

Emerson's Essays Compared to Bailey's Technique of Integration for the Fifth Ray

Zachary F. Lansdowne

Summary

Ralph Waldo Emerson, one of the most influential writers of nineteenth-century America, could be regarded as the chief forerunner of Helena Blavatsky, founder of the Theosophical Society, who in turn could be regarded as the chief forerunner of Alice Bailey, a prominent theosophical writer during the twentieth century. Emerson's essays are often criticized for being difficult to understand, and Bailey's "Technique of Integration for the Fifth Ray" is written with abstruse symbols, so it is also difficult to understand. This article clarifies both sources by showing that they have passages that are similar in meaning, and it is part of a series of articles that corroborate the following hypothesis: Bailey's "Techniques of Integration" for the seven rays depict symbolically the archetypal patterns of integration that aspirants are intuitively directed to apply to themselves.

Ralph Waldo Emerson

Ralph Waldo Emerson (1803–1882) was an American essayist, lecturer, and poet. Rather than developing a unified system of thought, he produced a series of linked reflections on various topics. His writing greatly influenced the authors, thinkers, and poets who followed him, and his *Collected Essays* is often cited as one of the top 100 books in the English language. He wrote in his journal the following summary of his work: "In all my lectures I have taught one doctrine, namely, the infinitude of the private man."¹

Emerson led the Transcendentalist movement that began in New England and flourished during the early to middle years of the nineteenth century, about 1836 to 1860. The publication of his essay *Nature* in 1836 is usually considered the key moment when Transcendentalism became a major cultural force. The Transcen-

dentalists based their philosophy on principles derived from what they believed was the inner spiritual essence of a human being. In Emerson's words, "The Transcendentalist ... believes in miracle, in the perpetual openness of the human mind to new influx of light and power; he believes in inspiration, and in ecstasy."²

Emerson helped prepare the way for Helena Blavatsky (1831–1891) to launch the Theosophical Society in New York City in 1875. Blavatsky acknowledged Emerson's contributions by incorporating some quotations of his into her own writing and by citing "his superb Essay on *The Over-Soul*."³ Mitch Horowitz, a publisher and writer, reports, "Emerson ... familiarized the reading public with esoteric ideas in a way that later made it possible for Theosophy and other occult movements to be understood in America."⁴ Alvin Kuhn, a religious scholar, writes:

It may seem ludicrous to suggest that Emerson was the chief forerunner of Madame Blavatsky, her John the Baptist. Yet seriously, without Emerson, Madame Blavatsky could hardly have launched her gospel when she did with equal hope of success. There is every justification for the assertion that Emerson's Orientalistic contribution to the general Transcendental trend of thought was preparatory to Theosophy.⁵

About the Author

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

Emerson made his reputation in the areas of literature, religion, philosophy and social reform, but he also was a lifelong student of both natural and social science—including astronomy, physics, geology, botany, anthropology, and sociology—and befriended many of the leading scientists of his age. Emerson welcomed scientific activity and findings, even if they seemed to challenge traditional religious beliefs. He wrote,

Science corrects the old creeds; sweeps away, with every new perception, our infantile catechisms, and necessitates a faith commensurate with the grander orbits and universal laws which it discloses. Yet it does not surprise the moral sentiment. That was older, and awaited expectant these larger insights.⁶

Emerson's approach to gaining knowledge about himself and the world was to combine the perspectives of both poet and scientist. The poetic vision, which shows things in their right connection and procession, is needed because, in Emerson's words, "He only can derive all the advantage from intimate knowledge who forces the magnified objects back into their true perspective; who, after he has searched the proximate atoms, integrates them again, as in nature they are integrated."⁷ The scientific method, which tests all hypotheses and theories against observed facts, is needed because, again in Emerson's words, "It is certainly true that the tendency of imaginative men is to rash generalization and to the confounding of intuitive perception with conjecture."⁸ Peter Obuchowski, a Professor of English Literature, concludes, "The Poet-Scientist, the Emersonian ideal, is ... the man who is able to wed the facts of science to the spiritual dimension of experience without violating the validity of those facts."⁹

Emerson's son, Dr. Edward Emerson, gave this account of his father's method of composing essays:

All through his life he kept a journal ... This book, he said, was his "Savings Bank." The thoughts thus received and garnered in his journals were indexed, and a great many of them appeared in his pub-

lished works. They were religiously set down just as they came, in no order except chronological, but later they were grouped, enlarged or pruned, illustrated, worked into a lecture or discourse, and after having in this capacity undergone repeated testing and rearranging, were finally carefully sifted and more rigidly pruned, and were printed as essays.¹⁰

Emerson's writing is often criticized as difficult to understand. For example, David Maulsby, author of *Emerson: His Contribution to Literature*, reports,

To turn now to the more formal qualities of style, one of the favorite complaints of those who have read a little Emerson, and who perhaps are impatient of any reading that requires concentration, is that he is difficult to understand. The difficulty grows mainly out of the frequent lack of obvious connection in the course of his thought.¹¹

This "frequent lack of obvious connection" may be due to Emerson's method of composition that was just described, as Oliver Wendell Holmes, a Justice of the Supreme Court of the United States, explains: "We can easily understand that in adjusting his mosaic fragments to each other there are likely to be occasional misfits which puzzle weary eyes and brains."¹² Charles Rubin, a Professor of Political Science, reports from another standpoint,

Emerson's thought is notoriously difficult to understand. For a writer of such tremendous popularity, his prose is complex and nuanced to an extent that impressed even his contemporaries, who were accustomed to complexity and nuance far beyond what would be acceptable today for any literary production speaking to more than a highly specialized audience.¹³

This "complexity and nuance" may be due to Emerson's building into his composition the perspectives of both poet and scientist.

