

The Second-Ray Cause of Inharmony and Disease

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Abstract

The seven rays denote seven primary differentiations of energy, and doctrines on the seven rays have been expounded by various theosophical writers. Alice Bailey, in her book *Esoteric Healing*, presents seven symbolic stanzas that portray “The Seven Ray Causes of Inharmony and Disease,” but with very little explanation. She acknowledges that these stanzas are “abstruse and difficult,” but says that their comprehension leads to “the isolation of the seven psychological causes of disease, inherent in the substance of all forms in this world cycle.” This series of articles elucidates the practical significance of these seven stanzas. The present article, which is the third in the series, clarifies the second-ray stanza by assembling related quotations from the writings of Bailey as well as Beth Green, and shows that the imperfection of second-ray energy brings about the appearance of physical abnormalities, such as tumors, cancers, and growths.

An Imperfect God

Is God imperfect or perfect? Given that the world is filled with instances of terrible injustices and cruelty, it is difficult to believe that God can be both perfectly powerful and perfectly good. How does the Bible portray God? Yoram Hazony, President of the Institute for Advanced Studies at the Shalem Center in Jerusalem, makes these observations:

The God of Hebrew Scripture is not depicted as immutable, but repeatedly changes his mind about things (for example, he regrets having made man). He is not all-knowing, since he’s repeatedly surprised by things (like the Israelites abandoning him for a statue of a cow). He is not perfectly powerful either, in that he famously cannot control Israel and get its people to do what he wants. And so on.¹

Nevertheless, several passages in the Bible do support the notion that God is perfect. For example, Job 37:16 states, “Dost thou know the balancings of the clouds, The wondrous works of him which is perfect in knowledge?”² 2 Samuel 22:31 states, “*As for God, his way is perfect.*” And Matthew 5:48 states, “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

As the foregoing discussion shows, biblical evidence can be used to either support or challenge the notion that God is imperfect, so it is neither consistent nor conclusive. Consequently, let us consider another kind of evidence.

The Seven Rays

The *seven rays* are mentioned in both the ancient Hindu *Rig Veda* and modern Theosophy,³ and the following definition is often used: “A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates.”⁴ Alice Bailey (1880 – 1949), a writer in the theosophical tradition, says, “Every unit of the human race is on some one of the seven rays,”⁵ so the seven rays provide a way of characterizing human beings according to the qualities that they exhibit. She also says, “We must bear in mind that the ... synthetic characteristic of each of the rays is denoted by the ray name,”⁶ and gives the following ray names:

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- Ray I—Will or Power
- Ray II—Love-Wisdom
- Ray III—Active Intelligence or Adaptability
- Ray IV—Harmony, Beauty, Art
- Ray V—Concrete Knowledge or Science
- Ray VI—Devotion or Idealism
- Ray VII—Ceremonial Order or Magic.⁷

Bailey provides this definition, “When we speak of ray energy we are in reality considering the quality and the will-purpose aspect of a certain great Life to Whom we give the name ‘Lord of a Ray.’”⁸ She considers the Lords of the Seven Rays to be “The seven Spirits which are before his throne,” as rendered in Revelation 1:4, and gives this analysis:

The seven Spirits, we are told in the Scriptures of the world, are “before the Throne of God”; this signifies that They are not yet in a position to mount the Throne, symbolically speaking, owing to the fact that They have not yet achieved complete divine expression.⁹

Bailey concludes that the Lords of the Seven Rays must be imperfect Gods, so the seven rays, which are their emanations, must also be imperfect:

It will be apparent to you that these streams of force, emanating from the Lords of the Seven Rays, are coloured, therefore, and “tainted”—if I may use such a word—by the limitations of these same great Beings; They are Gods, from our point of view, but in reality, Gods in the making, even though much nearer solar divinity than the most advanced human being is near to planetary divinity. They are the “imperfect Gods” spoken of in *The Secret Doctrine* and are the planetary Logoi of the sacred and non-sacred planets.¹⁰

Helena Blavatsky (1831 – 1891), a founder of the Theosophical Society, expresses a similar notion:

The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings—though the latter were and are Dhyani-Chohans, Archangels, or whatever else they may be named. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect Gods.¹¹

Blavatsky also writes, “There are seven chief groups of such Dhyani Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays,”¹² so her preceding quotation has this implication: the millions of imperfect works found in nature testify loudly to the imperfection of the seven rays.

According to these accounts from Bailey and Blavatsky, the Lords of the Seven Rays are imperfect Gods, and every human being shares in their imperfection by being on some one of the seven rays. Is it possible to identify specific human imperfections that reflect the imperfection of each Lord of a Ray?

The Seven Stanzas

Bailey’s book *Esoteric Healing* addresses the various ways that the topic of healing is related to the seven rays. In its chapter on karmic liabilities, this book gives seven symbolic stanzas, one for each ray, that portray “The Seven Ray Causes of Inharmony and Disease.”¹³ Bailey introduces these stanzas with the following comment:

If the great informing Lives of the planets within our solar system are imperfect, the effect of this imperfection must inevitably affect Their planetary creations, Their bodies of manifestation, and thus introduce a karmic condition over which the individual human being has absolutely no control, but within which he moves and which he shares. It is obviously impossible for me to elucidate this theme. All I can do or am permitted to do is to give you seven stanzas from one of the most ancient volumes in the world; it deals with the

seven ray causes of imperfections in our planetary manifestations.¹⁴

As a continuation of her introduction, she provides a clue on how the seven stanzas might be comprehended:

The factor that is of importance is the causes, initiated by man from life to life; these work out in the appearance of disease ... It is with these causes that man must learn to deal, to recognise them, and to trace the conditioning energy to the appropriate effect, dealing primarily then with the task of negating the cause by the opposition of a trained will.¹⁵

Thus, we expect that each stanza shows how, in the words of the above quotation, “to trace the conditioning energy to the appropriate effect.” Bailey also describes the comprehension that students might obtain from studying these stanzas:

The comprehension of the seven stanzas which I now propose to give you will lead eventually to the isolation of the seven psychological causes of disease, inherent in the substance of all forms in this world cycle, because all forms are infused with the life energy of the “imperfect Gods.”¹⁶

