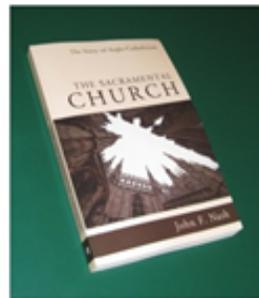
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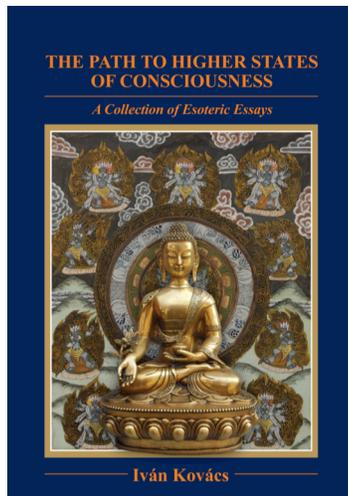


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The Second Stanza of the Great Invocation, Part II: The Significance for the Esotericists

Zachary F. Lansdowne

Summary

Alice Bailey (1880 – 1949), founder of the Arcane School, presented successively three versions of the Great Invocation and referred to them as “Stanzas.” Even though the third Stanza is the one in current widespread use, this series of articles is concerned with the earlier second Stanza, which has had relatively limited use. Bailey said that the second Stanza possesses “several significances,” which indicates that it was composed with the intention of supporting at least three significances. This series of articles shows that the second Stanza has a distinct significance for each of three classes of users: 1) the general public; 2) the esotericists; and 3) the more advanced disciples and the Hierarchy. The present article is the second in the series, and it explains the significance for the esotericists. This second significance is concerned with the antahkarana, which is an inner, or psychological, bridge that one builds between lower and higher aspects of oneself.

The Great Invocation

The second Stanza of the Great Invocation is as follows:

Let the Lords of Liberation issue forth.
Let Them bring succor to the sons of men.
Let the Rider from the Secret Place come forth,
And coming, save.
Come forth, O Mighty One.

Let the souls of men awaken to the Light,
And may they stand with massed intent.
Let the fiat of the Lord go forth: The end of woe has come!
Come forth, O Mighty One.

The hour of service of the saving force has now arrived.

Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death
Fulfill the purpose of the Coming One.

The WILL to save is here.

The LOVE to carry forth the work is widely spread abroad.

The ACTIVE AID of all who know the truth is also here.

Come forth, O Mighty One, and blend these three.

Construct a great defending wall.

The rule of evil *now* must end.¹

The second Stanza is difficult to understand, and it is difficult to understand because it is written entirely with obscure symbols, such as the “Lords of Liberation” and “Rider from the Secret Place.” With regard to the second Stanza, Bailey comments, “each phrase ... carries its own import and all of them possess several significances.”² The adjective *several* means “more than two but fewer than many,”³ so at least three significances can be assigned to each phrase as well as to the entire Stanza.

In this series of articles on the second Stanza, the previous article explained its significance

About the Author

Zachary F. Lansdowne, Ph.D., who served as President of the Theosophical Society in Boston, has been a frequent contributor to *The Esoteric Quarterly*. His book *The Revelation of Saint John*, which provides a verse-by-verse analysis of the entire *Revelation*, was reviewed in the Fall 2006 issue. He can be reached at: zflansdowne@gmail.com.

for the general public,⁴ and the present article explains its significance for the esotericists. Professor Joscelyn Godwin gives this definition: “The esotericist’s object is to penetrate the surface meaning in order to reach a secret and superior knowledge.”⁵

The Esotericists

When compared with the general public’s approach to the Great Invocation, which was considered in the previous article, Bailey says,

Esotericists and aspirants of the world will have a deeper and more understanding approach. To them it will convey the recognition of the world of causes and of Those Who stand subjectively behind world affairs, the spiritual Directors of our life. They stand ready to strengthen those with true vision, ready to indicate not only the reason for events in the various departments of human living, but also to make those revelations which will enable humanity to move forward out of darkness into light.⁶

She also describes the characteristics of an esotericist who is ready to take this deeper approach to the Great Invocation:

He differs from the mystics of the past (except in a few outstanding instances) by his practical interest in current world affairs and not in religious and church matters only; he is distinguished by his lack of interest in his own personal development, by his ability to see God immanent in all faiths and not just in his own particular brand of religious belief, and also by his capacity to live his life in the light of the divine Presence. All mystics have been able to do this to a greater or less degree, but he differs from those in the past in that he is able clearly to indicate to others the techniques of the Path; he combines both head and heart, intelligence and feeling, plus an intuitive perception, hitherto lacking.⁷

This article employs the foregoing clues to help unravel the second Stanza’s meaning for a group of esotericists. Each line of the Stanza is considered separately and is repeated in bold print.

1. Let the Lords of Liberation issue forth.

Although the Sanskrit term *antahkarana* has various meanings, this article uses the term in accordance with Bailey’s definition: “The technical antahkarana, bridging between the threefold personality and the Spiritual Triad.”⁸ Here, the *personality* consists of the physical body, emotional body, and lower mind; and the *Spiritual Triad* consists of the higher mind, intuition, and spiritual will.⁹ Bailey considers building the antahkarana to be a preliminary stage in the esoteric curriculum:

The Science of Meditation and the conscious building of the antahkarana will be the first two preliminary stages in the esoteric curriculum. Today, the true teaching of meditation and the construction of the bridge of light between the Triad and the personality are the most advanced teaching given anywhere.¹⁰

The second Stanza’s three paragraphs portray both preliminary and advanced stages in the esoteric curriculum. Its first paragraph depicts what is called the “second-ray” method of building the antahkarana, but other methods are also available.¹¹ Bailey describes the first step in the second-ray method:

The task—and it is a real one—of building the antahkarana and creating that which will bridge the gap is in truth the planned and conscious effort to project the focussed thought of the spiritual man from the lower mental plane into areas of awareness which have been *sensed but not contacted*; it entails using the totality of the awareness already developed ... and (with deliberation) making it increasingly sensitive to the focussed activity of the world of the higher spiritual realities.¹²

She also describes the same step in a simpler manner: “This involves a consequent moving of the point of individual focus out of the world of phenomena into the world of reality.”¹³ In other words, the first step is the effort to perceive the world of spiritual reality that is veiled by the world of phenomena. Bailey speaks of “your intuitional grasp of reality,”¹⁴ so the first step uses intuitive perception, rather than the physical eyes of the body, to perceive

the world of spiritual reality. In her earlier description of a ready esotericist, Bailey says, “he combines both head and heart, intelligence and feeling, plus an intuitive perception, hitherto lacking,” so such an esotericist has the capacity to perceive the world of spiritual reality.

If esotericists were to perceive the world of spiritual reality, what would they behold? Bailey gives this answer:

But those who are awakening to the world of reality are constantly made aware of the divinity in man, through his unselfish acts, his kindness, his spirit of enquiry, his light-heartedness in difficulty, and his basic essential goodness.¹⁵

In her earlier description of a ready esotericist, Bailey gives a related answer: “he is distinguished ... by his capacity to live his life in the light of the divine Presence.”

A Course in Miracles (ACIM), a modern system of spiritual psychology, contains several passages that provide an independent corroboration of Bailey’s account of building the antahkarana. *ACIM* describes the purpose of such a bridge, “The bridge itself is nothing more than a transition in the perspective of reality,”¹⁶ and also describes the first step:

Perception has a focus. It is this that gives consistency to what you see. Change but this focus, and what you behold will change accordingly. Your vision now will shift, to give support to the intent which has replaced the one you held before. Remove your focus on your brother’s sins, and you experience the peace that comes from faith in sinlessness. This faith receives its only sure support from what you see in others past their sins ... And as our focus goes beyond mistakes, we will behold a wholly sinless world.¹⁷

Based on the foregoing quotations, the first step, which is the effort to perceive the spiritual reality, entails the effort to perceive intuitively “the divinity in man,” or “the light of the divine Presence,” or “what you see in others past their sins.”

Let us consider the symbols in the first line of the second Stanza. A *lord* can be defined as “someone or something having power, authority, or influence.”¹⁸ Bailey writes, “*Building the Antahkarana* ... leads to the overcoming of the limitations—physical and psychological—which restrict man’s free expression of his innate divinity,”¹⁹ so the “Lords of Liberation” are taken as efforts to build the antahkarana. These efforts appear in the Stanza’s first line, so they must carry out the first step described previously. Consequently, the Lords of Liberation are efforts to perceive the spiritual reality. To “issue forth” can mean to “come forth,”²⁰ so the first line has this meaning: Let efforts to perceive the spiritual reality come forth.

In her earlier description of a ready esotericist, Bailey says, “he is distinguished by his lack of interest in his own personal development.” In what would an esotericist be interested instead? Bailey gives this answer: “The old personal development is no longer emphasised ... Disciples are being taught today to work together in groups with the possibility of group initiations held before them, an entirely new idea and vision.”²¹ Thus the lack of interest in personal development indicates an interest in working as part of a group. In the context of a group of esotericists who are using the Stanza, the first line has this meaning: *Let our group make efforts to perceive the spiritual reality within one another.*

The second Stanza provides progressive instruction for a group to reach a stage of synthesis and then to work *as a group* with power. To achieve this outcome from use of the Stanza, a group eventually, in Bailey’s words, “is supposed to have grasped and mastered all of it in some experimental and experiential measure.”²² Thus, with respect to the first line, a group is supposed to work towards actually perceiving, in some experimental and experiential measure, the spiritual reality within one another.

2. Let Them bring succor to the sons of men.

The second line refers back to the first line, so “Them” must denote the Lords of Liberation, which are the efforts to perceive the spiritual

reality, but why would they bring succor? These efforts harness the power of group interaction, because they come from *all* members of the group. *ACIM* describes this power: “If you perceive truly you are cancelling out misperceptions in yourself and in others simultaneously. Because you see them as they are, you offer them your acceptance of their truth so that they can accept it for themselves.”²³ Thus, when one esotericist perceives the spiritual reality in another esotericist, that perception brings succor in the sense that it strengthens the expression of the spiritual reality in *both* of them. In this context, to *strengthen* means to stabilize, support, or make steadfast.

Bailey also describes the power of group interaction:

I would like here to emphasise one point as we consider the individual in the group and his group relations. Watch with care your thoughts anent each other, and kill out at once all suspicion, all criticism and seek to hold each other unwaveringly in the light of love. You have no idea of the potency of such an effort or of its power to release each other’s bonds and to lift the group to an exceedingly high place.²⁴

Bailey writes, “Love ... penetrates to the heart of reality,”²⁵ so to hold someone in “the light of love,” a phrase used in the above quotation, seems equivalent to perceiving the spiritual reality within that person. The quotation characterizes the power of group interaction as the “power to release each other’s bonds,” which suggests that this power can transform the first line’s nascent efforts into fulfilled ones.

All phrases in the second Stanza are symbolic in nature, so the significance of a phrase depends upon the class of users being considered. In the previous article in this series, which was for the general public, the phrase, “sons of men,” was construed as denoting human beings in general. What meaning of “sons of men” is appropriate for the esotericists? Bailey speaks of “The Son or Christ aspect,”²⁶ so “sons of men” could denote *Christs of men*: namely, a group of people who are like Christ.

St. Augustine (354 – 430), a preeminent Christian theologian and philosopher, makes a related observation:

Sometimes when scripture speaks of “sons of men” it means human beings in general, but in other cases the phrase, “sons of men,” carries a particular meaning, implying that we are meant to understand some part of humanity, not the whole.²⁷

Augustine provides a rationale for the alternative meaning of “sons of men”:

As long as we bear the image of the earthly man, we are “men”; when we bear the image of the heavenly man (see 1 Corinthians 15:49), we are “sons of men,” because Christ was called the Son of Man.²⁸

The above quotation indicates that “the heavenly man” is Christ, so “the image of the heavenly man” is equivalent to what the previous article called “the likeness of Christ.” In the Synoptic Gospels, Christ often uses the title “Son of Man” as a self-reference in the third person, such as in Mark 9:31, New Revised Standard Version (NRSV):

for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.”

Some modern Bible translations, such as the NRSV, insist upon inclusive language, but such translations obscure the word play that Augustine makes in his commentary: the phrase “sons of men,” which refers to both men and women, resembles Christ’s title, “Son of Man.” Correspondingly, with the alternative meaning, “sons of men” denote a group of people who bear the likeness of the Son of Man, or Christ.

Let us consider examples of the alternative meaning from the King James Version of the Bible. This version is more than 400 years old, and it insists upon literal rather than inclusive language. Both Hebrews 2:6 and Psalm 8:4 ask, “What is man, that thou art mindful of him? or the son of man, that thou visitest

him?” This grammatical construction indicates that a “man” is different from a “son of man”: God is mindful of a mere man, but the person God actually visits is a son of man. In Ezekiel 2:8, God visits the Prophet Ezekiel and tells him: “But thou, son of man, hear what I say unto thee.” Psalm 80:17 asks for God’s presence to visit and strengthen a son of man: “Let thy hand be upon the man of thy right hand, Upon the son of man *whom* thou madest strong for thyself.”

How can we become sons of men in the sense of being like Christ? 1 John 3:2 (NRSV) provides this answer:

Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.

Given that “he” denotes Christ, the above verse suggests the following relation: *when we perceive the spiritual reality, we are like Christ*. By commenting on the above verse, Bailey corroborates this relation:

Inevitably “we shall be like Him, for we shall see Him as He is.” But to bring about this likeness two things are necessary to the consecrated and dedicated disciple. He must be able to see clearly, meanwhile standing in the illumination which radiates from Christ, and his intuition must be active, so that he can rightly interpret what he sees. He loves his Master, and he serves with what faithfulness he can; but more than devotion and service are needed. He must be able to face the illumination, and at the same time he must have that spiritual perception which, reaching out beyond the point to which the intellect can carry him, sees and touches reality.²⁹

The alternative meaning of “sons of men” seems appropriate for the esotericists, because it denotes a group of people who have penetrated into the world of spiritual reality—a world that for most people is esoteric in the sense of being hidden. Moreover, the alternative meaning yields a significance for the second Stanza that is consistent with the preceding biblical verses: in the first line, the esoteri-

cists in a group attempt to perceive the spiritual reality in one another; in the second line, the power of group interaction enables them to be sons of men, or like Christ, in the sense of actually perceiving the spiritual reality; and in the third and fourth lines, they ask for God’s purpose to visit and strengthen them. Accordingly, the second line has this meaning: *Let the power of group interaction enable each one of us to perceive the spiritual reality and thereby be like Christ*.

3. Let the Rider from the Secret Place come forth. Bailey describes a reciprocal response to the efforts of the first and second lines: “As the disciple then creatively works, he finds that there is a reciprocal action on the part of the Presence, the Monad ... He discovers that one span of the bridge (if I might so call it) is being built or pushed forward from the other side of the gulf.”³⁰ More specifically, Bailey says, “the monadic will ... is gradually transmitted, via the antahkarana, direct to the man upon the physical plane.”³¹ What is the monadic will? Bailey says, “The monad expresses the same purpose as it exists, unified in the Mind of God Himself,”³² so the monadic will is an expression, or reflection, of God’s purpose.

ACIM also describes this reciprocal action:

And be you thankful that there *is* a place where truth and beauty wait for you. Go on to meet them gladly, and learn how much awaits you for the simple willingness to give up nothing *because* it is nothing. The new perspective you will gain from crossing over will be the understanding of where Heaven *is*. From this side, it seems to be outside and across the bridge. Yet as you cross to join it, it will join with you and become one with you.³³

Here, “Heaven” signifies the Monad, because Bailey speaks of the “Father in Heaven, the Monad or spirit aspect.”³⁴ The phrase, “as you cross to join it [Heaven],” represents the disciple’s effort, so the phrase, “it [Heaven] will join with you,” represents the reciprocal action of the Monad.

In the third line, the “Secret Place” is the Monad, because Bailey portrays it as being veiled: “*Man, the living Monad, is the veiled reali-*

ty.”³⁵ Correspondingly, the “Rider” denotes the monadic will, so this line has the following meaning: *Let the monadic will from the Monad come forth as a reciprocal response.*

4. And coming, save. Bailey depicts the building of the antahkarana as the merging of two projections that move in opposite directions:

from the higher levels a line of responsive projection of energy is sent forth which will eventually make contact with the lower projection. Thus the antahkarana is built.³⁶

The two projections are as follows: first, the inward movement of the perceptual focus from the outer world of physical phenomena to the inner world of spiritual reality, as portrayed in the first and second lines; and second, the outward movement of the monadic will from the inner Monad to the outer personality, as portrayed in the third line. The merging of the two projections occurs through a gradual, reciprocal process, as Bailey explains:

The tension of the lower evokes the attention of the higher. This is the technical process of invocation and evocation. There is a gradual approach from both the divine aspects. Little by little, the vibration of both becomes stronger reciprocally. There comes then a moment when contact between the two projections is made in meditation ... This does not constitute a moment of crisis, but is in the nature of a Flame of Light, a realisation of liberation, and a recognition of the esoteric fact that a man is himself the Way.³⁷

In the fourth line, “coming” signifies, in the words of the above quotation, “the vibration of both becomes stronger reciprocally”; and “save” signifies, also in the words of the quotation, “a realisation of liberation.” Hence this line has the following meaning: *And by strengthening our efforts, bring the realization of liberation.*

5. Come forth, O Mighty One. The “Mighty One” is the monadic will, because it comes forth in response to the effort of the first and second lines, and because it yields mighty effects. Bailey describes those effects:

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.³⁸

Let us define the terms in this quotation. The *triadal will* is the expression, or reflection, of the monadic will on the level of the Spiritual Triad, and it is equivalent to the spiritual will. *Triadal consciousness* signifies that the center of consciousness is within the Spiritual Triad. Helena Blavatsky (1831 – 1891), founder of the Theosophical Society, provides this definition: “the initiated adept perceives and discerns the ultimate and actual state of things in nature by means of his *spiritual perception*.”³⁹

The Apostle Paul, in Colossians 3:9–11 (NRSV), states:

you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

Building the antahkarana seems equivalent to making the shift from “the old self with its practices,” which depicts consciousness centered in the personality, to “the new self, which is being renewed in knowledge according to the image of its creator,” which seems to depict triadal consciousness. According to Blavatsky, “Paul meant by the word Christ ... the abstract ideal of the personal divinity indwelling in man,”⁴⁰ so the perception that “Christ is all, and in all” seems to be spiritual perception. If these verses do describe the transformation produced by the antahkarana, then they corroborate the notion that such transformation leads to both triadal consciousness and spiritual perception.

Thus the fifth line is given this meaning: *Come forth, O monadic will, and establish our*

triadal consciousness and activate our spiritual perception.

6. Let the souls of men awaken to the Light.

One might expect that esotericists, unlike the general public considered in the previous article, would assign an internal referent to the word *soul*. Bailey generally uses this word in such a way, saying, “The soul is an expression of the mind of God,”⁴¹ and gives this instruction:

The first thing, therefore, which the aspirant must be taught is to know ... which of the lights (to which he finds himself responsive) is the light which he must use to make further progress. Is the light of the personality to be trained upon the point of soul contact, so that the lower mind becomes the searchlight of revelation? Or has the point been

reached where the light of the soul, which is the pure energy of love, can be turned upon all life and circumstances in the three worlds, thus enabling the disciple to become a soul-infused personality and thus permitted entrance into the appropriate Ashram? Or has a still higher point been reached, and the light of the Spiritual Triad can begin to be directed upon the soul-infused personality, via the antahkarana?⁴²

The sixth line, which decrees that “the souls of men awaken to the Light,” refers to people who have reached the final point in the foregoing quotation: namely, the people for whom “the light of the Spiritual Triad can begin to be directed upon the soul-infused personality, via the antahkarana.” In particular, in the sixth line, “souls” refer to soul-infused personalities, “men” to a group of esotericists who have experientially mastered the first five lines in some measure, and “Light” to the light of the Spiritual Triad.

Bailey writes, “The antahkarana is now being built by all soul-infused personalities.”⁴³ As described in the commentary for the fourth line, the building of the antahkarana involves merging two projections. The first projection is the inward shift of the perceptual focus, and it is brought about by the soul-infused personality. The second projection is the outward transmission of the monadic will, and it is the evocative response to the first projection. Consequently, both projections are actually brought about by the soul-infused personality.

Bailey writes, “The antahkarana can be built and the shining of the Triad be definitely seen.”⁴⁴ Put differently, when esotericists build their antahkarana, their spiritual perception can recognize the light of the Spiritual Triad within other people. Bailey gives

this instruction: “In unison let the group perceive the Triad shining forth.”⁴⁵ The phrase “in unison” tells the group how interaction can occur. According to the commentary given for the second line, group interaction can accelerate the process by which each member awakens to the light of the Spiritual Triad.

By synthesizing the foregoing ideas, the sixth line provides instruction in what Bailey calls “Group Initiation”:

I would remind you that one of the new things which the coming era of spiritual expansion will see is the inauguration of something entirely new: *Group Initiation* ... The groups being prepared for initiation should consist only of those who are in process of building the antahkarana, the bridge between the Triad and the personality ...

The goal, or rather the result of the mystic and occult way, is the merging of the vertical way of life with the horizontal way of

I would like here to emphasise one point as we consider the individual in the group and his group relations. Watch with care your thoughts anent each other, and kill out at once all suspicion, all criticism and seek to hold each other unwaveringly in the light of love. You have no idea of the potency of such an effort or of its power to release each other's bonds and to lift the group to an exceedingly high place.

service, and it is this merging which ... should condition the attempt now in process of training those who will *together* seek initiation, will *together* pass through the Portal on to the Way, and who can *together* be presented to the One Initiator as a “unit of Light.”⁴⁶

In this quotation, “the vertical way of life” denotes each one’s effort to build the antahkarana, and the “horizontal way of service” denotes each one’s effort to see the light of the Spiritual Triad in the other group members. The sixth line, which provides another opportunity for harnessing the power of group interaction, calls for merging these two efforts: *By building in unison the antahkarana and seeing the light of the Spiritual Triad in one another, let the soul-infused personalities of our group awaken to that light.*

7. And may they stand with massed intent. To *stand*, which usually means to bring the various parts of the physical body into a vertical line with the head, has this symbolic meaning: to bring the bodies of the personality into alignment with a higher factor. Romans 5:2 (NRSV) employs the word in a similar way, “this grace in which we stand,” and Bailey emphasizes the importance of alignment by saying, “Each body has to be readjusted and aligned.”⁴⁷

Bailey describes the effort being portrayed by the seventh line:

Work more in the light and see all people as in that light with you. All that any disciple or aspirant has to do in relation to his fellowmen is to stimulate the light that is in them, leaving them free to walk in their own light and way upon the Path.⁴⁸

The seventh line is a continuation of the sixth line, so the pronoun “they” refers to the esotericists who have just used the sixth line, and their intent is walking in the light of the Spiritual Triad. In this context, the adjective *massed* is synonymous with *shared*,⁴⁹ which means held or experienced in common, so the

seventh line has this meaning: *And may they be aligned with the shared intent of walking in the light of the Spiritual Triad.*

The purpose of the sixth line is to wield the power of group interaction and thereby assist each member to become aligned with the light of the Spiritual Triad. Such alignment, however, is only temporary. Bailey writes, “Mental concepts or thoughtforms are constructed which in due time will make their impact telepathically upon the minds of men.”⁵⁰ The purpose of the seventh line is to construct a group thoughtform of persistent alignment and thereby assist each member to be aligned at increasingly frequent intervals.