Vince Brewton, a Professor of English, provides this overall assessment:

Emerson remains the major American philosopher of the nineteenth century and in some respects the central figure of Ameri-

can thought since the colonial period. Perhaps due to his highly quotable style, Emerson wields a celebrity unknown to subsequent American philosophers. The general reading public knows Emerson's work primarily through his aphorisms, which appear throughout popular culture on calendars and poster, on boxes of tea and breath mints, and of course through his individual essays. Generations of readers continue to encounter the more famous essays under the rubric of "literature" as well as philosophy, and indeed the essays, less so his poetry, stand undiminished as major works in the American literary tradition.¹⁴

Bailey's Technique of Integration for the Fifth Ray

Teachings on the seven rays were part of the ancient Hindu *Rig Veda*, often dated between 1700 and 1100 BCE, and were introduced into the modern era by Blavatsky.¹⁵ Alice Bailey (1880–1949), who was a member of the Theosophical Society and wrote extensively on the seven rays, states:

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. This is a true definition of a ray.¹⁶

Every human being is swept into manifestation on the impulse of some ray, and is colored by that particular ray quality, which determines the form aspect, indicates the way he should go, and enables him (by the time the third initiation is reached) to have sensed and then to have cooperated with his ray purpose.¹⁷

In Theosophy, an "initiation" is said to be a milestone on the spiritual journey. Thus, according to Bailey's account, every human being is connected to a specific ray and can receive guidance on the spiritual journey from that ray.

Bailey claims that her "Seven Techniques of Integration" depict "the pattern of the thought and the process of the life" of aspirants guided by each of the seven rays.¹⁸ She admits that her

techniques are written in such a way that they are difficult to understand: "It is difficult to make easily comprehensible the nature and purpose of these techniques"; "Our study of the Techniques of Integration was definitely abstruse and couched in language quite symbolic."¹⁹ She also says, "these ray techniques are imposed by the soul upon the personality after it has been somewhat integrated into a functioning entity and is, therefore, becoming slightly responsive to the soul, the directing Intelligence."²⁰

For Bailey, the term "personality" denotes the mental, emotional, and physical bodies; and "soul" denotes the "superconscious self," because she speaks of "The downflow of the superconscious self, the soul, carrying inspiration, higher knowledges and intuitions."²¹ For Emerson, the term "soul" denotes a similar faculty, because he writes in a letter: "Reason is the highest faculty of the soul, what we mean by the soul itself; it never reasons, never proves; it simply perceives, it is vision."²² Thus both Bailey and Emerson appear to use the term "soul" in a similar manner.

If Bailey's claim is correct, then her techniques depict the archetypal patterns that underlie all inspired methods of integration. For example, the written esoteric teaching of any religion might be a verbal expression of one of these archetypes, but with some distortions due to the limitations of words. Different exoteric religions might be expressions of the same archetype but with varying distortions. Thus, if her claim is true, it should be possible to show that her techniques, in part or in whole, are similar to various recorded methods of integration that are thought to be inspired.

This article is concerned with only the Fifth Ray, which is called "the ray of concrete knowledge or science." Bailey's Technique of Integration for the Fifth Ray is as follows:

"Towards me I draw the garment of my God. I see and know His form. I take that garment, piece by piece. I know its shape and color, its form and type, its parts component and its purposes and use. I stand amazed, I see naught else. I penetrate the

mysteries of form, but not the *Mystery*. I see the garment of my God. I see naught else.”

Love of the form is good but only as the form is known for what it is—the veiling vase of life. Love of the form must never hide the Life which has its place behind, the *One* who brought the form into the light of day, and preserves it for His use,—The *One Who* lives, and loves and serves the form, the *One Who Is*.

The Word goes forth from soul to form: “Behind that form, I am. Know Me. Cherish and know and understand the nature of the veils of life, but know as well the *One Who* lives. Know Me. Let not the forms of nature, their processes and powers prevent thy searching for the *Mystery* which brought the mysteries to thee. Know well the form, but leave it joyously and search for Me.”

“Detach thy thought from form and find Me waiting underneath the veils, the many-sided shapes, the glammers and the thought-forms which hide my real Self. Be not deceived. Find Me. Know Me. Then use the forms which then will neither veil nor hide the Self, but will permit the nature of that Self to penetrate the veils of life, revealing all the radiance of God, His power and magnetism; revealing all there is of form, of life, of beauty and usefulness. The mind reveals the *One*. The mind can blend and fuse the form and life. Thou art the *One*. Thou art the form. Thou art the mind. Know this.”²³

The words “know” or “known” appear ten times in the foregoing Technique, which is consistent with it being associated with the “ray of concrete knowledge.” The purpose of this article is to demonstrate that the foregoing Technique is similar in meaning to passages in Emerson’s essays. Bailey states that each of her techniques can be divided into five phases: “The words, covering the process in every case, are *Alignment, Crisis, Light, Revelation, Integration*.”²⁴ In what follows, our commentary is also divided into these five phases.

Alignment

In the first phase of the integration process, the aspirants bring their personality—consisting of their mental, emotional, and physical bodies—into increased *alignment* with their soul. As a result, their personality becomes slightly responsive to their soul.

Throughout this article, our interpretation of each segment of Bailey’s Technique of Integration for the Fifth Ray is given in *italic* and followed by parentheses that contain the corresponding words of the Technique. The Technique’s first paragraph, which uses the first-person grammatical perspective, depicts an aspirant’s pattern of thought during the alignment phase, as explained next.