The purpose of this series of articles is to explain these stanzas. Even though *Esoteric Healing* was first published in 1953, and even though its seven stanzas are said to embody revelatory information, no publicized effort seems to have been made, prior to this series of articles, to explain any of these stanzas. A reason for this absence is that each stanza consists of very enigmatic sentences. Bailey herself acknowledges, “These are abstruse and difficult concepts, but they should be pondered upon, and deep reflection will lead to understanding.”¹⁷ The two preceding articles in this series explain how the third-ray stanza portrays the imperfections of the third ray,¹⁸ and how the sixth-ray stanza portrays the imperfections of the sixth ray.¹⁹

The present article considers the second-ray stanza, which consists of only three symbolic sentences:

The Great One poured His life throughout all parts and every aspect of manifestation. From the centre to the periphery and from the periphery to the centre He rushed, carrying abundance of life, energising all forms of Himself, producing excess of movement, endless extension, abundant growth and undue haste. He knew not what He wanted because He wanted all, desired all, attracted all and gave to all too much.²⁰

Bailey’s entire commentary on the second-ray stanza is as follows:

The imperfection of this great energy with its building, vitalising and cohering potency, was and is the power to overstimulate, to produce accretion, to pile together, to build too many forms, to attract too many atoms and to bring about those conditions which lead to what has been called (esoterically) “the suffocation of the life”—another form of dying, but dying this time as a result of excessive vitality, affecting the blood stream, producing building within the forms already built, and frequently creating an etheric vehicle which is too potent for the outer exoteric physical form. Other results are, for instance, the appearance of tumors, of cancers, of growths, and the overdevelopment of bodily aspects, overlarge organs and supernumerary bodily parts.²¹

The Second-Ray Stanza

The second-ray stanza can be clarified by assembling related quotations from the writings of both Bailey and Beth Green. Readers of *The Esoteric Quarterly* are probably familiar with Bailey, because of its recent article that focuses on her life and achievements;²² but they may not be familiar with Green, so let us briefly consider the latter’s life and achievements. Green’s book, *Sacred Union: The Healing of God*, provides this account:

Born in New York City in 1945, she was educated to be a classical musician, but chronic illness changed her destiny when she was 15 years old. Her caring brought

her into radical politics very early in life, and during her years as an activist, she promoted many challenging ideas. After her psychic awakening in 1980, Beth became a spiritual teacher and an intuitive counselor. As a counselor and teacher of counselors, Beth has worked with many individuals and groups and has trained therapists and lay-people alike in the application of the intuitive process ... In addition to her individual work, she has founded or co-founded a number of organizations, whose purpose has been to bring together psychology, spirituality, addiction recovery, the application of intuition and the study of collective consciousness. Some of these organizations are *The Stream*, *The Triple Eye Foundation for Intuition, Intervention and Integration*, and *The Spiritual Activist Movement*.²³

Green's official website, TheInnerRevolution.Org, describes some of her inner experiences after her awakening in 1980:

Thereafter, she was contacted by, and worked with, Master Djwhal Kuhl, for a period of time, before being contacted by Lord Kuthumi ("K.H."), who became her main teacher. K.H. was one of the Masters responsible for the founding of the Theosophical Society and the release of esoteric wisdom to the public beginning in 1875.²⁴

Bailey also considers both cited Masters to be her teachers,²⁵ and says that both Masters are on the second ray:

The Master Djwhal Khul, or the Master D. K. as He is frequently called, is another adept on the second Ray of Love-Wisdom.²⁶

The Master Koot Humi, Who is also very well known in the occident, and has many pupils everywhere, is of Kashmiri origin, though the family originally came from India. He is also an initiate of high degree, and is upon the second, or the Love-Wisdom Ray.²⁷

Green's books do not mention the concept of the seven rays. Nevertheless, her assertion that her teachers are the Masters Djwhal Khul and Kuthumi, who are said to be on the second ray,

suggests that she is on the second ray as well. If this suggestion were correct, we would expect that her writings reflect the second-ray perspective and thereby are relevant for clarifying the second-ray stanza.

The second-ray stanza consists of three symbolic sentences, and the purpose of this article is to elucidate their practical significance. Each sentence is considered separately and is repeated in bold print.

1. The Great One poured His life throughout all parts and every aspect of manifestation.

Bailey comments, "the stanzas ... indicate the quality of the descending energies and the taints which these energies carry and convey to all forms which are vitalised by the life of our planetary Logos."²⁸ Although this comment suggests that the stanzas are applicable to "all forms" on the planet, our commentary is concerned only with the application to human beings. In the first sentence of the second-ray stanza, we identify "The Great One" as *people who are on the second ray*, because our commentary shows that this identification yields significances that are consistent across all sentences of the stanza.

Who are the people on the second ray? Bailey says, "The Christ and the Buddha are to be found on this ray. It is the great teaching ray,"²⁹ and comments,

The second ray man will have tact and foresight; he will make an excellent ambassador, and a first-rate teacher or head of a college; as a man of affairs, he will have clear intelligence and wisdom in dealing with matters which come before him, and he will have the capacity of impressing true views of things on others and of making them see things as he does.³⁰

Bailey says that the "special virtues" of the second ray include the "intuition,"³¹ which she describes as "universality, or the sense of universal Oneness,"³² and gives this definition:

The intuition is therefore the recognition in oneself, not theoretically but as a fact in one's experience, of one's complete identification with the Universal Mind, of one's

constituting a part of the great World Life, and of one's participation in the eternal persisting Existence.³³

The stanza's first sentence is like the above definition and so is given this meaning: *Second-ray people have the sense of universal Oneness, which is the intuitive recognition of being a constituent of the great World Life that pours throughout all parts and every aspect of manifestation.*

Bailey says, "the second ray is the building ray, and is therefore concerned predominantly with outer manifestation."³⁴ Her previous commentary on the second-ray stanza alludes to this quality of building, and its initial part is as follows:

The imperfection of this great energy with its building, vitalising and cohering potency, was and is the power to overstimulate, to produce accretion, to pile together, to build too many forms, to attract too many atoms and to bring about those conditions which lead to what has been called (esoterically) "the suffocation of the life."