8. Let the fiat of the Lord go forth: The end of woe has come! Bailey speaks of the Monad as a “Lord”: “The Monad is Life, the sustaining force, a Lord of persevering and ceaseless devotion to the pursuit of a seen and determined objective.”⁵¹ A *fiat* can be defined as an “act of will that brings something about,”⁵² so the “fiat of the Lord” is construed to be an act of the monadic will.

Glamour is a theosophical term about which Bailey writes, “Human desire has been turned outward to the material plane, thus producing the world of glamour in which we all habitually struggle,”⁵³ so glamour could be regarded as outward-turned desire. Bailey also writes, “the cause of all sorrow and woe is the misuse of desire—desire for that which is material and transitory,”⁵⁴ so glamour could be regarded as the cause of all sorrow and woe.

Bailey provides this characterization:

The esotericist in training has ... to recognise the conditioning energies in his environment, seeing them not as events or circumstances but as energy in action; by this means he learns to find his way behind the scene of outer happenings into the world of energies, seeking contact and qualifying for the bringing about of certain activities. He thus acquires entrance into the world of meaning. Events, circumstances, happenings and physical phenomena of every kind are simply symbols of what is occurring in the inner worlds.⁵⁵

Consequently, the esotericists in training learn to recognize the conditioning energies in their environment and to recognize outer events as simply symbols of what is occurring in the in-

ner worlds. In particular, they learn that behind all sorrow and woe is the conditioning energy of glamour, and that *woe* is a symbol of glamour. After having these recognitions, the esotericists have a reason to apply the following meaning of the eighth line: *Let the monadic will act through us to bring about this result: The ending of our personal glamour!*

According to the seventh line, the esotericists have adopted the shared intent of stabilizing their alignment over time, so, in Bailey's words, "They must recognise the obstructing factors, but must also refuse to be frustrated by them."⁵⁶ In particular, they must recognize this obstructing factor that Bailey describes: "Usually the emotional body, through violent emotion and vibration, or a fluctuating restlessness, is continuously out of alignment."⁵⁷ The recognition of this obstructing factor leads to the realization that a stable alignment comes only if glamour is ended. After having this realization, the esotericists have another reason to apply the previously given meaning of the eighth line.

9. Come forth, O Mighty One. In her earlier description of the esotericists' approach to the Great Invocation, Bailey says, "To them it will convey the recognition of the world of causes." Even though glamour is the conditioning energy behind all sorrow and woe, it is not part of the world of causes. Why not? The world of causes is sometimes called "the world of reality,"⁵⁸ but Bailey says, "glamours embody the unreal."⁵⁹

Bailey describes the ending of personal glamour through the recognition of the world of causes, or reality:

The way out, in this particular temptation, is dual: to recognise it for what it is, unreal, simply a glamour which has no true and lasting existence, just a delusion which assails us; and then to rest back upon the experience of God. If for one brief minute we have been in the Presence of God and known it, that is real. If the Presence of God in the human heart has at any moment, for an instant, been a reality, then let us take our stand upon that known and felt experience, refusing to deal with the detail of

the glamour of doubt, of emotion, of depression or of blindness in which we may temporarily find ourselves.⁶⁰

In this quotation, the first step is the application of spiritual perception, and the second step is the application of triadal consciousness. According to the commentary for the fifth line, both spiritual perception and triadal consciousness are effects of the monadic will. As before, the "Mighty One" is the monadic will, so the ninth line has this meaning: *Come forth, O monadic will, and reveal the unreality of our personal glamour via our spiritual perception, and reveal the reality of the divine presence via our triadal consciousness.*

10. The hour of service of the saving force has now arrived. The ninth line calls in the light of truth. Bailey writes, "Where the light of truth is called in, glamour automatically disappears, even if only for a temporary period."⁶¹ As she explains, the next step is to have a "great and basic realisation":

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 (the second or middle aspect of the Spiritual Triad), he arrives at a great and basic realisation. He *knows* that he must return (if such a foolish word can suffice) to the "seas" which he has left behind, and there dissipate the glamour.⁶²

The "seas," mentioned in the above quotation, refer, in Bailey's words, "to the world of glamour in which humanity struggles, and to the emotional world in which mankind is sunk as if drowning in the ocean."⁶³

Bailey describes the outcome when an esotericist has the foregoing realization: "He will then become a channel ... for the illumination of buddhi to pour through for the saving of the race, and the lighting of those who stumble in dark places."⁶⁴ In the tenth line, "the saving force" is "the illumination of buddhi," because it is used "for the saving of the race," and it is the same as intuitive illumination, because the Sanskrit word *buddhi* denotes the intuition.⁶⁵ Thus the tenth line portrays the esotericists' "great and basic realisation": *The hour has*

come for our intuitive illumination to dissipate world glamour.

11. Let it be spread abroad, O Mighty One. In her earlier description of the esotericists' approach, Bailey says, "They stand ready to ... make those revelations which will enable humanity to move forward out of darkness into light." By having experientially mastered the first ten lines in some measure, a group of esotericists stands ready to make those revelations. Bailey describes this united work of a group, using the theological term *astral* as a synonym for *emotional*:

The proposition, therefore, which I am laying before you (who are the aspirants and the disciples of the world)

is the possibility of a definite world service. Groups will eventually be formed of those who are working at the dissipation of glamour in their individual lives and who are doing so not so much in order to achieve their own liberation but with the special objective of ridding the astral plane of its significant glours. They will work unitedly on some major phase of world glamour by the power of their individual illumined minds; unitedly they will turn "the searchlight of the mind, reflecting the light of the sun but at the same time radiating its own inner light upon the mists and fogs of Earth, for in these mists and fogs all men stumble. Within the lighted sphere of the focussed radiant light, reality will issue forth triumphant."⁶⁶

In the eleventh line, the "Mighty One" is the monadic will, as before, but here it has an additional effect. Bailey mentions "that intelligent will which links the Monad or spirit with its lowest point of contact, the personality, functioning through a physical vehicle."⁶⁷ In

other words, the *intelligent will* is the expression, or 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."⁶⁸ Dissipation of world glamour is an instance of white magic, so direction of the needed illumination is made possible through use of the intelligent will. In Bailey's words, "*The stage of direction ... involves the steady pouring of the light (under intelligent direction) into the dark places of the astral plane.*"⁶⁹ In the eleventh line, "it" denotes intuitive illumination, so this line has the following meaning: *Let our intuitive illumination be poured into the dark places of the astral plane, O monadic will, through your direction via our intelligent will.*

12. Let Light and Love and Power and Death. The Spiritual Triad consists of the higher mind, intuition, and triadal will. Bailey, however, mentions "The illuminating mind, the higher mind"⁷⁰ and "the exceeding power of the triadal will,"⁷¹ and considers "spiritual love" and "intuition" to be synonyms,⁷² so triadal consciousness could be characterized as light, love, and power. Bailey writes, "Only mental control, plus true spiritual perception, will suffice to pierce this illusory astral miasma,"⁷³ so spiritual perception brings death to illusions. Thus the twelfth line has this meaning: *Let triadal consciousness, with its light, love, and power, and spiritual perception, with its power to pierce through illusions.*

13. Fulfill the purpose of the Coming One. Bailey mentions "the student who is constructing the antahkarana and who is, therefore, coming under the control of the Spiritual Tri-

The basic distinction between goodwill and the will-to-good ... connotes the difference between a life ruled and conditioned by the soul and one which is ruled and conditioned by the Spiritual Triad. This distinction is very real, for one quality grows out of love, and the other out of the recognition of the universality of life; one is an expression of the Christ consciousness and life, and the other is a responsiveness to monadic inflow.

ad.”⁷⁴ In the context of the thirteenth line, the “Coming One” is a group of esotericists who are constructing the antahkarana and who are, therefore, coming under the control of the Spiritual Triad. According to this line’s commentary in the previous article, the purpose of the Coming One is simply to come, so the thirteenth line can be expressed in this way: *Be the characteristics that are consistently displayed in our own lives.*

The initial achievement of constructing the antahkarana is only temporary, so the resulting episodes of triadal consciousness and spiritual perception are also only temporary. As part of her instructions for constructing the antahkarana, Bailey describes the step of “Stabilisation,” and says, “This is brought about by long patient use of the ... previous processes.”⁷⁵ Until esotericists stabilize the antahkarana, they have not completed their inner transformation, because they still have periods of glamour in which they have self-deception and thereby suffer. Thus the thirteenth line calls for stabilizing the antahkarana.

In Theosophy, an *initiation* is considered to be a milestone, or point of attainment, on the spiritual journey. Bailey writes, “the fourth initiation ... marks the completion of the building of the antahkarana and the institution of direct, unimpeded continuity of relationship between the Monad and the personality.”⁷⁶ In the thirteenth line, the esotericists exhort themselves to stabilize the antahkarana in their own lives, so this line assumes that they have not yet undergone the fourth initiation.

14. *The WILL to save is here.* Bailey contrasts the goodwill, which was defined in the previous article, with the will-to-good:

The basic distinction between goodwill and the will-to-good ... connotes the difference between a life ruled and conditioned by the soul and one which is ruled and conditioned by the Spiritual Triad. This distinction is very real, for one quality grows out of love, and the other out of the recognition of the universality of life; one is an expression of the Christ consciousness and life, and the other is a responsiveness to monadic inflow.⁷⁷

Thus the will-to-good is the same as what was previously defined as the triadal will, which was said to be an expression of the monadic will, which in turn was said to be an expression of divine purpose.

Shamballa (also spelled Shambhala) is the mythical kingdom described in the *Kalachakra Tantra* of Tibetan Buddhism.⁷⁸ *Shangri-La*, which is a fictional Himalayan utopia described in the 1933 novel *Lost Horizon* by James Hilton, is based on the myth of Shamballa. Bailey writes, “Shamballa or Shangri-Lha is the place where the Will of God is focussed and from which His divine purposes are directed.”⁷⁹ In particular, Bailey speaks of “the will-to-good from Shamballa,”⁸⁰ and “Shamballa where the will-to-good originates.”⁸¹

In the interpretation for the general public, given in the previous article, “The WILL to save” was construed to be the goodwill, because that will had been invoked in an earlier line. In the present interpretation for a group of esotericists, however, “The WILL to save” is construed to be the will-to-good, because this will was invoked in the fifth line. In the present context, the adverb *here* has the function of being “used when you are referring to someone or something that is with you or near you,”⁸² so the fourteenth line affirms that this will has been evoked: *The will-to-good from Shamballa is with us.*

15. *The LOVE to carry forth the work is widely spread abroad.* In her earlier description of the esotericists’ approach to the Great Invocation, Bailey says, “To them it will convey the recognition of ... Those Who stand subjectively behind world affairs,” referring to the Hierarchy, consisting of the Masters of the Wisdom. Bailey describes how the Masters work with their disciples:

Speaking generally, the Masters intuit those phases of the divine intention which are immediate; these constitute the “overshadowing cloud of knowable things.” These They transform into the Plan; then Their disciples—with their intuitional capacity developing slowly but steadily—begin themselves to intuit these ideas, to present them as ideals to the masses, and thus pre-

cipitate the needed aspects of the Plan on to the physical plane.⁸³

Because it is capitalized, “Plan” denotes the divine plan. The fifteenth line affirms that spiritual love, or intuition, which was invoked in the fifth line, has been evoked: *The intuitive ideas of the Hierarchy, which carry forward the divine plan, are spread among us.*

16. The ACTIVE AID of all who know the truth is also here. In her earlier description of the esotericists approach, Bailey says, “They stand ready to strengthen those with true vision,” which implies that a group of esotericists stands ready to strengthen one another. Bailey describes such work:

What will be the potency of the work of a group of knowers of God, enunciating truth and banded together subjectively in the great work of saving the world? What will be the effect of the mission of a group of world Saviours, not as Christs, but all knowers of God in some degree, who supplement each other’s efforts, reinforce each other’s message, and constitute an organism through which the spiritual energy and principle of spiritual life can make their presence felt in the world?⁸⁴

In this quotation, the phrase, “a group of world Saviours, not as Christs, but all knowers of God in some degree,” characterizes a group of esotericists who have experientially mastered the first fifteen lines in some measure. The sixteenth line affirms that their transmission of aid to one another, which was invoked in the first, second, sixth, and seventh lines, has been evoked: *The effort to see the light of the Spiritual Triad in one another, by our group, supplements and reinforces each one’s alignment.*

17. Come forth, O Mighty One, and blend these three. Bailey describes the outcome from the effective use of the Great Invocation:

Hitherto the word *alignment* has best described the planetary situation; there has been a straight line along which energy has poured from Shamballa to the Hierarchy and from the Hierarchy to Humanity, but this has meant no direct interplay between Humanity and Shamballa. If the Great In-

vocation can be rendered effective, humanity can then set up a direct relationship with Shamballa. The resultant triangle of force-relationship will promote the circulation of spiritual energies between the three centres from point to point so that there will be a triple relation.⁸⁵

The foregoing quotation is not applicable to the significance for the general public, given in the previous article, because that significance did not involve Shamballa; but it is applicable to the present significance for a group of esotericists, because Shamballa was mentioned in the meaning given for the fourteenth line.

Bailey gives the deepest possible, or esoteric, meaning of the word *express*:

The word *Express* ... means (behind all other possible meanings) the command to express the will nature of the monad and to “feel after” and embody the Purpose which lies behind the Plan, as a result of the developed sensitivity. Obedience to the Plan brings revelation of the hidden Purpose, and this is a phrasing of the great objective which impulses the Hierarchy itself. As the initiate learns cooperation with the Plan and demonstrates this in his life of service, then within himself and paralleling this activity to which he is dedicated as a personality and soul, there is also an awakening realisation of the Father aspect, of the nature of the will, of the existence and factual nature of Shamballa and of the universality and the livingness of whatever is meant by the word “Being.”⁸⁶

Consequently, an esotericist’s expression of the monadic will brings cooperation with the divine plan, which the Hierarchy carries forward, and also brings an awakening realization of Shamballa, so the seventeenth line is given this meaning: *Come forth, O monadic will, and enable us to blend these energies from Shamballa, Hierarchy, and Humanity.*

18. Construct a great defending wall. Bailey says, “The ‘door where evil dwells’ is kept open by humanity through its selfish desire, its hatreds and its separateness, by its greed and its racial and national barriers, its low personal ambitions and its love of power and cruelty.”⁸⁷

In other words, the “door where evil dwells” is kept open by world glamour. Bailey describes how dedicated workers can close this door:

Symbolically, they can put up an impregnable wall of spiritual light which will utterly confound the enemy of humanity. It will be a wall of energy—vibrating, protective, and at the same time of such power that it can repulse those who seek to pass in their pursuit of evil and wicked objectives. I speak in symbols but my meaning will be clear.⁸⁸

In particular, “an impregnable wall of spiritual light” denotes what Bailey calls “The activity of light which will dissipate, by *the energy of illumination*, the world glamour and bring many thousands on to the Path of Discipleship.”⁸⁹ The eleventh line invoked such illumination, and the purpose of the eighteenth line is to strengthen that invocation: *So that we effectively transmit illumination that dissipates world glamour.*

19. The rule of evil now must end. Bailey characterizes people who are exponents of evil:

The people under the sway of this evil influence and the scheming of these evil groups are never regarded in any light different to that of the rest of mankind. They are looked upon as glamoured, or as weak and ignorant (which they undoubtedly are), but they are never separated off in the thinking and planning of the Hierarchy from the rest of mankind. The evil must not be permitted or allowed to triumph, but the unhappy and glamoured exponents of this evil are loved, along with the rest of mankind.⁹⁰

As mentioned in the commentary for the eighth line, the esotericists in training learn to recognize the conditioning energies in their environment. According to the above quotation, behind evil people is the conditioning energy of glamour. After recognizing this relationship, the esotericists can affirm the following meaning of the nineteenth and final line: *The rule of world glamour now must end.*

Summary of the Significance for the Esotericists

Based on the preceding analysis, the second Stanza of the Great Invocation has this meaning for a group of esotericists:

Let our group make efforts to perceive the spiritual reality within one another.

Let the power of group interaction enable each one of us to perceive the spiritual reality and thereby be like Christ.

Let the monadic will from the Monad come forth as a reciprocal response,

And by strengthening our efforts, bring the realization of liberation.

Come forth, O monadic will, and establish our triadal consciousness and activate our spiritual perception.

By building in unison the antahkarana and seeing the light of the Spiritual Triad in one another, let the soul-infused personalities of our group awaken to that light,

And may they be aligned with the shared intent of walking in the light of the Spiritual Triad.

Let the monadic will act through us to bring about this result: The ending of our personal glamour!

Come forth, O monadic will, and reveal the unreality of our personal glamour via our spiritual perception, and reveal the reality of the divine presence via our triadal consciousness.

The hour has come for our intuitive illumination to dissipate world glamour.

Let our intuitive illumination be poured into the dark places of the astral plane, O monadic will, through your direction via our intelligent will.

Let triadal consciousness, with its light, love, and power, and spiritual perception, with its power to pierce through illusions,

Be the characteristics that are consistently displayed in our own lives.

The will-to-good from Shamballa is with us.

The intuitive ideas of the Hierarchy, which carry forward the divine plan, are spread among us.

The effort to see the light of the Spiritual Triad in one another, by our group, supplements and reinforces each one's alignment.

Come forth, O monadic will, and enable us to blend these energies from Shamballa, Hierarchy, and Humanity,

So that we effectively transmit illumination that dissipates world glamour.

The rule of world glamour *now* must end.

In this series of articles on the second Stanza, the next and final article will explain its meaning for the more advanced disciples and the Hierarchy.

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The Second Stanza of the Great Invocation, Part III: The Significance for the More Advanced Disciples and Members of the Hierarchy

Zachary F. Lansdowne

Summary

Alice Bailey (1880 – 1949), founder of the Arcane School, presented successively three versions of the Great Invocation and referred to them as “Stanzas.” Even though the third Stanza is the one in current widespread use, this series of articles is concerned with the earlier second Stanza, which has had relatively limited use. Bailey said that the second Stanza possesses “several significances,” which indicates that it was composed with the intention of supporting at least three significances. This series of articles shows that the second Stanza has a distinct significance for each of three classes of users: 1) the general public; 2) the esotericists; and 3) the more advanced disciples and the Hierarchy. The present article is the third in the series, and it explains the significance for the more advanced disciples and the Hierarchy. This third significance calls for fulfilling the function of the Avatar of Synthesis, which is to generate the will-to-good in humanity.

The Great Invocation

The second Stanza of the Great Invocation is as follows:

Let the Lords of Liberation issue forth.
Let Them bring succor to the sons of men.
Let the Rider from the Secret Place come forth,
And coming, save.
Come forth, O Mighty One.
Let the souls of men awaken to the Light,
And may they stand with massed intent.
Let the fiat of the Lord go forth: The end of woe has come!
Come forth, O Mighty One.

The hour of service of the saving force has now arrived.

Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death

Fulfill the purpose of the Coming One.

The WILL to save is here.

The LOVE to carry forth the work is widely spread abroad.

The ACTIVE AID of all who know the truth is also here.

Come forth, O Mighty One, and blend these three.

Construct a great defending wall.

The rule of evil *now* must end.¹

The second Stanza is difficult to understand, and it is difficult to understand because it is written entirely with obscure symbols, such as the “Lords of Liberation” and “Rider from the Secret Place.” With regard to the second Stanza, Bailey comments, “each phrase ... carries its own import and all of them possess several significances.”² The adjective *several* means “more than two but fewer than many,”³ so at least three significances can be assigned to each phrase as well as to the entire Stanza.

In this series of articles on the second Stanza, the first article explained its significance for

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the general public,⁴ and the second article explained its significance for the esotericists.⁵ The third article, which is the present one, explains its significance for the third class of users: the more advanced disciples and the Hierarchy. Bailey gives this definition: “This Hierarchy is composed of those Who have triumphed over matter, and Who have achieved the goal by the very self-same steps that individuals tread today.”⁶ *The more advanced disciples* can be defined in a relative way: their attainment lies between that of the esotericists and that of the Hierarchy. A more precise definition will be given subsequently.

The More Advanced Disciples and the Hierarchy

Bailey gives three clues about how the Great Invocation is used by the more advanced disciples and the Hierarchy:

This inclusive and planned activity of the Hierarchy is related to spiritual incentives which have their roots in Shamballa. There the life aspect is being almost violently stimulated through the action of the Lords of Liberation Who have swept into planetary activity because of the use of the second Stanza of the great Invocation—which was used potently by Members of the Hierarchy. Again, it was not used by Them solely on behalf of humanity or for the liberation of mankind; it had hierarchical implications also and was in part a demand by the Hierarchy for permission to move along the Way.⁷

I might here point out that the difference between the linking up that you can effectively do and that which is done by a Member of the Hierarchy itself is that you link up via the Hierarchy and then through the medium of the Great Invocation reach forth to Shamballa whereas the initiates and the Masters link Themselves directly with Shamballa and use the Great Invocation in a manner totally different to that in which you use it.⁸

The Invocation *as used by the Hierarchy* (note this) will help to bring about the evocation of the spiritual will in humanity and

the recognition of the divine will by the Hierarchy.⁹

Next, these clues are employed to help unravel the meaning of the second Stanza for a group of users who belong to this third class. Each line of the Stanza is considered separately and is repeated in bold print.

