

# The *Epistle to the Hebrews*: Steps of Building the Antahkarana

Zachary F. Lansdowne

---

## Abstract

The *Epistle to the Hebrews*, which is part of the New Testament, is traditionally attributed to Paul the Apostle, but modern biblical scholarship considers its authorship to be unknown. Nevertheless, Alice Bailey, a writer in the theosophical tradition, asserts, “Paul the Apostle ... wrote that epistle about which so much controversy has raged—The Epistle to the Hebrews,” and gives the following directive: “Read that epistle ... and note how a great initiate endeavoured to reveal some facts, inherent in the will or power aspect.” This article carries out Bailey’s directive and shows that the *Epistle to the Hebrews* illustrates her steps of building the antahkarana, which is an inner, or psychological, bridge that one builds between lower and higher aspects of oneself.

## The Epistle to the Hebrews

This article uses the New American Standard Bible for biblical quotations, because it is regarded by many scholars as the most literally translated of the available modern English translations. For example, Lee Brown states: “One of the highest examples of ‘word for word’ translation is that of the New American Standard Bible (NASB). While this version is the most accurate you can get to the original language, it is also choppy here and there and can be harder to read.”<sup>1</sup>

Luke Johnson, a New Testament scholar and historian of early Christianity, describes the difficulty of present-day readers to understand the *Epistle to the Hebrews*:

For present-day readers, Hebrews is also one of the most difficult and challenging compositions in the New Testament canon. It is difficult because we are unable satisfactorily to place this magnificent display of early Christian rhetoric and theology in

its historical setting. Its author, first readers, location, and date—these are all matters of debate among scholars, which is another way of confessing ignorance.<sup>2</sup>

Let us consider the most important question about the epistle’s composition: Who wrote it? Many names have been proposed for its authorship, but no suggested name seems to have a convincing justification. Mark Powell, author of several widely used college textbooks on the Bible, notes:

The King James Version of the Bible titles this work “The Epistle of Paul the Apostle to the Hebrews,” but the attribution to Paul was a guess, and probably not a very good one. The letter itself is anonymous, and its distinctive style and theology set it apart from Paul’s writings.<sup>3</sup>

As these quotations of Johnson and Powell show, modern scholars generally doubt that Paul was the author of Hebrews, but some ancient scholars shared a similar doubt. For example, Origen, an early Christian theologian, wrote in the third century, “Men of old have handed it down as Paul’s, but who wrote the Epistle God only knows.”<sup>4</sup>

Johnson also writes, “The self-evident and transparent truthfulness of Hebrews—its capacity to illuminate Christian convictions and practices and the very meaning of Christian

---

## About the Author

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

existence—is no longer accessible to readers, even Christians, in the early twenty-first century.”<sup>5</sup> Why do present-day readers find this epistle to be inaccessible? Bradley Hanson, in *Introduction to Christian Theology*, makes this observation:

The most involved use of sacrificial imagery in the New Testament occurs in the Epistle to the Hebrews, which probably was written to a group of Hebrew Christians who were very familiar with the sacrificial practices of the Temple. But for later generations of Christians the Epistle to the Hebrews has been comprehensible only if they studied about Hebrew sacrifices.<sup>6</sup>

In addition, Bob Utley, in *The Superiority of the New Covenant: Hebrews*, notes,

This book uses OT [Old Testament] texts interpreted by rabbinical hermeneutics to communicate its message. In order to understand the original author’s intent, this book must be interpreted in light of first century rabbinical Judaism, not modern western thought.<sup>7</sup>

Finally, Johnson says,

Hebrews challenges present-day sensibilities most of all by seeing suffering as the very heart of discipleship. Suffering ... is the inevitable concomitant of obedient faith itself. It is the sound of the human spirit opening itself to the presence and power of God. It is the very path by which humans become transformed, as was Jesus, into fully mature children of God.<sup>8</sup>

Thus, modern scholars generally agree on two points about the *Epistle to the Hebrews*: its author is unknown; and present-day readers have more difficulty in understanding it than the people at the time of its writing.

## Paul the Apostle

**S**aint Paul (c. 5 – c. 67), known also as Paul the Apostle, taught the gospel of Christ to the first-century world. He is generally considered to be one of the most important figures in the growth of early Christianity: he founded several churches in Asia Minor and Europe, fourteen of the twenty-seven books in the New

Testament have traditionally been attributed to him, and approximately half of the *Acts of the Apostles* treats his life and works.

Paul is highly regarded by writers in the theological tradition:

Helena Blavatsky (1831– 1891), founder of the Theosophical Society, writes, “There was but one apostle of Jesus worthy of that name, and that was Paul,”<sup>9</sup> “Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him,”<sup>10</sup> “the cautious hints of Paul have all the true esoteric meaning,”<sup>11</sup> and “Paul was undeniably an Initiate.”<sup>12</sup>

Alice Bailey (1880 – 1949), a member of the Theosophical Society before leaving it to pursue her own activities, refers to “the great initiate, St. Paul,”<sup>13</sup> and says, “I would suggest that there has never been a better description of the nature of love than that given by the initiate Paul, even though the translation of his words is faulty at times. Study those passages in the *New Testament* in which he defines love.”<sup>14</sup>

Here, the term *initiate* is used in the sense of one possessed of divine wisdom.<sup>15</sup> Bailey, after describing how Moses and Jesus had penetrated through two veils of ignorance, writes:

Another rending of the veil ... took place when Saul of Tarsus saw the glory of the Lord and was changed into Paul the Apostle. His forward moving and potent directness and sincerity, pushing along “the road to Damascus,” forced him to penetrate through one of the separating veils. The Kingdom of Heaven suffereth violence and the violent take it by force. This force, working in Saul, drove him through the veil which prevented vision, and the rent thereby made brought him a new revelation. He was, we are told, completely blinded for three days, and this the esoteric records corroborate.<sup>16</sup>

The above quotation corroborates the account of Paul’s conversion along “the road to Damascus” given in Acts 9 and 22. In the phrase “The Kingdom of Heaven suffereth violence

and the violent take it by force,” which is taken from Matthew 11:12, “force” signifies the will or power aspect, which is the first and highest divine quality.<sup>17</sup> Bailey continues her description of Paul’s experience:

He realised the nature of the Law, as his later epistles demonstrate; he was brought to the feet of the Initiator through the effect of love, and thus he availed himself of the two earlier rents in the veil. Whilst thus reaching out to the light, he wrote that epistle about which so much controversy has raged—The Epistle to the Hebrews. In it the results of the rending of the third veil provide the keynote and express the first and highest aspect, as the two earlier rents lead to the revelation of the third and second divine qualities. This first aspect is seen as synthesis, as the Communion of Saints, and as related to the Lord of the World, Melchizedek. Read that epistle in the light of these remarks, and note how a great initiate endeavoured to reveal some facts, inherent in the will or power aspect.<sup>18</sup>

The above quotation claims that Paul wrote the *Epistle to the Hebrews* and gives the following directive: “Read that epistle ... and note how a great initiate endeavoured to reveal some facts, inherent in the will or power aspect.” Bailey provides more information about these facts:

These [facts] were, however, far beyond the ken of the disciples and aspirants of the time, but can today form a true part of the realisation of humanity. Law, Love, Union or Synthesis—all these great energies have seeped into the human consciousness and now provide the platform upon which the new civilisation can be founded, the new approach to God be taken, and new human relations be implemented.<sup>19</sup>

According to the above quotation, the incorporated facts were “far beyond the ken of the disciples and aspirants of the time” that the epistle was written, “but can today form a true part of the realisation of humanity.” Moreover, the incorporated facts “now provide the platform upon which the new civilisation can be founded,” which characterizes them as propitious and transformative.

Thus, Bailey contradicts both previously-mentioned points on which modern scholars generally agree, because she says that Paul wrote the epistle and that present-day readers can understand certain facts in it better than the people at the time of its writing. Before attempting to identify these propitious and transformative facts, let us introduce the concepts of the causal body and antahkarana.

## The Causal Body

Arthur Powell, a theosophical writer who studied the esoteric works of Helena Blavatsky, Charles Webster Leadbeater and Annie Besant, says:

The causal body owes its name to the fact that in it reside the causes which manifest themselves as effects in the lower planes. For it is the experiences of past lives, stored in the causal body, which are the *cause* of the general attitude taken up towards life, and the actions undertaken.<sup>20</sup>

The notion of the causal body can be found in yoga philosophy, where its Sanskrit name is *Karana Sarira*; *Karana* means “cause” and *Sarira* means “body.”<sup>21</sup> For example, Paramahansa Yogananda, in *Autobiography of a Yogi*, speaks of “the idea, or causal, body,”<sup>22</sup> and Sri Aurobindo, in *The Synthesis of Yoga*, speaks of “our causal body or envelope of gnosis.”<sup>23</sup>

To understand the role of the causal body, it is helpful to introduce some additional terminology. According to Theosophy, the planetary life consists of seven worlds that are often called “planes” and have the following names: 1) logocic; 2) monadic; 3) spiritual; 4) intuition-al; 5) mental; 6) emotional; and 7) physical.<sup>24</sup> These planes are regarded as being arranged metaphorically in a higher and lower manner. For example, the mental, emotional, and physical planes, which are spoken of as composing “the world of phenomena,”<sup>25</sup> are the three lowest planes.

Theosophy divides the mental plane into seven levels, or subplanes: four concrete, or lower, levels; and three abstract, or higher, levels.<sup>26</sup> The mental body is said to reside on the concrete levels of the mental plane, and the causal body on the abstract levels of the mental

plane.<sup>27</sup> I. K. Taimni, another theosophical writer, refers to the mental body as “the vehicle of concrete thoughts,” and says, “The first function of the Causal body is that it serves as the organ of abstract thought.”<sup>28</sup>

The notion of the causal body seems to be incorporated into Paul’s writings, as shown by the following examples:

Bailey states, “The content of the causal body is the accumulation by slow and gradual process of the good in each life.”<sup>29</sup> Paul, in 1 Timothy 6:18-19, states: “*Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.*” If Paul’s phrase “the treasure of a good foundation” referred to the content of the causal body, then his statement would be like Bailey’s.

Bailey states, “When the Thinker on his own plane withdraws his attention from his little system within the three worlds and gathers within himself all his forces, then physical plane existence comes to an end and all returns within the causal consciousness.”<sup>30</sup> Paul, in 2 Corinthians 5:1, states: “For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens.” If Paul’s phrase “the earthly tent” referred to the physical body, and if his phrase “a building from God” referred to the causal body, then his statement would be like Bailey’s.