Accordingly, the imperfection of second-ray energy is the power to build excessively in outer manifestation. What is the meaning of "the suffocation of the life," which is the last part of the above quotation? The original meaning of *suffocation* is: "The state or process of dying from being deprived of air or unable to breathe."³⁵ Over time, this word gained "the metaphorical meaning of 'killing' internal faculties by somehow keeping them down."³⁶ Consequently, we take "the suffocation of the life" as having this meaning: a person's excessive building in outer manifestation keeps down his or her internal intuition of the Oneness of life. How does keeping down this intuition appear in practice?

Bailey describes second-ray people as having the "Capacity to sense the Whole and to remain apart."³⁷ Green, in *Living with Reality*, describes this experience in more detail:

But on some level, we all know that we come from the same source, are made of the same stuff and are One. We sense that there once was a time when we felt the

peace and comfort of that Oneness, and we long for that Oneness again. We see that longing in action, as we gather together in couples and families; in sororities and fraternities; in religious, political, business, work, sports, and social organizations and movements.³⁸

In summary, as portrayed by the stanza's first sentence, second-ray people know that the Oneness of life exists on some level. Because of the imperfection of the second ray, which is the power to build excessively in outer manifestation, these people do not feel the peace and comfort of that Oneness, but sense that there once was a time when they did. As shown next, the stanza's second sentence depicts their unsuccessful effort to regain the peace and comfort of that Oneness.

2. From the centre to the periphery and from the periphery to the centre He rushed, carrying abundance of life, energising all forms of Himself, producing excess of movement, endless extension, abundant growth and undue haste.

Before discussing this sentence, let us introduce the concept of a *social network*. Karen Fingerman et al., in the *Handbook of Life-Span Development*, describe the concept in this way:

The model articulates the web and flow of relationships over time by conceiving of the social network as sets of relationships organized from most intimate to least intimate and acknowledging that the degree of intimacy of given relationships might change across the years. The heuristic device used for assessing varying levels of intimacy is a series of concentric circles around the focal person in the center. Studies examining the ... model have revealed that by age 13, individuals can hierarchically classify their close social partners on the basis of intimacy.³⁹

In a given person's social network, the central node represents the person, other nodes represent social partners, and lines represent social ties. Fingerman says, "Most individuals report a few core ties (primarily family) and hundreds of peripheral ties."⁴⁰ Let us use this terminology, so nodes near the central node represent the

person's core partners, such as children, romantic companions, and spouses, and more distant nodes represent peripheral partners, such as neighbors, co-workers, and cousins.

The second sentence's initial phrase portrays two kinds of errors that Bailey describes in this way: "The second ray type errs through deep attachment to others and through a too fluid inclusiveness which is expressed before the disciple understands the true nature of inclusiveness."⁴¹ She also gives similar instruction to a second-ray student: "You have necessarily at this stage the vices of your second ray virtues. You suffer from attachment and from a too rapid identification with other people."⁴²

The following accounts clarify the first error—what the above quotations call "deep attachment to others" or simply "attachment." Green describes how we might attract a partner from the periphery of our social network to its core:

I will seek someone to take care of me. I might even exaggerate my appearance of weakness, so that I can attract someone, anyone, to cling to, to make the world seem safe for me.⁴³

She also describes how we might become deeply attached to a core partner:

It is, in fact, very difficult to be in a relationship without losing ourselves, and that's reality. We lose ourselves because we fear the loss of love or friendship—our loved one can leave or die. And because we fear rejection, the loved one can disapprove of us. These fears are reality-based. People do leave us, and they do reject us. And it does hurt. So we tend to do whatever it takes to stay connected. We adopt beliefs that are not ours, habits that we dislike, drink with the alcoholic, have sex when we don't want

to, watch movies we hate, and adopt personality traits that feel foreign.⁴⁴

Lea Emery, in "7 Signs You're Rushing In A Relationship," describes why we might rush in a relationship:

Normally we're moving too fast because we're trying to get over someone, we're scared of being alone, or any number of issues that make us feel more comfortable being paired up. But rushing is never the answer—and often will lead to bigger relationship problems down the line.⁴⁵

Consequently, the second sentence's expression, "from the periphery to the centre He rushed," is given this meaning: the portrayed people rush into a deep attachment to core partners

that they attracted from the periphery of their social network.

The following accounts clarify the second error—what the above quotations call "a too fluid inclusiveness" and "a too rapid identification with other people." Green provides these examples of identifying ourselves with a group:

Don't we enjoy identifying as fans of the same football team, or citizens of a town, or members of a class, or as women, intellectuals, or regular guys? Don't even those of us who like to think of ourselves as "different" enjoy characterizing ourselves as "rebels," which puts us in a group? Aren't we constantly seeking to fit in with something or somebody?⁴⁶

Green also explains why we might rush to identify ourselves with a group:

Our individual survival depends on our ability to fit in with a group. This goes back to our earliest days. We can only imagine how terrifying it once was to walk the

... second-ray people know that the Oneness of life exists on some level. Because of the imperfection of the second ray, which is the power to build excessively in outer manifestation, these people do not feel the peace and comfort of that Oneness, but sense that there once was a time when they did.

earth, with the elements battering us about and large, dangerous animals hunting us for food. Staying with the tribe was clearly a matter of life or death. This reality has not changed, and we are still driven by a need to be in a collective that increases our chances of survival, whether that collective be a family, community, political party, labor union, or anything else.⁴⁷

Wikipedia states, “In sociology and social psychology, an *ingroup* is a social group to which a person psychologically identifies as being a member,” and reports “that people can form self-preferencing ingroups within a matter of minutes and that such groups can form even on the basis of seemingly trivial characteristics, such as preferences for certain paintings.”⁴⁸ Consequently, the second sentence’s expression, “From the centre to the periphery ... He rushed,” is given this meaning: the portrayed people rush into identification with everyone within the periphery of their ingroups.