The first part of the first paragraph characterizes the practice of scientific research: *I investigate material forms based on two key assumptions* (“Towards me I draw the garment of my God”): *empiricism, which is the belief that sensory experience is the only valid source of knowledge* (“I see and know His form”); and *reductionism, which is the belief that understanding is acquired by reducing phenomena to more elementary ones* (“I take that garment, piece by piece”). *With these assumptions, I accumulate knowledge about material shapes and colors, structures and classifications, components, interrelations, and applications* (“I know its shape and color, its form and type, its parts component and its purposes and use”).

Bailey makes this comment: “For the Fifth Ray, the method of approaching the Path is by scientific research, pushed to ultimate conclusions, and by the acceptance of the inferences which follow these.”²⁵

The second part of the first paragraph characterizes the alignment that is achieved through the practice of scientific research: *I stand amazed at my inference of a vitalizing force that is non-material* (“I stand amazed”), *because I cannot see it* (“I see naught else”). *I have penetrated the mysteries of the material world but not the mystery of life* (“I penetrate the mysteries of form, but not the *Mystery*”). *I see that nature is a symbol, or indication, of a deeper reality* (“I see the garment of my God”), *but I do not see that reality* (“I see naught else”).

“I stand amazed” in the Technique could be construed as “I wonder,” because “stand amazed” and “wonder” are synonyms. The word “stand,” however, also signifies alignment, as in Romans 5:2, “this grace wherein we stand.”²⁶ Bailey supports this association by speaking of an aspirant who “can take his stand and there align himself.”²⁷ Accordingly, increased alignment with the soul brings about the inference that a purely materialistic account of nature is inadequate. Put differently, this inference is actually, in Bailey’s words, “illumination, coming through the medium of the feebly established soul contact.”²⁸ Elsewhere, Bailey describes the viewpoint of people who have this inference:

Men everywhere are recognizing the accuracy of ... material science, yet at the same time they feel innately that there is, underlying the proven objective manifestation, some vitalizing force, and some coherent purpose which cannot be accounted for in terms of matter alone.²⁹

Emerson also considers both parts of the alignment phase. He treats the first part by characterizing the practice of scientific research:

Our dealing with sensible objects is a constant exercise in the necessary lessons of difference, of likeness, of order, of being and seeming, of progressive arrangement; of ascent from particular to general; of combination to one end of manifold forces.³⁰

He treats the second part by describing the viewpoint of scientists who have reached the above inference:

In all animal and vegetable forms, the physiologist concedes that no chemistry, no mechanics, can account for the facts, but a mysterious principle of life must be assumed, which not only inhabits the organ, but makes the organ.³¹

Crisis of Evocation

Bailey writes, “The soul is a unit of energy, vibrating in unison with one of the seven ray Lives, and colored by a particular ray light.”³² In other words, each human soul has

the quality of a particular ray, which is called its “soul ray.” In the second phase of the integration process, the aspirants sense intuitively their soul ray, which in this case is the Fifth Ray of Concrete Knowledge or Science, because they have increased their alignment with their soul. The inconsistency between their sensed potential and their personal life brings them to an inner *crisis* in which they begin to bring forth the guidance of their soul. The Technique’s second paragraph treats this crisis, which also uses the first-person perspective, as explained next.

The first sentence of the second paragraph characterizes the achievement of a balanced vision: *Appreciation of the material world is good but only if it is known for what it is: a form for life* (“Love of the form is good but only as the form is known for what it is—the veiling vase of life”).

Emerson’s balanced vision is as follows:

We learn that ... spirit creates; that behind nature, throughout nature, spirit is present; one and not compound, it does not act upon us from without, that is, in space and time, but spiritually, or through ourselves: therefore, that spirit, that is, the Supreme Being, does not build up nature around us, but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old. As a plant upon the earth, so a man rests upon the bosom of God; he is nourished by unending fountains, and draws, at his need, inexhaustible power.³³

The rest of the second paragraph describes the new inquiry that arises from the balanced vision: *Inquiry into the material world must never supplant inquiry into occultism, defined as the intelligent study of what is hidden* (“Love of the form must never hide the Life which has its place behind”), *such as teleology, or the idea that an overall design or purpose in nature has caused material phenomena and is directing that phenomena toward a definite end* (“the One who brought the form into the light of day, and preserves it for His use”); *holism, or the idea that a greater irreducible whole is responsible for life, love, and activity*

in the material world (“The One Who lives, and loves and serves the form”); and mysticism, or the idea that ultimate reality can be directly apprehended (“the One Who Is”).

According to the pattern of thought depicted above, the aspirants conclude that their inquiry into the material world must be balanced with their inquiry into occultism. This conclusion brings them to an inner crisis, or predicament, because they do not know how to proceed with their new inquiry. Bailey indicates that modern scientists are increasingly making this shift in emphasis: “Already, the trend of modern science is shifting into the realm of the intangible and into the world of the non-material. Hence also the fact that the opposition to occultism is waning and its day of power approaching.”³⁴

Emerson was a scientific forerunner during the nineteenth century, because he concluded that the “preponderance of the senses,” which characterizes inquiry into the material world, must be balanced with “the lightnings of thought which ... reveal the moral order,” which characterizes inquiry into occultism:

This preponderance of the senses can we balance and redress? Can we give permanence to the lightnings of thought which lick up in a moment these combustible mountains of sensation and custom, and reveal the moral order after which the earth is to be rebuilt anew? Grave questions truly, but such as to leave us no option. To know the facts is already a choosing of sides, ranges us on the party of Light and Reason, sounds the signal for the strife, and prophecies an end to the insanity and a restoration of the balance and rectitude of man.³⁵

Emerson proceeded with his inquiry into occultism, as shown by his writings on the three topics mentioned in the Technique. Emerson’s teleology can be found in this quotation, which

encourages us to interrogate nature and learn its purpose:

Undoubtedly we have no questions to ask which are unanswerable. We must trust the perfection of the creation so far, as to believe that whatever curiosity the order of things has awakened in our minds, the order of things can satisfy. Every man’s condition is a solution in hieroglyphic to those inquiries he would put. He acts it as life, before he apprehends it as truth. In like manner, nature is already, in its forms and tendencies,

describing its own design. Let us interrogate the great apparition, that shines so peacefully around us. Let us inquire, to what end is nature?³⁶

Emerson’s holism can be found in his view of the world, in which each part is a reflection of the whole:

Herein is especially apprehended the unity of Nature, — the unity in variety, — which meets us everywhere. All the endless variety of things make an identical impression. Xenophanes complained in his old age, that, look where he would, all things hastened back to Unity. He was weary of seeing the same entity in the tedious variety of forms ... A leaf, a drop, a crystal, a moment of time is related to the whole, and partakes of the perfection of the whole. Each particle is a microcosm, and faithfully renders the likeness of the world.³⁷

Emerson’s mystical vision is part of his essay *Nature*:

Standing on the bare ground, — my head bathed by the blithe air, and uplifted into infinite space, — all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God. The name of the nearest friend sounds then foreign and accidental: to be brothers, to be acquaintances, — master or servant, is then a trifle and a disturbance. I am the lover of uncontained and immortal beauty.³⁸

Light

The aspirants begin their pursuit of occult knowledge by asking themselves questions about the unseen world. Bailey says, “asking of intelligent questions is the occult method of focusing the mind, of synthesizing knowledge, and of becoming aware of the field of inquiry, and of possible expansions of consciousness.”³⁹ According to Emerson, this process of questioning evokes subtle guidance: “But when, following the invisible steps of thought, we come to inquire, Whence is matter? and Whereto? many truths arise to us out of the recesses of consciousness.”⁴⁰ Eventually the aspirants enter the phase of *light* and see clearly the approach that they need to take. The Technique’s third paragraph treats this phase.

Bailey mentions “the intuitions which are sent to you from your soul.”⁴¹ “*The Word*” at the beginning of the third paragraph is taken as an intuition, because it is said to go forth from the soul. Bailey speaks of “the personality or form,”⁴² showing that she uses these two terms as synonyms. Thus the first sentence in the third paragraph has this meaning: *Intuitive guidance, which shows how to pursue occult knowledge, goes forth from the soul to the personality* (“*The Word* goes forth from soul to form”).

Emerson also describes the activity of inner guidance that shows how to pursue occult knowledge:

But the best read naturalist who lends an entire and devout attention to truth, will see that there remains much to learn of his relation to the world, and that it is not to be learned by any addition or subtraction or

other comparison of known quantities, but is arrived at by untaught sallies of the spirit, by a continual self-recovery, and by entire humility. He will perceive that there are far more excellent qualities in the student than preciseness and infallibility; that a guess is often more fruitful than an indisputable affirmation, and that a dream may let us deeper into the secret of nature than a hundred concerted experiments.⁴³

Learn about your self

The rest of the third paragraph, which uses the second-person grammatical perspective, depicts the series of intuitive instructions that are given. The first instruction is: *Behind the personality is your super-conscious self* (“Behind that form, I am”), and *the time has come to study that self* (“Know Me”).

Bailey writes, “The study of the super-conscious must be undertaken, and not simply the study of the self-conscious or of the subconscious. Through this study, carried forward with an open mind, modern psychology will eventually arrive at a recognition of the soul.”⁴⁴

Emerson also tells us to study ourselves:

Our ignorance is great enough, and yet the fact most surprising is not our ignorance, but the aversion of men from knowledge ... Tell men to study themselves, and for the most part, they find nothing less interesting. Whilst we walk environed before and behind with Will, Fate, Hope, Fear, Love, and Death, these phantoms or angels, whom we catch at but cannot embrace, it is droll to see the contentment and incuriosity of man. All take for granted, — the learned as well as the unlearned, — that a great deal, nay, almost all, is known and forever settled. But in truth all is now to be begun, and every new mind ought to take the attitude of Columbus, launch out from the gaping loiterers on the shore, and sail west for a new world.⁴⁵

Study each veil of life

Cherish and know and go beyond each veil of life that you inwardly discover (“Cherish and know and understand the nature of the veils of

life”), *until you reach the indwelling life* (“but know as well the One Who lives”).

Bailey writes about this inward journey:

The veils are discarded one by one; the sheaths are dropped and superseded; the vehicles are dispensed with and the forms are no longer required, but the life ever remains ... When the man does this *consciously*, when he willingly and with full comprehension of what he has to do endeavors to set the indwelling life free from the veils that hide, and from the sheaths that imprison, he discovers that the method whereby this is accomplished is by the subjective life of occult meditation, and the objective life of service. In service is renunciation, and, under the occult law, therefore, in service the subjective finds liberation, and is set free from objective manifestation.⁴⁶

Emerson describes the same journey:

Within every man’s thought is a higher thought,—within the character he exhibits to-day, a higher character. The youth puts off the illusions of the child, the man puts off the ignorance and tumultuous passions of youth; proceeding thence, puts off the egotism of manhood, and becomes at last a public and universal soul. He is rising to greater heights, but also rising to realities; the outer relations and circumstances dying out, he entering deeper into God, God into him, until the last garment of egotism falls, and he is with God,—shares the will and the immensity of the First Cause.⁴⁷

Gain knowledge of the soul

Know the soul to be a fact in your experience (“Know Me”).