The differentiation between the mental body and causal body enables there to be a differentiation between two related kinds of alignment. Bailey describes the threefold alignment of the mental, emotional, and physical bodies:

The great thinkers of the race, the true exponents of lower mind, are fundamentally those whose three lower bodies are aligned; that is to say those whose mental body holds the other two in circumspect alignment. The mental body, then, is in direct communication, unobstructed and free from

interference, straight through to the physical brain.<sup>31</sup>

She also describes the fourfold alignment of the causal, mental, emotional, and physical bodies:

When the alignment is fourfold and when the three above-mentioned bodies are aligned with the body of the Higher Self, the causal or egoic body, and held steady within its circumference, then the great leaders of the race,—those who emotionally and intellectually sway mankind,—can be seen working; then the inspirational writers and dreamers can bring down their inspirations and dreams; and then the synthetic and abstract thinkers can transfer their conceptions to the world of form.<sup>32</sup>

In this quotation, the phrase “the causal or egoic body” shows that *causal body* and *egoic body* are synonyms.

## The Antahkarana

Blavatsky provides this explanation in her glossary:

*Antahkarana* (Sanskrit), or Antaskarana. The term has various meanings, which differ with every school of philosophy and sect. Thus Sankaracharya renders the word as “understanding”; others, as “the internal instrument, the Soul, formed by the thinking principle and egoism”; whereas Occultists explain it as the *path* or bridge between the Higher and the Lower Manas.<sup>33</sup>

In the above quotation, *Manas* is a Sanskrit term that literally means “mind.”<sup>34</sup> Although the Sanskrit term *antahkarana* has various meanings, this article consistently uses the term in accordance with Bailey’s definition: “The technical antahkarana, bridging between the threefold personality and the Spiritual Triad.”<sup>35</sup> Here, the *personality* consists of the mental body, emotional body, and physical body;<sup>36</sup> and the *Spiritual Triad* consists of the spiritual will, spiritual love, and higher mind.<sup>37</sup> Thus, Bailey’s definition of the antahkarana is compatible with how, in Blavatsky’s words, “Occultists explain it.”

Bailey describes the following sequence of alignments:

the mental body becomes the centre of consciousness and then later—through practice—it becomes the point of departure for the transference of the polarisation into a higher body, first the causal and later into the Triad.<sup>38</sup>

Here, the threefold alignment corresponds to when “the mental body becomes the centre of consciousness,” the fourfold alignment corresponds to when there is “the transference of the polarisation into ... the causal,” and the completed antahkarana corresponds to when there is “the transference of the polarisation into ... the Triad.” Therefore, accordingly to Bailey’s sequence, the threefold alignment and then the fourfold alignment are two prerequisites for building the antahkarana.

Bailey mentions “the attainment of that measure of mental control that will permit the wisdom of the Triad to pour down into the physical brain, via the causal,”<sup>39</sup> which indicates that the causal body can be the link between the Spiritual Triad and personality. This intermediate role of the causal body is another prerequisite for building the antahkarana, because Bailey also writes, “the antahkarana ... eventually supersedes the causal body as a means of communication between the higher and the lower,”<sup>40</sup> which presupposes the prior use of the causal body as such a means of communication. Here, “the higher” denotes what Bailey calls the “higher self,” which is the Spiritual Triad, and “the lower” denotes what she calls the “lower self,” which is the personality.<sup>41</sup>

Regarding the above quotation, what “measure of mental control” must be attained before “the wisdom of the Triad” can pour down via the causal body? Bailey says, “endeavour to throw the attention ... toward the Spiritual Triad.”<sup>42</sup> Therefore, a third prerequisite for building the antahkarana could be called “right orientation towards the Spiritual Triad”: first attain the fourfold alignment, and then throw the attention towards the Spiritual Triad.

Bailey explains why these three prerequisites are needed:

But to build the antahkarana ... involves intense mental activity; it necessitates the power to imagine and to visualise, plus a dramatic attempt to build the Lighted Way in mental substance. This mental substance is—as we have seen—of three qualities or natures, and the bridge of living light is a composite creation, having in it:

1. Force, focussed and projected from the fused and blended forces of the personality.
2. Energy, drawn from the [causal or] egoic body by a conscious effort.
3. Energy, abstracted from the Spiritual Triad.<sup>43</sup>

Each listed force or energy is generated by one of the three prerequisites described earlier: the threefold alignment, fourfold alignment, or right orientation towards the Spiritual Triad.

Bailey says, “The understanding of the method of building the antahkarana is essential if humanity is to move forward as planned,”<sup>44</sup> but what is that method? Bailey lists “*The six steps or methods of building the Antahkarana*” as 1) Intention, 2) Visualization, 3) Projection, 4) Invocation and Evocation, 5) Stabilization, and 6) Resurrection and Ascension.<sup>45</sup> Although she provides an extensive commentary on each of these steps, let us summarize each one by including only a brief extract:

1. *Intention*. “a. The achieving of right orientation ... towards the Spiritual Triad. b. A mental understanding of the work to be done is necessary. c. A ring-pass-not of consciously gathered energies must be created and held in a state of tension. d. A period of clear thinking anent this process of Intention must be attempted. e. Then follows the preservation of a point of tension.”<sup>46</sup>

2. *Visualisation*. “He [the disciple] therefore proceeds at this point to construct the blue print of the work to be done, by drawing upon the imagination and its faculties as they are to be found upon the highest level of his astral or sensitive vehicle.”<sup>47</sup>

3. *Projection*. “The task—and it is a real one—of building the antahkarana and creat-

ing that which will bridge the gap is in truth the planned and conscious effort to project the focussed thought of the spiritual man from the lower mental plane into areas of awareness which have been *sensed but not contacted*; it entails using the totality of the awareness already developed ... and (with deliberation) making it increasingly sensitive to the focussed activity of the world of the higher spiritual realities.”<sup>48</sup>

4. *Invocation and Evocation.* “The task of Invocation, based on Intention, Visualisation and Projection, has been carefully undertaken by the disciple and he has at least some measure of clear perception as to the work he has done by the dual means of spiritual living and scientific, technical, occult work. He is therefore himself invocative. His life effect is registered upon the higher levels of consciousness and he is recognised as ‘a point of invocative tension’ ... The result is that his developed potency and its radius of influence are now sufficiently strong to call out a response from the Spiritual Triad.”<sup>49</sup>

5. *Stabilisation.* “First comes the clashing of the old with the new rhythm. This is followed by a period of gradual dominance of the new, elimination of the old, and the stabilisation of the new vibration.”<sup>50</sup>

6. *Resurrection and Ascension.* “This Way [into new fields of spiritual experience] is revealed only when the antahkarana is built and completed and the man becomes focussed in the Triad as consciously as he is now focussed in the threefold lower nature.”<sup>51</sup>

*Helena Blavatsky ... founder of the Theosophical Society, writes, “There was but one apostle of Jesus worthy of that name and that was Paul,” “Paul was the only one of the apostles who understood the secret ideas underlying the teachings of Jesus, although, he had never meet him,” “the cautious hints of Paul have all the true esoteric meaning,” and “Paul was undeniably an Initiate.”*

Hebrews 6:1-3 conveys the intention of its author:

<sup>1</sup> Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,<sup>2</sup> of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.<sup>3</sup> And this we will do, if God permits.

Accordingly, starting in Chapter 6, the *Epistle to the Hebrews* presents an advanced teaching concerning Christ. The rest of this article interprets that advanced teaching as testifying to the foregoing prerequisites and six steps of building the antahkarana.

### Hebrews 6:9-20

<sup>9</sup> But, beloved, we are convinced of better things concerning you, and things that accom-

pany salvation, though we are speaking in this way. <sup>10</sup> For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. <sup>11</sup> And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, <sup>12</sup> so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

<sup>13</sup> For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, <sup>14</sup> saying, “I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU.” <sup>15</sup> And so, having patiently waited, he obtained the promise. <sup>16</sup> For men swear by one greater *than themselves*, and with them an oath *given* as

confirmation is an end of every dispute.<sup>17</sup> In the same way God, desiring even more to show to the heirs of the promise the un-changeableness of His purpose, interposed with an oath,<sup>18</sup> so that by two un-changeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.<sup>19</sup> This hope we have as an anchor of the soul, a *hope* both sure and steadfast and one which enters within the veil,<sup>20</sup> where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

### **Prerequisites**

As mentioned earlier, modern scholars generally profess ignorance about the identity of the epistle's first readers and their location. We can say, however, that verses 9 through 20 are written as though they are directed towards a specific group of readers whom we call "students." Verses 9 and 10 portray the achievements of the students before they are given any instruction, and then verses 11 through 20 give them instructions. As shown next, verses 9 and 10 depict the prerequisites that one needs to achieve before undertaking the first step of building the antahkarana, and then verses 11 through 20 give instructions on how to carry out that first step.

Bailey mentions "a lop-sided causal body ... full of great gulfs and gaps where virtues should be,"<sup>52</sup> which implies that virtues are put into the causal body. Virtues are abstract concepts, so putting them into the causal body is consistent with the earlier notion that this body is the organ of abstract thought. Bailey describes the goal of each successive alignment: "The vehicle which seems of paramount importance can become and should become of secondary importance as it becomes simply the instrument of that which is higher than itself."<sup>53</sup> Thus, the causal body can consistently direct the threefold personality to practice virtues *if and only if* the fourfold alignment is maintained. Verse 10 indicates that the students are consistently practicing virtues, because they are involved "in having ministered

and in still ministering to the saints." Therefore, they must be maintaining the fourfold alignment, which is a prerequisite for building the antahkarana, as discussed previously.

Verse 10 also mentions "the love which you have shown toward His name." Regarding this verse, Johnson notes, "the expression of human love toward God is relatively rare in the New Testament. More often the New Testament speaks of God's or Christ's love toward humans."<sup>54</sup> Let us unpack the meaning of this unusual expression of love.

