

Cosmic Fire Studies and Academia – A Manifesto Part II: The Work

David C. Borsos

Abstract

The purpose of this article is to suggest a practical plan of action that has the potential to mobilize intelligent goodwill sufficient to transform our global crises and inaugurate a new age of solidarity, cooperation, and right human relations. This plan entails the building of a bridge between the wisdom expressed in the esoteric writings of Alice A. Bailey (Cosmic Fire Studies) and academia. Part II of this article begins by making the argument that Bailey’s published writings should serve as a singular body of teaching for illuminating academic work. The concept of the *antahkarana* (Skt.) as a bridge of lighted substance constructed on the mental plane is briefly introduced. Several possible “construction sites” are then suggested for building bridges between Bailey’s ideas and current academic research in the areas of religious studies, philosophy, and science. Practical ideas for undertaking this work are then provided and a few of the many challenges it will face are addressed.

It is essential that disciples in all Ashrams consider these days what humanity’s problems are, what they mean and what their solution entails; they must know what the Masters of Wisdom want done and then they must talk and write, act and live so that others too may understand.¹

Above all, there must be the elimination of fear

...

Will you not, with determination and because the world cries out for help, cast away fear and go forward with joy and courage into the future?²

A Necessary Focus on Bailey’s Esoteric Philosophy

Before offering some practical suggestions regarding how we might build a bridge between the Tibetan’s ideas expressed in the writings of Alice Bailey and the world of academia I would like to address the importance of honoring the distinctive nature of her writings. To be clear, I am restricting the focus of this article and the proposed project of building a bridge to academia to Bailey’s writings, as distinct from other categories of spiritual teachings such as “the Trans-Himalayan tradition,” “the perennial philosophy,” “esoteric studies,” or “transpersonal studies.” Bailey’s corpus constitutes a specific, modern, comprehensive, and coherent model that can make powerful contributions to many areas of academic thinking. While students of Bailey’s writings should of course be open to dialogue and collaboration with other traditions and schools of thought, her esoteric philosophy contains distinctive features and a coherency that needs to be clearly recognized in order to prevent misunderstandings and to precipitate clearly the Tibetan’s ideas as expressed in these writings. In the following remarks I

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discuss potential problems and confusions that could result from not recognizing the distinctive nature of Bailey's work and from conflating it with other traditions.

The Trans-Himalayan Tradition

The phrase, "the Trans-Himalayan tradition," has been used for some time now in *The Esoteric Quarterly* and elsewhere by Bailey students. I agree there is merit in acknowledging a degree of cohesiveness among the writings of H. P. Blavatsky, Helena Roerich, Rudolf Steiner, Bailey, and others who are considered, at least among many Bailey students, to be offering related and complementary teachings within a greater unified movement of spiritual revelation. Indeed, Bailey emphasizes that all students who "recognise the influence of the trans-Himalayan Lodge" and the "Masters of the Wisdom" need to understand that they are a part of one school and that attitudes of separateness and intolerance constitute a major hindrance.³ Despite this underlying unity, however, using the phrase "the Trans-Himalayan tradition" invites the erroneous assumption that there exists some clear unanimity among various, sometimes ill-defined teachings, or that they constitute a coherent tradition. To my knowledge Bailey never used the phrase "Trans-Himalayan tradition" or "Trans-Himalayan teachings" in her published writings. She used the description "Trans-Himalayan" in only a few instances to refer specifically to: *one* of four branches of "the one true fundamental School" of occultism—"The Trans-Himalayan Branch" that comprises the "department" and "faculty" of adepts most familiar to Bailey students;⁴ and to the "Trans-Himalayan Lodge" of adepts.⁵

Despite this claimed underlying unity and Bailey's repeated calls for cooperation amongst modern esoteric schools, the fact remains that there are serious differences between the teachers of these various schools and among their respective followers. Perhaps the most obvious instance is found in the recognition that many students of Blavatsky's theosophy do not find Bailey's writings to be a legitimate expression or extension of Blavatsky's esoteric philosophy. While the origins of the phrase "Trans-Himalayan" are not clear, theosophists

Alice Leighton Cleather and Basil Crump use the term "Trans-Himalayan Brotherhood" in their attacks on what they perceive to be Bailey's "pseudo-occultism." Cleather is also described in the introduction to these combined works as "one of the first members of the Branch of the Trans-Himâlayan Esoteric School established in England by Madame H.P. Blavatsky in 1888."⁶ Therefore, the term "Trans-Himalayan" would seem to originate at least as early as the modern theosophical movement if not before, and its all-inclusive use for both Blavatsky and Bailey's writings is highly questionable in light of the criticisms noted above.

What may be less well known regarding serious differences among esoteric groups is Helena Roerich's personal antipathy toward Bailey and her contention that "a cooperation of Arcane School with Agni-Yoga Society is absolutely impossible."⁷ In light of only these two examples, therefore, the use of the term "Trans-Himalayan tradition" may appear to force a unity amongst students, many of whom would not want to be identified with some other groups, teachers, and teachings. In addition to the problem of outer cleavages existing between various groups within an idealized "Trans-Himalayan tradition," this descriptive phrase is quite ambiguous given that some recent authors claim to be writing in collaboration with the Tibetan or other members of the Hierarchy. Thus, vague references to "the Trans-Himalayan tradition" may include dubious or glamoured presentations with which many Bailey students would not want to be identified.⁸ This in itself is sufficient reason to avoid using the term, or to do so only by referencing specific teachings. I believe the phrase is being used by Bailey students with sincere intent but without realizing the complex and endless problems associated with using such an idealized term.

The Perennial Philosophy

Another terminological problem could arise if Bailey's writings were to be identified indiscriminately as an expression of the perennial philosophy. While Bailey describes her work as representing the Ageless Wisdom tradition,⁹ within academia and amongst the intelligentsia

the term “perennial philosophy” is associated typically with a specific school of thought known as “Traditionalism,” represented most notably in the writings of René Guénon, Frithjof Schuon, Ananda K. Coomaraswamy, Seyyed Hossein Nasr, and Huston Smith. It may be surprising for some Bailey students to discover that these “perennialist philosophers” and their followers are highly critical of Blavatsky, Steiner, and many others. In 1921 Guénon published an attack on Blavatsky and the Theosophical Society in a book later translated as *Theosophy: History of a Pseudo-Religion*.¹⁰ Although Bailey was presumably aware of this critique, she quoted Guénon favorably at some length in a book she wrote herself for the general public several years later.¹¹ Given the many valuable contributions to religious studies made by members of the Traditionalist School, this acknowledgment on Bailey’s part may portend the possibility of future dialogue between Bailey students and open-minded Traditionalists. However such dialogue will not necessarily be easy and it is likely that the only reason Bailey’s esoteric philosophy has yet escaped severe criticism from “perennialist philosophers” is due to Bailey’s writings being virtually unknown in the academic world.¹²

Esoteric Studies

During his thirty-year collaboration with Bailey the Tibetan often uses the terms “esoteric,” “esotericism,” and “esotericists” and he endeavors to outline an “esoteric science” that will be capable of integrating science, philosophy, and religion. This esoteric science develops within the individual the ability to work in both the world of phenomenal forms and the underlying world of qualifying energies through the use of the creative will.¹³ Bailey students therefore use the terms “esoteric philosophy,” “esoteric psychology,” “esotericism,” etc., quite freely and deliberately within this framework. It should be noted that Blavatsky used the term “Esoteric Philosophy” before Bailey and that “Traditionalists” or “Perennialists” generally choose the shortened terms “esoterist” and “esotericism” specifically to distinguish their works and worldview from other traditions.

However, in wider contexts and in the academic world in particular the terms “esotericism” and “esoteric studies” have a much broader connotation. Like the terms “theosophy” and *philosophia perennis*, “esotericism” denotes a tradition that antedates the writings of both Bailey and Blavatsky. As an academic field, esotericism generally includes studies of “alchemy, astrology, Gnosticism, Hermeticism, Kabbalah, magic, mysticism, Neoplatonism, new religious movements connected with these currents, nineteenth, twentieth, and twenty-first century occult movements, Rosicrucianism, secret societies, and Christian theosophy.”¹⁴ With regard to this academic field, Maureen Temple Richmond serves as a rare example of someone who has introduced Bailey’s esoteric philosophy in an academic context. In 1999 she presented a paper at the Convention of the American Academy of Religion—Western Esotericism Consultation (Boston, MA) demonstrating that Bailey’s writings conform to the six definitional criteria of Western esotericism as set forth by Antoine Faivre.¹⁵ Her paper contains an admirable synopsis of Bailey’s esoteric philosophy and she notes the academic prejudice that precludes scholarly recognition of Blavatsky and Bailey’s work. She argues vigorously “that the Bailey corpus should be included in any substantive discussion of western esotericism in modern times.”¹⁶ A beginning has been made in this effort by Nicholas Goodrick-Clarke (1953-2012), the former director of the Exeter Centre for the Study of Esotericism.¹⁷ Regrettably, however, Bailey’s work was nowhere mentioned in the schedule of talks for the 2016 Association for the Study of Esotericism Conference, *Cartographies of the Soul*, although there were presentations on both Blavatsky and Steiner.¹⁸ Regarding a similar omission, Richmond decries the lack of any mention of Bailey in the text *Modern Esoteric Spirituality* while specific chapters are devoted to both Blavatsky and Steiner.¹⁹ I suggest, however, that this omission is due primarily to the failure of Bailey students to bring the Tibetan’s teachings to public attention rather than being an oversight on the part of the editors of the text.

Transpersonal Psychology

Students of her work might think that Bailey's writings constitute an important part of the transpersonal psychology movement²⁰ as her two volumes titled *Esoteric Psychology* (1936, 1942) provide a comprehensive foundation for a modern understanding of the body, emotions, mind, soul, and spirit of the individual and of their complex interrelationships. These volumes also provide understandings of interpersonal, social, planetary, and cosmic relationships, as well as extended esoteric teachings regarding the mineral, vegetable, and animal kingdoms—teachings that might be viewed as establishing a foundation for what is now variously called “transpersonal ecology,” “Integral Ecology,” and “Eco-psychology.” Preceding the modern transpersonal psychology movement by some thirty years, in several places Bailey asserted the need for a new direction in the study of psychology and stated, “the new psychology . . . will then become the basic and fundamental science of . . . the Aquarian age.”²¹

The Italian psychiatrist Roberto Assagioli (1888–1974), one of the few personal students of the Tibetan²² and a colleague of Freud, Jung, and Bailey, is widely regarded as one of the founders of the transpersonal psychology movement because of his lifelong work, which culminated in the book *Psychosynthesis*.²³ Yet Bailey and her work are almost never mentioned by transpersonal scholars²⁴ and her writings have been excluded from consideration by *The Journal of Transpersonal Psychology*. The editors of this journal are committed to taking a scientific approach to transpersonal studies in the attempt to gain recognition within academia. Therefore, they find “difficulties” with “the Bailey-Blavatsky system,” a fact I discovered many years ago when I received some editorial remarks provided on a paper I had submitted. The editors find the “Bailey-Blavatsky system” to be:

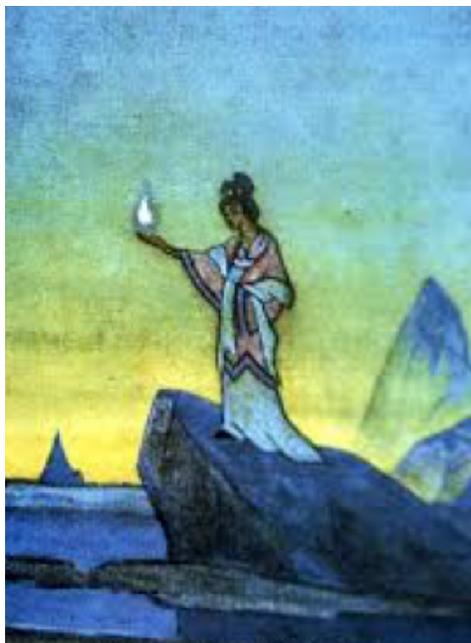
. . . quite abstract and philosophical. Many of its key concepts allow for variable interpretations, untestable arguments, highly speculative energy dynamics that can't be

independently observed, beliefs about multiple lifetimes and cosmogenesis [sic] that can only be accepted or not accepted . . . It is abstract to such a degree that it can explain, without any way to refute it, almost anything in human experience or culture. In short, it is a metaphysical system that may be useful and helpful as a belief and interpretative [sic] system, but it is not subject to disconfirmation . . . It can be interpreted to resolve almost anything, as long as one accepts such foundational concepts such as reincarnation, cosmogenesis [sic], and various other metaphysical ideas. The supporting evidence for such ideas has not yet been convincingly shown to be independent of the framing belief system, or so far is equivocal or limited to rhetorical argument. In short, such ideas are formulated so that they cannot be found to be incorrect. Such a closed system can appear to resolve almost any conflict in ideas, when in fact, there is no way it can be wrong . . .²⁵

Despite the many questionable assertions in this review it provides valuable insight into some of the many challenges that will confront Bailey students as they endeavor to make the Tibetan's teachings better known and it indicates that her writings should not, as of yet at least, be identified as part of the transpersonal psychology movement.