Bailey says, “the true Fifth Ray person is apt to negate and refuse to admit, the fact of the Higher Self. He feels self-sufficient.”⁴⁸ Here, the “Higher Self” is a synonym for the soul.⁴⁹ She also says that there are people who know the soul as a fact in their experience:

The soul is as yet an unknown quantity. It has no real place in the theories of the academic and scientific investigators. It is un-

proven and regarded by even the more open-minded of the academicians as a possible hypothesis, but lacking demonstration. It is not accepted as a fact in the consciousness of the race. Only two groups of people accept it as a fact; one is the gullible, undeveloped, childlike person who, brought up on a scripture of the world, and being religiously inclined, accepts the postulates of religion—such as the soul, God and immortality—without questioning. The other is that small but steadily growing band of Knowers of God, and of reality, who know the soul to be a fact in their own experience but are unable to prove its existence satisfactorily to the man who admits only that which the concrete mind can grasp, analyze, criticize and test.⁵⁰

Emerson describes how self-study can broaden into knowledge of the soul:

If we consider what happens in conversation, in reveries, in remorse, in times of passion, in surprises, in the instructions of dreams, ... we shall catch many hints that will broaden and lighten into knowledge of the secret of nature. All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the background of our being, in which they lie, — an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.⁵¹

Avoid glamour

Let not the forms of nature, with their unfolding details and glammers, prevent an investigation of the deeper mystery of life that is responsible for the mysteries of the material world (“Let not the forms of nature, their processes and powers prevent thy searching for the Mystery which brought the mysteries to thee”).

Bailey writes, “Fifth Ray people ... respond so easily and with such satisfaction to the power of thought; pride in their mental competence is their besetting sin and they are, therefore, set in their purposes and preoccupied with the world of the concrete and the intellectual.”⁵² Bailey gives this definition, “*Glamour*, in its turn, veils and hides the truth behind the fogs and mists of feeling and emotional reaction,”⁵³ and lists seven glammers that are specifically related to Fifth Ray people and that tie them to the world of the concrete and the intellectual:

The glamour of materiality, or over-emphasis of form.

The glamour of the intellect.

The glamour of knowledge and of definition.

The glamour of assurance, based on a narrow point of view.

The glamour of the form which hides reality.

The glamour of organization.

The glamour of the outer, which hides the inner.⁵⁴

Emerson speaks about how empirical science can block an aspirant’s poetic vision, or contemplation of the whole:

Empirical science is apt to cloud the sight, and, by the very knowledge of functions and processes, to bereave the student of the manly contemplation of the whole. The savant becomes unpoetic.⁵⁵

He also speaks about the need to guard against the enchantments of nature:

Every star in heaven is discontented and insatiable. Gravitation and chemistry cannot content them. Ever they woo and court the eye of every beholder. Every man who comes into the world they seek to fascinate and possess, to pass into his mind, for they desire to republish themselves in a more delicate world than that they occupy. It is not enough that they are Jove, Mars, Orion, and the North Star, in the gravitating firmament: they would have such poets as Newton, Herschel and Laplace, that they may re-exist and re-appear in the finer world of rational souls, and fill that realm with their fame ... Therefore man must be

on his guard against this cup of enchantments, and must look at nature with a supernatural eye. By piety alone, by conversing with the cause of nature, is he safe and commands it ... You will not understand it as when understanding some particular thing, but with the flower of the mind.⁵⁶

Practice Raja Yoga

Practice Raja Yoga: during the concentration stage, analyze a form of nature (“Know well the form”); *during the meditation stage, discover the abstract content being veiled by that form* (“but leave it joyously”); *and during the contemplation stage, identify with the soul of that form* (“and search for Me”).

Raja Yoga, which in Sanskrit means “royal union,” is a method of spiritual development that was first systematized in the ancient Hindu *Yoga Sutras of Patanjali*, often dated shortly after the beginning of the Common Era. Bailey writes, “*Raja Yoga* ... completes the work of development in the human kingdom. It is the science of the mind and of the purposeful will, and brings the higher of man’s sheaths in the three worlds under the subjection of the Inner Ruler.”⁵⁷

The *Yoga Sutras* (Book III, Sutras 1, 2, and 3) describe the stages of concentration, meditation, and contemplation, which in Sanskrit are called *dharana*, *dhyana*, and *samadhi*:

1. Concentration is the fixing of the chitta (mind stuff) upon a particular object. This is *dharana*.
2. Sustained concentration (*dharana*) is meditation (*dhyana*).
3. When the chitta becomes absorbed in that which is the reality (or idea embodied in the form), and is unaware of separateness or the personal self, this is contemplation or *samadhi*.⁵⁸

Bailey distinguishes between the first two stages: “Prolonged concentration upon some form or another eventually becomes meditation upon that which is *not* of the nature of form.”⁵⁹ The Technique’s phrase for the meditation stage, “but leave it joyously,” is taken as the discovery of the abstract content being veiled

by the concrete form, because Bailey speaks of “the joy of discovery.”⁶⁰ She also describes the contemplation stage in more detail:

In contemplation, ... all the emotional reactions of the desire-mind (kama-manas) vehicle are subdued and the yogi is unaware of them. He is, however, intensely alive and alert, positive and awake, for the brain and the mind are held by him in a steady grip, and are used by him without any interference on their part ... All sense of separateness or of the lower personal self are lost sight of, and he becomes identified with the *soul* of that form which has been the object of his meditation.⁶¹

Emerson emphasizes the following principle in several essays: “Man is such as his affection and thought are ... As he is, so he sees.”⁶² He applies this principle to explicate the state of science:

Therefore, science always goes abreast with the just elevation of the man, keeping step with religion and metaphysics; or, the state of science is an index of our self-knowledge. Since everything in nature answers to a moral power, if any phenomenon remains brute and dark, it is that the corresponding faculty in the observer is not yet active.⁶³

As an illustration of this principle, Emerson describes three ways of perceiving the world that correspond to the three stages of Raja Yoga:

1. *Concentration Stage*. “Some men classify objects by color and size and other accidents of appearance; others by intrinsic likeness.”⁶⁴
2. *Meditation Stage*. “The progress of the intellect is to the clearer vision of causes, which neglects surface differences. To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine. For the eye is fastened on the life, and slights the circumstance. Every chemical substance, every plant, every animal in its growth, teaches the unity of cause, the variety of appearance.”⁶⁵

3. *Contemplation Stage*. “But when a faithful thinker, resolute to detach every object from personal relations, and see it in the light of thought, shall, at the same time, kindle science with the fire of the holiest affections, then will God go forth anew into the creation.”⁶⁶

Revelation

By applying the foregoing intuitive instructions to themselves, the aspirants enter the fourth phase and receive the *revelation* of the path and what they need to do in connection with it. Each aspirant receives the revelation of only his or her next step ahead, which, when taken, enables the subsequent step to be revealed. The first part of the Technique’s fourth paragraph, which uses the second-person grammatical perspective, depicts the revelation phase.

Act as if you were controlled by the soul

Detach your thought from your personal concerns (“Detach thy thought from form”), *act as if you were controlled by the soul* (“and find Me”), *and the result in your daily life will be as if all deceptive veils that hide your soul were non-existent, including your identifications with the lower self, glamours that distort perceptions, and thought-forms based on ignorance* (“waiting underneath the veils, the many-sided shapes, the glamours and the thoughtforms which hide my real Self”).

Acting “as if” is part of the psychotherapy developed by Alfred Adler (1870–1937), founder of the school of individual psychology, as psychologists Jon Carlson and Len Sperry explain:

For example, the Adlerian technique, *acting “as if,”* reflects the constructivist perspective. When someone has difficulty acting prosocially, that is, speaking assertively or responding with some measure of empathy, the clinician might encourage them to act “as if” they were assertive or empathic several times a day until the next session. The rationale for this reconstruction strategy is that as someone begins to act differently and to feel differently, they become a different person.⁶⁷

Bailey describes how acting “as if” can be applied to bring in the soul’s activity:

There comes a time in the disciple’s life when he must assume that he knows; he must take the position that he comprehends, and must proceed to act upon the comprehended knowledge ... Govern yourself always “as if” your divine comprehension was perfected and the result in your daily life will be “as if” all concealed glammers and all hiding deceptive veils were non-existent ... The *as if* type of behavior (for the disciple) brings in a still higher factor than that of thought; it involves the constant attempt to live *as if* the soul (not the mind but through the mind) is in constant control and the dominating aspect of expression.⁶⁸

Emerson also describes how acting “as if” can bring in the soul’s activity:

A certain wandering light appears, and is the distinction, the principle, we wanted. But the oracle comes, because we had previously laid siege to the shrine. It seems as if the law of the intellect resembled that law of nature by which we now inspire, now expire the breath; by which the heart now draws in, then hurls out the blood, — the law of undulation. So now you must labor with your brains, and now you must forbear your activity, and see what the great Soul showeth.⁶⁹

Here, Emerson tells us to act “as if” the law of the intellect resembles nature’s law of undulation, so that we first labor with our brains and then forbear mental activity, while waiting to see what the soul shows.

Overcome illusion

Be not deceived by illusion when your reactions call forth criticism, separateness, or pride (“Be not deceived”); instead act as if you were controlled by the soul (“Find Me”) and then know the soul’s intuition (“Know Me”).

Bailey says, “Fifth Ray people suffer the least from glamour but are primarily the victims of illusion.”⁷⁰ Victims of illusion have difficulty in recognizing that they are such victims, as

Jiddu Krishnamurti (1895–1986), a spiritual philosopher, explains:

Ignorance of the ways of the self leads to illusion; and once caught in the net of illusion, it is extremely hard to break through it. It is difficult to recognize an illusion, for, having created it, the mind cannot be aware of it.⁷¹

The illumination of the soul enables illusion to be recognized in the mind, because, in Bailey’s words, “It is the soul itself which dispels illusion, through the use of the faculty of the intuition.”⁷²

Bailey writes, “The concept of separateness, of individual isolation, is an illusion of the unilluminated human mind,”⁷³ and calls it “the great illusion which has held, and still holds, the sons of men in thrall.”⁷⁴ The presence of this illusion can be inferred by its effects, so Bailey advises, “A deep distrust of one’s reactions to life and circumstances, when such reactions awaken and call forth *criticism, separateness or pride*, is of value.”⁷⁵

Emerson emphasizes the extent of illusion: “I find men victims of illusion in all parts of life. Children, youths, adults, and old men, all are led by one bawble or another.”⁷⁶ He also indicates that illusion is involved in reactions of separateness and pride:

We live by our imaginations, by our admirations, by our sentiments. The child walks amid heaps of illusions, which he does not like to have disturbed. The boy, how sweet to him is his fancy! ... In the life of the dreariest alderman, fancy enters into all details, and colors them with rosy hue. He imitates the air and actions of people whom he admires, and is raised in his own eyes. He pays a debt quicker to a rich man than to a poor man. He wishes the bow and compliment of some leader in the state, or in society; weighs what he says; perhaps he never comes nearer to him for that, but dies at last better contented for this amusement of his eyes and his fancy.⁷⁷

Emerson describes how to overcome illusion: “The one miracle which God works evermore is in Nature, and imparting himself to the

mind. When we ask simply, ‘What is true in thought? what is just in action?’ it is the yielding of the private heart to the Divine mind.”⁷⁸ Here, “true in thought” indicates freedom from illusion; “the yielding of the private heart to the Divine mind” indicates receiving an intuition from the soul, because Emerson also speaks of “the announcements of the soul” as “an influx of the Divine mind into our mind.”⁷⁹

As Emerson explains, knowledge of the soul actually signifies knowledge of the soul’s intuition: “For the soul’s communication of truth is the highest event in nature, since it then does not give somewhat from itself, but it gives itself, or passes into and becomes that man whom it enlightens; or, in proportion to that truth he receives, it takes him to itself.”⁸⁰ Bailey expresses a similar idea: “The intuition is in reality only the appreciation by the mind of some factor in creation, some law of manifestation and some aspect of truth, known by the soul.”⁸¹ Thus, in the interpretation given above, “Know Me” in the Technique is construed as “know the soul’s intuition,” because “Me” denotes the soul.