What does the *name* of God signify? John McKenzie writes, "It is a widespread cultural phenomenon that the name is considered to be more than an artificial tag which distinguishes one person from another ... but it is thought to tell something of the kind of person he is."<sup>55</sup> For example, 1 Samuel 25:25 says: "for as his name is, so is he." Tim LaHaye observes, "In the Bible, a name reveals the nature of the person."<sup>56</sup> For example, the Bible uses a change in the personal name to indicate a change in the person's nature, such as the change from Jacob to Israel (Genesis 32:28). Consistent with such usage, let us suppose that "His name" in verse 10 signifies God's nature, so the verse indicates that the students have shown love toward God's nature. What is God's nature? Bailey speaks of "God in manifestation, Whose nature is Light."<sup>57</sup> She also equates the "light of the divine Presence" with the "light of the Spiritual Triad,"<sup>58</sup> so verse 10 indicates that the students have shown love toward the light of the Spiritual Triad.

M. Scott Peck, in *The Road Less Travelled*, notes, "The principal form that the work of love takes is attention. When we love another we give him or her our attention."<sup>59</sup> Accordingly, verse 10 indicates that the students have given their attention to the light of the Spiritual Triad. As discussed earlier, another prerequisite for building the antahkarana is what is called "right orientation towards the Spiritual Triad": first attaining the fourfold alignment, and then giving attention to the Spiritual Triad. Consequently, verse 10 indicates that the students have achieved this prerequisite.

### **1. Intention**

Intention, which is the first step of building the antahkarana, was characterized earlier as having five substeps: “a. The achieving of right orientation ... towards the Spiritual Triad. b. A mental understanding of the work to be done is necessary. c. A ring-pass-not of consciously gathered energies must be created and held in a state of tension. d. A period of clear thinking anent this process of Intention must be attempted. e. Then follows the preservation of a point of tension.”

Let us consider each substep in the given order, starting with: “a. The achieving of right orientation ... towards the Spiritual Triad.” As just discussed, verse 10 indicates that the students have already achieved right orientation towards the Spiritual Triad. The initial phrase of verse 11, “And we desire that each one of you show the same diligence,” refers to the diligence just indicated in verse 10. Consequently, the initial phrase of verse 11 tells the students to re-establish their right orientation, so it illustrates the first substep.

The second substep is: “b. A mental understanding of the work to be done is necessary.” As discussed earlier, right orientation permits the wisdom of the Triad to pour down through the causal body and into the mental body. The second substep converts this wisdom into a mental understanding of the work to be done.

The final phrase of verse 11 says, “so as to realize the full assurance of hope until the end.” Here, to *realize* means “to grasp or understand clearly.”<sup>60</sup> Therefore, the final phrase illustrates the second substep in two ways: by calling for a mental understanding of the work to be done, and by indicating that this understanding is based upon the right orientation achieved in the first substep.

The third substep is: “c. A ring-pass-not of consciously gathered energies must be created and held in a state of tension.” Bailey says, “If there is right understanding, there will necessarily be right action.”<sup>61</sup> The second substep yields right understanding of the work to be done, and then the third substep provides instruction on the corresponding right action.

*Ring-pass-not* is a theosophical term for which Bailey provides this definition: “The limit of the field of activity of the central life force.”<sup>62</sup> What is the meaning of this term in the context of the third substep? Philip Cohen and Hector Levesque state, “Intentions provide a ‘screen of admissibility’ for adopting other intentions,” and give this explanation:

Whereas desires can be inconsistent, agents do not normally adopt intentions that they believe conflict with their present-and future-directed intentions. For example, if an agent intends to hardboil an egg, and knows he has only one egg (and cannot get any more in time), he should not simultaneously intend to make an omelette.<sup>63</sup>

In the context of the third substep, the “ring-pass-not” is the limit of the screen of admissibility for adopting a new intention, and the “central life force” is the power to adopt a new intention. With this meaning, the third substep explicitly portrays the strengthening of an adopted intention to make it a fixed intention, so this substep implicitly assumes the prior adoption of an intention. Thus, the third substep could be described in a more complete way: adopt an intention based on your understanding of the work to be done, and then make it a fixed intention through creating and holding a ring-pass-not that prevents the adoption of subsequent intentions that are inconsistent with the adopted one. The third substep could also be described in a simpler way: adopt a fixed intention based on your understanding of the work to be done.

Eugene Peterson renders verse 12 in contemporary language: “Don’t drag your feet. Be like those who stay the course with committed faith and then get everything promised to them.”<sup>64</sup> As indicated by verses 13 through 15, the models of intentional activity, “who stay the course with committed faith,” include Abraham, the father of the Jewish nation. If the students were to “be like those who stay the course with committed faith,” they would adopt a fixed intention. Verse 12 tells the students to be like such models, so this directive tells them to implement the third substep.

The fourth substep is: “d. A period of clear thinking anent this process of Intention must be attempted.” Why must this substep be attempted? Patrick Haggard and Baruch Eitam note:

It is well known that people do not necessarily act in accordance with their expressed intentions. The observation that intentions are not always carried out has a long history. It is captured in such adages as “it’s easier said than done” or “the road to hell is paved with good intentions,” and it was documented very early in empirical research on the attitude-behavior relation.<sup>65</sup>

The third substep yields the adoption of a fixed intention, but people do not necessarily adhere to their adopted intentions, as the above quotation acknowledges. With respect to medical patients adhering to their prescribed medical treatments, Ashish Atreja and others report, “Research has consistently demonstrated that patients’ understanding of their conditions and treatments is positively related to adherence.”<sup>66</sup> In an analogous manner, with respect to people adhering to their adopted intentions, their understanding of the process of intention must also be positively related to their adherence. Therefore, the fourth substep could be described in a more complete way: think clearly about this process of intention to increase your understanding about it, thereby increasing your adherence to your intention.

Verses 16 through 20 illustrate the fourth substep by displaying clear thought about two notions built into verses 11 and 12. The first notion is “the full assurance of hope until the end.” Harold Attridge, Dean of Yale University Divinity School, explains how verses 16 through 18 treat this notion:

The use of an oath by God ensures that there are “two immutable things” on which believers can rest assured. These two things are no doubt God’s word and the oath that confirms it. Hebrews does not specify more precisely on what word and oath the addressees may rely. Our author may have in mind the two verses from the Psalms mentioned in [Hebrews] 5:5 and 6, namely, Psalm 2:7 and Psalm 110:4, although it is

more likely that he refers simply to the word of Psalm 110:4 which proclaims Christ the High Priest and the oath in the same context which confirms that appointment. In either case, the word constitutes a “promise” for Christians because of the status it accords Christ as heavenly intercessor and “forerunner.”<sup>67</sup>

The second notion is the opportunity to “inherit the promises.” Attridge explains how verses 19 and 20 treat this notion:

In fact, the oath in question, Psalm 110:4, does not directly confirm any particular promise. What it does is confirm the foundation of Christian hope, the exalted status of Christ the High Priest, to which verses 19–20 refer. Christ, as the “forerunner,” has attained the intimate access to God that is the goal of humankind and the true content of the divine promises. Because he has attained that access, he has also made it possible for those who follow him in faith to do so as well. As High-Priestly precursor, he also stands ready to aid them in that pursuit.<sup>68</sup>

Verse 20 describes Jesus as “having become a high priest forever according to the order of Melchizedek.” Genesis 14:18 refers to Melchizedek as the “king of Salem” and “a priest of God Most High.” Bailey considers Melchizedek to be the “Lord of the World,”<sup>69</sup> and the hierophant for certain major initiations.<sup>70</sup> In verse 20, the phrase “having become” indicates an achievement occurring in the past, so this verse can be understood as saying that Jesus attained a major initiation during a ceremony officiated by Melchizedek.

The fifth and final substep is: “e. Then follows the preservation of a point of tension.” Elsewhere Bailey explains the meaning of the fifth substep by saying, “It is the preservation of the rightly focussed and rightly oriented consciousness which we seek to guard,”<sup>71</sup> so this substep brings about a strict adherence to the fixed intention that was adopted previously. The word “Then,” in the preceding statement of the fifth substep, indicates that the fourth substep causes the fifth substep to happen,

which corroborates the earlier notion that understanding is positively related to adherence.

Bailey writes, “Patience is a quality of will; it is of the nature of a strict adherence to a fixed intention.”<sup>72</sup> Verse 12 tells the students to inherit the promises through “patience,” so the use of this word corresponds to the fifth sub-step.

In conclusion, the five substeps of Intention could be clarified in this way: a. Achieve right orientation towards the Spiritual Triad; b. Convert the wisdom of the Spiritual Triad into a mental understanding of the work to be done; c. Adopt a fixed intention based on your understanding of the work to be done; d. Think clearly about this process of intention to increase your understanding about it; e. Then strictly adhere to the fixed intention that you adopted previously. Moreover, verses 11 through 20 illustrate the overall step of Intention, because they provide instruction corresponding to all five substeps that characterize that step.

### Hebrews 11:8-10, 13-16

<sup>8</sup> By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.

<sup>9</sup> By faith he lived as an alien in the land of promise, as in a foreign *land*, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; <sup>10</sup> for he was looking for the city which has foundations, whose architect and builder is God.

<sup>13</sup> All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. <sup>14</sup> For those who say such things make it clear that they are seeking a country of their own. <sup>15</sup> And indeed if they had been thinking of that *country* from which they went out, they would have had opportunity to return. <sup>16</sup> But as it is, they desire a better *country*, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

### 2. Visualization

Visualization, which is the second step of building the antahkarana, was characterized earlier in this way: “He [the disciple] therefore proceeds at this point to construct the blue print of the work to be done, by drawing upon the imagination and its faculties as they are to be found upon the highest level of his astral or sensitive vehicle.” Here, the “astral or sensitive vehicle” is the emotional body.<sup>73</sup>

As discussed earlier, the purpose of your building the antahkarana is to move the polarization of your consciousness into the Spiritual Triad. After this movement has occurred, the Spiritual Triad could be regarded as your new *homeland*, because that is where you are polarized. This new homeland could be characterized as *heavenly*, because of its sublime values. In contrast, the antahkarana’s place of origin, the personality, could be characterized as *earthly*, because of its mundane values. With this terminology, the second step could be rendered as follows: visualize the movement of your polarization from your earthly place of origin into a new heavenly homeland.