I have endeavored to distinguish the esoteric philosophy of Alice Bailey, what I refer to in an abbreviated and impersonal form as “Cosmic Fire Studies,” from other spiritual and academic traditions. I believe these teachings are a gift from the Hierarchy, intended to benefit all of humanity, and that they constitute both a subject area worthy of academic study and a powerful framework for interpreting, analyzing, and extending many ideas within academic thinking. In the following section I suggest several specific areas, or potential construction sites, where Bailey's framework can be applied in religious studies, philosophy, and science to help build a bridge between esoteric ideas and academic thought.

Weaving the Bridge of Light



**“Agni Yoga”
1929
Nicholas Roerich**

The Antahkarana

The idea of building a bridge to unite Bailey’s teachings and academic thinking is not merely an abstract concept or metaphorical image. This endeavor will literally assist in building a bridge of lighted substance on the plane of mind between the worlds of spiritual being and the worlds of human experience.²⁶ The Tibetan provides much information regarding this “bridge of electrified mental substance,”²⁷ what he terms the “thread of consciousness,” or *antahkarana* (Skt.).²⁸ It is constructed especially through the process of “*meditation . . . [and] a definitely directed life-tendency.*”²⁹ The completed antahkarana eventually unites the personality, soul, and spirit of the disciple/initiate, primarily through the various subplanes of the mental plane. However, the Tibetan also states that there is in fact only *one* antahkarana, the human or group antahkarana.³⁰ He emphasizes that the building of this bridge is the immediate task ahead for aspirants and disciples and that its “*conscious building*” is beginning to be made by the united efforts of those individuals and groups working in the areas of scientific, religious, and philosophic thinking.³¹ Some academics may recog-

nize this constructive work on the mental plane in other terms, for example, in the concepts “the linguistification of the sacred” and “the rationalization of the lifeworld” provided by philosopher Jürgen Habermas.³²

Three Primary Areas for Bridging Cosmic Fire Studies and Academia

Introduction

In the years of hope and optimism following the First World War, Bailey courageously and tirelessly offered public lectures on religious and esoteric themes to audiences interested in new ideas and new directions for spiritual unfoldment and social progress. In the following decades, however, through the world-wide economic depression and another world war, the public’s interest, leisure time, and access to new ideas from diverse and independent sources waned. Academic thinking took firmer root and intellectual discourse became more institutionalized, “professionalized,” and bureaucratized. An increasingly rational, scientific, and mechanistic worldview, most notably manifested in logical positivism

and behaviorism, displaced religious and metaphysical thinking thereby creating many obstacles that hindered the possibility of bridging esoteric ideas and academia.³³

Bailey and Assagioli first met and together endeavored to develop new approaches to spiritual understanding on an international stage during the first three years of the Ascona conferences (Switzerland, 1931–1933), a gathering that would later develop into the more academic Eranos meetings which over time attracted such eminent scholars such as Carl Jung, Martin Buber, Erwin Schrödinger, Gershom Scholem, D. T. Suzuki, Paul Tillich, James Hillman, and Mircea Eliade.³⁴ After three years Bailey withdrew from the conference citing the changed “. . . tone and quality of the place . . . [as it] was overrun by German professors . . .” during the rise of National Socialism.³⁵ As a leader in the developing field of psychoanalysis, Assagioli, in stark contrast to Bailey, was careful to maintain a “wall of silence” between his professional work and any Hierarchical influence. Al Mankoff argues that if the “esoteric underpinnings” of his work were made public,

. . . Assagioli and his breakthrough ideas would have been subject to ridicule by his academic colleagues and he would have been denounced and ostracized from the exclusive fraternity of psychologists and psychotherapists . . . Well aware of this threat, Assagioli wisely instituted what became known to his disciples as “The Wall of Silence . . .” The “Wall” stood for all these many years, until now, in a more enlightened time, the true esoteric nature of Assagioli’s pioneering work may be revealed.³⁶

In this article I am arguing that we now live in “more enlightened times” and that there is no good reason for Bailey students to remain fearful and to isolate themselves from (or within) the academic world. John Francis Nash, founder of the *Esoteric Quarterly* and now Editor Emeritus, is the author of numerous scholarly books and articles on religious and esoteric themes.³⁷ He sets high academic standards for publishing within the esoteric community and he carries the Tibetan’s teach-

ings to the threshold of academic recognition. In essence, I am arguing that as a group we now need to cross that threshold.

In addition to the Tibetan’s implicit and explicit injunctions for beginning this work which I outlined in Part I, there is another reason to undertake this project of working with academia: as shown in the following subsections, academics are already engaging in conversations on esoteric subjects and are carrying out esoteric research programs with virtually no assistance or input from Bailey students. The historical and continuing choice of Bailey students to remain in their “ivory towers” or hidden behind an artificial “wall of silence” has created a void in the public sphere. This choice stands in sharp contrast to the Tibetan’s insistence that his students take responsibility for demonstrating leadership amongst the public in the dissemination of new ideas.

Following Assagioli’s death in 1974 this void was filled in the nascent field of transpersonal psychology by theorists intent on surpassing outdated “universal wisdom traditions” and “structural-hierarchical models of human development.”³⁸ The unwillingness of Bailey students to participate in the public sphere has arguably delayed and distorted the development of the new psychology proposed in her writings. As only one example, the doctrine of reincarnation is not supported by leading theorists in transpersonal psychology.³⁹ This void has also allowed Bailey’s model to be casually appropriated and then discarded by a scholar in the field of Consciousness Studies. Apparently unfamiliar with the depths of Bailey’s esoteric philosophy, Imants Barušs has used her writings to develop a model that can help explain anomalies in science and purported transcendent events.⁴⁰ I believe strongly that students more familiar with Bailey’s writings need to demonstrate leadership and contribute to these dialogues by representing the intelligence, wisdom, and power of her writings as clearly and effectively as possible in the public sphere.

Before exploring the following suggested areas of study and cooperative engagement I think the reader should be aware that they are offered from the perspective of essentially a layperson who has no formal training or expertise

in religious studies, philosophy, or science. I selected a PhD program in Transformational Learning because of its focus on collaborative group work and the fact that it was offered at an institution dedicated to the integration of Eastern and Western thinking. I undertook my dissertation research on Jürgen Habermas entirely as an independent study with no academic background in philosophy. Almost all of the ideas suggested below have been gathered in only the past four years from reading in my

spare time. I say this to prevent the misunderstanding that I am a traditional academic and to help preclude the idea amongst Bailey students that one must have a specialized academic degree to help in the construction of building a bridge between the two communities. Hopefully these ideas will inspire some Bailey students to commit themselves to more rigorous intellectual study and a more inclusive, exoteric, and academic approach.



**“Fiat Lux” – Let There be Light
Sather Gate – University of California Berkeley
photo credit -- author**

Religious Studies

For several reasons one of the first objectives of this work may well be to clarify understanding of the term “New Age.” First, the theme of the New Age underlies much of Bailey’s corpus and is found in the titles of three of her books. Second, within academia Bailey is credited for introducing the term and for having a pervasive influence on the “new age movement.”⁴¹ Third, the Tibetan states that explicating the ideals that will govern the New Age is the major task of the New Group of World Servers.⁴² Finally, this task of explication is urgent given that the concept of the

New Age has been so ridiculed and deprecated over the past several decades that it has been reduced to a caricature of flaky ideas, personal fulfillment, and commercialized spirituality marketed for a gullible public. This regrettable understanding is exemplified by Edward Dale, the latest scholar to propose a theoretical framework for transpersonal studies, who adheres to “a scientifically palatable approach” that avoids consideration of the theory of reincarnation since it “encroach[es] on the New Age fringe of academic psychology.”⁴³

More prominently, the Roman Catholic Church has researched the New Age

movement in a six-year study and found that it: is opposed to Christianity; focuses on the individual and the celebration of self instead of God; is in most cases “completely fatalistic;” offers “no distinction between good and evil;” and “consciously and deliberately blur[s] real differences . . . [and] thrives on confusion.”⁴⁴ The study references other investigations that find New Age thinking to be “based on totalitarian unity” and that its search for an “easy ‘relationship’ with God” reflects “the selfishness at the heart of this *New Age*.” In related interviews Alessandro Olivieri Pennesi, lecturer at the Lateran Pontifical University, repeats the simplistic and false claim that satanism is at the root of the New Age movement since, in part, he incorrectly states that the original name of the Lucis Trust which Bailey founded with her husband Foster was Lucifer Trust.⁴⁵

The authors of the study offer it as “an invitation to understand the *New Age* and to engage in a genuine dialogue with those who are influenced by *New Age* thought.” I believe that Bailey students should accept this invitation to dialogue and to thereby clarify the meaning of “the New Age” as the Tibetan presents it. This can be done through many possible forms such as an academic journal article, a chapter in a book on the new world religion, or as the theme of an entire book in itself that might include analyses of other published studies of the new age movement. Genuine dialogue with Catholic theologians will be difficult given the position of the Roman Catholic Church noted above and the Tibetan’s many criticisms of the Church, including his remark that its policies contribute to “. . . the reactionary and conservative forces which are so powerfully at work resisting the new age . . .”⁴⁶ Regardless, I believe it is imperative that Bailey students provide for the public a comprehensive analysis of the meaning of “the New Age” as the Tibetan presents it.

Another major theme underlying Bailey’s work regards the nature and influence of the soul, a topic that is being explored today in academia not only in religious studies but in the areas of philosophy and science as well.⁴⁷ This theme can be seen as inextricably related to the Three Recognitions discussed in Part I

of this article, and therefore the hypothesis of the soul *must* be presented to the public and the intelligentsia by Bailey students before 2025. The Tibetan states that the next step for science is the discovery of the soul and he goes to great length explicating how this may soon eventuate.⁴⁸ He emphasizes the importance of gathering evidence within what will soon be a legitimate and respectable field of investigation, and of presenting the evidence so scientifically that the fact of the soul will be justified and “engross the attention of our finest minds,” that is, academics.⁴⁹ As noted, this is already happening within academia and there are an unlimited number of approaches through which Bailey students can contribute to this discourse by utilizing especially Bailey’s *A Treatise on White Magic*, both volumes of *Esoteric Psychology*, the section on “The Egoic Ray and Solar Fire” in *A Treatise on Cosmic Fire*, and the two volumes on the soul written by Nash previously referenced.

Such approaches will raise immediate objections from many intellectuals, however, including a perceived contradiction with Buddhist teachings regarding the *anātman* (Skt.), or “no-soul,” doctrine of Buddhism.⁵⁰ Fortunately, this exceedingly complex issue has already been addressed in two separate papers by students of Blavatsky and Bailey, Nancy Reigle and Leoni Hodgson.⁵¹ The issue regarding an apparent conflict between the concept of a soul or self and the no-self doctrine of Buddhism is being addressed widely in academia, such as in the journal *Buddhist-Christian Studies*,⁵² one of many sites for ongoing interfaith dialogue to which Bailey students could be contributing, and in an anthology titled *Self, No Self?*⁵³

These studies of the *anātman* doctrine serve as examples of work that can be done by Bailey students to relate Bailey’s esoteric philosophy to more traditional Buddhist studies within academia. Donna Mitchell-Moniak has identified Buddhist concepts that are implicit in Bailey’s writings,⁵⁴ writings which on the surface may appear to be informed more by concepts deriving from Hinduism.⁵⁵ The work of furthering such an analysis, explicating the nature of the *anātman* doctrine, and incorporating and building on other work such as David Reigle’s

exceptional scholarship⁵⁶ could be published as separate articles or as one or more anthologies introducing Bailey's work to academia. It should be noted that Buddhist meditation and Christian contemplative practices are penetrating rapidly throughout academia today⁵⁷ and voices within academia are calling for the needed integration of religion, philosophy (including non-Western philosophies), and contemplative practices.⁵⁸

Most academic work in the philosophy of religion has focused on the Judeo-Christian tradition and to some extent Hinduism, Buddhism, and Islam, but this narrow approach has been changing rapidly in recent decades as Feminist Theology in its multiple presentations, Confucianism, Daoism, African religions, Shamanism, and various forms of Ethnic and Indigenous religions have been drawn into the focus of research and debate. These diverse traditions represent rich areas for comparative study by Bailey students. In her study of "the religious impulse" esoteric scholar Katherine Hendon observes:

Bailey's vision for a global religion took shape during the advent of the study of comparative religion as an academic discipline . . . [and she] definitely sees the object of such study to be the search for unity among religions. In fact, she considered the comparative study of religions during the 100 years preceding her era to have laid the groundwork for the formulation of the essential common truths meant to constitute a coming universal religion.⁵⁹

If we are to help introduce to the public the New World Religion as presented by the Tibetan⁶⁰ it seems imperative that we become familiar with current understandings and debates within modern theology and religious studies, participate in dialogues with various religious groups, and share Bailey's worldview with others via academic publications and presentations.⁶¹

I offer two examples where esoteric ideas have been introduced into academia to indicate how Bailey students could make similar contributions. First, Koo Dong Yun helps to unite Eastern and Western traditions by explicating

the field of pneumatology (the study of the Holy Spirit in Christian systematic theology) in terms of "ch'i," the teachings of the *I Ching* (*The Book of Change*) and its inherent trinitarian principle, and analyses of historical East Asian philosophers and modern theologians.⁶² For those who view Section One of *A Treatise on Cosmic Fire* as Bailey's pneumatology (the elucidation of Fire by Friction or the Brahma aspect of manifestation, i.e., the Holy Spirit of Christian theology), comparisons might be obvious given the centrality of *prana* (Skt.) (in comparison to ch'i) and the etheric body in Bailey's presentation. Second, the impact of Alfred North Whitehead's "process philosophy" on religious studies has been enormous. It has established a new field of "process theology" and has contributed to a great deal of interreligious dialogue and discussion of "pantheism," the idea that God is present in all things.⁶³

Philosophy

Whitehead's work has of course also influenced a great deal of discussion within the field of philosophy and it has contributed to the growing interest in theories of *panpsychism* and *panexperientialism* which, for the most part, leave aside theological concerns inherent in "pantheism" [sic] and explore the possibility that mind, consciousness, or experience is present in all things.⁶⁴ The distinctions between these terms and approaches, and the ensuing debates between numerous scholars are important for Bailey students to understand given that the interpenetrating aspects Life-Quality-Appearance or Spirit-Consciousness-Form is fundamental in her work. Bailey's use of the term *hylozoism* as a description of "the basic theory of *The Secret Doctrine*,"⁶⁵ as the fundamental concept underlying all esoteric teaching regarding manifestation,⁶⁶ and as "the doctrine that all matter is endowed with life,"⁶⁷ requires that we use the term with care because academics today associate "life" with *biological* life, and the term *hylozoism* in general is considered to be outdated, often associated with theories of the pre-Socratic philosophers.