Green uses the term *merging* to include both kinds of second-ray errors:

Very simply, merging is losing ourselves in something. Feeling alone and afraid, we desperately turn to people, groups, roles, food, drugs, illusions, whatever we can, in order to make us feel safe.⁴⁹

Here, “turn to people” denotes the first kind of second-ray error, and “turn to ... groups” denotes the second kind of error. Green explains why we have a craving to merge:

We crave Oneness, the feeling of being part of something larger than ourselves, ... because Oneness is essential to who we are. This craving is a reflection of the unity of consciousness that existed before we fragmented into the ego-based universe. Having fragmented into seemingly separate individuals, we still feel the desire to be one. In fact, without that feeling, we suffer from the pain of fear and loneliness ... So merging is what we substitute for Oneness. Most of us don’t know how to feel connected in any other way, and we don’t even believe anything else is possible.⁵⁰

The foregoing quotation uses the term *ego*, for which Green gives this definition: “The ego is the aspect of us that brings us awareness of ourselves as individuals, and therefore it tends to be me-based and self-protective.”⁵¹

Green describes the payoff from merging:

When we’re merging, we feel connected, wonderfully warm and loved, accepted, and without boundaries. These experiences, while different from one another, all help us to let go of our sense of separation and temporarily bring us into something akin to Oneness.⁵²

Here, “connected,” “wonderfully warm,” “loved,” “accepted,” and “without boundaries” are descriptive words that carry the feeling of abundant living and that signify the payoff from merging. Correspondingly, in the stanza’s second sentence, let us take the phrase “carrying abundance of life” as signifying the following payoff from merging: the feeling of being connected to and accepted by other people.

Green provides several examples showing that the payoff from merging is only temporary:

Let’s discuss how merging is temporary and addictive. While the experience of merging may feel great in the moment and may be tough to release (can’t we just hang with the lover, the crowd, the Dalai Lama, a joint, something, forever?), but then that darned reality seems to intrude again. The alarm goes off, and it’s off to work; he goes his way, I go mine. The spiritual service is over, and I’m still the angry woman I was before I came, or it’s back home to the bickering family. The football game has ended, and the parking lot empties. The jazz club closes, and I leave with the makings of a hangover. The pot high wears off, and we realize we’ve trashed ourselves. Back into “reality.” It’s out of the womb with you and into the cold cruel world. *Drat!*⁵³

Green explains why the payoff from merging is only temporary:

Merging is an attempt to escape from the needless fear and pain caused by our bad

habits, programming and the domination of our egos ... Because it's not based on our actual transformation, it does not free us from needless fear and pain, and so it can't be permanent. Reality will intervene, and then we will need to merge again.⁵⁴

In the above quotation, Green uses the expression "needless fear and pain" to denote the condition that both precedes and follows the temporary payoff from merging.

As indicated by Bailey's clue given earlier, the stanza's second sentence shows how "to trace the conditioning energy to the appropriate effect." To *trace* conditioning energy means to ascertain the successive stages in the development or progress of it.⁵⁵ Accordingly, the phrase "carrying abundance of life, energising all forms of Himself," which is part of the second sentence, depicts two successive stages in this sequence. As before, "carrying abundance of life" signifies the temporary payoff from merging, so "energising all forms of Himself" must signify the subsequent stage. For these reasons, let us make this inference: "energising all forms of Himself" signifies the return of the condition that Green calls "needless fear and pain."

In Theosophy, the *personality* is defined as comprising the mental, emotional, and physical bodies.⁵⁶ The second sentence portrays people who act without guidance from a source higher than these bodies, so each person engages in what Bailey calls the "expression of himself as a personality."⁵⁷ Consequently, in the second sentence, "Himself" is taken as the personality, so "all forms of Himself" denotes the mental, emotional, and physical bodies.

Green describes how "needless fear and pain" energizes, or affects, the mental, emotional, and physical bodies:

Our ego-based programmed self lives in needless fear because we are always afraid that someone or something will reveal that we are weak, greedy, afraid, wrong, or something else we perceive as negative. So life becomes a frightening series of threats to our illusions about ourselves.⁵⁸

What is the needless pain caused by being disconnected from ourselves? We pursue what we don't need, because we don't know what we do need, or if we do know what we need, we don't know how to get it. We look to other people and things, when we need to look to ourselves. We are conflicted, without center, and confused. We lack self-acceptance, integration, self-awareness, and self-love. This is painful, but not the inevitable pain of life. This is the pain of disconnection from ourselves.⁵⁹

Accordingly, "energising all forms of Himself" is a quality or characteristic inherent in "needless fear and pain," so it is an *attribute* of "needless fear and pain."

In grammar, a *metonymy* is "the substitution of a word referring to an attribute for the thing that is meant, as for example the use of *the crown* to refer to a monarch."⁶⁰ Many *metonymies* can be found in literature and everyday conversation. Given the earlier inference that "energising all forms of Himself" signifies "needless fear and pain," the preceding definition implies that "energising all forms of Himself" is a metonymy, because it is an attribute of "needless fear and pain." This metonymy adds new conceptual material in the construction of the target meaning, enabling the stage that follows the temporary payoff to be described as follows: the return of needless fear and pain that affects all bodies of the personality.⁶¹

Green says, "The temporary nature of the relief is the reason that merging is so addictive,"⁶² and describes how merging behavior becomes excessive in the sense of being addictive:

When repeated, these behaviors become addictions of body, mind, and spirit: patterns and internal programs that we have developed to alleviate discomfort, but which are self-perpetuating because they cause more fear and pain, which causes us to strive more to alter our feelings and moods, which causes us to reach for more fixes, more addictive behaviors, more efforts to escape. Resorting to these behaviors doesn't help. Instead, it backfires.⁶³

Consequently, in the stanza's second sentence, "producing excess of movement" signifies addictive behavior that repeatedly restores the temporary feeling of being connected and accepted.

Wikipedia gives this definition: "In psychology, *stress* is a feeling of strain and pressure."⁶⁴ As Tony Bevacqua explains in *Rethinking Excessive Habits and Addictive Behaviors*, chronic stress is a precondition in all addictive behaviors:

Research has been looking at the hyperactive stress response. Through the learning principle of reinforcement, to avoid or remove the unpleasant feelings of stress, the addictive behavior becomes automatic. As daily chronic stress increases, so too does the need for the addictive behavior to reduce the stress and its unpleasant effects. We can therefore say that chronic stress plays a pivotal role as a precondition in all addictive behaviors.⁶⁵

Given that addictive behavior entails chronic stress, addictive behavior must also entail what the Mayo Clinic calls the "long-term activation of the stress-response system":

The body's stress-response system is usually self-limiting. Once a perceived threat has passed, hormone levels return to normal. As adrenaline and cortisol levels drop, your heart rate and blood pressure return to baseline levels, and other systems resume their regular activities. But when stressors are always present and you constantly feel under attack, that fight-or-flight reaction stays turned on. The long-term activation of the stress-response system—and the subsequent overexposure to cortisol and other stress hormones—can disrupt almost all your body's processes. This puts you at increased risk of numerous health problems.⁶⁶

In the stanza's second sentence, what is the meaning of "endless extension"? The word *extension* can be defined as "An addition that increases the area, influence, operation, or contents of something."⁶⁷

Accordingly, "endless extension" is taken to be what the Mayo Clinic calls the "long-term

activation of the stress-response system": "endless" corresponds to "long-term," because these words can be used as synonyms;⁶⁸ and "extension" corresponds to the "activation of the stress-response system," because that system increases the influence of addictive behavior so that it affects the hormones in the blood system.