Verse 13 states in part: “All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance.” As the earlier verses 8 through 10 make clear, “All these” denote the patriarchs of the Old Testament, namely, Abraham, Isaac, and Jacob. David Garland notes, “the seeing here is ‘from a distance’ and relates to the eye of faith, not to present experience.”<sup>74</sup> Ralph Degn also notes, “Today we call eye of faith our mind’s eye or imagination, and we call seeing with an eye of faith visualization or mental rehearsal.”<sup>75</sup> Accordingly, the book *Heroic Faith* rephrases verse 13 in terms of visualization:

Those listed in Hebrews 11 actually acted as if the future were here even though they were only able to visualize ultimate exoneration, eventual rewards, guaranteed victory, and complete salvation in their heads.<sup>76</sup>

Verse 13 also states in part: “and having confessed that they were strangers and exiles on the earth.” In other words, the patriarchs

viewed themselves as alien residents who had no rights as citizens. Moreover, they viewed themselves as alien residents not merely in their own land, but “on the earth” in general. Paul, in Philippians 3:20, conveys the same notion: “For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ.”

As rendered in the NASB, verse 14 states, “For those who say such things make it clear that they are seeking a country of their own.” This destination, however, is rendered more simply as “homeland” in other modern translations, such as the New Revised Standard and English Standard Version. As Attridge explains, verses 14 through 16 argue that the visualized homeland is heavenly rather than earthly:

Although God’s promises to Abraham had been partially fulfilled in the wondrous birth of Isaac, the promise of a homeland was not. This promise the patriarchs could only glimpse from afar, while recognizing their condition (verse 13), thus indicating the true object of their quest (verse 14). A characteristic contra factual argument suggests that the homeland that they sought could not be their earthly place of origin (verse 15). Rather, the goal of their wandering was and is heavenly (verse 16).<sup>77</sup>

Just as verse 13 describes the patriarchs as confessing “that they were strangers and exiles on the earth,” you need to acknowledge the limitations of remaining polarized in your earthly place of origin, which is the personality. Just as verses 13 through 16 describe the patriarchs as visualizing their movement from their earthly place of origin into a new heavenly homeland, the second step instructs you to visualize the movement of your polarization from your earthly place of origin into a new heavenly homeland, which is the Spiritual Triad. Just as verse 13 states that “All these died in faith, without receiving the promises,” the second step ends with you having the faith, or assurance, that the antahkarana can be built, but without receiving the promised shift in polarization. Consequently, these verses illustrate the second step of Visualization.

### Hebrews 12:14-17

<sup>14</sup> Pursue peace with all men, and the sanctification without which no one will see the Lord. <sup>15</sup> See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; <sup>16</sup> that *there be* no immoral or godless person like Esau, who sold his own birthright for a *single* meal. <sup>17</sup> For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

### 3. Projection

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

Bailey gives a shorter description of the third step: “This involves a consequent moving of the point of individual focus out of the world of phenomena into the world of reality.”<sup>78</sup> The world of phenomena consists of the three lowest planes, and the world of reality consists of higher planes, so the step of Projection could be described in this way: detach your point of individual focus from mental, emotional, or physical things, and move it into the higher world of reality. Paul, in Colossians 3:2, seems to describe the same effort: “Set your mind on the things above, not on the things that are on earth.” Bailey also speaks of “your intuitional grasp of reality,”<sup>79</sup> so the third step uses intuitive perception, rather than the physical eyes of the body, to perceive the world of reality.

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

But those who are awakening to the world of reality are constantly made aware of the divinity in man, through his unselfish acts, his kindness, his spirit of enquiry, his light-heartedness in difficulty, and his basic essential goodness.<sup>80</sup>

As indicated by the above quotation, the third step makes one “aware of the divinity in man.” Psalm 82:6 supports this indication by saying that a human being is essentially divine: “You are gods, And all of you are sons of the Most High.”

Let us consider verse 14. Its first phrase, “Pursue peace with all men,” entails giving up partisanship, antagonisms, bias, greed, and envy. Doug Keller explains, “Peace comes with focus and intention, and with the attitude or quality of the mind that is classically called dispassion or (in Sanskrit) *vairagya*.”<sup>81</sup> Bailey describes a person making this effort: “Through learning the lesson of *dispassion* he becomes immune to the suffering of the lower nature as he detaches his interest from secondary things and the non-essentials.”<sup>82</sup> Thus, verse 14’s first phrase leads to detaching the point of individual focus “from secondary things and the non-essentials,” which are mental, emotional, or physical things.

Verse 14’s second phrase is: “and the sanctification without which no one will see the Lord.” Johnson explains, “Sanctification as something that can be pursued is the human search for full entry into the presence of the one who, through Christ’s spirit, is already present to them.”<sup>83</sup> Johnson also explains, “‘seeing God’ is not physical sight (as in the vision of Moses and the elders of the people in Exodus 24:10), but rather full participation in God’s life, or, as the author stated in Hebrews 12:10, ‘to share in his holiness.’”<sup>84</sup> Thus, verse 14’s second phrase leads to moving the point of individual focus into the higher world of reality.

Consequently, verse 14’s two phrases illustrate the third step of Projection: detaching the point of individual focus from mental, emotional, or physical things, and moving it into the higher world of reality. Bailey, however, acknowledges that the third step is difficult to achieve:

Many aspirants reach this particular stage and—having developed a real capacity to visualise, and having therefore constructed by its means the desired form, and organised the substance which is to be employed in this later phase of the building process—find themselves unable to proceed any further. What then is the matter? Primarily, an inability to use the Will in the process of projection. This process is a combination of will, further and continued visualization.<sup>85</sup>

To ameliorate this difficulty, Bailey recommends the formation of groups consisting of only those who are building the antahkarana:

I would remind you that one of the new things which the coming era of spiritual expansion will see is the inauguration of something entirely new: *Group Initiation* ... The groups being prepared for initiation should consist only of those who are in process of building the antahkarana, the bridge between the Triad and the personality.<sup>86</sup>

In addition, she describes the power of such a group to lift each member:

I would like here to emphasise one point as we consider the individual in the group and his group relations. Watch with care your thoughts anent each other, and kill out at once all suspicion, all criticism and seek to hold each other unwaveringly in the light of love. You have no idea of the potency of such an effort or of its power to release each other’s bonds and to lift the group to an exceedingly high place.<sup>87</sup>

Verses 15 through 17 also describe how the third step can be facilitated through group interaction:

<sup>15</sup> See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; <sup>16</sup> that *there be* no immoral or godless person like Esau, who sold his own birthright for a *single* meal. <sup>17</sup> For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

Here, “See to it that no one comes short of the grace of God” is like Bailey’s earlier instruction “to release each other’s bonds and to lift the group to an exceedingly high place”; “that no root of bitterness springing up causes trouble” is like Bailey’s earlier instruction, “Watch with care your thoughts anent each other, and kill out at once all suspicion, all criticism”; and “that *there be* no immoral or godless person like Esau” is like Bailey’s earlier instruction, “The groups being prepared for initiation should consist only of those who are in process of building the antahkarana.”

### Hebrews 12:22-24

<sup>22</sup> But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, <sup>23</sup> to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the* righteous made perfect, <sup>24</sup> and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than *the blood* of Abel.

#### 4. Invocation and Evocation

Invocation and Evocation, which is the fourth step of building the antahkarana, was characterized earlier in this way: “The task of Invocation, based on Intention, Visualisation and Projection, has been carefully undertaken by the disciple and he has at least some measure of clear perception as to the work he has done by the dual means of spiritual living and scientific, technical, occult work. He is therefore himself invocative. His life effect is registered upon the higher levels of consciousness and he is recognised as ‘a point of invocative tension’ ... The result is that his developed potency and its radius of influence are now sufficiently strong to call out a response from the Spiritual Triad.”

Verse 22 states, “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels.” As defined earlier, the Spiritual Triad consists of three aspects: spiritual will, spiritual love, and higher mind. As shown next, verse 22 illustrates the entrance into the fourth step, be-

cause it symbolizes a response from each of these three aspects in the given order.

*But you have come to Mount Zion.* Gert Jordaan and Pieter Nel observe, “the author of Hebrews not only took the central verses for his sermon from Psalm 110, but also used the thought-structure of the Psalm as blueprint for the broad structure of his sermon.”<sup>88</sup> Other scholars make similar observations.<sup>89,90,91</sup> As examples of this psalm’s pervasive influence, Psalm 110:4 plays a key role in the earlier commentary on the initial step of Intention, and Psalm 110:2 is relevant for the current step by mentioning *Zion*:

The Lord will stretch forth Your strong scepter from Zion, *saying*,

“Rule in the midst of Your enemies.”

Let us note that verse 22 and Psalm 110:2 have a similar context: verse 22 says, “But you have come to Mount Zion”; and Psalm 110:2 uses the possessive form of you to portray what happens by coming to Zion. Thus, to understand the meaning of verse 22, it seems necessary to understand the meaning of Psalm 110:2.

Bailey’s earlier directive is to “note how a great initiate endeavoured to reveal some facts, inherent in the will or power aspect,” so let us regard Psalm 110.2 as portraying a stage in the unfoldment of the will or power aspect. Bailey describes the overall process:

You will therefore have in this unfoldment of the will aspect of mankind the following stages, which are of psychological importance. 1. Instinct. 2. Emotional aspiration. 3. Intellect. 4. Mental one-pointedness. 5. Egoic purpose. 6. Spiritual will. 7. Divine intent.<sup>92</sup>

A *scepter* is “a staff held by a sovereign as an emblem of authority,”<sup>93</sup> so it seems to denote the will aspect. Given this denotation, “strong scepter” in Psalm 110:2 signifies an advanced stage of the will aspect, because *strong* means “having or showing ability or achievement in a specified field,”<sup>94</sup> so to “stretch forth Your strong scepter” means to unfold a stage that is even more advanced. In Theosophy, the *ego*

denotes the Spiritual Triad,<sup>95</sup> so the *egoic purpose* denotes what is called “the wisdom of the Triad” acting through the fourfold alignment. As mentioned previously, this wisdom is gained through right orientation to the Spiritual Triad, which is a prerequisite for building the antahkarana. Given that Psalm 110.2 portrays a stage in the unfoldment of the will aspect and that this stage occurs during the building of the antahkarana, Bailey’s preceding quotation implies that Psalm 110.2 portrays the transition from the egoic purpose to the spiritual will.