Whitehead's philosophy has helped redirect a great deal of philosophic thinking away from mechanistic models towards models that un-

derstand reality as being composed of “processes” rather than “matter.” Regarding this shift away from a strictly materialist view, the study of ontology and the larger field of metaphysics have regained prominent roles in modern philosophy with the demise of logical positivism and behaviorism since the 1950s. Bailey’s extensive writings on matter and substance, on the physical/etheric subplanes, and on the seven planes of the cosmic *physical* plane, provide a wealth of ideas that can be applied to current academic debates in these areas.⁶⁸

In addition to ontology and metaphysics, a new field of “consciousness studies” has developed in recent decades.⁶⁹ Given that Bailey has published perhaps the most important single book on consciousness and the philosophy of mind of the 20th century,⁷⁰ it is surprising that few students of her work have contributed to serious academic research and debate in these areas and have in general rarely addressed the work of modern philosophers.⁷¹ There is an enormous amount of work that can be done to relate Bailey’s esoteric philosophy to contemporary philosophic understanding in categories such as ontology, epistemology, metaphysics, the mind-body problem, theories of the self, free will, and ethics. Many scholars are already undertaking such “esoteric” work, for example by engaging traditional Western theories of the philosophy of mind from the perspective of Hinduism and Buddhism,⁷² and by expanding the field within the Western tradition by exploring topics such as “psychophysiological influences,” “near-death experiences,” “genius,” “mystical experience,” “paranormal psychology,” and “telepathy.”⁷³ Just as the explication of Bailey’s understanding of “the New Age” and of the “soul” is imperative in the field of religious studies, I suggest that explicating her understandings of “mind” and “consciousness” not only can be done in the field of academic philosophy but must be done if the “three recognitions” are to receive thoughtful

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consideration by the intelligentsia and the wider public.

As one example of the necessity for this work, Bailey states that our main objective is to live and work in the world of ideas and concepts. The Tibetan states that this is a major form of service and will help destroy world glamour and illusion.⁷⁴ However, while the nature of *ideas* and their “descent” on the mental plane and transformation into guiding *ideals* are central aspects of Bailey’s esoteric philosophy, today these concepts may appear to reflect outdated notions from an earlier era, “the heyday of ideas” of the 17th and 18th centuries, an era that has been overtaken

by theories of meaning and the philosophy of language that now dominate academic philosophy following “the linguistic turn.”⁷⁵ It would seem that for our work to be effective in reaching the public, the intelligentsia, and academics, and therefore to be most effective in destroying glamour and illusion, we need to clarify, and perhaps reconstruct, Bailey’s theory of mind and “ideas” within the context of current academic understanding (but not necessarily within the philosophy of language or any other particular approach).

Science

Impressive work relating Blavatsky and Bailey’s writings to modern cosmology is being done by Mintze van der Velde, Laurence Newey, Christopher Holmes, and others.⁷⁶ At the microcosmic level, José Becerra sketches a model of the human being by drawing on quantum physics⁷⁷ and he references the work of Stephen M. Phillips, a theoretical physicist and theosophist, who has provided mathematical formulations to support the extraordinary clairvoyant research of Annie Besant and Charles Leadbeater as presented in their book *Occult Chemistry*.⁷⁸ Francisco J. Varela, Evan Thompson, and Eleanor Rosch have utilized the teachings of Buddhism to expand the horizons of cognitive science, the broad approach

to the study of mind that incorporates work from the domains of philosophy, linguistics, artificial intelligence, neuroscience, and cognitive psychology. In their book, *The Embodied Mind*, they state that the rediscovery of Asian philosophy has the potential to create a second renaissance in the West, particularly in science and cognitive science.⁷⁹ Although many of their hypotheses, such as the understanding of evolution as “natural drift,” may conflict with Bailey’s model, their work deserves thoughtful study and I believe that Bailey students can and should contribute to this renaissance in science and cognitive science as well.

Bailey has offered perhaps the most extensive modern teachings on the *chakras* (Skt.) and the etheric body, and students of her work are therefore in a unique position of being able to provide a new approach in many fields of research. Malvin Artley has explored the correlations between the head centers and the brain and he thereby helps to provide a foundation for esoteric research in neuroscience.⁸⁰ This work of explicating and correlating Bailey’s writings on the etheric body can also contribute, for example, to the new field of *neurotheology*, a subject that relates neuroscience and theology as it explores connections between the brain and experiences of God.⁸¹ It is important to note that there are approximately 250 references to the brain in the Master Index of Bailey’s writings. These ideas, offered by the Tibetan in an era before modern brain research was well established, may provide a wealth of information for academic work in neuroscience, in consciousness studies, and especially in the turbulent debates swirling around the “mind/body problem” that attempt to understand how the immaterial “mind” could possibly interact with the physical brain.

Another possibility for correlating, or perhaps integrating, Bailey’s model of the etheric body with modern science is found in the area of ethnology, a branch of anthropology focusing on human characteristics and a field of study listed by the Tibetan as a necessary component in the curriculum of future esoteric schools. Ethnology may also be considered as a science that investigates the divisions of human races, their origins, and distribution. Bailey’s conten-

tion that human consciousness evolves through distinct stages over enormous time cycles is explicit in the esoteric teachings concerning interrelated schemes, chains, rounds, globes, and rootraces, a comprehensive doctrine presented earlier in Blavatsky’s teachings. These ideas will likely be challenged, especially by anthropologists, as much has changed in academia since the Tibetan mentioned “ethnology” without elaborating on his intended meaning of the term. Building on the work of authors who have explicated these teachings of planetary and racial evolution,⁸² Bailey students have an important opportunity to relate these ideas to current understandings in academia.

A specific example for possibly introducing Bailey’s model within ethnology relates to the recent scientific discovery of the *enteric nervous system*, which provides support for Bailey’s ideas regarding human evolution and the etheric body. Bailey states that the solar plexus center (chakra) governs the psychic nature,⁸³ directs and controls certain aspects of the nervous system, “is in large part the instinctual or animal brain,”⁸⁴ and was active during the Atlantean root-race when human consciousness was largely psychic and emotionally focused.⁸⁵ These ideas now have greater credence given that the enteric nervous system, which is embedded in the lining of the gastrointestinal system, “. . . is now recognized as a complex, integrative brain in its own right” and is commonly referred to as the “second brain.”⁸⁶ From the perspective of Bailey’s model of evolutionary development it may be more accurate to speak of the enteric nervous system as the “*first* brain.”

If Bailey’s writings on the etheric body (macrocosmic and microcosmic) and etheric matter and substance in general⁸⁷ are to contribute to the advance of science⁸⁸ we will need to correlate these teachings with the current explorations of scientists who are entering new frontiers in the understanding of matter, explorations such as those found in *plasma physics*, plasma being recognized by science as the fourth state of matter,⁸⁹ and in the study of *dark energy* and *dark matter* which make up 96% of the matter density of the universe.⁹⁰ An

example of the possible correlation between etheric matter or substance and neurophysiology on the quantum level is found in Bailey's explication of the *nadis* (Skt.) and the model of Orchestrated Objective Reduction proposed by theoretical physicist Sir Roger Penrose and anesthesiologist Stuart Hameroff. Bailey states that the human etheric body externalizes itself through the nadis, the lines of force that underlie the physical system of nerves.

[The four types of etheric substance] . . . create a network of channels; they produce fine tubes (if I may use so inappropriate a word) which take the general form of the dense material or tangible form with which they may be associated. This form underlies every part of the physical body . . . The mass of the smaller channels or the channeling tubes of energy eventually create in all forms that layer of corresponding nerves which are not yet recognized by medical science but which are like an intermediary web or network . . . It is this system underlying the nerves which is the true response apparatus and which—via the brain—telegraphs information to the mind or, via the brain and the mind, keeps the soul informed.⁹¹

Recognition of the nadis by medical science may have been achieved by Hameroff and Penrose who suggest that *microtubules* (Bailey's "channeling tubes"), an important component of the cytoskeleton, which provides an internal supportive structure for neurons, may play a role in the phenomenon of consciousness. Penrose states, "On the view that I am tentatively putting forward, consciousness would be some manifestation of this quantum-entangled internal cytoskeletal state and of its involvement in the interplay (OR [Orchestrated Reduction]) between quantum and classical levels of activity."⁹²

The Tibetan asserts that testifying to the fact of the etheric body is "one of the main obligations of occult students."⁹³ His teachings on the etheric body will likely have much to contribute to fields of scientific research in biology, including *morphogenesis*, *morphogenetic field theory*, and *evolutionary developmental biology*, as well as to debates surrounding the hy-

pothesis of morphic resonance or causative formation proposed by Rupert Sheldrake.⁹⁴ The Tibetan further claims that scientific knowledge of the fourth ether, the lowest grade of etheric substance (counting "downward" from the first, or atomic subplane of the physical plane), will be achieved in the "immediate future" and it will be understood as "the electrical manifestation of energy within definite limits."⁹⁵ He goes on to state that this is indicated in the discoveries of radium and radioactivity and is therefore related to "the eastern conception of Vishnu-Brahma, or the Rays of Light vibrating through matter."⁹⁶ Physicist Richard Feynman (1918–1988) notes that the theory of the interaction of light and matter, or quantum electrodynamics, is "the jewel" of modern physics despite the fact that it is a "strange theory" that nobody understands and that describes "Nature as absurd."⁹⁷ The merging of this theoretical science and the esoteric sciences may promote new understandings in many areas, especially in the philosophy of mind, cognitive science, studies of the mind/brain relationship, and the building of the antahkarana—"the bridge of electrified mental substance" as described by Newey.