1. Let the Lords of Liberation issue forth. The *New World Encyclopedia* gives this definition: “The *Great Chain of Being* ... is a classical conception of the metaphysical order of the universe in which all beings from the most basic up to the very highest and most perfect being are hierarchically linked to form one interconnected whole.”¹⁰ Both ancient and modern philosophers developed various versions of this conception. In her version, Bailey describes the “chain of Hierarchy” that implements the divine plan:

This [divine] plan is implemented through the medium of the senior Members of the Hierarchy, Who invoke the “Lights which carry out the Will of God”; They are Themselves invoked by the Light-Bearers, the Masters; They again, in Their turn, are invoked by the aspirants and disciples of the world. Thus is the chain of Hierarchy only a life line, along which travel the love and life of God, from Him to us and from us to Him.¹¹

The previous article in this series introduced the notion of *Shamballa*. Bailey indicates that the “Lights which carry out the Will of God,” in the above quotation, refer to Shamballa,¹² so the chain of Hierarchy is portrayed as originating in Shamballa. This origin makes sense for a chain that implements the divine plan, because Bailey mentions “*Shamballa*, the Custodian of the Plan for our planet.”¹³ Christ is said to be “the Head of the Hierarchy,”¹⁴ so he is one of the senior Members of the Hierarchy. The Hierarchy itself is, in Bailey’s words, “The Hierarchy of Masters,”¹⁵ referring to those members of humanity who have achieved the goal of self-mastery. The above quotation portrays the chain of Hierarchy as embodying these relationships: the aspirants and disciples are subordinate to the Masters, who are subordinate to the senior Members of

the Hierarchy, such as Christ, who are in turn subordinate to Shamballa.

So that the chain of Hierarchy can be analyzed in a clear way, let us employ terminology from the mathematical theory of graphs. In this context, a *graph* is made up of *nodes*, or vertices, and *arcs*, or lines that connect the nodes. If the node *y* is reachable from the node *x*, then *x* is a *predecessor* of *y*, and *y* is a *successor* of *x*. If there is an arc from *x* to *y*, then *x* is a *direct predecessor* of *y*, and *y* is a *direct successor* of *x*.¹⁶

The chain of Hierarchy has both vertical and horizontal dimensions: it includes many participants who are organized into successive levels or grades, with each level subordinate to the one above it. This chain can be depicted with the following graph: the nodes represent the participants on the various levels, and each arc represents the link through which knowledge of the divine plan can flow from a participant on one level to another participant on the adjacent subordinate level. The participants on each level invoke their direct predecessors: the aspirants and disciples invoke the Masters, who invoke the senior Members of the Hierarchy, who in turn invoke Shamballa.

The chain of Hierarchy transmits knowledge of the divine plan, but this knowledge becomes drastically attenuated as it is transmitted from a higher level to a lower one. Bailey portrays this attenuation with a question: “Can we not realise that there are members of the Hierarchy Whose grasp of truth and Whose knowledge of the divine Plan is as much in advance of the Masters known to us as They are in advance of the savage and of the undeveloped man?”¹⁷

The various participants on the chain of Hierarchy need not be fixed in their current places

but may move along the chain, as Bailey explains:

The chain of Hierarchy is a fit subject for reflection. Upon that chain you have your place. Some move ahead of you. Some move along with you. Others again move on with hands outstretched to you.¹⁸

Let us consider the symbols in the first line of the second Stanza. A *Lord* signifies a superior.¹⁹ For any user in the third class, the “Lords of Liberation” are his or her direct predecessors on the chain of Hierarchy, because they are on a superior level and transmit knowledge that can liberate that user from being

fixed in his or her current place on the chain. Consequently, the first line portrays the demand by a group of users for knowledge that permits them to move along the chain. Moreover, this inference is corroborated by the first of Bailey’s earlier clues, because it mentions the same demand: “the second Stanza of the great Invocation ... was not used by Them [the Hierarchy] solely on behalf of humanity or for the liberation of mankind; it had hierarchical implications also and was in part a demand by the Hierarchy for permission to move along the Way.”

How is knowledge of the divine plan transmitted along the chain of Hierarchy? Bailey says, “As regards telepathic communication between the Members of the Hierarchy: within itself, the Hierarchy functions practically entirely on the plane of mind,”²⁰ and speaks of “Telepathic work between the Hierarchy of Masters as a group or a part of the Hierarchy, and groups of disciples.”²¹ In the first line, to “issue forth” could mean “to send something out into the air or environment,”²² which in turn could mean to transmit telepathically.

I might here point out that the difference between the linking up that you can effectively do and that which is done by a Member of the Hierarchy itself is that you link up via the Hierarchy and then through the medium of the Great Invocation reach forth to Shamballa whereas the initiates and the Masters link Themselves directly with Shamballa and use the Great Invocation in a manner totally different to that in which you use it.

Based on the preceding remarks, the first line has this meaning: *Let our direct predecessors on the chain of Hierarchy telepathically transmit knowledge of the divine plan to us.*

2. Let Them bring succor to the sons of men.

The chain of Hierarchy is an upward chain of invocation, as portrayed in the first line; but it is also a downward chain of evocation, as portrayed in the second line. Bailey describes the evocative effort:

Men are so occupied with their demand for light, so earnest in their cry for release from the present blindness, and so anxious for relief from the surrounding chaos, that they are apt to forget that from the inner side there is also a great effort and “push” to help, on the part of the Custodians of the Plan and Their assistants. This urge on Their part to help is more active than ever before, as human beings demand more potently the privilege of light. A demand from the race, plus a response from the waiting Hierarchy, must inevitably produce potent results.²³

The downward chain of evocation eventually brings succor in the form of upliftment, as Bailey explains:

The work as it takes shape on the physical plane must be directed towards the spiritual uplift of the thinking people of the world in the first case and in the second place through them will come the uplift of the masses.²⁴

As indicated by the foregoing quotation, this upliftment concerns both “the thinking people of the world” and “the masses,” so “the sons of men,” in the second line, denotes humanity in general, which was the meaning used in the earlier article for the general public.

Even though the “Lords of Liberation” in the first line are the direct predecessors of those who are making the invocation, “Them” in the second line refers to *all* reachable successors, not just the direct ones, because they all lie within the range of influence of those who are making the invocation. Bailey gives this explanation:

The *development of the spirit of synthesis* ... enables you to include all within the range of your influence and also to be included within the range of influence of those greater than yourself. Thus is the chain of Hierarchy established.²⁵

Retransmission is defined as “the transmission of something again, especially over a different medium or at a different time.”²⁶ Thus the second line is given this meaning: *Let our successors on the chain of Hierarchy manifest our retransmission of the divine plan as upliftment to humanity.*

3. Let the Rider from the Secret Place come forth. Bailey distinguishes between the divine purpose and the divine plan:

As man progresses upon the Path of Return ... he comes under the impression of Shamballa, the planetary head centre, and becomes a participant in the divine Purpose and an Agent of the divine Plan.²⁷

She also gives an important clue:

Shamballa is the place of purpose. It is a purpose which cannot be understood until the Plan is followed. Herein lies a clue.²⁸

The second Stanza is composed in accordance with this clue: the first line calls for knowledge of the divine plan; the second line calls for following the divine plan; and the third line calls for understanding divine purpose.

Bailey mentions a godlike figure known as the “Lord of the World” and lists several alternative names for this figure:

The Lord of the World, the One Initiator, He Who is called in the Bible “The Ancient of Days,” and in the Hindu Scriptures the First Kumara, He, Sanat Kumara it is, Who from His throne at Shamballa in the Gobi desert, presides over the Lodge of Masters.²⁹

She also describes the transmission of the Lord of the World’s purpose from Shamballa:

From Shamballa itself ... is a flow of energising life or of what we might call “unfettered enlightenment”; this impresses the

purpose or the will of the Lord of the World upon the united Hierarchy in a manner incomprehensible to you; it also creates a dynamic magnetic impulse which enables the graded initiates, through the medium of the Ashrams, to organise the Plan and set it in motion, so that the Purpose gradually materialises on earth. Because the senior initiates, from the Christ down to initiates of the fourth degree, are conscious in varying ways ... of the Eternal Now, and can work free from the compulsion of time, They can see the impressed Purpose as a more complete whole than can initiates of lesser degree and development.³⁰

The foregoing quotation clarifies the membership of the third class of users: it comprises “the senior initiates, from the Christ down to initiates of the fourth degree,” because only they can register the transmitted purpose in an adequate way. This delineation contains the Masters, because Bailey states, “A Master of the Wisdom is One Who has undergone the fifth initiation.”³¹ The third class was previously delineated as the more advanced disciples and the Hierarchy, so it is possible to give a precise definition of the more advanced disciples: people who have undergone the fourth initiation, or degree, but not the fifth initiation.

In the third line, the “Secret Place” is Shamballa, because Bailey mentions “Shamballa, the Secret Place where the will of God is formulated for the immediate present and for the long range future.”³² Moreover, this designation is corroborated by the second of her earlier clues, in which she writes, “the initiates and the Masters link Themselves directly with Shamballa and use the Great Invocation in a manner totally different to that in which you use it.” The word *Rider* connotes movement, so it signifies the transmission of divine purpose. Thus the third line is given this meaning: *Let divine purpose from Shamballa come forth.*

4. *And coming, save.* In the two earlier articles in this series, the word *save* in the fourth line was construed as calling for the salvation of those who were using the Stanza. In the first article, the fourth line called for the infusion of love and understanding. In the second article, the fourth line called for the realization of lib-

eration. By having progressed through the stages represented by those earlier meanings, the intended users of the present significance—namely, the more advanced disciples and the Hierarchy— already have received the infusion of love and understanding and received the realization of liberation, so the word *save* for them must be a call for something other than their own personal salvation.

Bailey writes, “Later ... there emerges in the consciousness of the disciple, the assurance that behind the phenomenal world is a world of ‘saving Lives’ of which he may eventually form a part.”³³ Thus, for the intended users of the present significance, the word *save* could be construed as a call for their performing the saving role with respect to others, so the fourth line is given this meaning: *And by coming, enable us to be part of the world of saving Lives.*

5. *Come forth, O Mighty One.* Bailey lists three functions of divine purpose:

1. It is the connecting energy which comes from Shamballa and “enlivens” (literally and occultly understood) the Ashram of Sanat Kumara. It is, in one sense, the higher correspondence to the prana which “enlivens” the dense physical body of man.
2. It is the stimulating factor which produces cohesion among the various Ashrams, and is one of the sources of hierarchical unity. Putting it in other words, it is the service of the Plan which binds the seven Ashrams, with their subsidiary Ashrams, coherently into the one great Ashram. The Plan is the expression of the Purpose or the Will of God.
3. This Shamballic magnetism not only relates the Ashrams to each other, but it is also the potency which evokes the will or the first ray nature inherent in every man but which is only consciously and definitely unfolded within the periphery of the great Ashram.³⁴

In the foregoing quotation, the first paragraph mentions “the Ashram of Sanat Kumara,” the second paragraph mentions “the one great Ashram,” and the third paragraph mentions “the great Ashram”; all of these phrases denote

the Hierarchy, because Bailey speaks of “the Hierarchy as the Ashram of Sanat Kumara.”³⁵ The second paragraph also mentions “the seven Ashrams, with their subsidiary Ashrams”; these Ashrams denote various subdivisions of the Hierarchy, because Bailey speaks of “the Hierarchy itself, containing all the seven major Ashrams and their affiliates.”³⁶

The foregoing quotation suggests that the “Mighty One,” which connotes strength, is divine purpose, so the fifth line is given this meaning: *Come forth, O divine purpose, and enliven us, bind us together, and evoke our will nature.*

6. Let the souls of men awaken to the Light.

Bailey distinguishes between two streams emanating from Shamballa:

The energy, emanating from Shamballa, has been divided into two direct and distinctive streams. One stream, embodying the dynamic of purpose, is now pouring into the Hierarchy and into its seven major Ashrams; another stream, embodying the dynamic of determination or of enlightened enthusiastic will, is reaching humanity direct.³⁷

The first stream, which the above quotation describes as “embodying the dynamic of purpose,” seems to be the stream of divine purpose that was invoked in the third, fourth, and fifth lines.

The Master Djwhal Khul describes the effort “to step down this Shamballa force”:

The entering force [goes] down into the ranks of those Masters Who have taken the fifth initiation thus enabling Them to step down this Shamballa force to Their individual Ashrams. This happening has produced a tremendous stimulation with all the attendant opportunities, manifestations, and dangers. Masters such as myself have had to learn to handle this great potency, and at the same time to make as much of it as we can (safely and wisely) available to our senior disciples.³⁸

This quotation suggests that the second stream is a reflection, or a stepping down, of the first stream. The second stream of energy, which

was described earlier as “the dynamic of determination or of enlightened enthusiastic will,” is sometimes denoted more simply as “the quality of determination.”³⁹

According to the preceding quotation, a Master’s transmission of the quality of determination “has produced a tremendous stimulation” in “senior disciples.” Bailey describes the effects of such stimulation: “As the Master works with His disciples and strengthens the life within them and evokes their soul into potency from latency, every form and every atom within their various bodies is equally energised and aided.”⁴⁰ The notion that a Master can strengthen a disciple appears elsewhere. For example, the Apostle Paul, in Philippians 4:13, is aware of this strengthening effect on himself: “I can do all things through Christ which strengtheneth me.”⁴¹

A *senior disciple*, mentioned in the two preceding paragraphs, is equivalent to what the previous article in this series called an “esotericist”: namely, a person who has penetrated into the world of spiritual reality—a world that for most people is esoteric in the sense of being hidden. Bailey gives this characterization of esotericists:

More and more people will be living as souls and therefore expressing love, and for them the nature of life and of monadic experience will constitute the normal next revelation—one that is, however, possible only to those who do attempt to live as souls, who cultivate love or the sense of non-separateness, and who are at least dwelling upon the periphery of the hierarchical world.⁴²

In this quotation, the “people ... living as souls” are the esotericists, because they have penetrated into the world of spiritual reality through cultivating “the sense of non-separateness.” In the sixth line, a “soul” signifies a person who is living as a soul, so the “souls of men” are the esotericists of humanity. In addition, “Light” is taken as “the quality of determination,” so the sixth line has this meaning: *Let the esotericists be strengthened by our transmission of the quality of determination to them.*

A Course in Miracles (ACIM), a modern system of spiritual psychology, provides related instruction that also uses *light* as a symbol:

Today the lights of Heaven bend to you, to shine upon your eyelids as you rest beyond the world of darkness. Here is light your eyes can not behold. And yet your mind can see it plainly, and can understand. A day of grace is given you today.⁴³

In the above quotation, “the lights of Heaven” signify the intended users of the present significance of the second Stanza: namely, the more advanced disciples and Hierarchy. Regarding “the world of darkness,” *ACIM* says, “This is the world of time, where all things end,”⁴⁴ so it is the world of phenomena. Thus to “rest beyond the world of darkness” means to penetrate into the world of spiritual reality, implying that this instruction is intended for the esotericists. The noun *grace* can be defined as “Seemingly effortless beauty or charm of movement, form, or proportion.”⁴⁵ The “light your eyes can not behold” denotes the quality of determination, because this light so strengthens the esotericists that they can have a “day of grace.” Thus the above quotation from *ACIM* portrays the meaning of the sixth line from the second Stanza.

7. *And may they stand with massed intent.*

The previous article in this series introduced the notion of the *antahkarana*, which is an inner, or psychological, bridge that one builds between lower and higher aspects of oneself. As portrayed in Rule Eleven of Bailey’s fourteen “Rules for Disciples and Initiates,” the Hierarchy can transmit the quality of determination to strengthen an esotericist’s intent to build the *antahkarana*.⁴⁶ *ACIM* also portrays this strengthening role:

Sooner or later must everyone bridge the gap he imagines exists between his selves. Each one builds this bridge, which carries him across the gap as soon as he is willing to expend some little effort on behalf of bridging it. His little efforts are powerfully supplemented by the strength of Heaven, and by the united will of all who make Heaven what it is, being joined within it.

And so the one who would cross over is literally transported there.⁴⁷

The phrase, “some little effort on behalf of bridging it,” refers to an esotericist’s effort to build the *antahkarana*. “Heaven” signifies the Monad, because Bailey speaks of the “Father in Heaven, the Monad or spirit aspect,”⁴⁸ so “the strength of Heaven” signifies the reciprocal action of the Monad, which was described in the previous article. The phrase, “the united will of all who make Heaven what it is,” portrays the Hierarchy’s assistance that strengthens an esotericist’s effort to build the *antahkarana*.

Let us consider the symbols in the seventh line. As in the previous article, to *stand* means to align the bodies of the personality with a higher factor. In this context, however, to stand refers to what Bailey calls “the higher alignment between the Personality and the Spiritual Triad, via the *antahkarana*.”⁴⁹ Moreover, in this context, the adjective *massed* is synonymous with *collected*,⁵⁰ which means brought together in one place, so the phrase “with massed intent” signifies that an esotericist’s intent has been brought together with the Hierarchy’s transmitted quality of determination. Thus the seventh line has this meaning: *And may they achieve the higher alignment, which is between the personality and Spiritual Triad, through our strengthening of their intent to do so.*

8. *Let the fiat of the Lord go forth: The end of woe has come!*

According to an earlier quotation, the Lord of the World presides over the Hierarchy, so a meaning intended for the Hierarchy is compatible with interpreting “the Lord,” which signifies a superior, as the Lord of the World. A *fiat* can be defined as an “act of will that brings something about.”⁵¹ Bailey mentions “the will-to-good of the Lord of the World”⁵² and writes, “Esoterically speaking, the work of the Hierarchy is to focus the divine will-to-good as it affects humanity,”⁵³ so the first part of the eighth line can be given this meaning: Let us focus the divine will-to-good as it affects humanity.

This terminology needs to be clarified. The *divine will-to-good*, which is the subject of the

preceding paragraph, is the will that is expressed by the Lord of the World and Hierarchy. The *will-to-good*, which was defined in the previous article, however, is the will that is expressed by a human being who has achieved the higher alignment, via the antahkarana. The latter will, which is sometimes called the “triadal will” or “spiritual will,” is related to but is not the same as the divine will-to-good, which is sometimes rendered with upper-case letters. Bailey describes their relationship:

Seek by prayer to reach that central Will and point of Life, thus blending yourself with the sensed divine objective and identifying your will with the Divine Will. This central Will-to-Good can be reached by the man whose own will-to-good is a living, practical experience.⁵⁴

For the general public and esotericists, in the two earlier articles, the noun *end* was construed as “ending,” because their effort was to bring an ending to suffering. For the more advanced disciples and the Hierarchy, however, *end* is construed as “A goal or result that one seeks to achieve,”⁵⁵ because their effort is to implement the divine plan. Thus the phrase, “The end of woe has come,” has this meaning: the goal of pain and suffering has come. That goal is the evocation of world understanding and the expression of the will-to-good, as Bailey explains:

A clue also to the significance of pain and of suffering will gradually emerge in the world consciousness ... Suffering is the most effective and most rapid way of evoking world understanding and of burning away the barriers which human beings have set up to the expression of the will-to-good. One of the most beneficent results of the inflow of the Shamballa force through the focussed demand of the aspirants and world disciples will be the intelligent recognition of the uses of pain and suffering.⁵⁶

Consequently, the eighth line is given this meaning: *Let us focus the divine will-to-good as it brings about this result: The evocation of world understanding and the expression of the will-to-good in human consciousness!*

9. Come forth, O Mighty One. The “Mighty One” denotes divine purpose, as before, so the ninth line calls for it to come out of the inner worlds and manifest in the outer ones. In the third, fourth, and fifth lines, the more advanced disciples and the Hierarchy invoked divine purpose for themselves, so the ninth line calls for it to take a further outward step. In the third of her earlier clues, Bailey writes, “The Invocation *as used by the Hierarchy* (note this) will help to bring about the evocation of the spiritual will in humanity.” The spiritual will in humanity is synonymous with the will-to-good,⁵⁷ which is an expression of the monadic will, which in turn is an expression of divine purpose.⁵⁸ Consequently, the ninth line calls for divine purpose to come forth as the will-to-good in humanity.

According to the sixth and seventh lines, the more advanced disciples and the Hierarchy have already invoked the unfoldment of the will-to-good in this way: by transmitting the quality of determination to the esotericists. By having focused the divine will-to-good in the eighth line, the more advanced disciples and the Hierarchy can repeat their invocations of the sixth and seventh lines in a more effective way, so the ninth line is interpreted as that strengthened repetition: *Come forth, O divine purpose, as the unfoldment of the will-to-good in the esotericists.*

10. The hour of service of the saving force has now arrived. *Goodwill* was defined in the first article in this series, and it was contrasted with the *will-to-good* in the second article. Bailey writes, “goodwill is the ‘saving force’ and an expression of the will-to-good which animates the New Group of World Servers.”⁵⁹ She also clarifies the relationship between these two impulses: “It is absolutely essential that the will-to-good be unfolded by the disciples of the world so that goodwill can be expressed by the rank and file of mankind”,⁶⁰ “The function of the New Group of World Servers is dynamically to ‘force’ the energy of the will-to-good into the world; the average man and woman, responding unconsciously, will express goodwill.”⁶¹ Accordingly, when the esotericists unfold the will-to-good, they evoke

the spread of goodwill from what are called “the average man and woman.”

This evocation of goodwill may occur in several ways. First, when the esotericists unfold the will-to-good, they can participate in a group, such as described in the previous article, that liberates people from world glamour and thereby evokes goodwill from them. Second, when the esotericists unfold the will-to-good, they have achieved the higher alignment between the personality and Spiritual Triad, which in turn can affect other people, as Bailey explains:

The higher needed alignment has been much bettered and you need not work so hard now at developing that capacity. You need, however, to employ the line of force which you have succeeded in establishing ... with greater frequency and more facility. The result of this would be that ... you would radiate light and love and become increasingly an inspiration to others ... The peculiar type of radiation which I want you to endeavour to express is that light which reaches others upon the wings of *joy*.⁶²

Third, when the esotericists unfold the will-to-good, they live a life that is an influential example to other people. Bailey encourages all of us to live in such a way:

Live a life which is an example to others. Is it necessary for me to enlarge upon this? It seems as if it should not be and yet here again is where men fail. What after all is group service? Simply the life of example.⁶³

The voice of conscience is present in everyone, including children, but is often doubted or ignored.⁶⁴ The unfoldment of the will-to-good in an esotericist may evoke the expression of goodwill from the onlookers, because they may recognize the example as an outer confirmation of their own voice of conscience. For the foregoing reasons, the tenth line has this meaning: *The hour has come for the spread of goodwill.*

11. Let it be spread abroad, O Mighty One. According to the preceding lines, the Hierar-

chy transmits the quality of determination, which is the stepped-down version of divine purpose, to the esotericists and thereby helps them to achieve the higher alignment; when the esotericists achieve the higher alignment, they unfold the will-to-good, which then evokes the spread of goodwill from average people.