Bailey provides this definition: “the spiritual will—that quota of the universal will which any one soul can express, and which is adequate for the purpose of enabling the spiritual man to co-operate in the plan and purpose of the great life in which he has his being.”<sup>96</sup> Given that Psalm 110.2 portrays the unfoldment of the spiritual will, let us clarify that verse by using the preceding definition of the spiritual will: “the LORD” symbolizes the universal will, to “stretch forth Your strong scepter” means to unfold your egoic purpose into your spiritual will, “Zion” is the place of spiritual power where this unfoldment occurs, to “Rule” means to cooperate with the divine plan, and “Your enemies” symbolize your lower nature. With this clarification, *Psalm 110:2 becomes essentially Bailey’s definition of the spiritual will.* Based on the clarified Psalm 110:2, “you have come to Mount Zion” in verse 22 signifies that you receive this empowerment: the universal will unfolds your egoic purpose into your spiritual will and thereby enables you to cooperate with the divine plan in the midst of your lower nature.

*And to the city of the living God, the heavenly Jerusalem.* The grammatical construction sug-

gests that “city of the living God” and “heavenly Jerusalem” are different names for the same thing. This suggestion is corroborated by Revelation 21:2, because it mentions, “the holy city, new Jerusalem, coming down out of heaven from God.” Through the earlier step of Projection, one can recognize that any human

being is a temple of God, which is consistent with Paul’s words in 1 Corinthians 3:16, “Do you not know that you are a temple of God and that the Spirit of God dwells in you?” Bailey defines “spiritual love” as “the quality of group consciousness, of inclusiveness, of mediatorship, of attraction and of unification.”<sup>97</sup> Put differently, spiritual love enables one, in Bailey’s words, “to see the picture whole, to think in the larger terms, to emerge out of the normal separative consciousness into the

broad state of awareness that ‘sees no difference.’”<sup>98</sup>

What larger recognition would emerge from combining the recognition of Projection—that any human being is a temple of God—with spiritual love? Humanity is sometimes referred to as the “city of man,”<sup>99</sup> which indicates that all humanity can be viewed as a single whole called a “city.” Consequently, “city of the living God” in verse 22 is taken as depicting this larger recognition: humanity constitutes a single body of the living God, which is consistent with Paul’s words in 1 Corinthians 12:27, “Now you [collectively] are Christ’s body, and individually members of it.” Bailey describes the same recognition: “recognition of the true brotherhood of man, based on the one divine life, working through the one soul and expressing itself through the one humanity.”<sup>100</sup> Accordingly, coming to the larger recognition

***Bailey asserts, “Paul the Apostle ... wrote the epistle about which so much controversy has raged—The Epistle to the Hebrews,” and gives the following directive: “Read that epistle ... and note how a great initiate endeavoured to reveal some facts, inherent in the will or power aspect.” By carrying out Bailey’s directive, this article demonstrates that the epistle illustrates her six steps of building the antahkarana.***

depicted in verse 22 indicates the activity of spiritual love.

*And to myriads of angels.* Bailey mentions “the unfoldment of the higher mind and, later, its use as the transmitter of the intuition and of the higher revelation.”<sup>101</sup> Paul, in Ephesians 1:17, seems to refer to this transmission by saying “that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.” *Angel* is a translation of the Greek word (*aggelos*) that means “a messenger.”<sup>102</sup> The intuitions and revelations that are transmitted from the higher mind could be regarded as being angels, because they are messengers from the higher mind. Let us assume that the “myriads of angels” in verse 22 denote such messengers, so encountering them indicates the unfoldment and activity of the higher mind.

In conclusion, verse 22 illustrates the entrance into the fourth step of Invocation and Evocation, because its three phrases symbolize responses from all three aspects of the Spiritual Triad—spiritual will, spiritual love, and higher mind—thereby indicating that the antahkarana has reached the Spiritual Triad. Verses 22 through 24 constitute a single sentence, which suggests that these three verses are related in some way. As shown next, verses 23 and 24 illustrate the disciple’s experiences after his or her antahkarana has reached the Spiritual Triad.

*To the general assembly and church of the firstborn who are enrolled in heaven.* Chad Chambers reports, “The Bible points to a few figures as firstborn not by their sequence of origin, but by their superiority of rank.”<sup>103</sup> For example, even though David was the youngest of eight brothers (1 Samuel 16:10–11), Psalm 89:27 calls him “firstborn, The highest of the kings of the earth.” Verses 16 and 17, which are part of the immediately preceding passage, allude to the account of primogeniture—inheritance by the firstborn—given in Genesis 25–27, which suggests that being “firstborn” in verse 23 signifies having the rank, or status, needed to receive inheritance. Verse 22 portrays penetration to the Spiritual Triad, which suggests that being “enrolled in heaven” in

verse 23 signifies such penetration. Accordingly, the “church of the firstborn who are enrolled in heaven” consists of the people who receive their spiritual inheritance by penetrating to the Spiritual Triad. Bailey provides the following account of such people:

Presumably, you have all been working at the task of building the antahkarana, the channel of communication between the brain and the spiritual will ... If you have been successful, it will be beginning to dawn upon you that there is a great distinction between goodwill which the masses can and often do grasp, and the will-to-good which is the goal of the disciple. Goodwill is relatively simple of expression ... for it is a human attribute lying very near the surface of expression in all men. But the will-to-good is far more difficult to express, for it involves the ability not only to use the spiritual will, but to know somewhat the nature of the “good.”<sup>104</sup>

The phrase “general assembly” in verse 23 is the translation of the Greek word (*pane-guris*) that can also be rendered as “a mass-meeting,”<sup>105</sup> so it is taken as signifying what Bailey’s preceding quotation calls “the masses.” Bailey explains the relationship between these two groups of people: “It is absolutely essential that the will-to-good be unfolded by the disciples of the world so that goodwill can be expressed by the rank and file of mankind”;<sup>106</sup> “The function of the New Group of World Servers is dynamically to ‘force’ the energy of the will-to-good into the world; the average man and woman, responding unconsciously, will express goodwill.”<sup>107</sup> Accordingly, the *New Group of World Servers* is Bailey’s term for the “church of the firstborn who are enrolled in heaven.”

Consequently, the initial phrase in verse 23, “to the general assembly and church of the firstborn who are enrolled in heaven,” has this meaning: when disciples are successful in building the antahkarana, they have immediate responsibilities to two groups of people: by becoming members of the New Group of World Servers, they express the will-to-good,

so that the masses of humanity can express goodwill.

*And to God, the Judge of all.* In Theosophy, the Monad is said to be on a higher level, or plane, than the Spiritual Triad.<sup>108</sup> Bailey says, “The monad expresses the same purpose as it exists, unified in the Mind of God Himself,”<sup>109</sup> so the monadic will is an expression of God’s purpose. Bailey describes how the antahkarana transmits the monadic will:

Upon the Path of Initiation, the monadic will (of which the egoic will is the reflection and the individual self-will is the distortion) is gradually transmitted, via the antahkarana, direct to the man upon the physical plane. This produces the higher correspondence of those qualities so glibly spoken of by the well-trained but dense esotericist—transmutation and transformation. The result is the assimilation of the individual will and the egoic will into the purpose of the Monad which is the purpose—undeviating and unalterable—of the One in Whom we live and move and have our being.<sup>110</sup>

Here, the “egoic will” is the same as the “egoic purpose” defined earlier. The above quotation says, “The result is the assimilation of the individual will and the egoic will into the purpose of the ... One in Whom we live and move and have our being.” Bailey writes, “The Being Who is the life of our planet, the One in Whom we live and move and have our being ... is sometimes called ... God,”<sup>111</sup> so building the antahkarana leads to a realization of divinity: namely, to what verse 23 calls “God, the Judge of all,” which means God being the judge of all lower expressions of the will aspect.

*And to the spirits of the righteous made perfect.* Hebrews 5:9 characterizes Jesus as “having been made perfect,” so it appears that Jesus is one of “the spirits of the righteous made perfect.” Theosophy promulgates the concept of enlightened beings called “Masters,” who are also known as Mahatmas or Elder Brothers of Humanity.<sup>112</sup> Bailey says, “These are the Masters of Life, the perfected adepts,”<sup>113</sup> which suggests that they are “the spirits of the right-

eous made perfect,” and mentions “the Master Jesus,”<sup>114</sup> which corroborates this suggestion. Accordingly, verse 23 makes the following claim: when disciples make sufficient progress in building the antahkarana, they have direct contact with the Masters. Bailey corroborates this claim by saying,

These contacts are naturally in the field of telepathy ... between the instrument of contact used by the Master—that of the higher or abstract mind, for the Masters do not work through the lower mind at all—and the lower or concretising mind of the disciple. The Masters are therefore dependent upon the use of the antahkarana which the disciple is in process of building.<sup>115</sup>

*And to Jesus, the mediator of a new covenant.* In the Bible, a *covenant* is “a divine promise establishing or modifying God’s relationship to humanity.”<sup>116</sup> What is the function of “the mediator of a new covenant”? Bailey gives this definition: “*Ashram*. The centre to which the Master gathers the disciples and aspirants for personal instruction.”<sup>117</sup> Consequently, each Master could be considered as “the mediator of a new covenant” in the sense of giving personal instruction—about a new relationship to God—to members of the associated Ashram. For a given disciple, if “Jesus” in verse 24 signified what Bailey calls “the waiting eager Master to Whom he is assigned,”<sup>118</sup> then this verse would make the following claim: by making sufficient progress in building the antahkarana, the disciple receives personal instruction directly from his or her assigned Master. Bailey corroborates this claim by writing:

Relationship to the Ashram and contact with the Master are dependent upon the existence of the Antahkarana. In the early stages of its creative construction, the Antahkarana is adequate to permit some contact with the Ashram and with certain of the disciples, though not with those of very high degree. Later, as the Antahkarana perfects itself, higher and more durable contacts become possible.