Perhaps the most important and practical work Bailey students can do with respect to the etheric levels of the physical plane will be to elucidate the psychological causes of disease and the requirements for healing, and to demonstrate the efficacy of the Laws of Healing in collaborative work with the medical profession.⁹⁸ Although the Tibetan emphasizes that the work of the ideal healing group lies far in the future he also states that a beginning can now be made. It seems obvious that Bailey students can contribute a great deal to the new directions being explored today within medical science, many of them foretold by the Tibetan.⁹⁹ His teachings regarding elemental and devic beings and their responsiveness to mental influence and control may also have a great deal to contribute to addiction studies which are currently addressed primarily at the levels of chemistry and neurophysiology. These ideas may contribute to related areas such as Cognitive Behavioral Therapy (CBT) as well. The Tibetan states that knowledge of etheric substance will "revolutionise the life of man" in-

cluding the development of new forms of healing.¹⁰⁰

Developing such knowledge will be facilitated by the effects of the incoming fourth ray and corresponding activity on the fourth etheric subplane. The Tibetan asserts that scientists will comprehend this level of substance as “force” within matter, or as “the electrical manifestation of energy.”¹⁰¹ It should be recalled that a primary purpose of *A Treatise on Cosmic Fire* is “to direct the attention of the scientific and philosophic students to the study of force or energy in man and in groups, and to interpret man and the human family in terms of electrical phenomena . . .”¹⁰² As one example, in discussing the disruption of the circulatory flow between the etheric body, the nadis, the nervous system, and the physical body following the surgical removal of an organ, the Tibetan states that little is yet known of this topic and that it is not even being researched in medical science. However, he also predicts that the science of electricity will advance rapidly in the 21st century.¹⁰³ Notably, research in this area has begun, despite tremendous opposition, by Robert O. Becker (1923–2008) and others as they have pioneered experiments in the field of bioelectric regeneration.¹⁰⁴ As suggested by the Tibetan, a new “biofield” science is emerging.¹⁰⁵

There has also been considerable interest and academic research regarding the nature of death in recent decades and Bailey’s extensive writings on the subject as an aspect of healing can contribute greatly to these investigations.¹⁰⁶ The study of near-death experiences and numerous other paranormal topics have been the focus of academic study for decades.¹⁰⁷ The Tibetan places enormous emphasis on the Law of Rebirth not only with respect to the process of death but as a foundational aspect of new approaches to education, psychology, and religion. Regarding this law he makes numerous claims including: its recognition is one of three *immediate* steps ahead for the educational systems of the world; it will serve as the foundation for the new psychology and as “a major releasing agent in any moment of crisis;”¹⁰⁸ it is one of two momentous facts that must be established by the New Group of World Servers;¹⁰⁹ it will be one of the keynotes

of the new world religion; it is inherent in the work of establishing right human relations; and in its recognition the problems of humanity will be resolved.¹¹⁰ Theosophist Sylvia Cranston has done an enormous amount of work in bringing the theory of reincarnation to widespread public attention through her writings and presentations, including a lecture at Columbia University’s College of Physicians and Surgeons in 1979.¹¹¹ Given the great emphasis that the Tibetan places on educating the public regarding the Law of Rebirth and its central role in new forms of education, psychology, and religion, one might ask, “What have Bailey students done in the past seventy years to inform the public of the Law of Rebirth?” More importantly we must ask, “What *can* Bailey students do to inform the public of this Law?”

Quantum theory is taking an increasingly prominent role in current academic theories of consciousness and religion. The Tibetan chose not to engage directly with the theory of quantum mechanics, which was emerging during the time of his work with Bailey, for several likely reasons. These include his acknowledgement of Bailey’s and his own limitations, the factor of safety and the need to withhold information, and the fact that he was not interested in usurping the prerogatives of science.¹¹² He did, however, address the subject of atomic physics through his teachings on *transmutation* and the esoteric significance of radiation, radium, and radioactivity, which he applied via the Law of Analogy on cosmic, planetary, and human scales as well as the atomic.¹¹³ John Polkinghorne provides an example of the important and creative work that can be done in relating quantum theory and religion. Trained as a theoretical physicist, at age forty-seven he resigned his position at Cambridge to become an ordained Anglican priest and has since contributed numerous works that contribute to the integration of science and religion.¹¹⁴ He is one of many Christian scholars, including for example, T. F. Torrance, Ian Barbour and Arthur Peacocke, characterized as *theological critical realists* whose concern is to explore the relations between science and religion.

In addition to learning some of the fundamental concepts from quantum physics that guide

and shape much of the current discussion within religion, philosophy, and consciousness studies,¹¹⁵ Bailey students may also need to come to terms with the sciences of complexity that have emerged in the latter half of the 20th century, sciences such as nonlinear systems theory, chaos theory, nonequilibrium thermodynamics, and autopoietic systems theory. These sciences and related ideas, such as “emergence,” and “self-organization,” have penetrated the public imagination and influence scholars in diverse fields. They contribute to the current orthodoxy of “scientific naturalism,” its widespread acceptance in philosophy, and to the growing “naturalization” of religion and theology—an approach that finds no need for revealed theology, miracles, or supernatural entities such as gods, angels, demons, or the soul. Stuart Kauffman is a leading member of the Santa Fe Institute and founding director of the Institute for Biocomplexity and Informatics. He reflects this dominant perspective by suggesting:

We appear to be living in an emergent universe in which life and agency arose with

no need for a Creator God . . . The radical implication is that we live in an emergent universe in which ceaseless unforeseeable creativity arises and surrounds us . . . This emergent universe, the ceaseless creativity in this universe, is the bedrock of the sacred that I believe we must reinvent.¹¹⁶

If Bailey’s writings are to receive respectful consideration within academia they will need to be presented in ways that are cognizant of such current orthodox views. And if we are to present esoteric teachings in a way that spiritual realities will be factual and proven as the Tibetan states they must be, we will also need to reflect on appropriate research methodologies and possibly create new ones. In this regard I think it is notable that Dean Radin, senior scientist at the Institute of Noetic Sciences, presented his research at the 2016 University of the Seven Rays Conference. There is also much that can be learned from the work of those in transpersonal psychology who have endeavored for decades to present transpersonal research in scientifically acceptable ways.¹¹⁷



**Doe Library – University of California Berkeley
photo credit – author**

Practical Suggestions for Building a Bridge to Academia

In order for the Tibetan's teachings to reach the wider public, the intelligentsia, and academics, it is important for Bailey students to address, critique, and incorporate ideas that are circulating today in the public sphere rather than focusing exclusively on dated esoteric writings. As the Tibetan insisted, we need to come down from our ivory towers and labor in "the hard arena of daily and public life." He was distressed to note, however, that accepted disciples ("chelas") typically possess aspiration and devotion but only "occasionally fair mental equipment" and, in general, they lack "the needed prerequisites to intensive intelligent work."¹⁸ In this time of great crises I suggest that Bailey students need to undertake such intensive work and immerse themselves in academic knowledge, as well as esoteric knowledge, to bring the light of the Soul into the realm of public understanding more effectively.

This work does not necessarily require an advanced university degree because many academics are working across disciplinary boundaries (e.g., science, religion, philosophy, consciousness studies) and are seeking holistic approaches to numerous topics. Much of academic discourse is therefore undertaken at a generalized level of understanding to which any dedicated student or motivated layperson can contribute if they are willing to undertake the necessary "intensive intelligent work." Academic resources for this work are easily available as public and university libraries often provide free access to academic journals, most of which are available online. With a flash or thumb drive it is possible to download unlimited journal articles for personal research use. Some universities allow members of the community access to library resources for a nominal annual fee. Through dedicated research into existing academic discussions, dialogues, and debates, Bailey students will find the most appropriate journals, publishers, and settings through which to disseminate their own contributions.

As much of the work of engaging with academia will be done through writing and publishing I suggest it is imperative that Bailey students conform to academic writing standards. *The Esoteric Quarterly* and the School for Esoteric Studies have taken the lead amongst Bailey organizations by adopting such standards. Prominent among these are appropriate stylistic standards such as *The Chicago Manual of Style*, used widely in academia, or the *Publication Manual of the American Psychological Association* ("APA style"), used primarily in the social sciences. Articles or books that do not conform to such standards, especially with regard to referencing sources, will be rejected by mainstream publishers. If published elsewhere they will appear to be ill-informed or immature works that will likely be ignored by many despite providing possibly valuable content. While much information can be gleaned from publisher's brief style sheets or from close attention to published works, the best way to learn such standards is to obtain one of the above mentioned writing style manuals appropriate for one's work.

I also suggest that several specific practices should be followed. First, students should consider conforming to the commonly used standard for referencing Bailey's works which is to use the date (year) of first printing rather than to include or reference later printings or electronic versions (e.g., "*A Treatise on Cosmic Fire*, 1925" rather than, "*A Treatise on Cosmic Fire*, 1982 (Twelfth Printing, 3rd Paperback Edition"), assuming that all editions have the same pagination.

Second, it will be useful to provide specific page references for all ideas found in published works. Technically, only direct quotations may require specific page referencing whereas general ideas need only include the author and volume, indicated by date. However, since introducing Bailey's ideas to the public is a novel undertaking, articles and books focused on her work will serve as important reference materials for research. Providing specific information to help this esoteric research, as well as for all published works explored, will be quite

valuable. In other words, it is of little help to discuss a complex esoteric idea and to then simply reference (Bailey, 1925) and expect the reader of the article to scan the entire volume of *A Treatise on Cosmic Fire* or otherwise scour the index in the hope of finding further information on a particular topic, whereas by providing the specific page number(s) the reader will be directed to the information immediately. If the editor of your work prohibits such extensive referencing at least you will have a detailed record of your research and you might be able to insert a footnote stating that detailed references are available upon request.

Third, it seems necessary to point out that anonymous writings are generally not allowed in academic publishing. Many Bailey students maintain this practice but I suggest (from personal experience) that it likely exhibits false humility, a glamour of selfish selflessness, or fear, especially the fear of exposure, as many Bailey students prefer to remain safely in the shadows. Anonymous writings will likely have little, if any, impact on the intelligentsia and the public. If something is worth stating one must have the courage to take a public stand and to be accountable for it. I further suggest that the practice of retaining anonymity is contrary to the Tibetan's insistence that secrecy must be avoided and that it also violates "The Rules of the Road."¹¹⁹

Fourth, it is imperative for Bailey students to utilize gender-inclusive language, a practice that has been the norm in journalistic and academic publishing for over three decades now. Again, *The Esoteric Quarterly* and The School for Esoteric Studies have taken leadership roles in this area.¹²⁰ For Bailey students and organizations to continue using male dominant language (aside from direct quotations) when communicating with the public may give the immediate impression that the writing (and/or speech) is anachronistic, biased, and likely irrelevant. Given that violence against women remains a major injustice throughout the world, continued use of patriarchal language may also seem to be insensitive, insulting, and as possibly contributing to sustaining oppressive attitudes and behavior.

Finally, it might be helpful to keep in mind that efforts to introduce the ideas of the Tibetan to the public are all aspects of a great group experiment and there is no one correct way of undertaking such work. The Tibetan insists that the work of esotericists in the New Age is not to be *organized* or regimented but rather needs to be expressed as a living, dynamic *organism*, as a network of light. This work will be carried out through the efforts of many individuals linked together via numerous inter-subjective connections: purely subjective work on the plane of mind; communications and dialogues facilitated especially by electronic means; and meetings on the physical plane, ranging from small study groups to educational settings and conferences. Publishing an academic paper or book is one important way of introducing the Tibetan's teachings to the public and the intelligentsia. There are many other ways to contribute to this work that each student can imagine, explore, and develop. Creating research networks is one. As suggested by the Tibetan,¹²¹ forming meditation and study groups on a local level is another valuable contribution especially if such study groups are brought to the attention of the intelligentsia, for example by advertising the study group meetings on university campuses. As this work proceeds I believe there will be increasing opportunities to teach Bailey's esoteric philosophy, or "Cosmic Fire Studies," in numerous educational and academic settings.

Challenges to the Work of Building a Bridge to Academia

Perhaps the greatest challenge for the work of building a bridge between the Tibetan's teachings as presented in the writings of Alice Bailey and academia is that there are apparently few Bailey students willing and able to undertake this work. I do not think this is an insuperable problem, however, as I believe it will only take a small number of dedicated students to spark an interest within academia. Once the intelligence and wisdom inherent in the Tibetan's teachings have penetrated academia I think the vast majority of the work to be done in bringing the ideas of the New Age before the public will be done by academics

and the intelligentsia who recognize their value, not by longtime Bailey students who have demonstrated little interest to date in educating the general public. I believe an important task, as students of the Tibetan's teachings, is to initiate the process and guide it as best we can with the wisdom and experience gained over nearly one hundred years. We need to *precipitate* the ideas into the public consciousness and I believe the best way to do so is through direct communication with the intelligentsia and academics. As the Tibetan often explained, the intelligentsia will then transform esoteric ideas into ideals that the general public will recognize and manifest.

Another major challenge to this work will be to respond to the attacks that will inevitably be directed toward any efforts to introduce Bailey's writings to academia and toward Bailey's work in general. We should expect and prepare for a range of criticisms and respond with as much equanimity and loving intelligence as possible, preferably through some form of group work. To date, criticisms have focused primarily on superficial charges that Bailey's writings are racist and anti-Semitic. Regarding race relations, Bailey was actually decades ahead of her time in opposing racial discrimination and in calling for racial justice.¹²² It is likely that Bailey's ideas regarding the evolution of human consciousness through various root-races will be criticized and students of her work will need to consider carefully such arguments—we will need to be well-grounded in esoteric teachings, understand clearly the criticisms directed toward them, hold the critic accountable for explicating her or his own theoretical position, and be able to engage in fruitful dialogue. I suggest it would be a valuable contribution for one or more Bailey students to publish an article or book that not only expli-

cates Bailey's theory of human and planetary evolution by building on the work of the authors previously referenced (endnote 82), but that also includes a thorough examination, comparison, and critique of current academic theories of racial and planetary evolution.