As Bailey explains, goodwill must be spread abroad over a period of time in order for it to accomplish significant results:

It takes no great effort of the imagination to see that, if this work of spreading goodwill and educating public opinion in its potency is pursued, and if the men of goodwill can be discovered in all lands and organized, that (even in five years' time) much good can be accomplished. Thousands can be gathered into the ranks of the men of goodwill. This is the initial task. The power of such a group, backed by public opinion, will be tremendous. They can accomplish phenomenal results.⁶⁵

Thus the esotericists need to maintain their higher alignment over a period of time, and *ACIM* explains how they can be helped to do so:

When the temptation to attack rises to make your mind darkened and murderous, remember you *can* see the battle from above. Even in forms you do not recognize, the signs you know. There is a stab of pain, a twinge of guilt, and above all, a loss of peace. This you know well. When they occur leave not your place on high, but quickly choose a miracle instead of murder. And God Himself and all the lights of Heaven will gently lean to you, and hold you up. For you have chosen to remain where He would have you.⁶⁶

In the above quotation, “murderous” and “murder” refer simply to hateful and hatred, respectively, because 1 John 3:15 states, “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.” In other words, the Bible regards hatred as the moral equivalent of murder.

The above *ACIM* quotation is instruction for the esotericists, so “your place on high” denotes their higher alignment. “God Himself” is the Lord of the World, and “The lights of Heaven” are the Hierarchy and more advanced disciples, as before. *Spiritual perception*, which was defined in the previous article, is one of the effects of the higher alignment. *ACIM* states, “True vision is the natural perception of spiritual sight,”⁶⁷ so it employs “true vision” as a synonym for spiritual perception. *ACIM* also states, “Christ’s vision is the miracle in which all miracles are born.”⁶⁸ Christ vision is true vision, so *ACIM* employs “miracle” as a synonym for spiritual perception. Thus the above quotation tells the esotericists the following: if you are tempted to lose your higher alignment by responding in a hateful way to other people, but if you instead choose to respond with spiritual perception rather than hatred, then the Lord of the World, Hierarchy, and more advanced disciples will assist you in maintaining your higher alignment.

In the eleventh line, “it” denotes goodwill, and the “Mighty One” denotes divine purpose and connotes strength. This line portrays what the Hierarchy and more advanced disciples must do to carry out their role in the foregoing process. In particular, they must make the following invocation: *Let goodwill be spread abroad from average people over a period of time, O divine purpose, through your strength that we continue to transmit to those esotericists who choose to maintain their higher alignment.*

12. Let Light and Love and Power and Death.

As before, “Light” signifies the quality of determination. “Love” signifies goodwill, as shown by Bailey’s statement, “Goodwill is the

simplest expression of true love and the one most easily understood.”⁶⁹ “Power” is synonymous with will,⁷⁰ so it could signify the divine will-to-good. Paul, in 1 Corinthians 15:3, states, “I die daily,” which refers to self-purification. Accordingly, “Death” in the twelfth line is construed to be what Bailey calls “the purification of human desire,”⁷¹ so this line is given the following meaning: *Let the quality of determination, goodwill, divine will-to-good, and purification of human desire.*

With these thoughts upon the new Invocation I would leave you to work out these ideas in the recesses of your reflective consciousness. I would ask you to use the Invocation frequently, with dynamic intent and true understanding, and thus cooperate—by its use, by your love of humanity, and by your activity on the side of the Forces of Light—with those on the outer and inner planes who are seeking to drive aggression back to the place from whence it came, and to end the rule of hate and fear.

13. Fulfill the purpose of the Coming One.

Bailey makes the following claim: “The Avatar about Whom the Scriptures speak ... is called the Avatar of Synthesis and His influence will be spread through the work and the activity of the Christ.”⁷² The

Avatar of Synthesis is said to be an extraplanetary Avatar who can come no nearer than the mental plane.⁷³ Bailey speaks of “the coming of the Avatar of Synthesis to the Hierarchy,”⁷⁴ so this Avatar is the “Coming One” from the Hierarchy’s perspective.

Bailey says that the Avatar of Synthesis will fortify Christ, who is the head of the Hierarchy:

Owing to the stupendous task confronting Christ, the Avatar of Synthesis will fortify Him, and He will be buttressed by this “Silent Avatar” Who (to speak symbolically) will “keep His eye upon Him, His hand beneath Him and His heart in unison with His.”⁷⁵

Bailey provides more information about this Avatar’s role:

He works under the great natural Law of Synthesis, producing at-one-ment, unifica-

tion and fusion. His function (in unison with the energy of Christ) is to generate spiritual will in humanity, the will-to-good; His potency works in three fields of activity at this time:

- a. Within the spiritual Hierarchy itself, revealing the nature of the divine will-to-good which the Kingdom of God must express, and the nature also of divine Purpose.
- b. Within the Assembly of the United Nations, though not within the Security Council; He is there generating a slowly growing will-to-unity.
- c. Within the masses of men everywhere, fostering the urge to a general betterment.⁷⁶

The above quotation refers to the Hierarchy as the “Kingdom of God,”⁷⁷ which is a frequent biblical expression, and discloses the function of the Avatar of Synthesis. In this context, *function* can be defined as “the natural action or intended purpose of a person or thing in a specific role,”⁷⁸ so it is a synonym for *purpose*. Thus to “fulfill the purpose of the Coming One,” which is the thirteenth line, means “to generate spiritual will in humanity, the will-to-good,” which is part of the above quotation.

The Avatar’s potency works through four successive fields of activity that are characterized by the four factors listed in the twelfth line: first, the Avatar’s potency works through Christ, who reveals the nature of the *divine will-to-good* within the Hierarchy; second, the Hierarchy transmits the *quality of determination* to the esotericists; third, the esotericists evoke *goodwill* from the average people; and fourth, the average people evoke the *purification of human desire* in the rest of humanity. Moreover, the Hierarchy influences each of

these fields, so a meaning intended for them is compatible with interpreting the thirteenth line as their calling for the four factors to play their proper role: *Fulfill the function of the Avatar of Synthesis, which is to generate the will-to-good in humanity.*

14. The WILL to save is here. Bailey mentions “the will-to-save of Shamballa,”⁷⁹ which is virtually the same as the fourteenth line. Shamballa is characterized by divinity,⁸⁰ so

this line appears to refer to the divine will. In the third of her earlier clues, Bailey writes, “The Invocation *as used by the Hierarchy* (note this) will help to bring about ... the recognition of the divine will by the Hierarchy,” which is consistent with interpreting the fourteenth line as referring to the divine will. Bailey writes, “the Will of God ... is the divine will-to-good.”⁸¹ The divine will-to-good was invoked in the eighth line, and also in the twelfth and thirteenth lines, so the fourteenth line is construed as affirming that this will has been evoked: *The divine will-to-good is with us.*

15. The LOVE to carry forth the work is widely spread abroad. Bailey mentions, “The hidden gift of the intuition, released through love,”⁸² and describes hierarchical meditation as being based on the intuition:

The members of an Ashram, however, do not sit down for a joint meditation. One of the qualities, developed through ashramic contact, is the ability to live always within the field of intuitive perception—a field which has been created, or a sphere of energy which has been generated, by the united purpose, the combined planning and the concentrated energy of the Hierarchy ... The ashramic reflective meditation is an integral part of the constantly developing perception of the disciple-initiate, and it (in its turn) is a part of the whole hierarchical reflective meditation ... Each Ashram thus undertakes meditation upon the general Plan and thus (if you could but realise it) each initiate and disciple finds his place and sphere of activity and service—from the very highest initiate to the least important disciple.⁸³

In the first line, the users of the Stanza invoked their receptivity to their direct predecessors on the chain of Hierarchy; in the second line, the users invoked the receptivity of their successors. The fifteenth line affirms that this receptiveness has been evoked throughout the vertical and horizontal dimensions of the chain: *The hierarchical field of intuitive perception, which is generated by our united purpose, planning, and energy, reveals our sphere of service in the divine plan.*

16. The ACTIVE AID of all who know the truth is also here. Bailey describes the Masters as having two grades of human workers:

There are those doing the difficult work in the outer world. They materialise the forms through which the Hierarchy can express its intentions and they make the human contacts. There are many such disciples and they are doing this work from their own free choice and because they have realised the immediate and coming need of humanity and have pledged themselves to serve.

There are, secondly, those who act as links between the Elder Brothers of the race, the Masters of the Wisdom Who embody the divine plan and the workers mentioned above. I do not say that they act as links between the disciple and his Master for that is a direct relationship which none may touch, particularly in the more advanced stages. This second group of working disciples, however, act as intermediaries in the working out of the plan in the world and they hold themselves in readiness to go anywhere when requested, thus aiding with their wisdom and experience and supplementing the capacities of the field workers, conferring with them.⁸⁴

The first group consists of the people motivated by goodwill; and the second group consists of the people motivated by the will-to-good. The sixth through eleventh lines invoked the training and preparation of both grades of workers, so the sixteenth line affirms that their readiness has been evoked: *The service of human workers, who are responsive to our influence or direction, is manifesting the divine plan in the world.*

17. Come forth, O Mighty One, and blend these three. Bailey characterizes the Hierarchy as the divine intermediary that transmits, or steps down, the will of God to humanity:

In this world cycle it might be said that the emphasis of all spiritual power is placed in the Hierarchy which is, at present, the divine intermediary, interpreting the will of God, which is the purpose of Shamballa. It

transmits or steps down the divine energy so that safe application to Humanity becomes possible.⁸⁵

Bailey also writes, “Later, when the disciple becomes an active conscious part of the Hierarchy, he is familiar with the broad outlines of the divine purpose and can cooperate intelligently with the immediate task.”⁸⁶ In other words, the Hierarchy’s reception of divine purpose enables them to cooperate intelligently with implementing the divine plan. Consequently, in the seventeenth line, the “Mighty One” is taken as divine purpose, as before, so this line has the following meaning: *Come forth, O divine purpose, and enable us to blend these three factors.*

18. Construct a great defending wall. Bailey portrays the Hierarchy as forming a wall:

Between the two forces—one sensitive, onward moving, ready for that which is new and better, and the other reactionary, static and determined to gain a strangle hold upon the life within the form—the Hierarchy stands at the midway point:

- a. Throwing all its weight on the side of that which is new, spiritual and desirable.
- b. Adapting itself simultaneously to new conditions and new emerging factors.
- c. Standing like a wall of steel, unshatterable and immovable between humanity and the forces of evil.⁸⁷

This quotation speaks of the Hierarchy as “Standing like a wall of steel,” so a meaning intended for the Hierarchy is compatible with interpreting the eighteenth line as their calling for their own resoluteness: *So that we stand like a wall of steel, unshatterable and immovable between humanity and the forces of evil.*

19. The rule of evil now must end. In the preceding quotation, Bailey mentions the opposing forces: “the other reactionary, static and determined to gain a strangle hold upon the life within the form.” If the “rule of evil” were identified with these opposing forces, then the nineteenth and final line would have this meaning: *The rule of reactionary forces, which*

are static and determined to gain a strangle hold upon the life within the form, now must end.

Summary of the Significance for the More Advanced Disciples and the Hierarchy

Based on the preceding analysis, the second Stanza of the Great Invocation has this meaning for a group consisting of the more advanced disciples and the Hierarchy:

Let our direct predecessors on the chain of Hierarchy telepathically transmit knowledge of the divine plan to us.

Let our successors on the chain of Hierarchy manifest our retransmission of the divine plan as upliftment to humanity.

Let divine purpose from Shamballa come forth,

And by coming, enable us to be part of the world of saving Lives.

Come forth, O divine purpose, and enliven us, bind us together, and evoke our will nature.

Let the esotericists be strengthened by our transmission of the quality of determination to them,

And may they achieve the higher alignment, which is between the personality and Spiritual Triad, through our strengthening of their intent to do so.

Let us focus the divine will-to-good as it brings about this result: The evocation of world understanding and the expression of the will-to-good in human consciousness!

Come forth, O divine purpose, as the unfoldment of the will-to-good in the esotericists.

The hour has come for the spread of goodwill.

Let goodwill be spread abroad from average people over a period of time, O divine purpose, through your strength that we continue to transmit to those esotericists who choose to maintain their higher alignment.

Let the quality of determination, goodwill, divine will-to-good, and purification of human desire,

Fulfill the function of the Avatar of Synthesis, which is to generate the will-to-good in humanity.

The divine will-to-good is with us.

The hierarchical field of intuitive perception, which is generated by our united purpose, planning, and energy, reveals our sphere of service in the divine plan.

The service of human workers, who are responsive to our influence or direction, is manifesting the divine plan in the world.

Come forth, O divine purpose, and enable us to blend these three factors,

So that we stand like a wall of steel, unshatterable and immovable between humanity and the forces of evil.

The rule of reactionary forces, which are static and determined to gain a strangle hold upon the life within the form, *now* must end.

Conclusions

With regard to the second Stanza of the Great Invocation, the three articles in this series unraveled meanings of it for three classes of users: 1) the general public, 2) the esotericists, and 3) the more advanced disciples and the Hierarchy. The unraveling of these meanings was based on clues that Bailey herself provided for the three classes.

The analysis in these articles enables precise definitions to be given for the three classes of users. A *member of the general public* denotes someone who is interested in using the second Stanza but has not yet penetrated into the world of spiritual reality. An *esotericist* denotes someone who has penetrated into the world of spiritual reality but has not yet undergone the fourth initiation. A *more advanced disciple* is someone who has undergone the fourth initiation but not the fifth initiation. A *member of the Hierarchy* is someone who has undergone the fifth initiation but is not working through Shamballa.

As this series of articles has shown, the second Stanza of the Great Invocation has the following distinction: there is a meaning of it that any interested user, at any stage of development, can understand and apply. Thus the symbolic form of the Stanza has this practical value: even if members from all three classes of users were assembled in the same room and were reciting the lines of the second Stanza in unison, they all could be rightly using the Stanza by applying their right meanings to it.

The three significances of the second Stanza fit together as progressive unified instruction:

In the general public's meaning, the twelfth and thirteenth lines are: "Let our evoked powers to see a new vision, to do what is best for the whole of humanity, to know and work for the divine plan, and to relinquish preconceived ideas and ideals, Mold us into the likeness of Christ." These lines are preparatory for applying the esotericists' meaning, because its first and second lines are: "Let our group make efforts to perceive the spiritual reality within one another. Let the power of group interaction enable each one of us to perceive the spiritual reality and thereby be like Christ."

In the esotericists' meaning, the twelfth and thirteenth lines are: "Let triadal consciousness, with its light, love, and power, and spiritual perception, with its power to pierce through illusions, Be the characteristics that are consistently displayed in our own lives." These lines are instructions for attaining the fourth initiation, so they are preparatory for applying the third meaning, which is for the more advanced disciples and the Hierarchy.

Thus the second Stanza provides a discipline of practice: by using the Stanza with the general public's significance, members of the general public can work towards becoming esotericists; and by using the Stanza with the esotericists' significance, esotericists can work towards becoming more advanced disciples.

Bailey, after presenting and discussing the second Stanza in 1940, gives these instructions:

With these thoughts upon the new Invocation I would leave you to work out these ideas in the recesses of your reflective consciousness. I would ask you to use the Invocation frequently, with dynamic intent and true understanding, and thus cooperate—by its use, by your love of humanity, and by your activity on the side of the Forces of Light—with those on the outer and inner planes who are seeking to drive aggression back to the place from whence it came, and to end the rule of hate and fear.⁸⁸

Perhaps the analysis in this series of articles will assist its readers in carrying out these instructions.

¹ Alice A. Bailey, *The Externalisation of the Hierarchy* (1957; reprint; New York: Lucis Publishing Company, 1976), 249.

² *Ibid.*, 266.

³ *Merriam-Webster's Collegiate Dictionary* (Eleventh Edition; Springfield, MA: Merriam-Webster, Inc., 2003).

⁴ Zachary F. Lansdowne, "The Second Stanza of the Great Invocation, Part I: The Significance for the General Public," *The Esoteric Quarterly*, Spring 2016.

⁵ Zachary F. Lansdowne, "The Second Stanza of the Great Invocation, Part II: The Significance for the Esotericists," *The Esoteric Quarterly*, Summer 2016.

⁶ Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 24.

⁷ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 335.

⁸ Bailey, *The Externalisation of the Hierarchy*, 156-157.

⁹ Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 172.

¹⁰ New World Encyclopedia contributors, "Great Chain of Being," *New World Encyclopedia*,

http://www.newworldencyclopedia.org/p/index.php?title=Great_Chain_of_Being&oldid=977541 (accessed April 16, 2016).

- ¹¹ Bailey, *The Rays and the Initiations*, 136.
¹² Ibid., 144.
¹³ Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 196.
¹⁴ Bailey, *The Rays and the Initiations*, 755.
¹⁵ Bailey, *Discipleship in the New Age*, vol. II, 211.
¹⁶ Wikipedia contributors, "Glossary of graph theory," *Wikipedia, The Free Encyclopedia*, https://en.wikipedia.org/w/index.php?title=Glossary_of_graph_theory&oldid=704472738 (accessed February 11, 2016).
¹⁷ Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 219.
¹⁸ Bailey, *Discipleship in the New Age*, vol. II, 738.
¹⁹ *Collins Thesaurus of the English Language – Complete and Unabridged* (Second Edition; New York: HarperCollins Publishers, 2002).
²⁰ Bailey, *The Externalisation of the Hierarchy*, 36.
²¹ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (1950; reprint; New York: Lucis Publishing Company, 1975), 24.
²² *Macmillan Dictionary*, <http://www.macmillandictionary.com/us/dictionary/american/issue-forth> (accessed October 28, 2015).
²³ Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 184-185.
²⁴ Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 161.
²⁵ Bailey, *Discipleship in the New Age*, vol. II, 705.
²⁶ *Your Dictionary*, <http://www.yourdictionary.com/retransmission> (accessed December 4, 2015).
²⁷ Bailey, *Telepathy*, 137.
²⁸ Bailey, *Discipleship in the New Age*, vol. II, 519.
²⁹ Bailey, *Initiation, Human and Solar*, 106
³⁰ Bailey, *The Rays and the Initiations*, 370-371.
³¹ Alice A. Bailey, *Letters on Occult Meditation* (1922; reprint; New York: Lucis Publishing Company, 1974), 259.
³² Bailey, *The Rays and the Initiations*, 508.
³³ Bailey, *Discipleship in the New Age*, vol. II, 288.
³⁴ Bailey, *The Rays and the Initiations*, 376.
³⁵ Bailey, *Discipleship in the New Age*, vol. II, 139.
³⁶ Bailey, *The Rays and the Initiations*, 150.
³⁷ Ibid., 240.
³⁸ Bailey, *Discipleship in the New Age*, vol. II, 135.
³⁹ Bailey, *The Rays and the Initiations*, 240.
⁴⁰ Bailey, *The Externalisation of the Hierarchy*, 692.
⁴¹ All biblical quotations are taken from the King James Version of the Bible.
⁴² Bailey, *The Rays and the Initiations*, 114.
⁴³ *A Course in Miracles* (second edition; Glen Ellen, CA: Foundation for Inner Peace, 1992), vol. II, 236.
⁴⁴ Ibid., 235.
⁴⁵ *The American Heritage Dictionary of the English Language* (second edition; Boston: Houghton Mifflin Harcourt Publishing Company, 2015).
⁴⁶ Zachary F. Lansdowne, "Bailey's Rules for Disciples and Initiates: Rules Eight through Fourteen," *The Esoteric Quarterly*, Summer 2014.
⁴⁷ *A Course in Miracles*, vol. I, 336-337.
⁴⁸ Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 168.
⁴⁹ Bailey, *Discipleship in the New Age*, vol. II, 364.
⁵⁰ *Roget's 21st Century Thesaurus, Third Edition*, <http://www.thesaurus.com/browse/massed> (accessed November 09, 2015).
⁵¹ *Collins English Dictionary – Complete and Unabridged* (New York: HarperCollins Publishers, 2003).
⁵² Bailey, *The Externalisation of the Hierarchy*, 541.
⁵³ Ibid., 396.
⁵⁴ Ibid., 383-384.

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- ⁵⁵ *Oxford Dictionaries*,
http://www.oxforddictionaries.com/us/definition/american_english/end (accessed December 1, 2015).
- ⁵⁶ Bailey, *The Externalisation of the Hierarchy*, 154-155.
- ⁵⁷ Alice A. Bailey, *The Reappearance of the Christ* (1948; reprint; New York: Lucis Publishing Company, 1978), 77.
- ⁵⁸ Bailey, *Esoteric Psychology*, vol. II, 4.
- ⁵⁹ Bailey, *Discipleship in the New Age*, vol. I, 784.
- ⁶⁰ Bailey, *The Rays and the Initiations*, 110.
- ⁶¹ Bailey, *Discipleship in the New Age*, vol. II, 38.
- ⁶² Bailey, *Discipleship in the New Age*, vol. I, 181.
- ⁶³ Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 586.
- ⁶⁴ Alice A. Bailey, *Education in the New Age* (1954; reprint; New York: Lucis Publishing Company, 1974), 78.
- ⁶⁵ Bailey, *The Problems of Humanity* (1947; reprint; New York: Lucis Publishing Company, 1964), 181.
- ⁶⁶ *A Course in Miracles*, vol. I, 497-498.
- ⁶⁷ *Ibid.*, 40.
- ⁶⁸ *A Course in Miracles*, vol. II, 300.
- ⁶⁹ Bailey, *The Problems of Humanity*, 118.
- ⁷⁰ Bailey, *Letters on Occult Meditation*, 225.
- ⁷¹ Bailey, *The Externalisation of the Hierarchy*, 690.
- ⁷² *Ibid.*, 648.
- ⁷³ Bailey, *The Rays and the Initiations*, 734; Bailey, *The Externalisation of the Hierarchy*, 303.
- ⁷⁴ Bailey, *The Externalisation of the Hierarchy*, 309.
- ⁷⁵ Bailey, *The Reappearance of the Christ*, 77.
- ⁷⁶ *Ibid.*
- ⁷⁷ Bailey, *The Externalisation of the Hierarchy*, 422.
- ⁷⁸ *Collins English Dictionary – Complete and Unabridged*.
- ⁷⁹ Bailey, *Esoteric Astrology*, 575.
- ⁸⁰ Bailey, *The Rays and the Initiations*, 204.
- ⁸¹ Bailey, *Esoteric Astrology*, 375.
- ⁸² Bailey, *Discipleship in the New Age*, vol. I, 537.
- ⁸³ Bailey, *Discipleship in the New Age*, vol. II, 105, 233.
- ⁸⁴ Bailey, *Discipleship in the New Age*, vol. I, 17-18.
- ⁸⁵ Alice A. Bailey, *The Destiny of the Nations* (1949; reprint; New York: Lucis Publishing Company, 1974), 140.
- ⁸⁶ Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 278.
- ⁸⁷ Bailey, *The Rays and the Initiations*, 236.
- ⁸⁸ Bailey, *The Externalisation of the Hierarchy*, 281-282.