The results of these developed and registered contacts are finally seen in the com-

plete impressibility—at any time and without any effort on either side—of the disciple’s mind. It is now so attuned to the Ashram and to the Master’s ray quality that his mind is one with that of the Master at the centre. Reciprocal activity becomes possible.<sup>119</sup>

*And to the sprinkled blood, which speaks better than the blood of Abel.* Commentators generally interpret the “sprinkled blood” to be the blood of Jesus,<sup>120</sup> but Bailey suggests an alternative meaning:

It is not by the blood of a Christ dying two thousand years ago upon the cross in Palestine that man is saved, but by the livingness of the blood of those in whom the Christ life and consciousness, and the quality of the Christ, is perfectly demonstrating and expressed. Then, when the nature of the indwelling Christ is fully, spontaneously and automatically expressing itself in and through the personality ... there is then a perfect manifestation on Earth of physical living, of the emotional and mental life, and also of the spiritual life of an incarnated Son of God, a Christ.<sup>121</sup>

The alternative meaning of “sprinkled blood” is what the above quotation calls “the livingness of the blood of those in whom the Christ life and consciousness, and the quality of the Christ, is perfectly demonstrating and expressed.” Elsewhere, Bailey mentions “the Spiritual Triad and its expression, the Christ in incarnation,”<sup>122</sup> so our blood becomes the “sprinkled blood”—according to the alternative meaning—when it is sprinkled, or qualified, by the Spiritual Triad because of our having built the antahkarana. Hebrews 10:22 provides a similar meaning to the related phrase “hearts sprinkled *clean*”: “let us draw near [to God] with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience.”

Bailey discusses the allegory of Cain and Abel, which is based on Genesis 4:1-16:

Hate is really the result of the sense of personality and of ignorance plus misapplied desire. It is almost the culmination of the

other three. It was the sense of personality and of extreme ignorance coupled with desire for personal gain which produced hatred of Abel in the heart of Cain and caused the first murder, or the destruction of a brother’s form. This should be carefully considered, for hate in some degree, aversion to some extent, is present in every human heart.<sup>123</sup>

The “blood of Abel” was spread because of hatred, so it signifies the quality of our own blood when we have hatred in some degree.

Bailey’s earlier quotation indicates that blood qualified by the Spiritual Triad yields “a perfect manifestation on Earth of physical living,” which presumably includes perfect physical health. Bailey corroborates this effect on health by saying, “Where there is the free flow of the life force and no impediment to the circulation of the life fluid, via the blood, there will consequently and normally be the presence of perfect health.”<sup>124</sup> Verse 24 says that “the sprinkled blood ... speaks better than *the blood of Abel*.” In this context, to *speak* means, “To convey a message by nonverbal means,”<sup>125</sup> so blood qualified by the Spiritual Triad speaks in the sense that it conveys nonverbally the message of yielding perfect physical health. Accordingly, the final phrase in verse 24, “to the sprinkled blood, which speaks better than the blood of Abel,” has this meaning: building the antahkarana leads to blood qualified by the Spiritual Triad, which yields better physical health than that yielded by blood qualified by hate.

In summary, verses 22 through 24 illustrate the fourth step of Invocation and Evocation. Verse 22 portrays the disciple as receiving responses from all three aspects of the Spiritual Triad, thereby entering the fourth step. Verses 23 and 24 portray his or her subsequent experiences: membership in “the church of the firstborn who are enrolled in heaven,” known also as the New Group of World Servers; realization of “God, the Judge of all,” referring to God being the judge of all lower expressions of the will aspect; contact with “the spirits of *the* righteous made perfect,” known also as the Masters of Life; personal instruction directly from “the

mediator of a new covenant,” who is his or her assigned Master; and better physical health through having “the sprinkled blood,” which is blood qualified by the Spiritual Triad.

### Hebrews 12:25-28

<sup>25</sup> See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned *them* on earth, much less *will we escape* who turn away from Him who *warns* from heaven. <sup>26</sup> And His voice shook the earth then, but now He has promised, saying, “YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.” <sup>27</sup> This *expression*, “Yet once more,” denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain. <sup>28</sup> Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe.

#### 5. Stabilization

Stabilization, which is the fifth step of building the antahkarana, was characterized earlier in the following way: “First comes the clashing of the old with the new rhythm. This is followed by a period of gradual dominance of the new, elimination of the old, and the stabilization of the new vibration.”

Bailey explains why the fifth step is needed:

When any peculiar set of forms have served their purpose of providing media for experience-contacts and can teach no further lessons, evil enters in, for a tendency to evil is but a tendency to revert to the use of forms and practices which the Indweller has outgrown.<sup>126</sup>

During the fourth step, the disciple can penetrate to the Spiritual Triad but tends to revert to the use of forms and practices in which either the personality or causal body is dominant. Therefore, the fifth step entails removing all attachments to forms associated with both the personality and causal body.

Bailey describes attachments to forms associated with the personality:

These objects of pleasure cover all the attachments which a man forms from the savage state of infant humanity up to advanced degrees of discipleship; they cover desire for gross objects on the physical plane as well as attachment to those things, occupations and reactions which the emotions or intellectual pursuits will offer; they cover the whole gamut or range of sensuous experience from the response of the savage to warmth and a good meal to the rapture of the mystic.<sup>127</sup>

What about attachments to forms associated with the causal body? As discussed previously, such forms are abstract concepts and include virtues. Jiddu Krishnamurti (1895 – 1986), a member of the Theosophical Society before leaving it to pursue his own activities, describes how attachment to virtues brings bondage to the past:

We cultivate virtue; we discipline ourselves to conform to a particular pattern of morality. Why? Not only in order to be socially respectable, but also because we see the necessity of bringing about order, of controlling our minds, our speech, our thought. We see how extraordinarily important that is, but in the process of cultivating virtue, we are building up memory, the memory which is the ‘me’, the self, the ego. That is the background we have, especially those who think they are religious—the background of constantly practicing a particular discipline, of belonging to certain sects, groups, so-called religious bodies. Their reward may be somewhere else, in the next world, but it is still a reward; and in pursuing virtue, which means polishing, disciplining, controlling the mind, they are developing and maintaining self-conscious memory, so never for a moment are they free from the past.<sup>128</sup>

How are attachments removed in practice? Krishnamurti gives this answer:

We said attachment implies great pain, anxiety, fear, and therefore deepening of possession. To see that is part of intelligence, isn’t it? To see the nature of attachment and all its implications, to

have an insight into it, is intelligence. I am not talking of the cunning intelligence of thought that says, "How true that is." If you see all the implications of attachment and see the danger of attachment, that perception is intelligence.<sup>129</sup>

Bailey presents a series of substeps that systematize the preceding observations:

- a. A period wherein duality and lack of control are realised.
- b. A period wherein an assertion of self-control takes place, through the following process:
  1. Decentralisation.
  2. Comprehension of the task ahead.
  3. An investigation, by the divine Observer of the nature of form life.
  4. Divine expression, through the medium of the form, understandingly practised.
- c. A period wherein alignment takes place, and (through understanding and practice) the form is gradually subordinated to the requirements of the Self, and begins to work in unison with that Self.<sup>130</sup>

The first substep mentions "duality," which refers to what was described earlier as "the clashing of the old with the new rhythm." The second substep mentions "An investigation, by the divine Observer of the nature of form life," but how is that investigation evoked? Bailey gives this answer:

Through recognition of the decisive crises in life, the disciple gains the strength to stand alone and detached, and, through the ability to stand detached, comes the power which the divine Observer can wield if he does not identify himself with circumstance.<sup>131</sup>

Consequently, during the second substep, the disciple's detachment evokes "An investigation, by the divine Observer of the nature of form life," which in turn yields insights that remove attachments to forms associated with both the personality and causal body. During the third substep, both the personality and

causal body are gradually subordinated to the requirements of the Spiritual Triad.

What verses in the *Epistle to the Hebrews* correspond to the fifth step? Verse 26 states: "And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." Commentators generally interpret "earth," "heaven," and "shake" in a literal way, thereby regarding verse 26 as prophesizing a future shaking of the whole world.<sup>132</sup> Such a prophecy is part of *eschatology*, which is "the branch of theology that is concerned with the end of the world or of humankind."<sup>133</sup>

*Earth* and *heaven*, however, can be interpreted in a symbolic way:

Wikipedia states, "Earth is one of the four classical elements in ancient Greek philosophy and science. It was commonly associated with qualities of heaviness, matter and the terrestrial world."<sup>134</sup> Bailey sometimes uses the term "matter aspect" as a synonym for the personality,<sup>135</sup> so *earth* can be a symbol of the personality.

Let us compare Matthew 6:20, "But store up for yourselves treasures in heaven," with Bailey's statement, "The content of the causal body is the accumulation by slow and gradual process of the good in each life."<sup>136</sup> These two statements would be similar if heaven signified the causal body, so *heaven* can be a symbol of the causal body.

These symbolic meanings have been used elsewhere to analyze other passages in the Bible.<sup>137</sup> The word *shake* can also have a symbolic meaning in the Bible, as Richard Lowery reports:

Throughout the ancient world, debt, taxes, forced labor, debt slavery, and national subjugation were described metaphorically as wearing a yoke or carrying a burden. To be liberated from these burdens was to "break or loosen the yoke" and shake it free from your shoulders. This metaphor underlies the use of the *shemittah* in the deuteronomic debt release legislation (Deuteronomy 15:1-3). At root, it means to loosen and let drop

by means of shaking, shaking free from a yoke or binding ropes or fetters, for example.<sup>138</sup>

Two other examples may clarify this symbolic meaning. Isaiah 52:2 states: “Shake yourself from the dust, rise up, O captive Jerusalem; Loose yourself from the chains around your neck.” In Judges 16:20, Samson says, “I will go out as at other times and shake myself free” from the fetters of the Philistine captors. In these texts, to *shake* something means to remove a burden—like a yoke or binding chain—from it.

Verse 27, which is closely related to verse 26, mentions “the removing of those things which can be shaken,” which explicitly associates removing with shaking. Thus, verse 27 suggests that the word *shake* in verse 26 has the foregoing symbolic meaning.

If shaking something means removing a burden from it, what does shaking the personality signify? Bailey mentions “the clinging chains of attachment to place or person,”<sup>139</sup> so such an attachment is like a chain that binds the personality. Therefore, to shake the personality could have this meaning: to remove attachments from the personality. Given that earth signifies the personality, heaven signifies the causal body, and shaking either the personality or causal body signifies removing attachments from it, then “I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN” in verse 26 has this meaning: I will remove attachments from not only the personality, but also the causal body.

Accordingly, the subject of verse 26, who uses the pronoun “I,” has the power to remove attachments. Correspondingly, in Bailey’s earlier substeps that systematize the fifth step, the “divine Observer” yields insights that remove attachments. Thus, we identify the subject of verse 26 to be what Bailey calls the “divine Observer” in her substeps.