Thoughtful criticisms claiming that Bailey's writings are anti-Semitic will also need to be addressed with a high degree of knowledge and loving intelligence. This work has been undertaken in recent years by a group of Bailey students in an online dialogue, and Lucis Trust offers a paper on their website addressing the issue.¹²³ The Tibetan's position is clearly anti-Zionist as he argued forcefully against creating a further separation within humanity, a separation that would inevitably be brought about by

the creation of the state of Israel. The resulting wars, violence, and tensions in the Middle East and related worldwide instability and suffering have regrettably proven the accuracy of his predictions. In 1946 he insisted that the world religions must make specific changes. He continued,

If none of these things happen, humanity is headed towards a religious war which will make the past war [1914–1945] appear like child's play; antagonisms and hatreds will embroil entire populations and the politicians of all the nations will take full advantage of the situation to precipitate a war which may well prove the end of humanity. There are no hatreds so great or deep as those fostered by religion.¹²⁴

It seems that this is the direction in which humanity is rapidly heading and that the primary solution lies in education. The Tibetan stated that the issues confronting humanity at the end of the war (1914–1945) “should be faced *with*

courage, with truth and understanding, as well as with the willingness to speak factually, with simplicity and with love in the effort to expose the truth and clarify the problems which must be solved.”¹²⁵ I suggest that if all sides of the historical, political, and religious issues involved are widely studied and understood; and if individuals, in recognizing the Law of Rebirth, realize both that they have likely contributed to the problems of humanity through their past actions and that they will likely have future incarnated experience in a culture, religion, or nation they currently oppose, the natural goodwill and intelligence of humanity will more easily be able to work out solutions from this more inclusive and less entrenched perspective. This recognition requires, of course, that the doctrine of reincarnation be intelligently, convincingly, and widely disseminated. As noted above, this work is one of three *immediate* steps ahead for the educational systems of the world; it concerns a fact that *must* be established by the New Group of World Servers; and in its recognition *the problems of humanity will be resolved*.

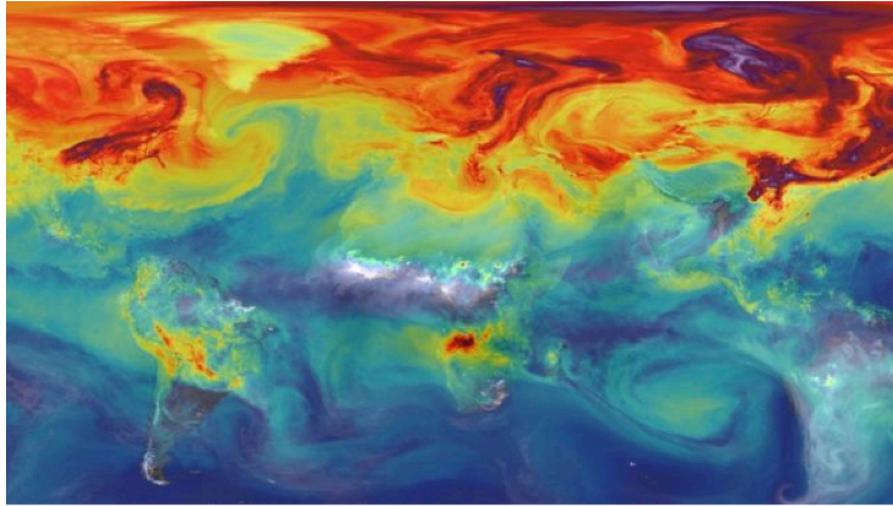
New challenges will arise as Bailey’s writings are introduced into academia since they will challenge or contradict many traditional understandings. As I have argued, it is important for Bailey students to be well educated in current academic knowledge so that they may understand and respond to such challenges, questions, and criticisms and thereby be able to engage in fruitful dialogue. It is also important for Bailey students to be receptive, adaptable, and humble, and to recognize the limitations of the Tibetan’s dated teachings, limitations which he frequently acknowledged, such as in his statement that he is “guilty of creating new prisoners . . . [as] all books are prison houses of ideas . . .”¹²⁶

Other major challenges will arise from the actions of those who find value in Bailey’s work and appropriate, or misappropriate, the Tibetan’s teachings while having only a limited understanding of them. The best solution, I suggest, is for longtime students of these teachings

to exercise leadership in educating the intelligentsia and the public and to set high standards for the interpretation, application, and dissemination of these teachings. Other challenges will surface regarding the legitimacy of such efforts. It is likely that some students new to the work will establish themselves as teachers and authors. This may lead to grievous degradations of the teachings or, in some cases, such efforts may be brilliant. Even among longtime Bailey students the efforts to educate the public and to convey esoteric ideas range along an entire spectrum of intelligent understanding and effectiveness. Another major challenge will arise regarding the disparate motives for such work as some individuals may seek to appropriate the Tibetan’s teachings for egotistical reward and/or commercial gain. As the teachings gain recognition it is likely that they will be commodified and sold with extravagant claims. Another danger lies in the likelihood that esoteric ideas will at times be presented or utilized on cognitive levels only without adequate emphasis on the necessity for incorporating meditation and service into a daily life practice. And finally, a major challenge will be to overcome the fragmentation that has developed among Bailey organizations and students since Bailey’s passing in 1949. Working together on the plane of mind to build a bridge to the intelligentsia may serve to help heal these divisions.

These are just a few examples of the many challenges and problems that will arise from efforts to introduce the Tibetan’s teachings into academia. Despite the risks, given the crises facing humanity today I believe such efforts must be made and that longtime students of these teachings need to actively discuss and coordinate their ideas and plans, their progress, their challenges, and their proposed solutions. All of these efforts must be undertaken in light of the Tibetan’s insistence that new methods of communication, cooperation, and group work must be developed through *dynamic organisms* of world servers rather than through existing structures of crystallized organizations.

Conclusion



A depiction of the global sources of CO₂

<http://www.bbc.com/news/science-environment-37729033>. Image Credit: NASA.

In Part II of this article I have endeavored to outline a positive approach to address and help resolve our current crises by simply following the urgent injunctions made by the Tibetan to educate the public and the intelligentsia regarding “the academic truths of the esoteric teaching.” Part I of this article and my concluding remarks here, however, may sound negative, harsh and judgmental. Indeed they are, as my stated intention is to sound a much stronger wake-up call than the one issued by Nancy Seifer ten years ago, a call that was largely ignored by the Bailey community. Most Bailey organizations and students have focused selectively on optimistic statements made by the Tibetan and have created a thoughtform of assured and joyful triumph. This thoughtform, in my opinion, has lulled the Bailey community into a state of hopeful expectancy while perpetuating “the old methods and modes of work” with only minor adaptations. In line with this thoughtform it has been proclaimed with certainty that the members of the Hierarchy will begin the process of externalization “. . . in the coming decades . . . to help usher in the new age and prepare human consciousness for the reappearance of the World Teacher.” In order to provide a more balanced perspective and to counteract this

possibly illusory and misleading thoughtform I have focused on many less optimistic statements the Tibetan makes and on the possible dire consequences he states will result if the necessary work is not accomplished. In contrast to the pronouncement quoted above I believe the Tibetan indicates clearly that it is *our* work *now* to “prepare human consciousness for the reappearance of the World Teacher,” an urgent task given that over the past seventy years not nearly enough has been accomplished in educating the general public regarding the Three Recognitions.

Our global crises are worsening daily—global CO₂ levels have reached 410 parts per million¹²⁷ while simultaneously politicians, controlled by major corporations, are reversing decades of environmental protections. Authoritarian political movements are on the rise . . . I need not continue. Many Bailey organizations and students seem to accept this descent toward global catastrophe as the inevitable result of extra-planetary forces and assert the fact that it heralds the equally inevitable Reappearance of the Christ and Externalization of the Hierarchy, an event which will presumably save humanity and the planet. Bailey organizations and students typically point to the encouraging efforts made by others in “the hard

arena of daily and public life” as indications of this impending event while remaining isolated in their ivory towers, restricting their own efforts for the most part to subjective, “esoteric” work as it has been done for nearly a century, seemingly oblivious to the Tibetan’s urgent calls for his students to assume their spiritual duties and responsibilities by demonstrating public leadership and fighting evil with every possible agency. On numerous occasions during the global crises of the past century the Tibetan literally begs his students to take action to educate the public with respect to the light and wisdom inherent in his teachings. Regarding his efforts he states,

. . . there are enough people in the world today [1941] to turn the tide *if* they can be aroused from their apathy.

I tried to arouse them to speed and clear thinking between the years 1932-1938 but though something was accomplished, it was not enough. The blindness, illusion, separateness and inertia of the aspirants of the world today constitute one of the factors with which the Hierarchy has to contend. Aspirants are preoccupied with their own little affairs and with their own small efforts, instead of relinquishing everything in an endeavour to unite on the needed appeal and activity. They are contending for their own interpretations of truth, and for their pet ideals of peace, living or work and—like Nero—they “fiddle whilst Rome burns.”¹²⁸

While disaster at that time was narrowly averted, the Forces of Materialism have since regained strength and a pervasive global influence and control. Bailey organizations and students, however, have for the most part settled down to providing esoteric education that draws interested students into their organizations, rather than disseminating esoteric knowledge and wisdom out to the intelligentsia and the wider public as the Tibetan requested. Merely having a website or utilizing social media are not, in my opinion, serious and committed educational endeavors to bring about fundamental changes in human thinking by the year 2025. I question whether Bailey organizations today are not susceptible to the

same criticisms Bailey herself directed toward the Theosophical Society when she claimed, “. . . [its management was] reactionary and old-fashioned . . . it was degenerating into a sectarian group . . . more interested in founding and sustaining lodges and increasing the membership than in reaching the general public with the truths of the Ageless Wisdom.”¹²⁹

While it seems that every Bailey organization has a project underway to eliminate world glamour and illusion, we might do well to keep in mind the Tibetan’s warning: “Occult bodies and esoteric groups are, at this time, the most glamoured of any of the world groups . . .”¹³⁰ One Bailey organization has insisted recently that we must appeal to the intuition to understand our current crises because the intellect alone is not sufficient and succumbs to illusion. Another Bailey organization has called for students to utilize the energy of *Fohat* (Tbt.) to “purify the astral plane . . . and permanently destroy the negative thought-forms.”¹³¹ I suggest that these proposals are misdirected and avoid the necessary mental work “of hard straight thinking” that is involved in the more effective approach that utilizes the powers of the illumined mind, an approach that the Tibetan endorses when he warns students of mistaken attempts to dissipate glamour by invoking the soul and higher energies.¹³²

Perhaps the above ideas for subjective and highly abstract work are sound. Perhaps also the Externalization of the Hierarchy is proceeding exactly according to the Plan and a large number of trained initiates are already or will soon be manifesting the necessary work. I do not know. What I do see is an isolated and fragmented community of Bailey students, many of whose published works are not well developed and will not withstand the scrutiny of intelligent analysis. It is not my intention to criticize unnecessarily specific organizations or individuals. However, after thirty-five years of experience attempting to work within the Bailey community I feel compelled to not only sound a wake-up call but to also sound a cautionary warning. Yes, we may be students of a teaching that reveals astounding intelligence and wisdom. However, in my opinion, this

knowledge often engenders a sense of spiritual superiority while in fact many of our public efforts are extremely weak and expose a great vulnerability as many Bailey organizations and students yet lack “the needed prerequisites to intensive intelligent work” as the Tibetan noted long ago. Our weaknesses and vulnerabilities are generally concealed by our commitment to the principle of harmlessness and by a refusal to offer criticism of each other’s efforts. Our weaknesses and vulnerabilities are further concealed by our historical unwillingness to risk exposure and criticism in the public sphere and by our choice to remain in the shadows doing our “esoteric work” and “preparing the subjective field.” I believe strongly that it is imperative for us to share *constructive* criticisms amongst ourselves rather than to wait and suffer *devastating* criticisms from the intelligentsia when the ideas of Bailey organizations and students are exposed more broadly in the public sphere.

In contrast to the subjective efforts of Bailey organizations mentioned throughout this article, the suggestions I have offered in this article are more down-to-earth, practical, and will, I believe, be more effective in addressing our world crises. I have endeavored to outline a plan that will bring the practical wisdom of the Tibetan’s teachings directly to the intelligent public so that the prevalent forces of evil can be recognized and effectively opposed, and right human relations can thereby be achieved more readily. The purpose of this article is also to encourage open and honest dialogue and debate within Bailey organizations, between organizations, and amongst students as to what our immediate goals should be in the next few years and how to most effectively achieve them.

I conclude this article with an optimistic vision. I imagine that the Three Recognitions, of the world of meaning and of the Soul, of the Hierarchy, and of the Plan are brought to public attention before 2025 by a new wave of “young workers” who embody Aquarian values and who are ready to move beyond “the old methods and modes of work” as the Tibetan insisted we must. I envision a world in which his ideas are discussed widely in the

public sphere and academia, and university courses in “Cosmic Fire Studies” are widespread. I imagine international conferences where participants representing the greater Bailey community work in creative cooperation with an equal number of academics from diverse fields of study. I envision a world in which the thoughtform of “possessive individualism” has been replaced by the New Age ideals of “the group good,” “group work,” and “service to humanity.” I imagine that before 2025 the “Words of the Year” recognized by our major dictionaries will be “Goodwill” and “Right-Human-Relations.”

I believe all of this is possible. I also believe it will take an enormous amount of dedicated effort undertaken on the mental plane, focused in the light of the Soul, energized by love, and manifested courageously on the physical plane in our daily lives and contacts. We cannot wait for the Hierarchy to resolve our world crises. The Hierarchy is waiting for us.