In the second sentence, what is the meaning of "abundant growth"? As before, the sentence's list traces the successive stages in the development of the conditioning energy. Thus, "abundant growth" can be inferred as portraying the effects brought about by the preceding stage, which is the long-term activation of the stress-response system. Does scientific research corroborate this inference? Recent research shows that chronic psychological stress is related to the following abnormalities: the appearance of tumors and cancers,⁶⁹ obesity,⁷⁰ an enlarged heart,⁷¹ an enlarged adrenal gland,⁷² and supernumerary ribs.⁷³ Consequently, the long-term activation of the stress-response system brings about "abundant growth" in the sense of excessive physical growth.

Let us relate the preceding remarks to Bailey's previous commentary on the second-ray stanza. What her commentary calls "excessive vitality, affecting the blood stream" corresponds to what the second sentence calls "endless extension," because we take the latter to be the long-term activation of the stress-response system; and what her commentary calls "the appearance of tumors, of cancers, of growths, and the overdevelopment of bodily aspects, overlarge organs and supernumerary bodily parts" corresponds to what the second sentence calls "abundant growth," because we take the latter to be excessive physical growth. Moreover, her list of abnormalities is consistent with our preceding list of abnormalities related to chronic stress. Consequently, Bailey's commentary corresponds to and corroborates our explanation of the second sentence.

Except for the final phrase, which is "undue haste," the second sentence's list appears to be a sequence in which one thing follows another. The final phrase, however, appears to be relat-

ed to “rushed” in the initial phrase, so that the people in the second sentence are portrayed as, in Bailey’s words, “rushing forward into experience with undue haste.”⁷⁴ Thus, the initial phrase and the final phrase seem to serve as bookends that characterize the behavior that occurs throughout the second sentence. As a standard term used in psychology to characterize this behavior, “*Impulsivity* is basically defined as the inability to control one’s impulses, which means the person is likely to act with *undue haste* and with a lack of thought or deliberation.”⁷⁵ Thus, “undue haste” in the second sentence is given this meaning: the portrayed people react impulsively, without self-awareness or deliberation, at each stage of the preceding sequence.

In summary, the second sentence is given this overall meaning: *Having remained apart from the preceding intuition, they rush into two forms of merging—a deep attachment to core partners that they attracted from the periphery of their social network, and identification with everyone within the periphery of their in-groups—that brings about this sequence: a feeling of being connected to and accepted by other people; return of needless fear and pain that affects all bodies of the personality; addictive behavior that repeatedly restores the temporary feeling of being connected and accepted; long-term activation of the stress-response system; and excessive physical growth, such as tumors, cancers, and enlarged organs. Moreover, they react impulsively, without self-awareness or deliberation, at each stage of the preceding sequence.*

3. He knew not what He wanted because He wanted all, desired all, attracted all and gave to all too much.

The stanza’s second sentence portrays the following predicament: second-ray people engage in addictive behavior without self-awareness or deliberation, which yields long-term activation of the stress-response system and excessive physical growth. The imperfection of the second ray, which is the power to build excessively in outer manifestation, produced this predicament. If second-ray people were to continue their behavior without self-awareness or deliberation, they would continue in their pre-

dicament, because they would continue to misuse the power that produced it.

How can second-ray people free themselves from their predicament? Bailey writes, “The second ray aspirant has to achieve the quiet which is ever present at the heart of a storm or the centre of a whirlpool.”⁷⁶ In other words, second-ray people must achieve an inner quietness, which is for self-awareness and deliberation, while engaged in their addictive reactions. Green calls this condition “dual consciousness”:

Dual consciousness means that I am not only the “me” that is reacting, I am also the “me” that is observing, reasoning and capable of intervention.⁷⁷

Bailey characterizes the insights that second-ray people gain through dual consciousness:

1. A vision, first of all, of defects. The light reveals the man to himself, as he is.
2. A vision of the next step ahead, which, when taken, indicates the procedure next to be followed.⁷⁸

Green describes the same two insights but with more specificity: “Now we are ready to see merging as a function of horizontal relationships, and now we are ready to gain insight into how to overcome them, which is to embrace being vertical instead.”⁷⁹ The stanza’s second sentence is consistent with Green’s description of the first insight, because it portrays both kinds of second-ray errors as horizontal relationships that occur on a two-dimensional plane: “From the centre to the periphery and from the periphery to the centre.”

Green also defines being “vertical”:

When we are connected first to ourselves and The Source or higher power, we are in a vertical relationship with the universe. Now we are no longer bonded horizontally with our peers. Vertical with ourselves and aligned with a power greater than our own consciousness, we can remain vertical even when engaged in relating with others.⁸⁰

Bailey has a similar perspective by mentioning “*the vertical Way* of the disciple.”⁸¹ In what

follows, our commentary is consistent with Green's description of the second insight, "which is to embrace being vertical instead," because it construes the stanza's third sentence as embracing being vertical.