Commentators generally interpret the subject of verse 26 to be “God.”<sup>140</sup> Proverbs 15:3 states, “The eyes of the Lord are in every place, Watching the evil and the good,” so the divine Observer could be regarded as the eyes

of God, which is an attribute of God. Thus, our identifying the subject of verse 26 to be what Bailey calls the “divine Observer” is consistent with the general interpretation that this subject is God.

Verse 27 states: “This *expression*, ‘Yet once more,’ denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.” Although the preceding NASB translation seems to allow only a partial removal, Attridge comments, “What is expected is rather the complete destruction of what, because it can be ‘shaken,’ is transitory.”<sup>141</sup> *The Amplified Bible* provides a clearer translation of verse 27 that is consistent with Attridge’s comment:

Now this expression, Yet once more, indicates the final removal *and* transformation of all [that can be] shaken—that is, of that which has been created—in order that what cannot be shaken may remain *and* continue.<sup>142</sup>

Here, “all [that can be] shaken” is taken as all attachments to forms associated with both the personality and causal body, because all such attachments can be shaken loose. As clarified by Attridge’s comment and *The Amplified Bible*, verse 27 depicts the complete removal of all such attachments, so that identification remains only with what is higher and eternal.

Bailey writes, “An adept, therefore, has transcended attachment to forms on three planes (physical, astral and mental) and has killed out all longing for the forms of those planes.”<sup>143</sup> The personality consists of the mental, emotional, and physical bodies, so it is part of the three lower planes. As discussed previously, the causal body is located on the abstract levels of the mental plane, so it is also part of the three lower planes. Therefore, Bailey’s notion of an *adept* is someone who has achieved the complete removal depicted in verse 27.

Consequently, verses 26 and 27 illustrate the fifth step of Stabilization, because they portray: the power of the divine Observer to remove attachments from not only the personality, but also the causal body; and the complete

removal of all such attachments, so that identification remains only with what is higher and eternal.

### 6. Resurrection and Ascension

Resurrection and Ascension, which is the sixth and final step of building the antahkarana, was characterized earlier in this way: “This Way [into new fields of spiritual experience] is revealed only when the antahkarana is built and completed and the man becomes focussed in the Triad as consciously as he is now focussed in the threefold lower nature.”

Before considering this step, let us introduce some terminology. Paul mentions “an inheritance in the kingdom of Christ and God” in Ephesians 5:5, and describes his ministry as preaching the “kingdom of God” throughout the *Acts of the Apostles*.<sup>144</sup> Bailey uses the term *Hierarchy* to denote the “Hierarchy of spiritual Lives,”<sup>145</sup> and says that this term is equivalent to the Christian term, “kingdom of God.”<sup>146</sup>

Bailey describes the disciple’s experience after reaching the sixth step:

The bridge is now built ... It must perforce be used, because there is now no other medium of intercourse between the initiate and the One Whom he now knows to be himself. He ascends in full consciousness into the sphere of monadic life; he is resurrected from the dark cave of the personality life into the blazing light of divinity; he is no longer only a part of humanity and a member also of the Hierarchy, but he belongs to the great company of Those Whose will is consciously divine and Who are the Custodians of the Plan.<sup>147</sup>

According to the above quotation, “he is no longer only a part of humanity and a member also of the Hierarchy.” Given that “Hierarchy” is equivalent to “kingdom of God,” the quotation indicates that the disciple receives membership in an eternal kingdom. According to the final part of the quotation, “he belongs to the great company of Those Whose will is consciously divine and Who are the Custodians of the Plan.” Here, the capitalization shows that “the Plan” denotes the divine plan, so the

quotation indicates that the disciple is involved with service to the divine plan. Thus, the disciple who reaches the sixth step has two key characteristics: membership in an eternal kingdom, and involvement with service to the divine plan.

The initial part of verse 28 says, “Therefore, since we receive a kingdom which cannot be shaken,” and it indicates membership in an eternal kingdom. The final part of verse 28 says, “let us show gratitude, by which we may offer to God an acceptable service with reverence and awe,” and it indicates involvement with service to God, which seems equivalent to service to the divine plan. Therefore, verse 28 illustrates the sixth step of Resurrection and Ascension, because it displays the same characteristics that the preceding paragraph lists for that step.

## Conclusions

In an earlier quotation, Bailey asserts, “Paul the Apostle ... wrote that epistle about which so much controversy has raged—The Epistle to the Hebrews,” and gives the following directive: “Read that epistle ... and note how a great initiate endeavoured to reveal some facts, inherent in the will or power aspect.” By carrying out Bailey’s directive, this article demonstrates that the epistle illustrates her six steps of building the antahkarana: 1) Intention, 2) Visualization, 3) Projection, 4) Invocation and Evocation, 5) Stabilization, and 6) Resurrection and Ascension.

Bailey makes the following claim:

The building of the antahkarana (which is consciously undertaken upon the Path of Discipleship) is a process which is followed under certain ancient and proven rules. When these rules are correctly followed, the sequence of events and the appearance of the desired results are inevitable and unavoidable.<sup>148</sup>

By demonstrating that the ancient *Epistle to the Hebrews* illustrates Bailey’s six steps of building the antahkarana, this article corroborates her claim that this building follows “certain ancient and proven rules.”

As Bailey explains, the building of the antahkarana begins as an act of faith:

Since he [the disciple] first put his foot upon the Path, he has been trying to build the antahkarana. Even that has meant for him an act of faith, and he proceeds in the early stages with the work of building, yet scarcely knowing what he does. He follows blindly the ancient rules and attempts to accept as factual that which has not been proven to him to be a fact but which is testified to by countless thousands down the ages.<sup>149</sup>

Herein lies the practical value of this article: by providing an instance in which Bailey's steps have been testified to in the past, this article may enable its readers to act *as if* these steps were factual and thereby to proceed with following them.

---

<sup>1</sup> Lee Brown, *Here's How: An Introduction to Practical Discipleship* (Bloomington, IN: Westbow Press, 2013), 36.  
<sup>2</sup> Luke T. Johnson, *Hebrews: A Commentary* (Louisville, KY: Westminster John Knox Press, 2012), 1.  
<sup>3</sup> Mark A. Powell, *Introducing the New Testament* (Grand Rapids, MI: Baker Books, 2009), 431.  
<sup>4</sup> Eusebius, *Church History*, Book VI, Chapter 25, verse 14.  
<sup>5</sup> Johnson, *Hebrews: A Commentary*, 7.  
<sup>6</sup> Bradley Hanson, *Introduction to Christian Theology* (Minneapolis, MN: Fortress Press, 1997), 157.  
<sup>7</sup> Robert J. Utley, *The Superiority of the New Covenant: Hebrews* (Marshall, TX: Bible Lessons International, 1999), 1.  
<sup>8</sup> Johnson, *Hebrews: A Commentary*, 60.  
<sup>9</sup> Helena P. Blavatsky, *Isis Unveiled* (1877; reprint; Pasadena, CA: Theosophical University Press, 1976), vol. II, 241.  
<sup>10</sup> *Ibid.*, 574.  
<sup>11</sup> Helena P. Blavatsky, *The Secret Doctrine* (1888; reprint; Pasadena, CA: Theosophical University Press, 1977), vol. II, 515.  
<sup>12</sup> Helena P. Blavatsky, *Collected Writings* (Wheaton, IL: Theosophical Society in America, 2002), vol. XIV, 122.

---

<sup>13</sup> Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 270.  
<sup>14</sup> Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 736.  
<sup>15</sup> John Blake, "The Holy Spirit," *The Theosophical Quarterly*, vol. XIII (Brooklyn, NY: Theosophical Society of America, 1916), 124, states: "Throughout the writings of Paul it would be well if it be borne in mind that he was an initiate, not merely in the general and loose sense in which that word was then used of the corrupted Greek or Alexandrian mystery-rites, but in the true sense, as one possessed of Divine Wisdom."  
<sup>16</sup> Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 193.  
<sup>17</sup> Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 578.  
<sup>18</sup> Bailey, *The Rays and the Initiations*, 193-194.  
<sup>19</sup> *Ibid.*, 194.  
<sup>20</sup> Arthur E. Powell, *The Causal Body and the Ego* (1928; reprint; Wheaton, IL: Theosophical Publishing House, 1978), 89.  
<sup>21</sup> Wikipedia contributors, "Causal-body," *Wikipedia, The Free Encyclopedia*, [https://en.wikipedia.org/w/index.php?title=Causal\\_body&oldid=763456323](https://en.wikipedia.org/w/index.php?title=Causal_body&oldid=763456323) (accessed March 15, 2017).  
<sup>22</sup> Paramahansa Yogananda, *Autobiography of a Yogi* (1946; reprint; Los Angeles: Self-Realization Fellowship, 1969), 415.  
<sup>23</sup> Sri Aurobindo, *The Synthesis of Yoga* (Pondicherry, India: Sri Aurobindo Ashram, 1957), 592.  
<sup>24</sup> Bailey, *A Treatise on Cosmic Fire*, 117; Annie Besant, *A Study in Consciousness* (1904; reprint; Madras, India: Theosophical Publishing House, 1975), 20.  
<sup>25</sup> Alice A. Bailey, *Education in the New Age* (1954; reprint; New York: Lucis Publishing Company, 1974), 60.