Affirming Planetary Purpose

Maureen Richmond

Summary

The main evolutionary objective of our planet is established on the basis of its place in the esoteric model of the solar system. According to indications given by the Tibetan Master Djwhal Khul in *A Treatise on Cosmic Fire* by Alice Bailey, this main evolutionary objective is the development of the buddhic principle.

“Buddhi” is explored in an extensive discussion of how this term is used by the Tibetan Master. It is explored under three headings: universal love, intuition, and divine discriminating conscience. Background is provided by relevant remarks from H. P. Blavatsky and the Theosophical movement. The essay concludes with a brief meditative exercise for development of the buddhic principle in the individual seeker as a contribution to the evolutionary advancement of our planet.

Inquiring into Our Moment in Time

In any time of great planetary need, all dedicated aspirants and disciples of the Planetary Hierarchy earnestly inquire how they may render the most effective service possible. To this end, many entertain fundamental questions about the nature of the evolutionary plan for our planet and how individual efforts may best contribute toward its objectives. Many are the paths by which answers to these questions may be obtained, but chief among them stands the acquisition of an overview sufficiently broad to reveal the place of the current moment within the overall picture.

Such an overview was suggested by particular questions raised rhetorically and in our behalf by the Tibetan Master Djwhal Khul in *A Treatise on Cosmic Fire*. There he directed our attention to the greater context in which our planetary life exists. This greater context is of

course the planetary scheme to which our globe belongs and the solar system in which our planetary scheme finds place. The Tibetan called attention to this context by formulating a series of questions, the first two of which inquire into the purpose of the present incarnation of the Solar Logos and the purpose of the Logos of our planetary scheme.¹ It is from the answers to these questions that may be derived overarching principles sufficiently inclusive to properly direct our thinking as we reflect upon the best way to be of use in the advancement of evolution on our globe.

Should we follow such a methodology in our thinking, we would find ourselves in the best of company, for according to the Tibetan, this is precisely the method used by Hierarchy in determining its objectives. Hierarchy, we are told, derives its guidelines for the institution of evolutionary enterprise from contemplation of the place held by our globe within our planetary scheme and the place of the scheme within the solar system.² Contemplation of this nature produces meaningful insights because the placements of our globe and system reveal the functions each should fulfill.

The Tibetan stated the matter this way: “It is by knowledge of the nature and quality of the electrical force of our centre, and by realisation of the place our centre holds in the body logic, that the Hierarchy achieves the aims of evolution.”³ Here, “our center” can be understood

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to mean both the position of our scheme within the solar system, and the place of our solar system in its greater context. In either case, the position held within the greater environing Life reveals the objective toward which the efforts of lesser units should be bent.

In order to take our cues from the above passage and its implications, an examination of the esoteric structure of cosmic and systemic space is in order, that we may the better appreciate the location of our center within the body logoic, whether that body logoic is construed as the body of the planetary Logos, the Solar Logos, or yet a greater Logoic life.

The Esoteric Structure of Space

As students of the Bailey material know, the Tibetan espoused a cosmological teaching which posited a septenary structure upon which the manifested form of the universe is based. His vision of cosmic organization is as follows.

Space itself is an Entity, comprising countless hierarchically arranged orders of life. Within this context, there exist Super Cosmic Logoi, the bodies of which contain seven energy centers. These seven energy centers are made of groups of suns or solar systems. At the next level of organization downward, there exist Cosmic Logoi, the bodies of which contain seven energy centers, with each center made of just one solar system. In turn, each solar system is made of seven energy centers called schemes. These schemes are the bodies of manifestation of the Planetary Logoi, and themselves contain seven chains of seven globes apiece.

As orderly and appealing as this vision may be, it is reasonable to expect that in fact this model of cosmic and systemic space is only part of the picture, with the scale extending infinitely in both directions, such that the pattern may be found to repeat itself in both the infinitely great and the infinitely small. If this is so, scale ultimately becomes irrelevant, and the main teaching point that emerges is the vision of all lives as units within their greater context

on one hand, and as units containing lesser lives on the other.

This is the context in which our globe must be placed if its intended function is to be intuited. This is so because each major subdivision of seven units within a greater unit functions, as do the chakras or etheric centers in the human being. Hence, they are centers of force with specific functions and roles to play, just in the same way that the head, heart, and throat centers play specific and definite roles in human expression.

In that each of the seven corresponding functions are identifiable, so also are the functions of any given unit among a grouping of seven. This principle holds good whether one considers the Cosmic Logoi making up the Super Cosmic Logos, solar systems making up the Cosmic Logos, the planetary schemes making up the Solar Logos, the chains making up the schemes, or the globes making up the chains. Each has its appointed place and function within the greater whole of which it is a part.

Thus, to begin we might ask what position our Solar Logos holds within its Cosmic Logos. Indeed, the Tibetan posed this question himself⁴ in what may well have been a wisely calculated bid to direct our thoughts along just these very lines.

In answer, it might be said that the esoteric doctrine holds that our solar system forms or is part of the heart center of a Cosmic Logos.⁵ Hence, our solar system must be destined to fulfill all those things traditionally associated with a heart center, which is naturally a repository of Love-Wisdom energies. And so it is. We are told that the objective of our present solar system is the development of Love-Wisdom, or the ability to love that which is perceived as other than the Self.⁶ This goal, the Tibetan stated, is in contradistinction to the goal assigned to the first of the three manifestations of the solar system, of which the present is the second. In the earlier system, the organization of matter was the greatest objective. Now, the Tibetan has indicated, it is the development of the soul of things, or the Christ principle, which claims the highest priority.⁷

Consequently, it is the unfolding of consciousness within its sphere of influence that occupies our Solar Logos.⁸

In addition to the characterization of our solar system as positioned in the heart center of a Cosmic Logos, the Tibetan alluded several times to the fact that our solar system is “of the fourth order.”⁹ This suggests that our Solar Logos is found in a center holding position number four in a sequence of seven units making up the body of a Cosmic Logos, just as the heart center is the fourth counting sequentially either from the crown or from the base of spine centers in the human frame.

The Implications of Position the Fourth

The implications of this positioning are critical to understanding the objectives of the present solar system. According to the Tibetan, this positioning indicates that our Solar Logos is working toward the co-ordination of the fourth or buddhic principle and vehicle.¹⁰ This the Solar Logos accomplishes, we are told, by developing mind and hence the ability to touch the cosmic buddhic plane.¹¹

Hence, the information available suggests that the Solar Logos is striving towards its ideal expression along the line of the even-numbered rays. In keeping with this pattern, our Solar Logos is currently polarized upon the cosmic astral plane.¹² The cosmic astral plane embodies the 2 - 4 - 6 line of ray force and is said to be a vortex of universal and impersonal love. Given that our Solar Logos is currently polarized on a cosmic plane of an even numbered quality, there emerges a picture of the Solar Logos as primarily concerned with the forces of the 2nd, 4th, and 6th rays. All these ray natures are magnetic and unifying, in contradistinction to the inherently dispersive influence of the 1st, 3rd, 5th, and 7th rays, several of which deal with segregation of forms by type into categories proper. The even numbered rays, by contrast, emphasize the attractive force that binds distinct elements together in cohesive relationships.

From the position of our solar system in its group of seven we can therefore gather that the

purposes of the Solar Logos are connected with the development of the principles associated with the even numbered rays – the monadic, buddhic, and astral, or the second, fourth, and sixth principles (counting from the highest plane or principle to the lower). All these principles and the rays from which they spring are versions of the Second Aspect and the Law of Attraction, and as such operate as attractive and building forces.

All this being said, we have some notion of what the solar system may be intended to produce. But a cautionary warning is in order. Though we may gain some small glimpse of the purposes of a higher entity such as the Solar Logos, we should be aware that in fact it is impossible for the human mind to encompass the real nature of the Solar Logos and its objectives. As the Tibetan pointed out, even such great beings as the Planetary Logoi have not the privilege of perfectly perceiving the place held by our solar system in cosmic space. Needless to say, it is so much the less likely that inquiring human minds should succeed entirely in scaling such heights.

Even so, a measure of sober mountain exploration remains inviting. Thus, we might shift our attention one level of organization downward and inquire into the purpose and objective held by the Planetary Logos of the scheme in which Earth is but one of 49 globes.

The answer to this question begins with an important principle articulated by the Tibetan. Each scheme, the Tibetan Master stated, is intended to embody one of the seven principles¹³ and to teach an aspect of consciousness.¹⁴ Further, the Planetary Logos of any scheme is charged with implementing the general purposes of the Solar Logos,¹⁵ in whose body of manifestation such Planetary Logos has its existence. In the case of our globe, this “will” is registered at Shamballa, where the will of the Solar Logos is “imposed” on Sanat Kumara,¹⁶ the representative of the Planetary Logos on our globe.

Thus, the most general purpose of any Planetary Logos is to implement the will of the Solar Logos in its sphere of influence. The next and more specific objective of the Planetary Logos

is determined by its functional place within the solar systemic body.

Fortunately for us, the Tibetan has detailed our planetary situation in this regard from the position of the solar system right down to that of our globe, including even the time period (or round) within which we currently evolve. This might be considered our residence or “esoteric address” in space and time, which the Tibetan Master has revealed as follows:¹⁷

We are located, the Tibetan has said, in:

1. a solar system of the fourth order
2. a scheme of the fourth position in the system
3. a chain of the fourth position in the scheme
4. a globe of the fourth position in its chain
5. and the fourth round.

Careful examination of this, our “esoteric address,” shows that the Planetary Logos in whose body of manifestation we reside is, like our Solar Logos, concerned with the fourth or buddhic principle. Why so? Because the body of manifestation of a Planetary Logos is a scheme, and our scheme is the fourth. Therefore our Planetary Logos holds the fourth position among seven, and thus is charged with demonstrating the perfected expression of the fourth or buddhic principle. Further, our chain, globe, and even our round are characterized by correspondence to the fourth or buddhic principle.

Observant students will note that the particular race period currently in progress is not the Fourth, but the Fifth. This fact of course indicates the striking of a different note, but because a race period is but a very small fraction of that represented by a round, a race period sounds but a minor note of difference, as seen and heard from the macrocosmic angle. In sum, it is safe to say that the Fourth Ray and Fourth Principle dominate at all the higher levels within which our present evolution unfolds.

This rather dramatic convergence upon the fourth principle is of paramount importance, for it orients us inescapably toward the larger goal to which the appearance of not only our solar system, scheme, and chain, but also our

globe and this round in time are dedicated. Thus it might simply be concluded that, if we are to properly and proactively express the macrocosmic purpose for which our planet exists, we must apply ourselves to the development of the fourth principle, the buddhic faculty.

That this is so is verified by the Tibetan, who stated flatly that when the initiate attains the consciousness of the systemic buddhic plane (the systemic correlate to the cosmic buddhic plane), he or she is enabled to make contact with the emanations of the Planetary Logos.¹⁸

In other words, attainment of the buddhic level or principle puts the initiate in a position to make connection with planetary purpose in a very potent manner.

The implication is clear. It is the buddhic principle and hence the buddhic plane of which we must become aware if we are to link with planetary purpose and affirm it effectively in our own consciousness and actions.

Given that the buddhic principle is of such importance to our current evolution, it would seem only prudent that we gain a proper understanding of the term, buddhi. This term and what it signifies are related, of course, to the buddhic plane, a level of consciousness which just happens to be of great interest to contemporary esoteric students, for as evolution proceeds in the Human Kingdom, focus is predicted to shift upward from the intellect to the intuition, which is to say—from the mental to the buddhic plane.

Hence, let us see how the Tibetan and the Ageless Wisdom tradition have characterized this faculty of consciousness. We will do so under three headings: buddhi as pure love; buddhi as intuition; and buddhi as discernment.

Buddhi as Pure Love

In *The Rays and the Initiations*, the Tibetan equated the term buddhi with “pure love” or “love-wisdom.”¹⁹ Such a characterization immediately draws attention to an important distinction. It points up the fact that there exists a significant difference between personalized forms of sentiment on one hand, and some other kind of love on the other. Though personal

sentiment is certainly referred to as love in everyday parlance, the other kind of love suggested by the idea of a pure love is something altogether different. It might be defined as a universal beneficence powered by a genuine recognition of the sentiency and inherent divinity to be found throughout creation, and this existing in such abundance and equality for all units and forms that it functions entirely free of any taint from self-referent motives or subconscious drives for individual advantage.

The contrast between so-called human love and this type of spiritual regard is evident enough without much more elaboration. The former has a great deal to do with the human need for validation through association; the latter, independent of that hunger, has to do with the fundamental fact of universal unity and the attitudinal result of full alignment with that reality. Therefore, the following inferences may be drawn. As an expression of pure love or love-wisdom, the buddhic principle embodies the more spacious awareness of non-partial, universally radiated beneficence. Buddhi is the quality of consciousness thus generated, and the buddhic plane is the vibrational level within the manifested universe at which such a state prevails.

Buddhi as Intuition

As a clue to what he meant by the term Buddhi, the Tibetan equated it with the word “intuition.”²⁰ Intuition is a word the mainstream popularity of which has vastly increased in the last twenty-five years. Its appeal has largely been advanced by the now worldwide New Age Movement, which has rightly championed the existence of aspects of mind other than that which produces strictly linear logic. The word intuition has consequently found its way into everyday use. In this context, intuition as a word usually signifies an ability to extract information seemingly out of the air, to know the true inner character or attitudes of

others, to know what is best for one’s own unfoldment, the ability to detect future trends, the most logical way in which equipment might be expected to function (i.e., “intuitive software”), or even conventional wisdom (i.e., a “counterintuitive stock purchase,” one that goes against prevailing beliefs). These and other related senses in which the term is used are all completely valid uses of the word in their own times and places and are attempts to describe an emerging sensitivity to multiple levels of being and sensing.

A somewhat similar definition for the intuition was long ago offered by the Tibetan, who

described the intuition as “...the ability to arrive at knowledge through the activity of some innate sense, apart from the reasoning or logical processes. It comes into activity when the resources of the lower mind have been used, explored and exhausted. Then, and then only, the true intuition begins to function. It is the sense of synthesis, the ability to think in wholes, and to touch the world of causes.”²¹ In this definition of the intuition, we see reflected the popular notion of intuition as the capacity to gather information or conclusions without a laborious intellectual process. However, the Tibetan took this concept one step farther and said that the intuition ultimately leads to a broader vision, or holism, which perceives distinct items only as integral parts of the systems in which they are embedded.

In fact, in other passages of text, the Tibetan enlarged upon just this sense for the definition of intuition. Speaking of the intuition in *The Rays and the Initiations*, the Tibetan stated that intuition is “...the word we use to describe a direct contact with the Mind of God...” Such a contact, we are told, reveals the purposes underlying all Hierarchical efforts.²² In this sense, the intuition is nothing short of an ability to envision the Hierarchical Plan and the Shamballic Purpose behind it. Right to this very

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point, the Tibetan stated in *Discipleship in the New Age II*, "...for the initiate, the intuition is ever the revelation of the purpose of Shamballa and the working out ...of the divine Plan."²³ As is apparent, such a definition for intuition far outstrips the usual contemporary understanding of this term, even as used in the more enlightened senses.

The Tibetan's use of the word intuition and what it implies goes beyond popular connotations of this word in yet another way. Whereas the popular use of the term includes everything from psychic hunches about purely personal matters to a description of the way technology might be expected to work, a definite concern with the greater context in which a unit exists is the distinguishing feature of the intuitional function as the Tibetan has described it. And since intuition is equivalent to buddhi, this is also true of buddhi. The Tibetan forthrightly clarified this issue, explaining in *Esoteric Astrology* that buddhi itself is awareness of the universe, the whole, and the group.²⁴ Therefore it might legitimately be said that according to the Tibetan, the buddhic faculty (or intuition) is the very perception of the relationship between the individual and its greater environment, which perception in esoteric thought is simply called group consciousness. So true is this that the Tibetan even pointed out that buddhi is the principle which not only promotes the integration of units into the group, but which blends groups together with other groups.²⁵ He called it "the unifying principle of groups."

All in all, it is fairly evident that the way in which the Tibetan used the word intuition differs somewhat from its present popular usage. As a result, it is not enough to say simply that buddhi is equivalent to intuition and leave it at that. To do so would invite the formation of large gaps in understanding through which might leap the doubly mischievous creatures, assumption and misconception.

Nonetheless, it should be reiterated that the Tibetan did equate the term buddhi with the word intuition.²⁶ In fact, the Tibetan offered a number of parallel terms for our consideration. He tells us that intuition, pure reason, and complete knowledge illumined by the loving purpose of the divine mind are terms all equally

descriptive of buddhi and interchangeable in meaning.²⁷ From this, we sense the cognitive nature of buddhi, a level of perception that grasps divine pattern and purpose, or in other words, knows what the divine process is doing and why.

In this role, according to the Tibetan the intuition is "...the appreciation by the mind of some factor in creation, some law of manifestation and some aspect of truth, known by the soul, emanating from the world of ideas, and being of the nature of those energies which produce all that is known and seen."²⁸

Clearly, the intuition functions to reveal specific knowledge, though that knowledge can only be apprehended within the context of wholeness. Ultimately, the energy of the intuition leads to the acquisition of complete knowledge illumined by the loving purpose of the divine mind, and this, too, is a realization characteristic of buddhi. Thus, buddhi is not only universal beneficence, as discussed in the previous section, but also a cognitive faculty that reveals specific content about the nature of the whole.

Buddhi as Discernment

The further development of this theme concerning buddhi as a quality of knowing leads along a path winding back into the historical and literary context from which the Alice Bailey writings arose, for the use of the term buddhi hails from the Theosophical movement which preceded the Bailey works, and beyond.

The word buddhi arises from the Sanskrit root *budh*, meaning "to know." From this root come related terms, all of which are likely to be encountered by esoteric students and all of which are likely to color, incorrectly or not, one's notion of the term buddhi. Terms etymologically related to buddhi (and its own formal definition) follow, as explained in H.P. Blavatsky's *The Secret Doctrine*, which source was identified by the Tibetan as the first of three planned releases of Hierarchical teaching.²⁹

In *The Secret Doctrine* we find the information listed in Table 1.³⁰ As can be seen, this information presents a fertile field for study and contemplation, but for present purposes,

Blavatsky’s definition of buddhi alone may justly claim our attention. Therein, we note a number of terms which more or less parallel the meaning of buddhi and intuition as by the Tibetan: spiritual soul, channel through which divine knowledge arrives, spiritual vehicle of atma (or representative of the next higher principle, the spiritual will, which could easily signify the Purpose of Shamballa as revealed by the intuition and as discussed in the previous section).

Yet, amongst all these familiar faces stands out a rather different and additional countenance, for here Blavatsky also offers up “discernment of good and evil” and “divine conscience” as equally acceptable senses in which buddhi may be used. The words “discernment” and “conscience” immediately conjure up something quite other than the blissful universal beneficence and endless relational power conferred on buddhi in the previous two sections. Suddenly, here we have two equivalents for buddhi that look a lot like they might have to do with making distinctions between this and that, instead of erasing differences in the name of group cohesion. What might this be about?

Table 1. Words Derived from the Root *Budh*.

budh	Sanskrit root meaning “to know”
bodha	possession of divine intellect or understanding
buddha	acquisition of divine intellect by personal effort and merits
buddhi	faculty of cognizing the channel through which divine knowledge arrives; discernment of good and evil; divine conscience; spiritual soul; vehicle of <i>atma</i>
bodhi	trance condition during which the culmination of spiritual knowledge is reached; <i>samadhi</i>
Buddhism	name given in more recent history to the religious system of ethics preached by Gautama

Buddha, so named after his title, Buddha, meaning enlightened

Adhi Budha name given by earliest Aryans to the Unknown Deity; absolute wisdom; in the form

Ad–bhuta the primeval uncreated cause of all

What it concerns is the revelation of yet another facet of the complex jewel called buddhi, or the intuition. As it turns out, buddhi-intuition as it was understood in the Tibetan’s mind and in that of Blavatsky embraced not only the unifying forces described previously, but also the power to make important distinctions or, may we say it, value judgments. Here is a notable characteristic that distinguishes aspects of the esoteric philosophy of the Tibetan from that of the broader New Age spiritual community, in which there exists a relatively overt prejudice against the whole notion of forming judgments. Frequently in popular spiritual circles is heard the injunction that one should not judge. Apparently, this pop wisdom is not entirely upheld or condoned by the esoteric philosophy of the Tibetan, which assigns to buddhi, a relatively high function in the spectrum of the planes, just this very capacity.