Express the nature of the soul outwardly

Then use the mental, emotional, and physical bodies as transparencies (“Then use the forms which then will neither veil nor hide the Self”) *that permit the nature of the soul to be expressed outwardly* (“but will permit the nature of that Self to penetrate the veils of life”), *revealing the full shining forth of the divine nature* (“revealing all the radiance of God, His power and magnetism”), *bringing about a more beautiful and useful life in the material world* (“revealing all there is of form, of life, of beauty and usefulness”).

This part of the Technique is similar to Bailey’s description of “The process of ‘unveiling’ so that one by one those bodies which veil the Self are brought to a point where they are simply transparencies, permitting the full shining forth of the divine nature.”⁸²

What we commonly call man, the eating, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love.

Emerson also describes the effects of expressing the soul’s nature outwardly:

A man is the façade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action,

would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love.⁸³

Serve humanity

Use the mind to receive a revelation from the soul, such as a new idea, discovery, invention, or account of divine purpose (“The mind reveals the One”), *and then use the mind to manifest that revelation in the material world so that human beings will live a more spiritual life* (“The mind can blend and fuse the form and life”).

Bailey describes Fifth Ray servers carrying out this form of service:

Ray V. The servers on this ray are coming rapidly into prominence. They are those who investigate the form in order to find its hidden idea, its motivating power, and to this end they work with ideas, proving them

either true or false ... From the sensed spiritual ideas, lying behind the form side of manifestation, from the many discoveries in the ways of God with man and nature, from the inventions (which are but materialized ideas) and from the witness to the Plan which law portrays, they are preparing that new world in which men will work and live a more deeply conscious, spiritual life.⁸⁴

Emerson also describes this form of service but uses the term "Revelation," which is the past participle of the verb appearing in the Technique:

We distinguish the announcements of the soul, its manifestations of its own nature, by the term *Revelation*. These are always attended by the emotion of the sublime. For this communication is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of new truth, or at the performance of a great action, which comes out of the heart of nature. In these communications, the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception.⁸⁵

Bailey states, "Fifth Ray methods carry through to the physical plane; there they engender conflict and eventually produce a physical precipitation of the desired nature."⁸⁶ The Technique illustrates this principle by depicting the server's effort to receive a revelation and then to carry it through to the physical plane. In the above quotation, Emerson states that "the power to see is not separated from the will to do," which explains why a server is motivated to carry his or her revelation into the outer world.

Integration

*I*ntegration is the fifth and final phase in the pattern of guidance depicted by Bailey's Technique. This phase refers to uniting personality with soul so that they act in unison and function as a single organism. The final

part of the Technique's fourth paragraph, which also is written with the second-person perspective, depicts the integration phase.

You are the soul, which is the knower ("Thou art the One"); *you are the personality, which is the field of self-knowledge* ("Thou art the form"); *and you are the mind, which is the agent of knowing* ("Thou art the mind"). *Know the conjunction of these three factors, and thereby become illumined* ("Know this").

The Technique's integration phase is similar to an aphorism (Book IV, Sutra 23) in the *Yoga Sutras of Patanjali*: "Then the mind stuff, reflecting both the knower and the knowable, becomes omniscient."⁸⁷ Here, "mind stuff" is a translation of the Sanskrit word *chitta* and denotes the mental body, or mind.⁸⁸ Thus this aphorism includes the same three factors listed in the Technique and indicates that integration of these factors leads to omniscience.

Bailey provides her commentary on this aphorism:

This sutra is in the nature of a summation and emphasizes the fact that the mind, being stilled and quiescent through the practice of concentration and meditation, becomes the reflector of "that which is above and of that which lies below." It is the transmitter of the knowledge of the self to the physical brain of the man in incarnation, and the transmitter also of all that which the self knows and perceives. The field of knowledge is seen and known. The knower is also perceived, and the "perception of all objects" becomes possible ... Thus the knower, the field of knowledge and knowledge itself are brought into conjunction and the medium of this union is the mind.⁸⁹

The foregoing aphorism and commentary are somewhat obscure, so let us try to clarify the integration phase. Bailey writes, "It must be remembered that each ray embodies an idea which can be sensed as an ideal."⁹⁰ An ideal is the mind's concrete formulation of an abstract idea known by the soul. Bailey speaks of the "seven groups of ideas and their resultant ideals,"⁹¹ indicating that each of the seven rays embodies multiple ideas that are transformed

into multiple ideals. These ideas are similar to the concepts in Plato's ethical and metaphysical philosophy that are often translated as "Forms" or "Ideas," because they are unchanging, abstract yet substantial, and blueprints for emulation, and because they are independent entities whose existence and nature are graspable by the mind but are not dependent on being so grasped in order to exist.⁹²

Bailey speaks of the progress that occurs when "your ideals have been superseded by greater and more spiritual ones,"⁹³ which suggests that each ray embodies a *sequence* of ideas that forms a *sequence* of ideals. According to the Technique's revelation phase, the sequence of ideals formed by the Fifth Ray includes the following: act *as if* you were controlled by the soul, overcome illusion, express the nature of the soul outwardly, and serve humanity. When the mind has transformed an idea into an ideal and made the personality conform to that ideal, the mind is able to grasp the next idea in its sequence. Thus increased illumination occurs through the conjunction of the soul's idea, the mind's ideal, and the personality's activity.