- 26 Bailey, *A Treatise on Cosmic Fire*, 330.  
 27 Ibid., 817.  
 28 Iqbal K. Taimni, *Self-Culture* (Adyar, India: Theosophical Publishing House, 1976), 83, 110.  
 29 Alice A. Bailey, *Letters on Occult Meditation* (1922; reprint; New York: Lucis Publishing Company, 1974), 32.  
 30 Bailey, *A Treatise on Cosmic Fire*, 85.  
 31 Bailey, *Letters on Occult Meditation*, 1.  
 32 Ibid., 1-2.  
 33 Helena P. Blavatsky, *The Theosophical Glossary* (London: The Theosophical Publishing Society, 1892), 23.  
 34 Monier Monier-Williams, *A Sanskrit-English Dictionary* (London: Macmillan, 1872), 741.  
 35 Bailey, *The Rays and the Initiations*, 476.  
 36 Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), xv.  
 37 Bailey, *A Treatise on Cosmic Fire*, 261.  
 38 Bailey, *Letters on Occult Meditation*, 95.  
 39 Ibid., 313.  
 40 Ibid., 275.  
 41 Bailey, *A Treatise on Cosmic Fire*, 48.  
 42 Bailey, *Discipleship in the New Age*, vol. II, 129.  
 43 Bailey, *The Rays and the Initiations*, 467.  
 44 Ibid., 484.  
 45 Ibid., 512-513.  
 46 Ibid., 512.  
 47 Ibid., 488.  
 48 Bailey, *Discipleship in the New Age*, vol. II, 194.  
 49 Bailey, *The Rays and the Initiations*, 493-494.  
 50 Bailey, *Letters on Occult Meditation*, 83.  
 51 Bailey, *The Rays and the Initiations*, 472.  
 52 Bailey, *Letters on Occult Meditation*, 134.  
 53 Bailey, *Education in the New Age*, 6.  
 54 Johnson, *Hebrews: A Commentary*, 165.  
 55 John L. McKenzie, *Dictionary of the Bible* (1965; reprint; New York: Simon and Schuster, 1995), 603.  
 56 Tim LaHaye, *Understanding Bible Prophecy for Yourself* (Eugene, OR: Harvest House, 2009), 149.  
 57 Bailey, *Discipleship in the New Age*, vol. I, 547.  
 58 Bailey, *Discipleship in the New Age*, vol. II, 166.  
 59 M. Scott Peck, *The Road Less Travelled, 25<sup>th</sup> Anniversary Edition* (1978; reprint; New York: Simon & Schuster, 2002), 120.  
 60 *Random House Webster's College Dictionary* (New York: Random House, 1997).  
 61 Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 118.  
 62 Bailey, *Letters on Occult Meditation*, 359.  
 63 Philip R. Cohen and Hector J. Levesque, "Intention Is Choice with Commitment," *Artificial Intelligence*, vol. 42 (1990), 213-261.  
 64 Eugene H. Peterson, *The Message: The Bible in Contemporary Language* (Colorado Springs, CO: NavPress, 2005), 2187.  
 65 Patrick Haggard and Baruch Eitam, *The Sense of Agency* (New York: Oxford University Press, 2015), 121-122.  
 66 Ashish Atreja, Naresh Bellam, and Susan R. Levy, "Strategies to Enhance Patient Adherence: Making It Simple," *Medscape General Medicine*, vol. 7.1 (2005).  
 67 Harold W. Attridge, *The Epistle to the Hebrews* (Philadelphia: Fortress Press, 1989), 181-182.  
 68 Ibid., 178.  
 69 Bailey, *The Rays and the Initiations*, 194; Alice A. Bailey, *The Externalisation of the Hierarchy* (1957; reprint; New York: Lucis Publishing Company, 1976), 107.  
 70 Bailey, *Initiation, Human and Solar*, 107.  
 71 Bailey, *Discipleship in the New Age*, vol. I, 503.  
 72 Bailey, *The Rays and the Initiations*, 659.  
 73 Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 316.  
 74 David E. Garland, *The Expositor's Bible Commentary: Hebrews – Revelation* (Zondervan, 2006), 154.  
 75 Ralph G. Degn, *Keep the Bar Raised!* (Springville, UT: Cedar Fort, 2005), 46.

- 76 The Voice of the Martyrs, *Heroic Faith* (Nashville, TN: Thomas Nelson, 2008), 7.
- 77 Attridge, *The Epistle to the Hebrews*, 328.
- 78 Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 175.
- 79 Bailey, *Discipleship in the New Age*, vol. I, 340.
- 80 Bailey, *From Bethlehem to Calvary* (1937; reprint; New York: Lucis Trust Publishing Company, 1965), 152.
- 81 Doug Keller, "Yoga and the Breath," <http://www.sahej.com/yoga-and-the-breath.html> (accessed November 26, 2017).
- 82 Bailey, *From Bethlehem to Calvary*, 16.
- 83 Johnson, *Hebrews: A Commentary*, 324.
- 84 Ibid.
- 85 Bailey, *The Rays and the Initiations*, 490.
- 86 Ibid., 111-112.
- 87 Bailey, *Discipleship in the New Age*, vol. I, 10.
- 88 Gert J. C. Jordaan and Pieter Nel, "From Priest-King to King-Priest: Psalm 110 and the Basic Structure of Hebrews," in Dirk J. Human and Gert J. Steyn (eds.), *Psalms and Hebrews* (New York: T & T Clark, 2010), 240.
- 89 Attridge, *The Epistle to the Hebrews*, 23, states: "Hebrews makes use of scripture in various ways. In addition to explicit citations, especially in the course of exegetical arguments, it frequently makes allusive use of biblical phrases or motifs. Ps 110, for instance, runs like a red thread through the work."
- 90 Luke T. Johnson, *The Writings of the New Testament* (Third Edition; Minneapolis, MN: Fortress Press, 2010), 410, states: "Hebrews is, indeed, largely a midrashic working out of the implications of Psalm 110, the classic resurrection psalm of the early Christian movement."
- 91 Jared Compton, *Psalm 110 and the Logic of Hebrews* (New York: Bloomsbury Publishing, 2015), 5, states: "The second observation, this one famously made some years ago by G. W. Buchman, is that the letter's argument turns, fundamentally, on the author's use of Psalm 110 ... The psalm is used, whether through citation or allusion, more than a dozen times ... with a handful of these occurring at rhetorically significant places in the letter's exposition."
- 92 Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 243.
- 93 *The American Heritage Dictionary of the English Language* (second edition; Boston: Houghton Mifflin Harcourt Publishing Company, 2015).
- 94 Ibid.
- 95 Bailey, *Letters on Occult Meditation*, 4; Charles W. Leadbeater, *The Inner Life* (Madras, India: Theosophical Publishing House, 1917), 224.
- 96 Bailey, *A Treatise on White Magic*, 39.
- 97 Ibid.
- 98 Bailey, *The Rays and the Initiations*, 113.
- 99 Bailey, *Discipleship in the New Age*, vol. II, 135.
- 100 Bailey, *The Externalisation of the Hierarchy*, 595.
- 101 Bailey, *Glamour: A World Problem*, 175.
- 102 Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim, CA: Foundation Publications, Inc., 1998).
- 103 Chad Chambers, "Firstborn," in John D. Barry, David Bomar, et al. (eds.), *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).
- 104 Bailey, *Discipleship in the New Age*, vol. II, 46-47.
- 105 James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville, TN: Thomas Nelson, 1996).
- 106 Bailey, *The Rays and the Initiations*, 110.
- 107 Bailey, *Discipleship in the New Age*, vol. II, 38.
- 108 Bailey, *A Treatise on Cosmic Fire*, 817; Besant, *A Study in Consciousness*, 49-50.
- 109 Bailey, *Esoteric Psychology*, vol. II, 4.
- 110 Bailey, *The Rays and the Initiations*, 31.
- 111 Bailey, *A Treatise on White Magic*, 531.

- 112 Blavatsky, "The Theosophical Mahatmas," *Collected Writings*, vol. VII, 241-249.
- 113 Bailey, *Esoteric Psychology*, vol. II, 207.
- 114 Bailey, *The Rays and the Initiations*, 599.
- 115 Ibid., 546-547.
- 116 *The American Heritage Dictionary of the English Language*.
- 117 Bailey, *Letters on Occult Meditation*, 350.
- 118 Ibid., 259.
- 119 Bailey, *The Rays and the Initiations*, 547.
- 120 Johnson, *Hebrews: A Commentary*, 333; Attridge, *The Epistle to the Hebrews*, 376.
- 121 Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 211.
- 122 Bailey, *The Rays and the Initiations*, 141.
- 123 Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 136-137.
- 124 Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 366.
- 125 *The American Heritage Dictionary of the English Language*.
- 126 Bailey, *The Light of the Soul*, 138.
- 127 Ibid., 135.
- 128 Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1955-1956* (Dubuque, IA: Kendall Hunt, 1991), 91.
- 129 Jiddu Krishnamurti, *Reflections on the Self* (Chicago: Open Court Publishing, 1997), 202.
- 130 Bailey, *Esoteric Psychology*, vol. II, 343.
- 131 Bailey, *Discipleship in the New Age*, vol. I, 256.
- 132 Johnson, *Hebrews: A Commentary*, 335; Attridge, *The Epistle to the Hebrews*, 380.
- 133 *The American Heritage Dictionary of the English Language*.
- 134 Wikipedia contributors, "Earth (classical element)," *Wikipedia, The Free Encyclopedia*, [https://en.wikipedia.org/w/index.php?title=Earth\\_\(classical\\_element\)&oldid=715648861](https://en.wikipedia.org/w/index.php?title=Earth_(classical_element)&oldid=715648861) (accessed June 23, 2016).
- 135 Bailey, *Esoteric Psychology*, vol. I, 327.
- 136 Bailey, *Letters on Occult Meditation*, 32.
- 137 Zachary F. Lansdowne, "The Locusts of the Revelation: Repressed Guilt Feelings," *The Esoteric Quarterly*, Fall 2016; Zachary F. Lansdowne, "The Great Whore of Revelation: The Personal Lower Self," *The Esoteric Quarterly*, Fall 2017.
- 138 Richard H. Lowery, *Sabbath and Jubilee* (St. Louis, MO: Chalice Press, 2000), 49.
- 139 Bailey, *Discipleship in the New Age*, vol. I, 386.
- 140 Johnson, *Hebrews: A Commentary*, 335; Attridge, *The Epistle to the Hebrews*, 380.
- 141 Attridge, *The Epistle to the Hebrews*, 381.
- 142 Wikipedia contributors, "Amplified Bible," *Wikipedia, The Free Encyclopedia*, [https://en.wikipedia.org/w/index.php?title=Amplified\\_Bible&oldid=800293919](https://en.wikipedia.org/w/index.php?title=Amplified_Bible&oldid=800293919) (accessed November 14, 2017), provides this explanation of the markings appearing in *The Amplified Bible*: "BRACKETS: contain clarifying words or comments not actually expressed in the immediate original text. ITALICS: point out some familiar passages now recognized as not adequately supported by the original manuscripts. 'And,' 'or,' and other connectives in italics indicate they have been added for readability in English."
- 143 Bailey, *The Light of the Soul*, 138.
- 144 Paul describes his ministry as preaching the "kingdom of God" in Acts 14:22, 19:8, 20:25, and 28:31.
- 145 Bailey, *The Externalisation of the Hierarchy*, 487.
- 146 Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 197.
- 147 Bailey, *The Rays and the Initiations*, 495.
- 148 Ibid., 474.
- 149 Ibid., 710.