That this is so is suggested in a passage wherein the Tibetan equated intuition with “discrimination,”³¹ a word which surely suggests the making of careful distinctions of some type or another. The proper role for the mental act of discriminating, or noting basic differences in qualities, was outlined by the Tibetan in a passage in which he showed that the making of distinctions in fact leads directly to the development of intuition, or buddhi. “Discrimination,” he stated, “is the educatory process to which the Self subjects itself in the process of developing intuition....”³² Seen in this light, then, the ability to tell the difference between this and that has a legitimate place in right spiritual unfoldment. According to the Tibetan, it is the fourth principle, or buddhi, which makes such discriminations possible. Speaking of the fourth archetypal pattern in terms of the fourth ray, the Tibetan Master stated in *The Rays and the Initiations*, “It is this fourth ray energy which makes apparent the distinction

(so often misunderstood by man) between good and evil.”³³

This is essentially what Blavatsky’s definition of buddhi reveals as well. Just as the Tibetan used the term “discrimination” in conjunction with buddhi, Blavatsky translated buddhi as “discernment,” literally as the discernment of good versus evil, or the power to tell the difference between that which is spiritually true and wholesome and that which is not. This capacity to cleave right down the middle of a complex set of issues and to neatly identify the right from the wrong is as much the working of buddhi, our authorities have revealed, as is the entirely composed and blissful union with the All otherwise associated with this state of consciousness.

Given that buddhi-intuition is the fourth principle, and therefore the very principle we are charged to manifest in perfection, this point should engage our attention. It tells us that in order to fulfill our divine purpose under the Plan by fully embodying the fourth principle, we need to learn how to cleanly divide the good from the evil, the true from the false, the accurate from the distorted, the essential from the non-essential, the greater good from the lesser good, the important from the trivial. This is the action of Blavatsky’s “divine conscience,” which surely knows deep in its heart what is not only morally right but what is also spiritually essential and necessary. Thus, it is not the part of buddhi to fall into an amorphous state in which no distinctions whatsoever are made, for buddhi does not equate to absolute moral permissiveness. Rather, it is a capacity to make relevant value judgments when necessary—judgments leavened by the wide horizons of universal intuition, no doubt—but a capacity to separate the wheat from the chaff, no less.

A Brief Exercise for the Development of Buddhi

As has just been shown, buddhi may be understood as pure or universal love, intuition, and spiritual discernment. These characteristics are native to the fourth principle and the fourth or buddhic plane, upon which the principle of buddhi resides. This plane is one major vibrational level higher than the mental plane within the seven planes of our solar system, and so represents the frontier of consciousness evolution as we move from intellect on the mental plane to intuition on the buddhic.

How this principle may be directly contacted, known, and integrated is

therefore of immediate relevance. A brief meditative exercise may be useful in this regard. The following meditation sequence may be used on its own or added as a step within or following any other meditation form.

Ultimately, the energy of the intuition leads to the acquisition of complete knowledge illumined by the loving purpose of the divine mind, and this, too, is a realization characteristic of Buddha. Thus, buddhi is not only universal beneficence... but also a cognitive faculty, which reveals specific content about the nature of the whole.

1. Quiet the personality vehicles.
2. Focus concentration inwardly. Form the intention to lift consciousness to the
3. buddhic plane, the plane whereon the emanations of the Masters may be known, as stated in *Telepathy and the Etheric Vehicle*, p.111.
4. To facilitate the rise in consciousness toward the buddhic plane, visualize a golden solar yellow, the color of the buddhic plane, as indicated in *Letters on Occult Meditation*, pp. 214 – 215.
5. Fill your field of vision with this color of light.
6. Hold this frequency of light-color in mind while considering the characteristics of buddhi as described above. Select one or more of the definitions of buddhi offered above and use that as a seed thought. For

example, while visualizing the golden solar yellow of the buddhic plane, slowly repeat in mind the phrase “Complete spiritual knowledge illumined by the loving purpose of Divine Mind,” one of the equivalent phrases given by the Tibetan for intuition, or buddhi. Do the same with as many of the word definitions for buddhi as desired, taking time on each step to imaginatively enter into the state described.

7. Radiate golden solar yellow streams of light energy outward for the blessing of all.

If used frequently, this exercise can assist in obtaining a first-hand experience of the characteristics of buddhi and the buddhic plane.

Summing Up and Looking Ahead

Let us recall that the Tibetan has used the word buddhi to signify a fairly broad range of characteristics: pure love, intuition producing universal and group consciousness, and even right discrimination. From this vantage point on the use of the words buddhi and intuition, both of which characterize the fourth principle and the fourth plane, we are much better informed about the archetype of the fourth position.

Many are the reasons that we might pursue further comprehension and actualization of this, the fourth principle. The occult incentives to do so are appealing. After all, it is the fourth or buddhic plane upon which the consciousnesses of the Masters may be found,³⁴ as has been the case since 1925.³⁵

Another incentive to heed the message of the fourth principle concerns the potential for healing on all levels. We are told that upon the buddhic plane shall the human and deva evolutions eventually make contact,³⁶ a development of great interest due to the curative and inspirational influences said to be radiated by the devic or angelic kingdom. Contact with the buddhic plane may also be of great relevance to the seer and the artist, for upon the buddhic plane electrical force shows forth as color.³⁷ The buddhic plane is also described by the Ti-

betan as a region of immense stimulation from solar vitality, the wellspring from which flows much of the impulse galvanizing the dense physical vehicle into purposeful and coherent action.³⁸

All these characteristics suggest that energies from the buddhic plane exude a vibrancy and luminosity which are of immediate evolutionary relevance and some of which may play a definite role in the sciences of natural and spiritual healing. The connection of the buddhic plane with healing is particularly outstanding, for according to the Tibetan, “...when humanity can function with its consciousness centered upon the fourth or buddhic plane, disease will die out....”³⁹

As if this weren't enough to invite us into an immediate and headlong pursuit of buddhic consciousness, we should also consider the fact that the United Nations is watched over by a group of Fourth Ray disciples, according to the Tibetan.⁴⁰ This important world body thus can be said to operate at least in some significant measure under the aegis of the Fourth Ray, the Ray of Harmony to be arrived at via Conflict. Perhaps we could help the United Nations toward the expression of its higher destiny by developing the fullness of the fourth principle in ourselves.

We have seen that the development of the fourth or buddhic principle is not only inherently attractive but also incumbent upon us due to our position in a solar system of the fourth order, a scheme of the fourth position, a chain of the fourth position within that scheme, a globe of the fourth position within that chain, and in round the fourth. As the Tibetan has said, “It is by knowledge of the nature and quality of the electrical force of our centre, and by realisation of the place our centre holds in the body logoic, that the Hierarchy achieves the aims of evolution.”

Here is the overview that provides us with an orientation toward the evolutionary objectives of the greater lives within which we have our being, all of which are characterized by a definite emphasis upon the fourth or buddhic principle.

It is our joy to contribute toward the attainment of these objectives and to assist in the manifestation of the purposes for which our planet exists in the solar system. When our globe reaches its high destiny within this context, it shall have become a sacred planet. The Tibetan has stated, "When this happens, our planet will no longer be known as the planet of sorrow and of pain, but will be distinguished by a quality of tranquility and by an aura of calm potency wherein the will of God...will be focussed; this will enable the solar Logos...to bring the first great divine aspect, that of Will or Power, into expression throughout the solar system."⁴¹

This is, according to the Tibetan, the consummation of the preordained task of our Planetary Logos, which task was originally undertaken when our Planetary Logos embarked upon incarnation through the medium of our scheme and planet. In other words, the purpose of our Planetary Logos is to assist the work of the Solar Logos in expressing the will to good of the First Aspect of Divinity. This we now do in our appointed place through fulfilling the function of the fourth among the seven, transforming our globe from the planet of sorrow and pain to an expression of tranquility and calm potency.

At any time of heightened geo-political tensions, these objectives appeal to us more than ever. Let us therefore bear in mind that our service may be aligned most effectively with the larger planetary purpose when we cultivate the realizations of the fourth principle and plane. To do so is not to escape, but rather the better to affirm planetary purpose.

¹ Alice A. Bailey, *A Treatise on Cosmic Fire* (reprint: 1925; New York: Lucis Trust Publishing Co., 1973), 566.
² *Ibid.*, 358.
³ *Ibid.*
⁴ *Ibid.*, 224 – 225.
⁵ Bailey, *A Treatise on Cosmic Fire*, 520. The full ramifications of this notion are explored in M. Temple Richmond, *Sirius* (Raleigh NC: Manasadeva Press, 2000), 287 – 309.
⁶ Bailey, *A Treatise on Cosmic Fire*, 234, 241.

⁷ Alice A. Bailey, *Esoteric Astrology* (reprint: 1951; New York: Lucis Trust Publishing Co., 1971), 255.
⁸ *Ibid.*, 294.
⁹ For example, see *A Treatise on Cosmic Fire*, 1086.
¹⁰ Bailey, *A Treatise on Cosmic Fire*, 115.
¹¹ *Ibid.*
¹² *Ibid.*, 570.
¹³ *Ibid.*, 257.
¹⁴ *Ibid.*, 1175.
¹⁵ *Ibid.*, 1043.
¹⁶ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Trust Publishing Co., 1957), 534; *A Treatise on Cosmic Fire*, 1043.
¹⁷ Bailey, *A Treatise on Cosmic Fire*, 363.
¹⁸ *Ibid.*, 121, 400.
¹⁹ Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Trust Publishing Co., 1960), 415.
²⁰ *Ibid.*, p. 700.
²¹ Bailey, *Esoteric Astrology*, 516.
²² Bailey, *The Rays and the Initiations*, 711.
²³ Alice A. Bailey, *Discipleship in the New Age II* (New York: Lucis Trust Publishing Co., 1955), 258.
²⁴ Bailey, *Esoteric Astrology*, 471.
²⁵ Bailey, *A Treatise on Cosmic Fire*, 383.
²⁶ Bailey, *The Rays and the Initiations*, 70.
²⁷ *Ibid.*
²⁸ Alice A. Bailey, *A Treatise on White Magic* (reprint: 1934; New York: Lucis Publishing Co., 1971), 15.
²⁹ Bailey, *The Rays and the Initiations*, 255.
³⁰ H. P. Blavatsky, *The Secret Doctrine*, 1888 Facsimile Edition, v. 1, pp. xviii–xix.
³¹ Alice A. Bailey, *Esoteric Psychology II* (reprint: 1942; New York: Lucis Trust Publishing Co., 1974), 559.
³² Bailey, *A Treatise on Cosmic Fire*, 201.
³³ Bailey, *The Rays and the Initiations*, 606.
³⁴ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Trust Publishing Co., 1950), 111.
³⁵ Bailey, *Discipleship in the New Age II*, 405.
³⁶ Bailey, *A Treatise on Cosmic Fire*, 328, 473.
³⁷ *Ibid.*, 319, 321.
³⁸ *Ibid.*, 683.
³⁹ Alice A. Bailey, *Esoteric Healing* (New York: Lucis Trust Publishing Co., 1953), 564.
⁴⁰ Bailey, *Discipleship in the New Age II*, 220.
⁴¹ Bailey, *The Rays and the Initiations*, 654.

Mysteries of the Heart: Thoughts on a Spiritual Life - Part Two

Dorje Jinpa

The great yogi Gorakhnath, in his *Siddha-Siddhanta-Paddhali*, states that the object of yoga is twofold; 1) the elevation of the consciousness to higher and higher planes, and 2) the progressive dematerialization or spiritualization of the physical body (*kaya-siddhi*).

Through spiritual science we learn that the consciousness is evolving from the dense slow-moving vibrations of the material world, toward the subtle quickened vibrations of the spiritual. As the spirit ascends and the consciousness is refined the vehicles become pure conductors of the Spiritual Light. As this incoming light illuminates the mind, it also begins to illuminate its reflection, the body. Thus the physical and etheric matter of the body becomes in a sense radioactive, it begins to radiate a subtle light/energy. It is this radiation, primarily of the *Brahmarandhara*¹ center that is responsible for the nimbus around the head of saints in some paintings.

The etheric body is the essential nature of the physical body, its prototype. It is the source of the body's life and energy. It also coordinates the activity of the dense physical body via the brain. The evolution of the human body, paralleling the evolution of consciousness and spirit, progresses from the dense, fixed, slow-moving vibrations of earth and water toward the subtle, ethereal, quickened vibrations of fire and light. The eventual destiny of the physical body, we are told, is its transformation into a body of fire and light. The greater the expansion and elevation of the consciousness, the greater will be its need for a refined spiritualized body through which it can find adequate expression in the material world.

Unfortunately, this perspective runs counter to the present materialist belief system, which maintains that the dense physical plane is the origin and foundation of life; that consciousness has somehow impossibly and randomly

evolved from dead matter. This kind of materialistic thinking has kept humanity from discovering the true secrets of the aging process, which occurs primarily through material densification, a crystallization of the body that obstructs the free flow and circulation of subtle energies, nerve impulses, and even the dense physical fluids necessary for the continual regeneration of the body.

Rudolf Steiner taught that the "Beast" of *The Book of Revelation*, whose number is 666, refers to the forces of materialism, which will be at its peak of power at the beginning of the 21st century.² This counterforce to evolution seeks to drive us toward greater densification, hardening, and crystallization. Only the unifying properties of the heart can counteract the forces of materialism. The fire of the heart, not only retards the aging process, not only refines and elevates the consciousness; it is the root source of our psychic energy and power as well. The psychic energy that can move mountains, that can save the earth from destruction, is the very same fire-energy of the heart. All the psychic powers (*siddhis*) of the yogis, all the miracles of the saints, arise from the fire of the heart. "The strongest source of fiery energies, the heart, still has not been investigated as a manifestation of impelling force and of creative power."³

To maintain equilibrium on the Path it is essential that the refined and expanding

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consciousness be united with useful creative activity. In other words, the outgoing creative energies should be equal to and in step with the incoming spiritual energies. This represents the union of a refined spiritual receptivity with the spontaneous creativeness of the will and divine purpose. In Tibetan Buddhism the highest *Anuttara*⁴ yoga involves the union of *upaya* (spiritual creativeness) and *prajna* (wisdom). This yin-yang equilibrium of energies is to be maintained on all levels. Like electrical energy, spiritual energy can only circulate within the human consciousness and organism when the circuit is complete. If it is incomplete illumination will be lacking. This is basis of spiritual ecology. It is also true of all relationships. Receiving (*yin*) must always be accompanied by giving (*yang*), inspiration by creativeness, and wisdom by a creative will that is in harmony with the will of Heaven.

To maintain a balance with the eternal Way, every leader must be a follower, and every follower a leader. To be a leader without also following the will of heaven is to be out of balance on the side of yang. Every true spiritual teacher is a disciple of one higher, and every true disciple is a teacher in some way to those who come after. To lead is to give. To follow is to receive. When giving and receiving find an effortless, spontaneous balance equilibrium is attained. If we are to be strong and effective leaders in the world, then we must be equally strong and effective followers.

The duality and separation of opposites, such as absolute and relative, spirit and form, unity and diversity, self and others, exist only as the delusion of the conceptual mind. When the conceptual mind becomes still, the wide-open awareness that remains can perceive the original and eternal purity of the non-dual nature of opposites. We must remember that to still the conceptual mind does not mean to hold it back but rather to enter the silence, which is its essential nature. This silence, which is empty of the motion of thought, is a wide-open radiant awareness. Thought is not to be despised for it is a necessary tool to latter interpret and express the experience. But for the realization of

the essential nature of consciousness thought takes no part. It is a mistake to think that awareness and thought are synonymous terms. Awareness continues even when thought is silent. Stop thinking for a moment and observe. Awareness can perceive the thoughts of the conceptual mind but the thought cannot perceive awareness. The purpose of Raja Yoga is to still the conceptual mind so that the original primordial mind that remains, which is awareness without the thoughts and without a sense of separate self, can operate clearly without distraction.

According to the Maitreya, the coming Buddha, the first four of the ten stages of enlightenment are:

- 1) Realization and identification with one's true nature, which is universal and divine.
- 2) Realization of the non-duality of opposites.
- 3) Spiritual freedom. Freedom from the limitations of ignorance, desire, and outside conditioning.
- 4) Identification with the Buddha-nature within all beings.⁵

The "Buddha-nature" is the spiritual essence within all beings, our true nature, higher Self, Atma, the Christ within. Such a nature is universal, impersonal, and not separate from the essence from Life in all beings.

One of the obstacles to following the spiritual path is the subconscious fear that by uniting with the One we will lose our identity, our individuality and will. The fear of losing one's individuality has even caused some to turn against the Light and to move further into isolation. The Teacher says; "To presume that individuality is safeguarded by disunity is the logic of darkness."⁶ "Identity remains," says Master Djwhal Khul, "even in nirvana."⁷ What is lost is our sense of separateness; what is lost (or transcended) is a personality based entirely upon the false assumptions that arise from believing that we lead a separate isolated existence. To merge with the universal does not mean homogenization. Rather it means a wisely and diversely expressed creativeness within the framework of unity, cooperation and com-

plete interrelatedness. *Kaivalya* (isolated unity), the goal of the Raja Yoga, is the realization of our identity, our unity with the All, while at the same time manifesting an individual expression.

Abu Bakr Siraj Ed-Din in his Sufi classic, *The Book of Certainty*, writes of the death of the self as a spiritual experience.

That which is taken away by extinction is restored in Eternity according to the Infinite measure of Its Real Self. The different beings are extinguished in the Truth as different colors that are reabsorbed into the principal whiteness of light. Yet, as it were, on the other side of the Whiteness are the True Colors. Each incomparably more distinct in the Eternal Splendor of Its Reality, as revealed in the Light of the Whiteness, than ever it was in its illusory self; and yet at the same time there is no duality, no otherness.⁸

As we strive to unite our consciousness with the higher planes of spiritual awareness, an invisible thread of light is created as a link between the pilgrim in the body and the seed of his spirit on a much higher plane. Technically, this link is called the Antahkarana. Along this luminous pathway inspiration, insight and love divine descend into the consciousness. As we become proficient in the use of this bridge to our higher nature and the higher worlds, we gain subtle indications of the fiery Impulse moving us, and all life, toward the Great Perfection. In the ancient Hindu scriptures the term “Antahkarana” is defined as the field of consciousness that includes Buddhi (spiritual intuition), Ahamkara⁹ (a sense of self), and Manas (mind).

In the *Brahma Sutra* it is said that “the only difference between Brahman (God) and a jiva (human being), is the development of the antahkarana.” The Antakarana is the connecting link between the spiritual consciousness and the personality consciousness. When these two aspects of the consciousness are fully linked through the great unifying energy of the heart, union with the supreme is attained.

The same principle can be applied horizontally as well as vertically. For example, to the clairvoyant eye a bridge of light energy is created

whenever we open our hearts to another. Much is exchanged between people with heart; in fact this interchange of psychic energy is the basis of brotherhood and telepathy. This thread of fiery heart energy also serves as the connecting link between the spiritual teacher and the student, and explains how the teacher's guidance can become internal through an overlap in consciousness. When the Teacher says, “the beauty of service is contained in the blending of consciousness,”¹⁰ a close cooperation between student and the mind and purpose of the Teacher is indicated.

The best teacher will always emphasize the need for self reliance and independent thinking, will always underline the need to learn from experience and one's perception of the truth. Having a teacher and learning from experience, therefore, are not contradictory concepts. Both are necessary.

The Teacher has said, “Some people must memorize useful counsels, whereas others know the fundamentals of life in their hearts; both kinds need a teacher.”¹¹ No one, say Tibetan Buddhists, has ever attained illumination alone. Even the Buddha, they tell us, was guided through the stages of enlightenment by the Thagatha Buddhas or “Buddhas of the Ten Directions.”

Rather than looking for the truth from others, perhaps we can search directly into the questions of life for ourselves. In this suggestion is embodied the Aquarian ideal of independent thinking. The direct perception of higher truth is attained through the unifying properties of an open heart. With an elevated consciousness, we can begin to perceive truths directly. Blind belief, as well as blind disbelief, which is just as deadly, is then transcended and we begin to realize that we have always had the innate potential to understand the truth behind appearances. The best teachings elevate the consciousness in such a way that students are able to transcend the need for an outside authority. “I hold it true,” says Albert Einstein, “that pure thought can grasp reality, just as the ancients claimed.” And as “Socrates rightly observes,” writes Proclus, “the soul upon delving within

herself can perceive all things, even unto deity itself.”¹²

There is a significant difference between belief and faith. Belief is blind. Faith is a conviction, based upon internal evidence that cannot be proved or demonstrated. Belief is usually the acceptance or rejection of someone else’s truth. Through belief inflexible religious dogmas are formed. Most wars are fought over conflicting beliefs, religious or ideological. Belief is an emotion based upon desire. Faith is a conviction of the heart. Faith is the beginning of straight knowledge, which is freedom from blind belief.

Unlike materialistic truths that must be physically demonstrated before they can be accepted, metaphysical truth can and must be verified in one’s own consciousness. A good spiritual teacher is one who can awaken in students an awareness of a spiritual truth from within themselves. In the ancient Mysteries this awareness was often invoked as a subtle memory. Sufism, for example, which arose, we are told, from the original Persian Mysteries, still speaks of the awareness of higher truth as a “remembrance.”

Rudolf Steiner, an initiate of remarkable clairvoyant abilities, said that only those truths which we have realized for ourselves can be taken with us into the subtle world when the body dies. Second-hand information lives only in the brain, and therefore may pass away to some extent with the body. When we perceive the veracity of something, when we have truly made it our own, through experience or through pondering the words of a teacher, the awareness goes deeper than mental impressions stored in the brain, it becomes an integral part of our spiritual body. This is also true of strong emotions which contin-

ue on in our emotional/desire body. Only those qualities that we have truly made our own, for good or ill, can be taken with us from life to life.

As the Master Djwhal Khul says, “Only that which is the result of self-effort, of hard struggle and of bitter experience, is of lasting value... Only that which we know for ourselves becomes inherent faculty. The statements of a

teacher, no matter how profoundly wise he may be, are but mental concepts until experimentally part of a man’s life.”¹³

These perceptions transcend the rational mind completely. The rational mind rightly divides and separates everything into parts, while the illuminated heart consciousness perceives directly in terms of unity or the whole. The perceptions of an illuminated consciousness transcend all outside conditioning. This in-

cludes the fixed forms of religious and ideological thinking. Eventually the disciple must rise above the forms of religious dogma before he or she can perceive the truth directly without bias or predetermined ideas. When the great Zen Master Wu-Men says to “Kill the Buddha” he is instructing his students to kill out the outside conditioning of religion, to look directly into the original face of the truth that does not change.

The perceptions of an illuminated consciousness include the realization of selflessness, not as an attitude that we must develop, but rather as a higher truth that we must realize. The term “self” usually means an isolated or separate identity. Remove the isolation and the pure selfless nature of our true identity is realized, or as Plotinus stated it “to become one with the essence of everything while yet remaining wholly yourself.”