¹ Alice A. Bailey, *Discipleship in the New Age II* (New York: Lucis, 1955), 48.

² Alice A. Bailey, *Esoteric Psychology I* (New York: Lucis, 1936), xx.

³ Alice A. Bailey, *Externalisation of the Hierarchy* (New York: Lucis, 1957), 15-16.

⁴ Alice A. Bailey, *Letters on Occult Meditation* (New York: Lucis, 1922), 302-305. Elsewhere Bailey states, “The Yoga Sutras are the basic teaching of the Trans-Himalayan School to which many [but note, not all] of the Masters of the Wisdom belong . . .” Alice A. Bailey, *The Light of the Soul: Its Science and Effect—A Paraphrase of The Yoga Sutras of Patanjali* (New York: Lucis, 1927), xv.

⁵ Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis, 1925), 1079-80; *Externalisation of the Hierarchy*, 15-16.

⁶ Alice Leighton Cleather and Basil Crump, *The Pseudo-Occultism of Mrs. A. Bailey* (from the pamphlet issued by International Study Centre for Independent Search for Truth, 1929). Online: <http://www.teosofiskompaniet.net/BlavatskyvsBaileyALC.htm> (accessed September 23, 2016).

⁷ Phillip Lindsay has compiled numerous informative articles under the heading: “Alice A. Bailey, H. P. Blavatsky and Helena Roe-

- rich—Cleavages between the followers of three traditions: The Theosophical Society, The Arcane School, The Agni Yoga Society.” Online: <http://www.esotericastrologer.org/EAauthorEsays/AABHPBHR3.htm#HRAB2> (accessed November 18, 2014).
- ⁸ The Tibetan acknowledges that some students may contact distorted representations of the Masters on the higher levels of the astral plane. See, for example, Alice A. Bailey, *Discipleship in the New Age I* (New York: Lucis, 1944), 238, 544, 567-68, 602. He also asserts that teachings regarding the Masters put forth by the “I AM” movement are a travesty, “prostituting and bringing down almost into the realm of cheap comedy” the work and movement within the Hierarchy (Alice A. Bailey, *The Rays and the Initiations* [New York: Lucis, 1960], 16). See also Leoni Hodgson, “The Problem of Channelling and Channellers” (2013). Online: <http://www.brisbanegoodwill.com/esoteric-philosophy/problem-of-channelling-and-channellers/> (accessed May 7, 2016).
- ⁹ Bailey offers eight fundamental doctrines of the Ageless Wisdom tradition upon which “all the esoteric teaching rests” (Alice A. Bailey, *The Unfinished Autobiography* [New York, Lucis, 1951], 294-95).
- ¹⁰ Guénon, René, *Le Théosophisme: Histoire d'une Pseudo-Religion* [1921]. *Theosophy: History of a Pseudo-Religion*. Alvin Moore, Jr., Cecil Bethell, Hubert, and Rohini Schiff, trans. (Hillsdale: NY, Sophia Perennis, 2001). For a Traditionalist criticism of Steiner see, Rodney Blackhirst, “Rudolf Steiner, Anthroposophy, and Tradition.” Online: http://www.sacredweb.com/online_articles/sw5_blackhirst.pdf (accessed December 13, 2015).
- ¹¹ Alice A. Bailey, *The Soul and its Mechanism* (New York: Lucis, 1930), 107-112.
- ¹² For a critical review from a Traditionalist perspective of John Holman’s presentation of Blavatsky, Bailey, and Assagioli’s views, see Samuel Bendeck Sotillos, review of *The Return of the Perennial Philosophy: The Supreme Vision of Western Esotericism*, by John Holman (London: Watkins Publishing, 2008). Online: http://sacredweb.com/online_articles/sw25_sotillos.pdf (accessed April 24, 2017).
- ¹³ Bailey, *Esoteric Psychology I*, 195. For other definitions of “esotericism” see especially, Alice A. Bailey, *Education in the New Age* (New York: Lucis, 1954), 59-68.
- ¹⁴ “What is Esotericism? Esotericism in Academia.” From the website of the Association for the Study of Esotericism (ASE). Online: http://www.aseweb.org/?page_id=6 (accessed September 24, 2016). See also John F. Nash, “Themes in Western Esotericism,” *The Esoteric Quarterly* (10)3: 17-45 (Fall 2014).
- ¹⁵ Antoine Faivre (b. 1934) is a pioneering figure in modern esoteric studies and formerly held a chair in the École Pratique des Hautes Études at the Sorbonne.
- ¹⁶ M. Temple Richmond, “The Central Doctrines of the Alice A. Bailey Writings and Their Roots in the Theosophy of H.P. Blavatsky with Response to Faivre’s Six Criteria for the Definition of Western Esotericism” (Convention of the American Academy of Religion—Western Esotericism Consultation, Boston, MA, 1999). At one time this paper was available online as an Occasional Paper of the Aquarian Age Community. Richmond has since rewritten the paper as, “The Central Metaphysical Doctrines of the Alice A. Bailey Writings and Their Roots in the Theosophy of H.P. Blavatsky.” Online: <http://kinsett.com/articles/spirituality-articles/the-central-metaphysical-doctrines-of-the-alice-a-bailey-writings-and-their-roots-in-the-theosophy-of-h-p-blavatsky-by-m-temple-richmond> (accessed November 7, 2016).
- ¹⁷ Nicholas Goodrick-Clarke, *The Western Esoteric Traditions: A Historical Introduction* (Oxford University Press, 2008).
- ¹⁸ Association for the Study of Esotericism (ASE) 6th International Conference, “Cartographies of the Soul.” June 17, 2016, University of California, Davis. Online: http://www.aseweb.org/?page_id=348 (accessed September 25, 2016).
- ¹⁹ Richmond, “Central Metaphysical Doctrines,” 17-18. Antoine Faivre and Jacob Needleman, *Modern Esoteric Spirituality* (New York: Crossroad, 1995).
- ²⁰ See for example, Harris L. Friedman and Glenn Hartelius (ed.), *The Wiley-Blackwell Handbook of Transpersonal Psychology*, (Malden, MA: John Wiley and Sons, 2013); Donald Moss, *Humanistic and Transpersonal Psychology: A Historical and Biographical Sourcebook* (Westport, CT: Greenwood Press, 1999); David Borsos, *The Esoteric Philosophy of Alice A. Bailey: Ageless Wisdom for a New Age* (PhD dissertation, California Institute of

- Integral Studies, 2012), 55-90. Online: <http://gradworks.proquest.com/3517075.pdf> (accessed April 25, 2017).
- ²¹ Bailey, *Esoteric Psychology* I, 331-32.
- ²² Personal letters addressed to Assagioli (“FCD”) from the Tibetan can be found in, Bailey: *Discipleship* I, 138-56; and *Discipleship* II, 459-73.
- ²³ Roberto Assagioli, *Psychosynthesis: A Manual of Principles and Techniques* (New York: Penguin, 1981).
- ²⁴ One notable exception is transpersonal scholar Arthur Hastings (1935—2014) who devoted two chapters to Bailey in his work on the phenomena of channeling (*With the Tongues of Men and Angels* [Fort Worth, TX: Holt, Rinehart & Winston, 1991]). However, he took an etic approach and apparently derived most of his understanding of Bailey’s work through Sir John Sinclair’s *The Alice Bailey Inheritance* (Wellingborough, United Kingdom: Turnstone, 1984).
- ²⁵ Anonymous reviewer comments included in personal communication from Miles A. Vich, then editor of *The Journal of Transpersonal Psychology*, July 30, 1998. I inquired several times of the current editor, Marcie Boucouvalas, as to whether the journal still maintains this apparent exclusionary policy but I received no reply.
- ²⁶ Bailey, *Discipleship in the New Age* II, 70-71.
- ²⁷ Laurence Newey, “The Antahkarana as an Electrical Phenomenon,” A talk given by Laurence Newey at the Arcane School Conference in New York, 2012. Online: https://www.lucistrust.org/the_electric_bridge/the_antahkarana_as_electrical_phenomenon (accessed October 29, 2016). See also Malvin Artley, “Perspectives on the Antahkarana,” *The Esoteric Quarterly*, (11)1: 15-38 (Spring 2015).
- ²⁸ See Bailey: *Education in the New Age*, 143-53; *Rays and the Initiations*, 441-530.
- ²⁹ Bailey, *Rays and Initiations*, 447 (italics in the original).
- ³⁰ Bailey, *Discipleship in the New Age* II, 408.
- ³¹ Bailey: *Rays and Initiations*, 497-98; *Cosmic Fire*, 430 (italics in the original).
- ³² Borsos, *Esoteric Philosophy*, 7, 165-86.
- ³³ For an in-depth study of these obstacles see, Wouter J. Hanegraaff, *Esotericism and the Academy: Rejected Knowledge in Western Culture* (Cambridge: Cambridge University Press, 2012).
- ³⁴ See: Bailey, *Autobiography*, 214-42; and Hanegraaff, *Esotericism and the Academy*, 277-314.
- ³⁵ Bailey, *Autobiography*, 225.
- ³⁶ Al Mankoff, “Roberto Assagioli, Psychosynthesis, and the Esoteric Roots of Transpersonal Psychology” (no date). Online: <http://www.two.not2.org/psychosynthesis/articles/mankoff.pdf>. (accessed April 25, 2017). Keith Hackwood quotes from a paper Assagioli gave to his students, “Please pay attention to the distinction between the ESOTERIC PAPERS and the EXOTERIC PROGRAMME – we have to keep this distinction very clearly and keep the ‘wall of silence’ – as I have said and written in the past – about the presentations.” Online: <https://psychosynthesis-trust.org.uk/beyond-wall-silence-psychosynthesis-inside/> (accessed April 25, 2017). Emphasis in the original.
- ³⁷ See for example John Nash, *Christianity: the One, the Many – What Christianity Might Have Been and Could Still Become*, 2 vols. (Xlibris, 2007); *The Quest for the Soul* (Bloomington, IN: First Books Library, 2004); *The Soul and its Destiny* (Bloomington, IN: AuthorHouse, 2004); and many articles published in *The Beacon* and *The Esoteric Quarterly*.
- ³⁸ I have argued that the criticisms of three leading transpersonal theorists regarding such “outdated models” do not apply to Bailey’s writings. See Borsos, *Esoteric Philosophy*, 55-90.
- ³⁹ Stanislav Grof (see for example, *Psychology of the Future: Lessons From Modern Consciousness Research* [Albany, NY: SUNY Press, 2000]) and Brant Cortright, who develops Sri Aurobindo’s ideas (*Integral Psychology: Yoga, Growth, and Opening the Heart* [Albany, NY: SUNY Press, 2007]), provide notable but minor exceptions to this exclusionary stance among leading transpersonal theorists, organizations, and journals.
- ⁴⁰ Imants Barušs, *Authentic Knowing: The Convergence of Science and Spiritual Aspiration* (West Lafayette, IN: Purdue University Press, 1996), 92-118. Barušs’ model describes “. . . a version of theosophy based largely on [Douglas] Baker and Bailey but modified by my own imagination” (Barušs, *Authentic Knowing*, 96). He has since distanced himself from Bailey’s work as he finds it to be “. . . very much a product of a late 19th century worldview . . .” which contains anachronistic