The third sentence's initial phrase, "He knew not what He wanted," portrays a key step, but what does it mean? Some writers call the step, "a state of not knowing." For example, Jiddu Krishnamurti (1895 – 1986), an Indian teacher and philosopher, describes the step in this way:

So, can the mind be in a state of not-knowing? Because only then can the mind inquire, not when it says, "I know." Only the mind which is capable of being in a state of not-knowing—not merely a verbal assertion, but as an actual fact—is free to discover reality. But to be in that state is difficult, for we are ashamed of not-knowing.⁸²

Green provides a similar description:

We let go of the obsessive need to "know," or at least pretend that we do. We become increasingly empty of agendas and imperatives, relax, and become more open to growth and evolution.⁸³

Osho, in "I Am That," uses the term *no-mind* to denote "a state of not-knowing,"⁸⁴ and relates this state to becoming vertical:

Mind moves horizontally, no-mind exists vertically. The moment the mind ceases to function—that's what meditation is all about: cessation of the mind, total cessation of the mind—your consciousness becomes vertical.⁸⁵

By combining elements from the three preceding quotations, the following meaning can be assigned to the third sentence's initial phrase: the portrayed people enter a state of not-

knowing, which entails becoming increasingly empty of agendas and imperatives regarding horizontal relationships and thereby becoming vertical. This meaning illustrates the secondary characteristic that Bailey calls, "Renunciation of the great heresy of separateness,"⁸⁶ because these horizontal agendas and imperatives are forms of separateness.

The second phrase, "because He wanted all," is an abbreviated explanation of why a person embraces the vertical life. Green provides a more complete explanation: "When we are vertical, we feel connected to ourselves and the Oneness, and we can relax into being ourselves."⁸⁷ Bailey provides a similar

explanation: "As a result of his successful vertical life, the disciple feels himself at-one with all life in all forms and with humanity in particular."⁸⁸

The third sentence uses the word "all" four times, but each time with a different significance. With respect to the abbreviated phrase, "because He wanted all," Bailey's preceding quotation suggests that "all" signifies "all life in all forms." Consequently, this abbreviated phrase could be expanded in this way: because they want to feel at-one with all life in all forms. This significance illustrates the secondary characteristic that Bailey calls, "Sensitivity to the *Whole*."⁸⁹

The third sentence's third phrase, "desired all," is another abbreviated explanation. When a person becomes vertical, there will be, in Bailey's words:

A definite illumination of the mind, for it will then be at-one with the Universal Mind and all the ways of God and the plans of God will stand revealed to him ... His life will be then inspired by the desire to serve humanity and to cooperate with the Custodians of the Plan.⁹⁰

Here, “Plan,” because it is capitalized, signifies what is called “God’s plan of evolution.”⁹¹ According to the above quotation, the vertical life yields being “at-one with the Universal Mind,” which corresponds to the second phrase, and then yields “the desire to serve humanity and to cooperate with the Custodians of the Plan.” If this desire corresponded to the third phrase and were thereby an expansion of “desired all,” then “all” would signify service to humanity and cooperation with the Custodians of the Plan. This goal, however, requires a person, in Bailey’s words, “to hear the Voice of the Silence [express] to him, through symbol and interpreted life experience the purposes and plans with which he may cooperate.”⁹²

Green provides a related explanation:

What Is the Purpose of Our Guidance? Many of us still want our inner guidance to be the pathway to safety or success in some predetermined form. But when we understand our role in the universe, which is to take on our part of the collective evolution, we need to release all agendas and become willing to do our part. If we have any other agenda, we will not be listening.⁹³

This quotation corroborates the preceding analysis, because it describes the need to receive inner guidance that serves the collective evolution. Thus, the phrase, “because He ... desired all,” is expanded in this way: because the portrayed people desire inner guidance that serves the evolution of all human beings. Moreover, this desire illustrates the second-ray characteristic that Bailey calls, “Building wisely, in relation to the Plan,”⁹⁴ because “wisely” signifies true inner guidance.

As Green explains, true inner guidance requires the earlier step of giving up all agendas regarding horizontal relationships:

Suppose, for example, we are being guided to address someone else’s behavior in a particular way. How are we going to be instruments of divine consciousness, if we are horizontal with him or her? ... If we care about how other people will perceive us in the situation, if we are horizontal with anyone else’s consciousness, we will not be

empty of agendas and be free to listen to The Source.⁹⁵

Bailey uses the term “soul” to denote what Green calls “The Source,” and similarly describes true guidance as the result of listening to the soul:

Guidance can come, as you well know, from a man’s own soul when through meditation, discipline and service, he has established contact, and there is consequently a direct channel of communication from soul to brain, via the mind. This, when clear and direct, is true divine guidance, coming from the inner divinity. It can, however, be distorted and misinterpreted if the mind is not developed, the character is not purified and the man is not free from undue personality control.⁹⁶

In this quotation, “the character is not purified” and “undue personality control” are traits that correspond to what Green calls “agendas.”

The third sentence’s fourth phrase, “attracted all,” is another abbreviated explanation. Green provides a more complete account:

Amazingly, once we are in vertical relationship with ourselves and the universe, we feel so much more empowered, and we can relax into the rest of our relationships ... If we are vertical with the universe, we know we will find one another in the Oneness, and we don’t have to struggle to find that connection.⁹⁷

Correspondingly, “because He ... attracted all” is given this meaning: because the portrayed people attract all needed horizontal relationships with other people.

Bailey also mentions the power of attraction. She says that the second ray works by the Law of Attraction⁹⁸ and describes the following subsidiary aspect of this Law:

The Law of the Schools. (The Law of Love and Light.) This is a mysterious term used to cover the law as it affects the expansions of consciousness which an initiate undergoes, and his ability to attract to himself through knowledge,

- a. His own Higher Self, so as to produce alignment and illumination,
- b. His Guru,
- c. That which he seeks to know,
- d. That which he can utilise in his work of service,
- e. Other souls with whom he can work.⁹⁹

Thus, Bailey's Law of the Schools is consistent with construing the fourth phrase as the ability to attract all needed horizontal relationships with other people.

The third sentence's final phrase, "gave to all too much," is the final abbreviated explanation. Green provides related advice to the readers of her own book:

I suggest that you read the book through and then go back to study, work and live the program step by step, answering all the exercise questions the best you can.¹⁰⁰

Accordingly, Green's book "gave to all too much," which is the final phrase, in that it gave to all readers more instruction than they could understand, so Green advises that they "go back to study, work and live the program step by step."