Thought is not to be despised for it is a necessary tool to latter interpret and express the experience. But for the realization of the essential nature of consciousness thought takes no part. It is a mistake to think that awareness and thought are synonymous terms. Awareness continues even when thought is silent.

Before enlightenment human beings are fragmented in their awareness. This separation of the different aspects of consciousness, higher and lower, gives rise to the idea of a higher and lower self. Illumination bridges the gap between the definite breaks in consciousness.

An illuminated consciousness also realizes the synthesis of all that is beautiful. It clearly perceives the essential nature and meaning of beauty. The reason great joy always accompanies illumination is because the truth that is perceived is so beautiful! But Illumination does not change anything. There is just as much truth before as after.

An illuminated consciousness realizes that love and wisdom are the two sides of the one heart essence. It realizes its unity and identity with the spiritual essence within all beings. The perceptions of an illuminated consciousness include the essential oneness of the universe, which is not the subtotal of the parts, but rather the essential unity behind the manifestation of the parts.

An illuminated consciousness perceives no separation between the one who sees, the act of seeing, and that which is seen. It perceives the inner meaning of the Law of Attraction, the divine Impulse to evolve spiritually. It is the result of divine Heart Energy as a magnetic attractive force, drawing those who can respond to it to ever higher, more refined levels of consciousness and being.

Illumination always descends from above. It cannot be created or figured out from below. It can't be created because it exists already. It can't be figured out because it transcends the rational mind. Illumination is at first a kind of spiritual telepathy, not from an outside source, but from the universal essence of being within us all. Enlightenment begins with contact and ends with unity. Illumination dissolves the Great Illusion, which falsely perceives the universe as an external phenomena, which is but a reflection, a movie projecting internal events on the screen of the mass mind.

It is said that sages renounce the world in order to perceive the truth of Spirit. But it is not the

world which they renounce so much as its effects and conditioning. What they renounce is materialism, the false religion of form. Materialism is false because it sees only the form, the effect, and not the cause, the original archetypal impulse, behind it. If we hold too strongly to the form, however fine and true that form may be, perceiving the fundamental truths behind it becomes difficult.

The intuitive heart consciousness perceives the truth behind the appearance of forms. It perceives the formless world, of which the world of form is but a reflection. For this reason words, which are of the form world, cannot really describe it. Illumination transcends organized religious forms, which are so often dogmatized, crystallized and devoid of spirit.

The spiritual Path is never confined to any one teaching or religion. The best teachers will guide the students so that they may transcend the forms in which the truth is presented and see directly. It is an error to mistake the form or image for the spirit it is attempting to represent, or to use the Zen analogy, "to mistake the finger pointing at the moon for the moon itself."¹⁴ Memorizing the words of the scriptures may be useful but can never take the place of direct perception. For the rational mind it is easier to understand the letter of the law than the spirit of the law. Importantly, we strive to understand the truth of teachings other than our own. In this way we can avoid the trap of sectarianism, fanaticism and limiting dogma.

It is difficult for people to accept the fact that all world religions have a common spiritual source. And while the forms and details may differ depending upon the need, culture, and time period, essentially they are all attempting to express, in their own way, the same transcendental experience of the heart. "All religions, art and sciences," says Albert Einstein, "are branches of the same tree." Some emphasize the active compassionate side of the heart experience, while others seek more the wisdom of the heart. An artist who expresses beauty is also responding to the divine fiery impulse of the heart.

The fire of the heart is not a symbolic or poetic abstraction. It is a very subtle energy. And

while we may not yet be able to measure this energy with physical instruments, we can feel its warmth and see its effects. When the fire of the heart is strong we feel a great and powerful joy. Eventually this joy becomes a continuous expression of our essential nature. This is the “exaltation of the saints” and the “divine intoxication” spoken of in the scriptures. It is particularly noticeable during unselfish prayer or sincere communion with the divine. When the fire of the heart first begins to make its presence felt, and we begin to feel that unmistakable sense of well-being and joy, we often feel a rush of pride in our accomplishment. This causes the joy to wane.

Sometimes in the beginning, when there is a danger of unstable intoxication, it is necessary to calm and stabilize these feeling currents. This can be done without any loss of intensity. In fact the greater the emotional calm the greater the intensity of the inner fire. When the emotional currents have been stabilized the psychic energy becomes less an erratic flaming and more an electric fire of high intensity. This involves an easy non-attachment, without any feelings of pride or self-love. “The calm of the yogi,” says the Teacher, “is as the tension of an ocean wave.”

Rudolf Steiner said that it is impossible for us while still in the body to look upon our good qualities without some trace of egotism, pride and self-love and that it is only when freed from the body that these separative emotions can be eliminated completely. William Shakespeare in his 62th Sonnet says:

The sin of self-love possesseth all mine eye,
And all my soul and all my every part.
And for this sin there is no remedy,
It is so grounded inward in my heart.¹⁵

Spiritual achievement is precisely the overcoming of this so-called impossibility!

The popular mantra of “love-yourself,” is deadly for it disguises the true nature of love, which is devoid of self. In the evolution of self-love is the lowest kind of love, and while it was a necessary first step for primitive humanity, we must now leave it behind. In the evolution of the great love principle we move

from self-love to a love of one’s mate, children and friends. And as we consciously enter the Path love expands to include one’s coworkers, humanity and eventually all beings everywhere. Master D.K. has said that the awakening of the heart center never pertains to oneself but only to others.

An interesting analogy exists between the life of a human being on the physical plane and the life of skin cells on the surface of the body. The skin cells are dependent upon nourishment of the blood from the heart, as well as upon the removal of impurities through this same lifeline to the heart and lungs. If the connecting link between the cells and the source of their life is not strong, disease is the result. The same is true for a human living on the physical plane, the outer surface of the universe. If our lifeline with Spirit is weak, then disease is the result. If humanity continues to turn away from the source of its being, it cannot survive for long. Thus it is important, even vitally necessary, that we turn our thoughts and our hearts to the Source of our Being; that we invoke the Spiritual Light of that Source into the life and consciousness of humanity. “Verily,” says the Teacher, “only union with the Source of Light moves the spirit onward.”¹⁶

Our connecting link with the Source is the spiritual Hierarchy, those enlightened Beings who have for uncounted centuries invisibly guided the spiritual evolution of the world without interfering with humanity’s free will or karma. They have been called Bodhisattvas, Christ and his Church, Sons of Resurrection, Rishis, Gods, Immortals, Masters of Wisdom, Heroes, Children of the Sun, and so on. In the same way that the Soul, the Atman, the Buddha-nature, is the spiritual heart essence for the individual, so the Hierarchy is the spiritual heart essence for humanity. By thinking about them with respect we strengthen our connection with the spiritual world of which they are a part. “The most wondrous fire,” says the Teacher, “is the flame of the heart saturated with love for Hierarchy.”

One of the fundamental principles of life is contained in the phrase “unity in diversity.” This law of unity manifesting as a multitude of diverse parts holds true for all whole and living

systems on all levels. The human body, for example, is a single entity, manifesting as a complex hierarchy of interrelated and interdependent lesser entities.

We see human beings as individuals and rarely view humanity itself as the essential unity it is. On the other hand we are so used to thinking of God as a single unit that we often fail to perceive the truth that God manifests as a plurality, a complete hierarchy of individual yet united spiritual beings.

In the coming New World the “God idea” will be greatly expanded so that it will more closely reflect reality, so that it will be in keeping with the present and future discoveries of science, and so that it will embrace both the unity and the infinite multiplicity of divine beings.

Over the past twenty-five centuries many illuminated seers have given prophecies concerning humanity and the present time. And though these prophecies stem from widely differing cultures, religions, and time periods a common thread unite them all. The following three points are often emphasized:

1. A great transformation of the earth is fast approaching, one that will usher in a New World in line with new spiritual principles.
2. The “old world,” based upon materialism, must, to some extent, pass away. This will constitute a “fiery purification,” which will be difficult due to humanity’s resistance against it.
3. A great World Savior will appear to sound the keynote of the coming age

According to the prophecies of ancient India, the darkest hour will be just before the dawn of the golden age of truth (*Satyayuga*). The *Vishnu Paraná* says that at that time true spiritual teachers will be hard to find and that false teachers will be found in large numbers selling their teachings in the market place. The great Sufi mystic, Hazarat Inyat Khan, has given us a fairly accurate way to determine false teachers: They are the ones beating the drum. “Do not listen to one,” says the Teacher, “who charges for his teachings.”¹⁷

These teachings go on to say that:

From the small to the great humanity perverts all truth... Therefore fiery purification becomes lawfully... A great preparation for a world change is taking place, one in which the Fiery Forces participate. Thus all the principles of the fiery laws will be given to humanity as a final touchstone... Thus we are prepared for the Great Hour.¹⁸

The decline of the earthly garden is dangerous . . . People have destroyed the resources of the earth without mercy. They have poisoned the earth and air. They have laid waste the forests, those storehouses of prana. They have decimated animal life . . . They believe that untried chemical compounds can take the place of prana and earthly emanations. They plunder the natural resources, unmindful that the balance must be maintained. They do not ponder the catastrophe of Atlantis . . . ‘How can we best serve on Earth to effect the utmost benefit at present?’ One must restore the health of Earth.¹⁹

The impulse behind spiritual evolution is toward integration, unity. That which resists this impulse moves toward disintegration, disunity. This is natural law. As humanity gains the power to resist its own destiny, its own spiritual evolution, it also embraces the possibility of its own destruction. The same law that compels nature to destroy those organisms that either deviates from, or can no longer adequately express the unfolding patterns of evolution, also applies to humanity. “There are no words in human language,” says the Teacher, “that can warn people sufficiently against self-destruction, the destruction of the planet, or the pollution of space.”²⁰ “The date approaches and those who have not learned to swim must swallow their fill of the brine.”²¹

¹ This center in the brain (the Chamber of Brahman) is thought to be the dwelling place of the soul and serves as the opening by which the soul can escape. The Sahasrara Chakra lies above this so called “hole” or “cave” in the brain.

² See *Reading the Pictures of the Apocalypse* by Rudolf Steiner. This lecture is available online at:

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- http://wn.rsarchive.org/Lectures/ReadApoc/ReApoc_index.html.
- ³ *Fiery World III* (reprint 1935; New York: The Agni Yoga Society, 1980), 207. Note: All of the Agni Yoga Society Books are available at: www.agniyoga.org/ay_downloads.html.
- ⁴ Anuttarayoga Tantra is translated as the “Unexcelled Yoga Tantra” or “Highest Yoga Tantra,” in Tibetan Buddhism in the categorization of esoteric tantric Indian Buddhist texts that constitute part of the *Kangyur*, or the “translated words of the Buddha” in the Tibetan Buddhist canon.
- ⁵ See *Maitreya: The Heart Essence of the Great Perfection* edited by Dorje Jinpa (Ashland, OR: Pentarba Publications).
- ⁶ *Fiery World I* (reprint 1931; New York: The Agni Yoga Society, 1980), 234.
- ⁷ Alice A. Bailey, *A Treatise on Cosmic Fire* (Reprint: 1925; New York: Lucis Trust, 1973), 52.
- ⁸ *Ibid.*, 18.
- ⁹ John Grimes, *A Concise Dictionary of Indian Philosophy* (Albany, NY: SUNY Press, 1996), 37.
- ¹⁰ *Hierarchy* (reprint 1931; New York: The Agni Yoga Society, 1981), 128.
- ¹¹ *Fiery World I*, 51.
- ¹² Proclus, “On the Theology of Plato, Book I,” as quoted by Manly P. Hall in the *Secret Teachings of all Ages* (Radford, VA: A & D Publishing, 2007), 75.
- ¹³ Alice A. Bailey, *Letters on Occult Meditation* (Reprint 1922; New York: Lucis Trust, 19197), 60.
- ¹⁴ Lu K’uan Yu, *The Surangama Sutra* (Trans, Charles Luk; London: Rider, 1966), 31.
- ¹⁵ William Shakespeare, *The Complete Works of William Shakespeare*, Sonnet LXII, <http://shakespeare.mit.edu/> (accessed May 3, 2011).
- ¹⁶ *Hierarchy*, 180.
- ¹⁷ Also see *Agni Yoga* (reprint 1929; New York: Agni Yoga Society, 1997), 404.
- ¹⁸ *Fiery World III* (reprint 1935; New York: Agni Yoga Society, 1980), 152.
- ¹⁹ *Fiery World I*, 631- 630,
- ²⁰ *Infinity I* (Reprint 1930; New York: The Agni Yoga Society, 1980), 166.
- ²¹ *Agni Yoga*, 47.

Festival of Easter 2016

Easter and the Silence of Right Speech

Ángela Barrera

Cycles, and how we handle them, always challenge us to develop a sense of right proportion. In the right handling of cycles, we move closer to harmony. Each cycle is characterized by different qualities of time and space—living qualities that are part of the universal Being. The sense of proportion is related to the equilibrium of rhythms or cycles, and it governs how each part relates to the other parts in harmonic proportion. Such harmonious relationships should be seen as a living organism with all the potential that lies in it, the germ or embryo of everything possible that might be.

As part of this cyclic movement, we now find ourselves again under the sign of Aries, the first zodiacal sign where “the great cycle of struggle towards expression starts.”¹ Aries begins

the process of the “most ancient initiation” that all the human family has already undergone and will undergo. The first great cosmic initiation (as far as humanity is concerned) is initiation into incarnation – the initiation of individualization. This process culminates eons later in the reversing of the wheel and the attaining of a definite goal in Capricorn.... Therefore, in its lowest manifestation, Aries is the creator of those activities, conditions and processes that lead to the manifestation of Soul through the medium of form, and later of those higher creative undertakings that lead in due time to the manifestation of Spirit through the Soul.²

The keynotes of the sign of Aries are *Creation, Being, Activity, Strife, and Synthesis*,³ which also seem to characterize the disciple determined to cooperate in the working out of the Plan. This Plan is an expression of the Purpose of that Great Being in Whom we live and move and have our being—the Plan that posits the psychological reconstruction and restora-

tion of humanity that the Spiritual Hierarchy carries forward. We might wonder what “psychological reconstruction and restoration of humanity” means? What should be “reconstructed and restored”? It could refer to balance, harmony with the universal rhythm that can only be achieved with a holistic perspective of the human being, a perspective that takes into account our triple nature and that recognizes the essential indwelling divinity of humanity. This wider perspective holds “the key to the Spiritual Hierarchy and Its reappearance on Earth ... the clue to the evolutionary process, and the eternal hope of all forms in all kingdoms in nature.”⁴ Such recognition would require humanity to set off on a journey from the periphery to the center, the source of Life, thus strengthening the will to live that is currently being drowned out by fear.

Overcoming Fear

In our information society, fears are constantly being fueled by the impact of global news. The advantage, but also the risk, is that it sensitizes people to world events but also to a sense of powerlessness in the face of all the violence. It is well known that terrorism, for example, uses fear to manipulate public opinion, suffocating the life of spirit, our essential freedom. When this happens, fears submerge us in helplessness and pessimism.

Psychoneuroimmunology, a scientific approach that studies the subtle interactions between the nervous, endocrine and immune systems, has shown that the immune system is a mirror of life; it responds to joy as well as anxiety. The consequences of fear are diverse, but it has been demonstrated that repeated exposure to fear will result in specific changes in our behavior, emotions and psychophysiological wellbeing. Fear, we could say, inhibits our vital forces.

The Tibetan warns us that “fear is the dominant astral energy at this time”⁵ and states that one of the “Four Freedoms,” contemplated in the Plan, is the end of fear worldwide.⁶ Fears build a dividing wall between the personality and the Soul or between life and people, thus obstructing the passage of Light.

Healing fear means opening a way through which the Fire of Universal Life can enter. And this is particularly important during the Easter Festival as the Spirit of Resurrection brings on its wings the will to heal, the will to achieve transfiguration, to express the Christ nature, and to restore the Law of Love. Fear makes us feel small or impotent; it creates divisions and distrust. Love, in contrast, is expansive, inclusive, opened to divine Providence—the loving care that is a fundamental aspect of the One Life.

Placing great importance on joy and on the development of a sense of good humor, the Tibetan suggests we avoid taking ourselves too seriously. Maybe here lies the key to opening the inner channel through which “life more abundant” can flow in, energizing our bodies and mind to serve better. Indeed, our essence is love, joy, and a peaceful mind based on spiritual comprehension. Joy and serenity are qualities of the Soul, spontaneously expressed when there is alignment and when the personality and all circumstances in the three worlds are under Soul direction.

The Expression of Life During the Easter Festival

At this special time under the sign of Aries, the Forces of Restoration stream forth to humanity led by the Spirit of Resurrection and the Christ, whose note and life message is resurrection. This Festival offers an excellent opportunity to express life abundantly because these Forces of Restoration are more available for us during this Full Moon. We could visualize them as waves of life stimulating the human will to love, right idealism and goodwill. An energy so abundant, if rightly handled, can aid in eliminating fears and inertia. This energy can ignite in us the fire of Spirit, inspire us to formulate new goals and projects, help us guide humanity toward the light and build a new civ-

ilization based on the principles of sharing, cooperation and responsibility. Such is the great joyful and creative work ahead of us at this time. If we can achieve it, the true meaning of Pentecost will be realized, the emphasis laid upon the experience of the Christ nature:

During the coming century, the meaning of the resurrection will be unfolded... The first step will be the emergence of humanity from the death of its civilization, of its old ideas and modes of living, the relinquishing of its materialistic goals and its damning selfishness, and its moving into the clear light of the resurrection life... Then will follow those steps that will lead to a new and better life and that will indicate the expression of the Spirit of Resurrection.⁷

What would be the responsibility and goal for a group of servers interested in achieving this?

They will concern themselves with the reorientation of the human psyche and with the inevitable consequences of that reorientation – the acquiring of the vision that will bring about right human relations... Great Forces, under potent spiritual leadership, are standing ready to precipitate Themselves ... to focus and distribute Themselves... the New Group of World Servers are also “standing attentive to direction” in every country in the world, united in their idealism, in their humanitarian objectives, in their sensitivity to spiritual impression, in their united subjective purpose, in their love of others, and in their dedication to selfless service.⁸

During the time of the Three Linked Festivals the group is asked to hold a state of spiritual tension to invoke light. This, in turn, will evoke a response from the Spiritual Hierarchy and Shamballa. This group approach produces a high degree of *simplicity*—that condition of the mental plane that allows for greater synthesis. The mental plane is the middle point in consciousness where the highest and lowest ends meet, or the point where the center of the Spiritual Hierarchy and the center of humanity establish contact. Our group responsibility consists therefore in keeping the channel open, active and vital.

Simplicity, Right Speech and Silence

Achieving simplicity of the Soul might be one of the most effective ways to maintain the alignment that opens a channel between the Spiritual Hierarchy and us. The personality isn't interested in simplicity; it feels more at ease with the complexities and density of the lower mind. The simplicity of the Soul is very different. It has been described as "one-pointedness of outlook, free from glamour and the intricacies of the thought-form-making mind; simplicity is clarity of purpose and steadfastness in intention and in effort ... simplicity leads to simple loving, asking nothing in return; simplicity leads to silence—not silence as an escape mechanism, but as an 'occult retention of speech'."⁹ Thus, we should create in ourselves the silence, determination and mental simplicity necessary in order to be in tune with that same quality that is present in the realms of the divine Will. When we resonate with that higher vibration and quality, we help establish an unimpeded channel with the higher planes. As a group we invoke Soul guidance, for the Soul is group consciousness and holds a vision for the group. The group in its entirety must create the conditions for that simplicity in consciousness that translates into a united group mind and a clear group channel.

If we visualize the larger context or purpose of the synthetic Plan slowly unfolding and working out on Earth and we expand the group vision beyond the periphery of consciousness toward identification with the Life aspect of divinity, we begin to work with an energy that can integrate harmoniously all the diverse elements. From this higher perspective, we can contemplate everything in existence as a manifestation of the One Life. This larger context is ruled by simplicity.

The simplicity of the Soul ... has been described a "one-pointedness of outlook, free from glamour and the intricacies of the thoughtform-making mind; simplicity is clarity of purpose and steadfastness in intention and in effort ... simplicity leads to simple loving, asking nothing in return; simplicity leads to silence—not silence as an escape mechanism, but as an 'occult retention of speech.'"

The same tendency toward synthesis that can be observed in nature is also inherently ours – the innate orientation to unification that operates upon consciousness and that is Life Itself, an instinct of the universe. This tendency to synthesis urges us to develop a simplified approach to life, to cultivate that simplicity that

frees the mind from the concerns and complexities of the external world. It is an approach that thinks in larger terms. A larger perspective bypasses the common separatist consciousness to penetrate into the larger sphere of perception that "recognizes no differences." In fact, we are told that the simplicity of the Soul opens the way to Shamballa and "sees no differences," which might mean fusion of the vertical way of life

with the horizontal way of service. This perspective of the simple life is imbued with meaning and transcends the pair of opposites. Being complete unification, it eliminates all separations between the inner and outer planes of life. Probably the most important esoteric challenge for the group at present is the channeling of the Life aspect of the Shamballa energy that simplifies and seeks synthesis. The challenge is thus to collaborate to create the new world with conscious determination.

By unifying us at the level of the heart, simplicity leads to silence and the poise necessary for the group to become sensitive to higher impressions. "Humanity, as a whole, needs silence at this time as never before; it needs time in which to reflect, and the opportunity to sense the universal rhythm."¹⁰ Students, aspirants and disciples need to develop the quality of inner silence, the quietness of the emotional and mental body. Esoterically, "silence ... is refraining from certain lines of thought, the elimination of reverie and the unwholesome use of the creative imagination."¹¹

Contemplation is the highest form of silence that exists. It is in the quietness and alignment of contemplation that we keep the channel open, reducing the intensity and quantity of noise in the three worlds. Thus we can hear the Sound and achieve its creative purpose. With self-forgetfulness and harmlessness, the New Group of World Servers will fuse the individual will into the spiritual Will, recognize its quality of quietness and silence, the “peaceful and silent Will” of Sanat Kumara. “Only as the multitude of spoken words is reduced, and silence in speech is cultivated, will it be possible for the Word to make its power felt on the physical plane.”¹²

And although silence and words might seem to be opposites, they are not. We can, and indeed should, establish a right relationship between the two to resolve the apparent conflict; we should find their most harmonious proportion, the reflection of universal balance, so that our words become proper expressions of Soul life. Using right speech means choosing symbols or forms that clothe and express right thoughts. Our aim is to create thoughtforms full of life and offer them in service as a contribution to human unity and synthesis.