- ideas and ambiguities, and it overemphasizes a Christian perspective. I am in full agreement with his statement, “There is a lot that is useful in her theory, but I think that it needs to be approached discriminatively and translated into language that makes sense today” (personal communication, September 8, 2016). This is, of course, precisely the main point of this article.
- 41 Wouter Hanegraaff, *New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought*. (Albany, NY: SUNY, 1998), 95.
- 42 Alice A. Bailey, *Esoteric Psychology II* (New York: Lucis, 1942), 717. Some of Bailey’s primary characterizations of the New Age emphasize the qualities of synthesis, inclusiveness, unselfish group work, and the renunciation of materialism. See Borsos, *Esoteric Philosophy*, 2.
- 43 Edward J. Dale, *Completing Piaget’s Project: Transpersonal Philosophy and the Future of Psychology*. (St. Paul, MN: Paragon House, 2014,) 148. Barušs also warns of the dangers of being associated with “new-age enthusiasts with uncritical fantasies about the nature of reality” (*Authentic Knowing*, 4). He includes references to several critical studies of the new age.
- 44 Pontifical Council for Culture and Pontifical Council for Interreligious Dialogue, “Jesus Christ – the Bearer of the Water of Life: A Christian Reflection on the “New Age” (2003). Online: http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_20030203_new-age_en.html (accessed June 23, 2016).
- 45 Giovanni Cubeddu, “Sixty-eight, Mysticism, Satanism: An Interview with Olivieri Pennesi.” Online: <http://www.30giorni.it/us/articolo.asp?id=910> (accessed June 25, 2016). Blavatsky provided a full explanation as to why she chose “Lucifer” as the title for a new theosophical magazine in the first editorial “What’s in a Name?” Online: <http://www.blavatsky.net/index.php/what-s-in-a-name> (accessed June 25, 2016). The Lucis Trust provides a brief explanation on their website for the original choice of “Lucifer,” which means “light-bearer,” for their *publishing company* (https://www.lucistrust.org/arcane_school/talks_and_articles/the_esoteric_meaning_lucifer; (accessed April 24, 2017) and directs the reader to an article by Sarah McKechnie, “Descent and Sacrifice,” *The Beacon* (September-October 1989). Online: https://www.lucistrust.org/arcane_school/talks_and_articles/descent_and_sacrifice (accessed June 25, 2016). John F. Nash contributes a clarifying analysis in his article “Ahriman and Lucifer in the Teachings of Rudolf Steiner,” *The Esoteric Quarterly*, 9(3), 37-60.
- 46 Alice A. Bailey, *Problems of Humanity* (New York: Lucis, 1947), 130.
- 47 See for example: Warren S. Brown, Nancey Murphy, and H. Newton Malony, *Whatever Happened to the Soul? Scientific and Theological Portraits of Human Nature* (Minneapolis, MN: Augsburg Fortress, 1998); Kevin Corcoran, ed., *Soul, Body and Survival: Essays on the Metaphysics of Human Persons* (Ithaca, NY: Cornell University Press, 2001); Mark C. Baker and Stewart Goetz (eds.), *The Soul Hypothesis: Investigations into the Existence of the Soul* (New York: Continuum, 2011). For more historical accounts of the soul see, Raymond Martin and John Barresi, *The Rise and Fall of the Soul and Self: An Intellectual History of Personal Identity* (New York: Columbia University Press, 2006); Stewart Goetz and Charles Taliaferro, *A Brief History of the Soul* (Malden, MA: Wiley-Blackwell, 2011); and Jonardon Ganeri, *The Concealed Art of the Soul: Theories of Self and Practices of Truth in Indian Ethics and Epistemology* (Oxford, UK: Oxford University Press, 2012).
- 48 Alice A. Bailey, *Esoteric Healing* (New York: Lucis, 1953), 368; *Esoteric Psychology I*, 89-109.
- 49 Bailey, *Esoteric Psychology I*, 104-105.
- 50 See, for example, Mark Siderits, *Buddhism as Philosophy: An Introduction*, Chapter Three, “Non-Self: Empty Persons.” (Aldershot, Hants UK: Ashgate, 2007), 32-68.
- 51 Nancy Reigle, “*Ātman/Anātman* in Buddhism and Its Implication for the Wisdom Tradition.” Paper presented at the Annual Meeting of the Texas Federation of the Theosophical Society in America, San Antonio, April 18-20, 2008. Online: <http://www.easterntertradition.org/Atman-Anatman%20in%20Buddhism.pdf> (accessed June 10, 2016); Leoni Hodgson, “Buddhism and the No-soul Doctrine (version 4, March 2014)” Online: <http://www.brisbanegoodwill.com/esoteric->

- philosophy/buddhism-and-the-no-soul-doctrine-v3/ (accessed June 10, 2016).
- ⁵² Gerhard Faden, "No-Self, Dōgen, the Senika Doctrine, and Western Views of Soul." *Buddhist-Christian Studies*, 31 (2011), 41-54.
- ⁵³ Mark Siderits, Evan Thompson, and Dan Zahavi (eds.), *Self, No Self? Perspectives from Analytical, Phenomenological, and Indian Perspectives* (Oxford, UK: Oxford University Press, 2011).
- ⁵⁴ Donna Mitchell-Moniak presented a workshop on aspects of Tibetan Buddhism as found in Bailey's writings at the 2016 University of the Seven Rays Conference. At the same conference in 2017 Peter Kubaska presented a workshop that investigated, in part, the relation of Dzogchen Tibetan Buddhism to Bailey's writings. Audio recordings may be available online at: <http://www.sevenray.org/>.
- ⁵⁵ For example, Nash observes that "Esoteric teachings relating to the planes and the structure of matter were taken more or less intact from Hindu teachings." John Francis Nash, *The Soul and Its Destiny*, 60.
- ⁵⁶ See David Reigle: *The Books of Kiu-te or The Tibetan Buddhist Tantras: A Preliminary Analysis* (San Diego, CA: Wizards Bookshelf, 1983); *Kālacakra Sādhana and Social Responsibility* (Santa Fe, NM: Spirit of the Sun, 1996); and numerous articles on the website, *Eastern Tradition Research Institute*. Online: <http://www.easterntradition.org/> (accessed October 31, 2016).
- ⁵⁷ See for example the website for The Center for Contemplative Mind in Society: <http://www.contemplativemind.org> (accessed June 29, 2016); and the "Survey of Transformative and Spiritual Dimensions of Higher Education" created by The Fetzer Institute. Online: <http://www.arthurzajonc.org/uploads/Survey%20of%20Transformative%20ed.pdf> (accessed June 29, 2016).
- ⁵⁸ See for example: Enrique Dussel, "A New Age in the History of Philosophy: The World Dialogue Between Philosophical Traditions," *Prajñā Vihāra Journal of Philosophy and Religion* 9(1) (2008): 1-22. Online: <http://enriquedussel.com/txt/WORLD%20CONGRESS-paper.pdf> (accessed April 25, 2017); Jay L. Garfield, *Engaging Buddhism: Why it Matters to Philosophy* (New York: Oxford University Press, 2015); Jacob Holsinger Sherman, *Partakers of the Divine: Contemplation and the Practice of Theology* (Minneapolis, MN: Fortress, 2014); and Kevin Schilbrack, *Philosophy and the Study of Religions: A Manifesto* (Malden, MA: Wiley-Blackwell, 2014).
- ⁵⁹ Katherine L. Hendon, *Devotion, Idealism, and Abstraction: Perspectives on the Religious Impulse from the work of Alice A. Bailey*. PhD dissertation, California Institute of Integral Studies, 2005, 163.
- ⁶⁰ Alice A. Bailey: *The Reappearance of the Christ* (New York: Lucis, 1948), 137-59; *Esoteric Psychology II*, 701-51; *Problems of Humanity*, 122-66.
- ⁶¹ For a thorough overview of modern Christian thinking see, James C. Livingston, *Modern Christian Thought*, Vol. 1, *The Enlightenment and the Nineteenth Century* (Minneapolis: Fortress Press, 2nd ed., 2006); and James C. Livingston and Francis Schüssler with Sarah Coakley and James H. Evans, Jr., *Modern Christian Thought*, Vol. 2, *The Twentieth Century* (Minneapolis: Fortress Press, 2nd ed., 2006). For contemporary overviews of Hinduism and Buddhism see, Jonardon Ganeri, *Philosophy in Classical India* (London: Routledge, 2001); and Roy W. Perrett, *An Introduction to Indian Philosophy* (Cambridge: Cambridge University Press, 2016).
- ⁶² Koo Dong Yun, *The Holy Spirit and Ch'i (Qi): A Chiological Approach to Pneumatology* (Eugene, OR: Pickwick, 2012).
- ⁶³ See for example: John B. Cobb, Jr. and David Ray Griffin, *Process Theology: An Introductory Exposition* (Louisville, KY: Westminster, 1976); Bruce G. Epperly, *Process Theology: A Guide for the Perplexed* (London: Bloomsbury, 2011); Joseph A. Bracken, S.J., *The One and the Many: A Contemporary Reconstruction of the God-World Relationship* (Grand Rapids, MI: Eerdmans, 2001); David Ray Griffin (ed.), *Deep Religious Pluralism* (Louisville, KY: Westminster, 2005); and Philip Clayton and Arthur Peacocke (eds.), *In Whom We Live and Move and Have Our Being: Panentheistic Reflections on God's Presence in a Scientific World* (Grand Rapids, MI: Eerdmans, 2004).
- ⁶⁴ See for example: David Skrbina, *Panpsychism in the West* (Cambridge, MA: The MIT Press, 2005), and "Panpsychism as an Underlying Theme in Western Philosophy: A Survey Paper." *The Journal of Consciousness Studies* (2003) 10(3): 4-46; Anthony Freeman, ed., *Consciousness and its Place in Nature: Does*

- Physicalism Entail Panpsychism?* (Exeter: UK, Imprint Academic, 2006).
- 65 Bailey, *Esoteric Psychology* I, 149.
- 66 Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis, 1950), 182.
- 67 Bailey, *Cosmic Fire*, 693; see also Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis, 1934), 8.
- 68 Bailey has described the first section of *A Treatise on Cosmic Fire* as a study of “matter” and of Fire by Friction, or “the fire of matter.” Bailey, *Cosmic Fire*, 4, 50-51, 223, 308.
- 69 See for example: *Journal of Consciousness Studies: Controversies in Science and the Humanities* (Exeter, UK: Imprint Academic); Max Velmans and Susan Schneider, eds., *The Blackwell Companion to Consciousness* (Malden, MA: Blackwell Publishing, 2007); William Seager, *Theories of Consciousness: An Introduction and Assessment* (London: Routledge, 1999).
- 70 The entire second section of *A Treatise on Cosmic Fire*, comprising 1,000 pages, regards Solar Fire and The Fire of Mind or *Manas*, and is described by Bailey “in general terms as *Consciousness*.” Bailey, *Cosmic Fire*, 223.
- 71 For an exception see Borsos, *Esoteric Philosophy*. Esoteric scholar Zachary F. Lansdowne has published an article on Wittgenstein but he does not reference Bailey. Lansdowne, “Wittgenstein’s Philosophy of Mysticism,” *The Journal of Esoteric Psychology* 12(2) (Fall/Winter 1998-99): 14-24. James Moffatt has published a series of five articles which explore modern studies of consciousness and psychology from an esoteric perspective although he does not reference Bailey’s work. See the five consecutive issues of *Esoteric Quarterly* (Winter 2013 – Winter 2014).
- 72 See for example: Graham Parkes, ed., *Heidegger and Asian Thought* (Honolulu, HI: University of Hawaii Press, 1987); N. C. Panda, *Mind and Supermind* (2 vols.) (New Delhi: D. K. Printworld, 1996); Alpana Chakraborty, *Mind-Body Dualism: A Philosophical Investigation* (New Delhi: D. K. Printworld, 1997); Miri Albahari, *Analytical Buddhism: The Two-Tiered Illusion of Self* (New York: Palgrave Macmillan, 2006); Mark Siderits, *Buddhism as Philosophy: An Introduction* (Aldershot, UK: Ashgate Publishing, 2007); Christian Coseru, *Perceiving Reality: Consciousness, Intentionality, and Cognition in Buddhist Philosophy* (New York: Oxford University Press, 2012); and Jay L. Garfield, *Engaging Buddhism: Why it Matters to Philosophy* (New York: Oxford University Press, 2015).
- 73 See for example: Edward F. Kelly, Emily Williams Kelly et al., *Irreducible Mind: Toward a Psychology for the 21st Century* (Lanham, MD: Rowman and Littlefield, 2007); Edward F. Kelly, Adam Crabtree, and Paul Marshall, *Beyond Physicalism: Toward Reconciliation of Science and Spirituality* (Lanham, MD: Rowman and Littlefield, 2015); and Imants Barušs and Julia Mossbridge, *Transcendent Mind: Rethinking the Science of Consciousness* (Washington D. C.: American Psychological Association, 2016).
- 74 Alice A. Bailey, *Glamour: A World Problem* (New York: Lucis, 1950), 14-16.
- 75 For discussions of the distinction between the *theory of ideas* and the *theory of language* see for example: Ian Hacking, *Why Does Language Matter to Philosophy?* (Cambridge: Cambridge University Press, 1975); and William G. Lycan, *Philosophy of Language: A Contemporary Introduction* (London: Routledge, 2000), 78-80. See also, Nicholas Jolley, *The Light of the Soul: Theories of Ideas in Leibniz, Malebranche, and Descartes* (New York: Oxford University Press, 1990).
- 76 See for example: Mintze van der Velde, “The Electric Bridge” Arcane School Talk London 2008. Online: https://www.lucistrust.org/the_electric_bridge/arcane_school_talk_on_the_electric_bridge_london_2008 (accessed July 7, 2016); Laurence Newey, “The Electric Gods: Crisis and Revelation in Astrophysics” *The Beacon* (April – June 2008). Reprinted online: https://www.lucistrust.org/the_electric_bridge/the_electric_gods (accessed, July 7, 2016); Christopher Holmes, “The Origins and Nature of Consciousness: Parts I-IV” *Esoteric Quarterly* (Fall 2010, Winter, Spring, Fall 2011).
- 77 José Becerra, “A Model of the Human Atom” *Esoteric Quarterly* 11(4) (Winter 2016), 81-85.
- 78 Annie Besant and C. W. Leadbeater, *Occult Chemistry*, 3rd ed., C. Jinarajadasa and E. W. Preston, eds. (Adyar, Madras: Theosophical Publishing House, 1951); Stephen M. Phillips: *Extra-Sensory Perception of Quarks* (Wheaton, IL: Theosophical Publishing House, 1980); “Extrasensory Perception of Subatomic Particles: I. Historical Evidence,” *Journal of Scientific Exploration*, 9 (4) (1995): 489-525; “Reply to Dobyns,” *Journal of Scientific Exploration*, 9 (4) (1995): 539-