Bailey provides similar advice to a group of students:

I have already given you more than you can understand, but not more than you can begin slowly to study and eventually to comprehend by direct programme-forming in your own life, and making it at the same time an essential part of the programme of the Ashram with which you find yourself affiliated.¹⁰¹

Here, the term *Ashram* denotes a center on the inner planes for which Bailey provides this definition: "The centre to which the Master gathers the disciples and aspirants for personal instruction."¹⁰² She also says,

The training, hitherto carried forward upon the inner planes, and unrealised off in the waking consciousness of the accepted disciple, has now to be grasped, used and mas-

tered in his waking consciousness and physical brain.¹⁰³

What does it mean for inner training to be unrealized, or not yet grasped, in the student's waking consciousness? Our answer is that the student has not yet translated the inner training in definite, practical terms to his or her waking consciousness. Given that students often do not grasp in their waking consciousness the inner training that they received in their affiliated Ashram, how can they fulfill the preceding imperative to grasp, use, and master that training in their waking consciousness?

Outer teachers could present outer instruction that reflects the program of an inner Ashram, but only if their own lives satisfied the condition, in Bailey's words, "That *the vertical life of spiritual* contact with the Ashram is constantly preserved by meditation, prayer and concentration."¹⁰⁴ Their students would find the outer instruction to be appealing if it served as the *confirmation* of training that they already had received within but had not yet grasped.¹⁰⁵

Consequently, the phrase, "because He ... gave to all too much," is given this expanded meaning: because the portrayed people give to all their students more instruction than each one can understand, but not more than each one can study and eventually comprehend by forming it into an outer program that leads to mastery of inner training. This meaning illustrates the second-ray characteristic that Bailey calls, "Right speech through generated wisdom."¹⁰⁶ The second ray was characterized earlier as "the great teaching ray." Fittingly, the second-ray stanza concludes by portraying second-ray people as having become effective teachers.

In summary, the third sentence is given this overall meaning: *After gaining insights into their predicament, they enter a state of not-knowing, which entails becoming increasingly empty of agendas and imperatives regarding horizontal relationships and thereby becoming vertical, for the following successive reasons: they want to feel at-one with all life in all forms; they desire inner guidance that serves*

the evolution of all human beings; they attract all needed horizontal relationships with other people; and they give to all their students more instruction than each one can understand, but not more than each one can eventually comprehend by forming an outer program that leads to mastery of inner training.

According to the stanza's third sentence, as second-ray people continue to embrace being vertical, they discover additional reasons for doing so. Consequently, the discovered reasons form a temporal sequence that Bailey summarizes in this way: "First Oneness, then the Word, and lastly Growth."¹⁰⁷ Here, "Oneness" refers to feeling at-one with all life in all forms; "the Word" refers to inner guidance; and "Growth" refers to attracting and then teaching students.

Bailey tells a second-ray person: "if you can stabilise the work accomplished within yourself, you will find yourself entering upon a period of fruitful service."¹⁰⁸ At a given time, a person's incentive for stabilizing his or her vertical life is the accumulation of the reasons that he or she has discovered for doing so. These incentives form a cumulative sequence, because each incentive is stronger than the previous one through the addition of another discovered reason. Consequently, as a second-ray person proceeds through the stages of the third sentence, his or her vertical life becomes more stable.

Conclusions

Bailey's second-ray stanza, which we call the "Second-Ray Cause of Inharmony and Disease," consists of three symbolic sentences that can be interpreted as follows:

1. Second-ray people have the sense of universal Oneness, which is the intuitive recognition of being a constituent of the great World Life that pours throughout all parts and every aspect of manifestation.
2. Having remained apart from the preceding intuition, they rush into two forms of merging—a deep attachment to core partners that they attracted from the periphery of their social network, and identification

with everyone within the periphery of their ingroups—that brings about this sequence: a feeling of being connected to and accepted by other people; return of needless fear and pain that affects all bodies of the personality; addictive behavior that repeatedly restores the temporary feeling of being connected and accepted; long-term activation of the stress-response system; and excessive physical growth, such as tumors, cancers, and enlarged organs. Moreover, they react impulsively, without self-awareness or deliberation, at each stage of the preceding sequence.

3. After gaining insights into their predicament, they enter a state of not-knowing, which entails becoming increasingly empty of agendas and imperatives regarding horizontal relationships and thereby becoming vertical, for the following successive reasons: they want to feel at-one with all life in all forms; they desire inner guidance that serves the evolution of all human beings; they attract all needed horizontal relationships with other people; and they give to all their students more instruction than each one can understand, but not more than each one can eventually comprehend by forming an outer program that leads to mastery of inner training.

As portrayed by the stanza's first sentence, second-ray people know that the Oneness of life exists on some level. Because of the imperfection of the second ray, which is the power to build excessively in outer manifestation, these people do not feel the peace and comfort of that Oneness, but sense that there once was a time when they did.

Because of the foregoing condition, second-ray people enter the stage portrayed by the second sentence, in which they attempt to regain the peace and comfort of Oneness. They, however, rush into two forms of merging—a deep attachment to core partners, and identification with everyone within their ingroups—because merging is akin to Oneness and because they do not believe anything else is possible.

After gaining insights into their predicament, they enter the stage portrayed by the third sen-

tence, in which they become empty of agendas and imperatives regarding horizontal relationships and become vertical instead. In this way, they regain the peace and comfort of the Oneness of life.

In an earlier quotation, Bailey comments,

If the great informing Lives of the planets within our solar system are imperfect, the effect of this imperfection must inevitably affect Their planetary creations, Their bodies of manifestation, and thus introduce a karmic condition over which the individual human being has absolutely no control, but within which he moves and which he shares.

As indicated by this comment, every second-ray person proceeds through the stages portrayed by the three sentences of the second-ray stanza, because the Lord of the Second Ray has introduced a karmic condition over which the individual human being has absolutely no control, but within which he or she moves and shares.

Consequently, we can have a compassionate attitude toward people who are at the stage of the second sentence. For example, if we encounter people who are caught up in addictive behavior, we might be critical of them for generating their own pain and disease. Let us remind ourselves, however, that such behavior is not their fault, because it is brought about by the imperfection of the Lord of the Second Ray.

According to Bailey and Blavatsky, the Lords of all Seven Rays are imperfect Gods, and each of us shares the imperfection of one of these imperfect Gods by being on some one of the seven rays. Green, in *Sacred Union: The Healing of God*, describes how we are changed by embracing the notion that our God is imperfect:

- Once we let go of the idea that God is perfect, we can accept the totality of God.
- Once we accept the totality of God, we see ourselves as like God, rather than as different from God.

- Once we see ourselves as like God, we can let go of shame and blame and learn to accept and love the totality of ourselves. Our imperfections are not our fault; they are manifestations of our living, evolving God.