As each of us strive to achieve this, we strengthen the group’s ability to better hold the Forces of Restoration in the chalice of contemplative silence. Right speech is creative vibration that resounds harmoniously with the Soul note. From that higher place we shall sound the right word, the creative vibration bearing in essence the peaceful and silent spiritual Will — the *life more abundant* that the Spirit of Resurrection brings on its wings during the Easter Full Moon Festival. Thus the heart of

humanity will be kindled with the fire of Spirit. In conclusion, and quoting Helena Roerich, let us “welcome the Eve of Easter—the Resurrection of the Spirit. Let us aspire in all our thoughts toward this near future, and many of the dull and difficult things of daily life will be eased because in our hearts we will accept the unavoidable blows and difficulties as a part of a great probationership and will live in the joy of the coming future.”¹³

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¹ Alice A. Bailey, *Esoteric Astrology* (New York, Lucis Publishing, 1951), 93.

² *Ibid.*, 94-95.

³ *Ibid.*, 92.

⁴ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York, Lucis Publishing, 1957), 591.

⁵ Alice A. Bailey, *A Treatise on White Magic* (New York, Lucis Publishing, 1934), 298.

⁶ Bailey, *The Externalisation of the Hierarchy*, 470.

⁷ *Ibid.*, 470.

⁸ *Ibid.*, 485.

⁹ Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York, Lucis Publishing, 1955), 518.

¹⁰ Bailey, *Esoteric Psychology, Vol. 2* (New York, Lucis Publishing, 1942), 44 .

¹¹ Bailey, *The Rays and The Initiations* (New York, Lucis Publishing, 1960), 214.

¹² Bailey, *A Treatise on White Magic*, 142.

¹³ Roerich Elena, *Letters of Helena Roerich, Book One* (New York, Agni Yoga Society, 1994), Letter of April 26, 1934.

Festival of Wesak

Channeling Wesak Energies for Cleansing Purposes

Dorothy I Riddle

We are now entering the annual highpoint of the inpouring of divine Will energy, channeled by the two great Avatars—the Buddha and the Christ. Our responsibility during this time is to receive, contain, and then distribute these spiritual energies. That distribution process is envisioned as encompassing the final two days of the five-day festival period when “the focus of our attention will be steadily turned away from ourselves but also from the inner subjective planes to the outer world, and our efforts will be to pass on, or to pass through, that measure of spiritual energy that may have been contacted.”¹

We are told that “during the interim between reception [of the Wesak energy] and distribution, it has been transformed into the energy of goodwill and into that light that will illumine human minds.”² We usually visualize that distribution process as general—i.e., without a specific focus. This year, in conjunction with our Subjective Group Conference topic of “Ashramic Work and Right Speech,” we want to explore two specific and much-needed tasks for which the potency of Wesak energy is well-suited: dissipating glammers and destroying negative thoughtforms.

Why is this important? Humanity is at a point of crisis in terms of how we relate to each other. We have escalating terrorism, and we have a corresponding increase in despair about how to address it. We have an unprecedented volume of refugees fleeing violence and oppression, and we have increasing resistance to allowing foreigners across borders. We also have a dramatic increase in income disparity and accelerating conflicts over the exploitation of our Earth’s resources for profit versus living in harmony with the Earth.

We might be tempted to view these various patterns as unrelated, with different root causes; however, the Ageless Wisdom emphasizes that humanity is responsible for reinforcing the glammers and creating and sustaining the negative thoughtforms that make such patterns possible and hold them in place. We do so by consistently ignoring the basic truth that we are all energetic expressions and components of the One Life and thus all connected. Ultimately how we treat others will be how we ourselves are treated.

Dissipating Glamour

Glammers exist on the astral plane. While some School members may not be in a position to work with the Will energy necessary to destroy thoughtforms, all members can work with the Wesak light in meditation in order to “project light, consciously, on to the astral plane and thus dissipate glamour.”³

What is the relationship between glamour and the current events that distress us? Let’s reflect for a moment on some of the more common glammers that are playing out on the world stage:

1. *The glamour of destiny.* This is a glamour that indicates to those whom it controls that they have important work to do and that they must speak and work as destined. This feeds a pride that has no foundation in fact.
2. *The glamour of aspiration.* Those thus conditioned are completely satisfied and preoccupied with their aspiration towards the light and rest back upon the fact that they are aspirants. Such people need to move onward on to the Path of Discipleship and cease their preoccupation and sat-

isfaction with their spiritual ambitions and goals.

3. *The glamour of self-assurance* or of what might be called the astral principles of the disciple. This is the belief, in plain language, that disciples regard that their point of view is entirely right. This again feeds pride and tends to make the disciples believe themselves to be authorities and infallible. It is the background of the theologian.
4. *The glamour of duty*. This leads to an over-emphasis of the sense of responsibility, producing lost motion and the emphasis of the non-essential....
5. *The glamour of devotion*, leading to an undue stimulation of the astral body. The man or woman thus glamoured sees only one idea, one person, one authority and one aspect of truth. It feeds fanaticism and spiritual pride.⁴

So what can we do? We are told that ridding the astral plane of glamour is “a definite world service. Groups will eventually be formed of those who are working at the dissipation of glamour [that] will work unitedly on some major phase of world glamour by the power of their individual illumined minds.”⁵ We are also told that “*criticism, separateness or pride ... are definitely breeders of glamour.*”⁶ How we think and speak or remain silent is directly related to the viability of glammers.

Every bit of glamour dissipated ... “clears the way” for those who follow after, and makes easier the path of other disciples. This is par excellence, the Great Service....

One of the problems that confronts aspirants is the problem of duly recognizing glamour when it arises, and of being aware of the glammers that beset their paths.... The majority of people are unaware of their presence. Many good people today see this not; they deify their glammers....

The very recognition, in its turn however, carries with it its own problems, so unable are average disciples to free themselves from the glamour-making faculties developed in the past, and so hard do they find it

to preserve a due proportion and a proper sense of values in regard to the truths of the mental plane. A hard won truth and a principle of reality can be grasped, and then ... the glammers of an emotional nature can emerge and gather about the ideal, for that is as yet unclarified and is prone to attract to itself that which – emotionally and sensitively – it believes itself to be and have.⁷

Glammers have been around for a long time, being elaborated and reinforced when we refuse to take responsibility for “right speech.” However, disciples have a responsibility to “destroy the astral phenomena for which they are creatively responsible, [as well as to] destroy a certain proportion of astral substance for which they are not individually responsible but that is nevertheless related to the group or to the nation with which they are by birth or inclination affiliated.”⁸

Destroying Negative Thoughtforms

Shifting our attention from the astral plane to the mental plane, we are constantly creating thoughtforms. In esoteric studies, we tend to nurture that creation process and give little, if any attention, to their destruction when they no longer serve a good purpose. If we reflect for a moment on the cycle of change that underlies all of life, we recognize that anything that is created eventually outlives its usefulness. On a physical level, if we only ingest food and never eliminate the roughage or waste, our digestive system will become toxic and we will die. On a societal level, beliefs that seem like truths will, in a dynamic society, eventually be challenged and become unthinkable. We have many examples down through history, human slavery and public smoking being only two. “Evil ... might be defined simply as adherence to that which we should have outgrown, the grasping of that which we should have left behind.”⁹

It is important to remember that

a thoughtform can ... act as a poisoning agent, and poison all the springs of life. It may not be potent enough to swing out of its creator’s aura (very few thoughtforms are), and find its goal in another aura there to gather strength and so return from

whence it came, but it may have a vitality of its own that can devastate the life of the aspirant. A violent dislike, a gnawing worry, a jealousy, a constant anxiety and a longing for something or someone may act so potently as an irritant or poison that the entire life is spoiled, and service is rendered futile. The entire life is embittered and devitalized by the embodied worry, hatred or desire. All relationships with other people are rendered equally futile or even definitely harmful, for worried or suspicious aspirants spoil the home circle or their group of friends by an inner poisonous attitude, governed by an idea. Their relation to their own Soul and the strength of the contact with the world of spiritual ideas is at a standstill, for they cannot progress onward and are held back by the poison in their mental system. Their vision becomes distorted, their nature corroded, and all their relationships impeded by the wearing, nagging thoughts that they have themselves embodied in form and that have a life so powerful as to poison them.¹⁰

The lack of attention to destroying thought-forms may stem from the challenges that any destruction presents. The task, at first, may seem overwhelming. We are told:

One of the greatest impediments upon the Path of Return, and one for which humanity is distinctly responsible within occult limits, are those animated forms that humanity has produced ever since the middle of the Atlantean root race when the mind factor began slowly to assume increasing im-

portance. The selfishness, the sordid motives, the prompt response to evil impulses for which the human race has been distinguished has brought about a condition of affairs unparalleled in the system. A gigantic thoughtform hovers over the entire hu-

man family, built by people everywhere during the ages, energized by the insane desires and evil inclinations of all that is worst in human nature, and kept alive by the promptings of humanity's lower desires. This thoughtform has to be broken up and dissipated by humanity itself.... Under the Law of Karma, it has to be dissipated by those who have created it.¹¹

This gigantic thoughtform, the product of humanity's ignorance and selfishness, is kept alive and vitalized ... by the aggregate of the

evil desires, wicked intentions, and selfish purposes of each individual. Every wrong thought, when embodied in speech or manifested in action on the physical plane, goes to swell the proportions of this evil entity.¹²

The School's Cleansing Initiative

Ending the ongoing cycle of violence that is fueled by our inattention to the damaging effects not only of our present thoughts and words but also the ever-intensifying thoughtform of ill will involves addressing the root causes of glammers and negative thoughtforms. We can think of a garden as an analogy to our current situation. We have some beautiful flowers but we also have some virulent weeds. In watering the flowers (by sending them positive energy), we also strengthen those weeds. Perhaps we recognize the presence of the weeds and cut them down. But until we uproot them entirely, they will simply spring back up, often stronger than ever.

The same is true of glammers and negative thoughtforms. Until we destroy them at their roots, they will continue to spread and infect our lives. We have noted that these damaging energies survive because we forget who we are and why we are here. But why does that matter? What are the practical consequences of that disregard?

One way of understanding the issue, in keeping with our Subjective Group Conference theme, is to recognize that, in forgetting who we are, we fall prey to the great heresy of separateness that is rooted in the process of thinking dualistically—seeing ourselves as different and distinct from others in some way. Dualistic thinking is so much a part of our everyday lives that virtually all of us have some arena in which “us-them” thinking is our default. We can begin to understand this if we reflect on five ways in which this separateness is expressed:¹³

1. *Hostile bigotry* – expressing separateness overtly through physical or psychological abuse.
Since overt acts of aggression are increasingly condemned in western society, the brutality of terrorist acts can catch us off guard. If we think of them, though, as stemming from a sense of moral justification or feeling morally compelled, they may begin to seem less alien and more capable of destruction.
2. *Benevolent bigotry*, or paternalism – expressing separateness covertly through condescension.
Here we see others as less evolved or less spiritually mature as compared with ourselves. In societal life, this leads to viewing others as being in need of protection rather than being treated as equals.
3. *Stereotyping* – denying the individuality of the other.
In this case, we allow ourselves the luxury of lazy thinking. Instead of making the effort to know the other in all their uniqueness, we place them in a group and assume that they are the same as others in that group.

4. *Dismissiveness*, or invisibility – assuming that the other is not important enough to be accorded attention.

This form of separateness literally denies the existence of the other in any meaningful way. This is also a form of separateness that we may practice on ourselves in refusing to acknowledge our own needs or respect our own intuition.

5. *Objectification* – treating the other as an object to be used for our own gratification. While sexual objectification has received a lot of attention, there are other ways in which we assume that others should not have choices about their lives if those choices conflict with our own desires.

Addressing root causes is not accomplished quickly or easily. The Festival of Wesak, however, is the time when it is easiest to access the necessary spiritual energies and so the School for Esoteric Studies is launching this initiative during Wesak, with two objectives:

1. Dissipating the fog of fear and the glammers that hold humanity captive.
2. Destroying negative thoughtforms, both current and ancient.

All members of the spiritual community are welcome to join us in this special service initiative. We will provide special meditation outlines for dissipating glammers and for destroying negative thoughtforms, along with monthly seed thoughts for meditation.

If we wish to be of service in this initiative, “right speech” is absolutely critical, as is the ability to dissipate or destroy lovingly.

Let each of you gain that control of speech that has often been your goal but seldom your achievement, and remember that the most powerful factor in the control of speech is a loving heart. Wild and fearful talk, hateful gossip, cruel innuendo, suspicion, the ascribing of wrong and wicked motives to persons and peoples, and the divergences of attitude that have separated the many different nations in the world are rampant today and have brought the world to its present distressing situation. It is so

easy to drift into the same habits of speech and thought that we find around us and to discover ourselves participating in attack and the spirit of hate. Guard yourselves strenuously against this and say nothing that could inflame hate and suspicion in connection with any race, any person, any group or any leaders of groups and nations. You will have to guard yourselves with care, so that even in defense of that which you may personally or nationally approve you do not find yourselves full of hate and breaking the law of love – the only law that can truly save the world. Perhaps the key to your success along this line will be the silence of a loving heart.¹⁴

If you do so choose, please contact us at info@esotericstudies.net to request the special set of materials for the Cleansing Initiative.

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- ¹ Alice A. Bailey, *Esoteric Psychology, Vol. 2* (New York: Lucis Publishing, 1942), 688.
 - ² Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 643.
 - ³ Alice A. Bailey, *Glamour: A World Problem* (New York: Lucis Publishing, 1950), 264.
 - ⁴ Alice A. Bailey, *Discipleship in the New Age, Vol. 1* (New York: Lucis Publishing, 1944), 26-27.
 - ⁵ Bailey, *Glamour*, 197.
 - ⁶ *Ibid.*, 82.
 - ⁷ *Ibid.*, 44-45.
 - ⁸ Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York: Lucis Publishing, 1955), 378-379.
 - ⁹ Alice A. Bailey, *From Bethlehem to Calvary* (New York: Lucis Publishing, 1937), 203.
 - ¹⁰ Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 489.
 - ¹¹ Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing, 1925), 948.
 - ¹² *Ibid.*, 949.
 - ¹³ Dorothy I. Riddle, *Moving Beyond Duality* (Bloomington, IN: iUniverse, 2015).
 - ¹⁴ Bailey, *The Externalisation of the Hierarchy*, 82.

Festival of Goodwill

Distribution of Energy during the Festival of Goodwill

Miguel Malagrecá

The third Linked Festival is celebrated this year on May 21st, on the first of two Full Moons under the sign of Gemini. This great world spiritual celebration, known as the Festival of Goodwill, stands for the spirit of humanity that dynamically aspires to conform to divine Will, and that is dedicated to the construction of right human relations.¹ This year, in the context of intense planetary dynamics, humanity is clearly undergoing a point of crisis, which is reflected in tension from terrorist attacks, xenophobic political posturing, an unprecedented refugee crisis, reservations about humanitarian aid, and accelerating damage from climate change. The future of our planet will be determined in part by how humanity handles this point of crisis. The role we choose to play is important because much of the harm caused on this planet is the result of our actions and thought patterns.

We might think of goodwill as an expression of benevolence and kindness, but in esoteric studies the term has a more specific meaning. Fundamentally, the energy of goodwill is the lower expression of the Will-to-Good. We are told that “the function of the New Group of World Servers is dynamically to “force” the energy of the Will-to-Good into the world; the average man and woman, responding unconsciously, will express goodwill.”² Goodwill is the energy that will help us resolve existing cleavages and put an end to separativeness. Becoming effective agents of distribution of the Will-to-Good is challenging:

Goodwill is relatively simple of expression and all of you know much about it and express much of it. For that, no commendation is required, for it is a human attribute lying very near the surface of expression in all people. But the Will-to-Good is far more

difficult to express, for it involves the ability not only to use the spiritual Will, but to know somewhat the nature of the “good.”³

Three Festivals – One Approach

We know that the Three Linked Festivals are the esoteric doorways of the spiritual year that begins in Aries and ends in Pisces. Aries ushers in the High Interlude; it is the sign that initiates a year-round cycle of work leading to the full unfolding and expression of our spiritual capabilities. During the Festival of Easter, the energies of resurrection are contacted. A main focus here is thus contact and alignment with Life. Out of the past disintegration of who we *were*, we affirm our unified being, the spiritual reality of hope and joy so characteristic of Easter.

The Aries impulse into Life is received and nurtured during Wesak. Under the Full Moon of Taurus, the focus shifts to becoming receptive, harnessing and holding steady as much spiritual energy as possible. The energy of the Will, absorbed by the Buddha, is made available from our highest center, Shamballa, and then stewarded onto Earth by the Ashrams of the Spiritual Hierarchy, headed by the Christ. In echoing this work, at a lower turn of the spiral, all esoteric groups create a chalice for the containment of the Will energy, holding it in readiness. Taurus gives us the ability to hold it within an organic whole. The energy stored by a group not only multiplies its power, it also *qualifies* it so that it can be received safely by humanity at large.

In addition, the third Spiritual Festival, the Festival of Goodwill, represents the responsibility of servers to carefully open up this reserve of accumulated energy and distribute it to the world in support of the divine Plan. This

festival has been taking place for over two thousand years on the subjective plane, but it has been celebrated on the physical plane since 1952, after the dawn in human consciousness of the activity of the New Group of World Servers. As such, it represents a new stage in the development of Oneness in humanity. This celebration moves the focus away from self-realization, which is characteristic of the Piscean religions, into *group realization*, a characteristic of the Age of Aquarius. Thus it is *our* Festival, which is why it is also known as the Festival of Humanity.

The Distribution of Will Energy

It is the energy of the Will-to-Good, transformed into the energy of goodwill, that we have a particular responsibility to distribute at the Festival of Goodwill when it becomes more abundantly available. It is through goodwill that we become enlightened and sensitized to the needs of others so that we can work toward the good of the whole.

The final decisions in world affairs have to be made through humanity's deliberate choice; no compulsion is ever exerted by the Spiritual Hierarchy ... to force people to take some desirable action. Free will *must* be preserved. In a unique manner, people are today facing a period of the freeing of the human Soul, or a period of its imprisonment, indefinitely; the right decision will lead to the Kingdom of Souls, and the other to a retrogression that will deify the past and prolong past wrong action.

This outpouring of spiritual energy [at the Festival of Goodwill] passes through the groups or (to use a technical word that is relatively unimportant) through the Ashrams of all the Masters of the Wisdom.... It

is then transformed or transmuted by them so as to meet adequately the needs of the different types of people who compose humanity and who are represented in the Ashrams by different Masters. Through all the Masters and through all disciples this energy passes, so that all – at their many different stages – may receive the needed stimulation.⁴

At the time of this Festival of Goodwill, we are called to work as a group, enabling spiritual energy to enter and circulate on Earth. It is by looking at what happens during this third festival that we may find ideas for tackling many of the current challenges we face, many of which are based on *unequal distribution*. Think for example of increased income distribution inequality, wrong distribution of living space

for the different kingdoms on Earth, or the unfair distribution of rights across nations, human groups, genders and borders. Through careful meditation and an openness to the needs of others, we can learn to distribute energy equitably and for practical purposes.

In fact, we are learning much about group relatedness and planned group activity. What the human group as a self-regulated system within the planet can do is still to be fully discovered, but much has been achieved already. Just as an example, international legislation passed since the year 1952 demonstrates that we are increasingly group beings thinking in group terms: there is now international consensus on areas such as the Elimination of All Forms of Racial Discrimination (1965), the Elimination of All Forms of Discrimination Against Women (1979), the Rights of the Child (1984), and the Rights of Persons with Disabilities (2006). What further reaches of Oneness and respect

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for Life are to be achieved is something only we, humanity, can determine and make possible.

Our Responsibility to Evoke Goodwill

Our actions during this Festival of Goodwill are particularly important in relation to the crisis that humanity is facing, fueled by the forces of evil. The words of the Tibetan at the time of World War II continue to be relevant today:

There is only one way in which this focused evil will that is responsive to the Shamballa force can be overcome, and that is by the opposition of an equally focused spiritual Will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

You can consequently see why there was more than the casual use of a current word in my mind when I talked to all of you in terms of goodwill and of the Will-to-Good. All the time I had in my thoughts not just kindness and good intention, but the focused Will-to-Good that can and must evoke the Shamballa energy, and use it for the arresting of the forces of evil.⁵

We have in our power the ability to activate humanity to address the issues at hand, aided by the Spiritual Hierarchy Itself. “The Spiritual Hierarchy stands ready to evoke the good latent behind the work of destruction that has been done, but this can be so only if the goodwill of humanity itself is employed with adequate invocative power. If this goodwill finds expression, two things can occur: first, certain potencies and forces can be released upon the Earth that will aid humanity's effort to attain right human relations, with its resultant effect—peace; second, the forces of evil will be so potently defeated that never again will they be able to wreak such universal destruction upon Earth.”⁶ Or we can choose to do nothing, to allow the current crisis to continue and worsen.

If we choose to act, we are reminded that “we must develop in ourselves and evoke in others *the spirit of goodwill*.... It is the major and potent factor that can enable otherwise futile individuals to become a focal point of constructive influence. They will then discover that, as a result of this, their sphere of constructive influence is continually enlarging.”⁷ We have the future of this world in our hands, a thought that can be exhilarating or daunting. We can choose to serve as evocative channels in two ways, both to attract the Will-to-Good to this plane and to inspire humanity to express goodwill. And we are not alone in this endeavor:

Esoterically speaking, the work of the Spiritual Hierarchy is to focus the divine Will-to-Good as it affects humanity. The work of spiritually minded men and women is to evoke that Will-to-Good on Earth through as full an expression as possible of goodwill. It is the goodwill of the masses, focused everywhere through the United Nations who are fighting for the liberation of humanity and through the New Group of World Servers, that is sufficient to invoke the Will-to-Good.⁸

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¹ Alice A. Bailey, *The Reappearance of the Christ* (New York: Lucis Publishing, 1948), 155-156.

² Alice A. Bailey, *Discipleship in the New Age, Vol. 2*, (New York: Lucis Publishing, 1955), 38.

³ *Ibid.*, 47.

⁴ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 643.

⁵ *Ibid.*, 347.

⁶ *Ibid.*, 453.

⁷ *Ibid.*, 382.

⁸ *Ibid.*, 396.