548. For criticism of Phillips' work see, York H. Dobyns, "Report of Referee On 'Extrasensory Perception of Subatomic Particles,'" *Journal of Scientific Exploration*, 9 (4) (1995): 527-38.
- ⁷⁹ Francisco J. Varela, Evan Thompson, and Eleanor Rosch, *The Embodied Mind: Cognitive Science and Human Experience* (Cambridge, MA: MIT Press, 1991), 22.
- ⁸⁰ Malvin Artley, "The Brain and the Synthesis of the Centers," *Journal of Esoteric Psychology* 6(2) (1990), 36-50.
- ⁸¹ See for example: Patrick McNamara, *The Neuroscience of Religious Experience* (New York: Cambridge University Press, 2009); Andrew B. Newberg, *Principles of Neurotheology* (New York: Routledge, 2016); and numerous references provided by Daniel A. Helminiak in *Brain, Consciousness, and God: A Lonerganian Integration* (Albany, NY: SUNY, 2015), 1.
- ⁸² See for example: Arthur. E. Powell, *The Solar System* (London: The Theosophical Publishing House, 1930); Charles DeMotte, *The Inner Side of History* (Mariposa, CA: Source Publications, 1997); Phillip Lindsay, *The Hidden History of Humanity I: Esoteric Evolution of Planetary Life* (Bangalow, New South Wales: Apollo Publishing, 2006).
- ⁸³ Bailey, *Esoteric Psychology* II, 339, 574.
- ⁸⁴ *Ibid.*, 434.
- ⁸⁵ Bailey, *Esoteric Psychology* I, 316–19. Bailey states that the early Atlantean civilization developed some twelve million years ago (*Esoteric Healing*, 226).
- ⁸⁶ The enteric nervous system contains more nerve cells than the entire spinal cord and can operate autonomously. See Michael D. Gershon, "The Enteric Nervous System: A Second Brain," *Hospital Practice* 34 (7) (July 15, 1999): 31–42; and Sandra Blakeslee, "Complex and Hidden Brain in Gut Makes Stomachaches and Butterflies" (New York Times, January 23, 1996). Online: <http://www.nytimes.com/1996/01/23/science/complex-and-hidden-brain-in-gut-makes-stomachaches-and-butterflies.html> (accessed November 23, 2016).
- ⁸⁷ See especially, Bailey: *Telepathy and the Etheric Vehicle*, 1-10, 139-97; *Cosmic Fire*, 77-133.
- ⁸⁸ Bailey states: "Science, as we know, is fast reaching the point where it will be forced to admit the fact of the etheric body, because the difficulties of refusing to acknowledge it, will be far more insuperable than an admission of its existence . . . [Medical scientists] are on the right road, and before long (perhaps within this century) the FACT of the etheric body and its basic function will be established past all controversy, and the whole aim of preventive and curative medicine will shift to a higher level." (Bailey, *Cosmic Fire*, 88-89.) Robert B. Laughlin, Nobel Laureate in Physics states, "The word 'ether' has extremely negative connotations in theoretical physics because of its past association with opposition to relativity. This is unfortunate because, stripped of these connotations, it rather nicely captures the way most physicists actually think about the vacuum . . . The modern concept of the vacuum of space, confirmed every day by experiment, is a relativistic ether. But we do not call it this because it is taboo." Laughlin, *A Different Universe: Reinventing Physics from the Bottom Down*. (New York: Basic Books, 2005), 120–121. See also James DeMeo, "Does a Cosmic Ether Exist? Evidence from Dayton Miller and Others," *Journal of Scientific Exploration* 48(4) (2014): 647-82.
- ⁸⁹ Van der Velde cautions that the plasma state should not be associated with the "fourth ether" but adds that "it is coming very close to it." (Van der Velde, "The Electric Bridge").
- ⁹⁰ Lee Smolin, *The Trouble with Physics: The Rise of String Theory, the Fall of a Science, and What Comes Next* (Boston: Houghton Mifflin, 2006). See also Timothy Ferris, *The Whole Shebang: A State-of-the-Universe(s) Report*, Chapter Five (New York: Simon and Schuster, 1997), 120-44.
- ⁹¹ See Bailey, *Telepathy and the Etheric Vehicle*, 145–62.
- ⁹² Roger Penrose, *Shadows of the Mind: A Search for the Missing Science of Consciousness* (Oxford, Oxford University Press, 1994), 376 (emphasis in the original). See also Stuart Hameroff and Roger Penrose, "Conscious Events as Orchestrated Space-Time Selections," *Journal of Consciousness Studies* 3(1) (1996): 36-53.
- ⁹³ Bailey, *Telepathy and the Etheric Vehicle*, 140.
- ⁹⁴ Rupert Sheldrake, *Morphic Resonance: The Nature of Formative Causation*, 4th rev. ed. (Rochester, VT: Park Street Press, 2009).
- ⁹⁵ Bailey, *Cosmic Fire*, 428.
- ⁹⁶ *Ibid.*, 477.

- ⁹⁷ Richard Feynman, *QED: The Strange Theory of Light and Matter* (Princeton, NJ: Princeton University Press, 1985), 4-10.
- ⁹⁸ Bailey, *Esoteric Healing*, 1953.
- ⁹⁹ Bailey, *Cosmic Fire*, 811-12; *Esoteric Healing*, 372-74.
- ¹⁰⁰ Bailey, *Cosmic Fire*, 428-29.
- ¹⁰¹ *Ibid.*, 428.
- ¹⁰² *Ibid.*, 714 (italics added).
- ¹⁰³ Bailey, *Esoteric Healing*, 273, 376.
- ¹⁰⁴ Robert O. Becker and Gary Selden, *The Body Electric: Electromagnetism and the Foundation of Life* (New York: William Morrow, 1985).
- ¹⁰⁵ See, for example, Beverly Rubik, "The Biofield: Bridge Between Mind and Body," *Cosmos and History: The Journal of Natural and Social Philosophy* (11)2: 83-96 (2015); Menas C. Kafatos, Gaëtan Chevalier, Deepak Chopra et al, "Biofield Science: Current Physics Perspectives," *Global Advances in Health and Medicine (GAHM)*. 2015; 4(suppl): 25-34. DOI: 10.7453/gahmj.2015.011.suppl. Online: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4654779/> (accessed February 19, 2017).
- ¹⁰⁶ Bailey, *Esoteric Healing*, 424-504. Bailey's complete writings on the topic have been compiled in *Death: The Great Adventure* (New York: Lucis, 1985).
- ¹⁰⁷ See especially, Charles Tart, *The End of Materialism: How Evidence of the Paranormal is Bringing Science and Spirit Together* (Oakland, CA: New Harbinger Publications, 2009).
- ¹⁰⁸ Bailey, *Education in the New Age*, 69-71; *Esoteric Psychology II*, 431.
- ¹⁰⁹ Bailey, *Esoteric Psychology II*, 677-79.
- ¹¹⁰ Bailey, *Reappearance of the Christ*, 116.
- ¹¹¹ See for example: Sylvia Cranston, ed., *Reincarnation: The Phoenix Fire Mystery* (Pasadena, CA: Theosophical University Press, [1977] 1994); Sylvia Cranston and Carey Williams, "Reincarnation: A New Horizon in Science, Religion, and Society (Pasadena, CA: Theosophical University Press, [1984] 1999). Cranston's Harvard lecture constitutes Chapter 3 of the latter volume. Her Columbia lecture, along with three others given at the event, are included in the same volume as Chapter 23. It should be noted that Bailey's work has been targeted specifically regarding the dangers posed by the widespread adoption of the theory of reincarnation. See William Garrett, *Bad Karma: Thinking Twice About the Social Consequences of Reincarnation Theory* (Lanham, MD: University Press of America, 2005), 154-63.
- ¹¹² See Bailey: *Externalisation of the Hierarchy*, 57-58; *Cosmic Fire*, 641; and *Esoteric Psychology I*, 234-35.
- ¹¹³ See for example Bailey, *Cosmic Fire*, 475-83.
- ¹¹⁴ See especially, John Polkinghorne: *Science and the Trinity: The Christian Encounter with Reality* (New Haven, CT: Yale University Press, 2004); and *Quantum Physics and Theology: An Unexpected Kinship* (New Haven, CT: Yale University Press, 2007). See also, Ernest L. Simmons, *The Entangled Trinity: Quantum Physics and Theology* (Minneapolis, MN: Fortress Press, 2014). Online: <http://muse.jhu.edu/book/28524> (accessed November 5, 2016).
- ¹¹⁵ See for example: Menas Kafatos and Robert Nadeau, *The Conscious Universe: Part and Whole in Modern Physical Theory* (New York: Springer-Verlag, 1990); David Hodgson, *The Mind Matters: Consciousness and Choice in a Quantum World* (Oxford, UK: Oxford University Press, 1991); Henry P. Stapp, *Mindful Universe: Quantum Mechanics and the Participating Observer*, 2nd ed. (New York: Springer-Verlag, 2011); and the work of theoretical particle physicist Basarab Nicolescu, *From Modernity to Cosmodernity: Science, Culture, and Spirituality* (Albany, NY: SUNY Press, 2014).
- ¹¹⁶ Stuart A. Kauffman, *Reinventing the Sacred: A New View of Science, Reason and Religion* (New York: Basic Books, 2008), 130. John Francis Nash introduces the topic of chaos theory and offers a different perspective from Kauffman's in stating that "... rich opportunities exist for mathematicians to move toward esotericism..." especially as esotericism provides an expanded terminology and philosophical framework. He also encourages esotericists to study mathematics to expand their understanding and capacities. He intimates, but does not suggest directly, how this possible cross-fertilization, or "... group effort ... [and] work on a broad front" can and should be initiated by esotericists and sustained through dialogue, a bridging effort which is the theme of this article. See John F. Nash, "Esotericism and Mathematics," *The Esoteric Quarterly*, vol. 11, no. 4 (Winter 2016), 15-46.
- ¹¹⁷ See for example: William Braud and Rosemarie Anderson, *Transpersonal Research*

- Methods for the Social Sciences: Honoring Human Experience* (Thousand Oaks, CA: Sage, 1998); and Harris L. Friedman and Glenn Hartelius, eds., *The Wiley-Blackwell Handbook of Transpersonal Psychology*, Part III – Transpersonal Methodologies (Malden, MA: Wiley-Blackwell, 2013), 241-329.
- ¹¹⁸ Bailey, *White Magic*, 403.
- ¹¹⁹ Bailey: *Esoteric Psychology* II, 682; *Discipleship in the New Age* I, 583-84.
- ¹²⁰ See Dorothy I. Riddle, “Towards Inclusive, Bias-Free Language.” Online: [http://www.esotericstudies.net/Topics/Gender neutral.Inclusive Language.article.pdf](http://www.esotericstudies.net/Topics/Gender%20neutral.Inclusive%20Language.article.pdf) (accessed August 23, 2016).
- ¹²¹ Bailey, *Esoteric Psychology* II, 667-68.
- ¹²² Borsos, *Esoteric Philosophy*, 199-200n17.
- ¹²³ For seven years Phillip Lindsay hosted a forum titled “The Methuselah Project” on his website which addressed issues regarding Bailey’s writings on “the Jewish Problem,” a phrase in use well before the time of Bailey’s writings. Some related discussions can still be found on the website at <http://esotericastrologer.org/articles/the-jewish-problem/> (accessed September 21, 2016); and <http://esotericastrologer.org/articles/alice-a-bailey-h-p-blavatsky-and-helena-roerich-pt-iv/> (accessed September 9, 2016). See also online: https://www.lucistrust.org/arcane_school/talks_and_articles/concerning_the_ageless_wisdom_writings_on_the_jewish_people (accessed September 12, 2016).
- ¹²⁴ Bailey, *Externalisation of the Hierarchy*, 545-46.
- ¹²⁵ *Ibid.*, 615-16 (italics in the original).
- ¹²⁶ Bailey, *White Magic*, 523.
- ¹²⁷ *Scientific American*, April 21, 2017. Online: <https://www.scientificamerican.com/article/we-just-breached-the-410-ppm-threshold-for-co2/> (accessed May 3, 2017).
- ¹²⁸ Bailey, *Externalisation of the Hierarchy*, 310 (italics in the original).
- ¹²⁹ Bailey, *Autobiography*, 157.
- ¹³⁰ Bailey, *Externalisation of the Hierarchy*, 571.
- ¹³¹ Drawing on H. P. Blavatsky’s definition from *The Theosophical Glossary*, Bailey describes Fohat as: “Cosmic electricity; primordial light; the ever-present electrical energy; the universal propelling vital force; the ceaseless destructive and formative power; the synthesis of the many forms of electrical phenomena.” Alice A. Bailey, *Initiation: Human and Solar* (New York: Lucis, 1922), 218.
- ¹³² Bailey, *Glamour: A World Problem*, 83.