- Once we see ourselves as manifestations of our living, evolving God, we can mature as individuals and as a species. We are no longer God's "children" needing to be saved; we are aspects of God participating in God's evolution.

- And once we see that we are part of God's evolution, we understand our deeper purpose: to participate in our own growth and evolution, while contributing to the evolution of the whole, which means to participate simultaneously in the healing of ourselves and God.¹⁰⁹

¹ Yoram Hazony, "An Imperfect God," *The New York Times*, November 25, 2012, <https://opinionator.blogs.nytimes.com/2012/11/15/an-imperfect-god/> (accessed April 27, 2018).

² All biblical references are taken from the King James Version. This version is still the most widely read biblical text in the English language, even though it is more than four hundred years old.

³ Zachary F. Lansdowne, "Vedic Teachings on the Seven Rays," *The Esoteric Quarterly*, Spring 2010.

⁴ Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.

⁵ *Ibid.*, 126-127.

⁶ *Ibid.*, 69.

⁷ *Ibid.*, 63-83.

⁸ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 568.

⁹ Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 298.

¹⁰ *Ibid.*, 292-293.

¹¹ Helena P. Blavatsky, *Collected Writings* (Wheaton, IL: Theosophical Society in America, 2002), vol. XIV, 217.

- 12 Helena P. Blavatsky, *The Secret Doctrine* (1888; reprint; Pasadena, CA: Theosophical University Press, 1977), vol. I, 573.
- 13 Bailey, *Esoteric Healing*, 298-304.
- 14 Ibid., 293.
- 15 Ibid., 296.
- 16 Ibid., 297.
- 17 Ibid., 304.
- 18 Zachary F. Lansdowne, "The Third-Ray Cause of Inharmony and Disease," *The Esoteric Quarterly*, Spring 2017.
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- 20 Bailey, *Esoteric Healing*, 299.
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- 26 Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 57.
- 27 Ibid., 55.
- 28 Bailey, *Esoteric Healing*, 298.
- 29 Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), xiii.
- 30 Bailey, *Esoteric Psychology*, vol. I, 203.
- 31 Ibid., 202.
- 32 Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 5.
- 33 Ibid., 3-4.
- 34 Bailey, *Esoteric Healing*, 130.
- 35 *Oxford Dictionaries*, <https://en.oxforddictionaries.com/definition/suffocation> (accessed June 11, 2018).
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- 37 Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 40.
- 38 Beth M. Green, *Living with Reality* (Bloomington, IN: iUniverse, 2011), 7.
- 39 Karen L. Fingerman, B. Bradford Brown, and Rosemary Blieszner, "Informal Ties Across the Life Span: Peers, Consequential Strangers, and People We Encounter in Daily Life," in Karen L. Fingerman, Cynthia Berg, Jacqui Smith, and Toni C. Antonucci (eds.), *Handbook of Life-Span Development* (New York: Springer Publishing Company, 2011), 489.
- 40 Karen L. Fingerman, "Consequential Strangers and Peripheral Ties: The Importance of Unimportant Relationships," *Journal of Family Theory & Review*, 1, 69-86.
- 41 Bailey, *Discipleship in the New Age*, vol. I, 626.
- 42 Ibid., 139.
- 43 Green, *Living with Reality*, 175.
- 44 Ibid., 146.
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- 47 Ibid., 14-15.
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- 50 Ibid., 166.
- 51 Ibid., 479.
- 52 Ibid., 167.
- 53 Ibid., 168.
- 54 Ibid., 167.

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- ⁵⁸ Green, *Living with Reality*, 340.
- ⁵⁹ *Ibid.*, 73.
- ⁶⁰ *Collins English Dictionary—Complete and Unabridged* (New York: HarperCollins Publishers, 2003).
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- ⁶³ *Ibid.*, 87.
- ⁶⁴ Wikipedia contributors, “Psychological stress,” *Wikipedia, The Free Encyclopedia*, https://en.wikipedia.org/w/index.php?title=Psychological_stress&oldid=846134231. (accessed June 17, 2018).
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- ⁶⁶ Mayo Clinic, “Chronic stress puts your health at risk,” <https://www.mayoclinic.org/healthy-lifestyle/stress-management/in-depth/stress/art-20046037> (accessed May 3, 2018).
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- 78 Bailey, *Esoteric Psychology*, vol. II, 357.
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- 82 Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1956-1957* (Dubuque, IA: Kendall Hunt, 1991), 19.
- 83 Green, *Living with Reality*, 101.
- 84 Osho, *I Am That: Discourses on the Isha Upanishad*, chapter 11, Osho Online Library, <http://www.osho.com/iosho/library/read-book/online-library-past-agnosia-mind-6d612db1-7bf?p=b25eb82a1e6cddb9c6bd497a74d467be> (accessed June 26, 2018), uses the term *no-mind* to denote “a state of not-knowing,” as shown in this quotation: “A real seeker has to be in the state that Dionysius calls *agnosia*—a state of not-knowing. Socrates said at the very end of his life, ‘I know only one thing, that I know nothing.’ This is the state of a true seeker. In the East we call this state meditation: no belief, no thought, no desire, no prejudice, no conditioning—in fact, no mind at all. A state of no-mind is meditation.”
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- 93 Green, *Living with Reality*, 603.
- 94 Bailey, *Esoteric Psychology*, vol. II, 40.
- 95 Green, *Living with Reality*, 603-605.
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- 100 Green, *Living with Reality*, 105.
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- 102 Bailey, *Initiation, Human and Solar*, 215.
- 103 Bailey, *Discipleship in the New Age*, vol. I, 58.
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- 105 *The Impersonal Life* (1914; reprint; Barberton, OH: Sun Publishing, 1922), 8, states: “Likewise, *all* that ever appealed to You, coming from some *outward* expression, was but the *confirmation* of My Word already spoken *within*, and which outward expression was the avenue or means I chose at the time thru which to

reach and impress your human or self
consciousness.”

¹⁰⁶ Bailey, *Esoteric Psychology*, vol. II, 40.

¹⁰⁷ Bailey, *The Rays and the Initiations*, 764.

¹⁰⁸ Bailey, *Discipleship in the New Age*, vol.
I, 584.

¹⁰⁹ Green, *Sacred Union: The Healing of
God*, 12.