Our interpretation of the integration phase is as follows: the conjunction of the soul's idea, the mind's ideal, and the personality's activity is progressively attained for even higher, or more evolved, ideals than were explicitly depicted for the revelation phase. Bailey describes the illumination towards which this series of conjunctions progresses:

The mode or method of development for humanity is self-expression and self-realization. When this process is consummated the self-expressed is the One Self or the ray Life, and the realization achieved is the revelation of God as the quality of the manifested world and as the Life behind appearance and quality. The seven ray Lives, or the seven soul types, are seen as the expression of one Life, and diversity is lost in the vision of the One and in identification with the One.⁹⁴

Emerson describes a similar experience of illumination, mentioning "soul," "energies," and "thoughts," which correspond to the three factors listed in the Technique:

I am somehow receptive of the great soul, and thereby I do overlook the sun and the stars, and feel them to be the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts, and act with energies, which are immortal. Thus revering the soul, and learning, as the ancient said, that "its beauty is immense," man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished at particular wonders; he will learn that there is no profane history; that all history is sacred; that the universe is represented in an atom, in a moment of time. He will weave no longer a spotted life of shreds and patches, but he will live with a divine unity.⁹⁵

Conclusions

What are the purposes of the two authors that we have been comparing? David Robinson, a Professor of American Literature, considers the case of Emerson: "We find the author who reports his experience and observations, building from them a vantage point from which to engender the work of self-culture in himself and in others."⁹⁶ Bailey's "Technique of Integration for the Fifth Ray" depicts a pattern of guidance that is said to lead to integration with the soul. Thus both Emerson and Bailey had the same purpose: encouraging the work of self-culture.

Emerson's essays and Bailey's Technique are often thought of as difficult to understand. By showing that Emerson's essays have passages that are similar in meaning to those in Bailey's Technique, the foregoing demonstration clarifies both sources. Emerson's essays are clarified, because we can see how cardinal points in his essays fit together to form a coherent technique. Bailey's Technique is also clarified, because we can see how her symbolic statements can be expressed in a more comprehensible way and be applied.

Our comparison of Emerson's essays to Bailey's Technique is related to some earlier work. Newton Dillaway (1904–1973), a con-

tributor to the New Thought movement, believed that Emerson's spiritual gospel was hidden within many essays, poems, and letters. He wrote *The Gospel of Emerson* as a digest to highlight that gospel with virtually all of the text consisting of direct quotations. Dillaway described his objectives:

The main objectives were to bring out the cardinal points of the subject under consideration, and to arrange the quotations in some semblance of order and progression.⁹⁷

Our comparison is related to Dillaway's book, because we used Bailey's Technique to bring out the cardinal points in Emerson's essays and to arrange Emerson's quotations in the associated order.

Although Emerson's essays often use the term "inspiration," we could not find in them any explicit experiential definition of this term, but did infer the following implicit definition: *Inspiration denotes an involuntary perception of the mind.* This definition is implied, because one essay prescribes leaning on inspiration ("I believe that nothing great and lasting can be done except by inspiration, by leaning on the secret augury"⁹⁸), while another essay prescribes a perfect faith in involuntary perceptions ("Every man discriminates between the voluntary acts of his mind, and his involuntary perceptions, and knows that to his involuntary perceptions a perfect faith is due"⁹⁹). Evidence that Emerson was an inspired writer, in the sense that he converted his involuntary perceptions into words, is as follows:

First, in the essay entitled "Self-Reliance," he included himself as part of the "we" who receive truth: "We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beams."¹⁰⁰

Second, in the essay entitled "Powers and Laws of Thought," he described his discipline of studying his mind to learn its laws, including that of inspiration: "I wish to know the laws of this wonderful power that I may domesticate it [the mind]. I observe with curiosity its rising and its settings, il-

lumination and eclipse; its obstructions and its provocations, that I may learn to live with it wisely, court its aid, catch sight of its splendor, feel its approach, hear and save its oracles and obey them. But this watching of the mind, in season and out of season, to see the mechanics of the thing, is a little of the detective."¹⁰¹

Third, in the essay entitled "Instinct and Inspiration," he described the traits of the "inspired state," which suggests that he had knowledge of that state. For example, one such trait is "incessant advance": "For it is the curious property of truth to be uncontainable and ever enlarging."¹⁰²

Fourth, in the essay entitled "Inspiration," he lamented, "We cannot make the inspiration consecutive." Consequently, he answered the question "Are these moods in any degree within control?" by discussing nine ways of inducing inspiration.¹⁰³

Fifth, as reported earlier, Emerson kept a journal all through his life in which he carefully set down the thoughts just as they came to him, and composed each essay by assembling together some of those thoughts. Emerson wrote, "All men are inspirable. Whilst they say only the beautiful and sacred words of necessity, there is no weakness, and no repentance. But the moment they attempt to say these things by memory, charlatanism begins."¹⁰⁴ Emerson's method of composition suggests that his essays incorporate his inspired thoughts in roughly the form in which they came, and it is consistent with his notion that reliance on memory could distort those thoughts.

Bailey, in her autobiography, claimed that her writings were inspired by what Theosophy calls the "Masters of the Wisdom."¹⁰⁵ If her teachings on the seven rays were accepted on the basis of that claim of authority, then her teachings would be like a revealed religion, because they would be regarded as based on revelations given to humankind from superhuman beings. Can Bailey's teachings be transformed into a science? In other words, can these teachings be tested in a scientific way, so

that they can be accepted on the basis of empirical evidence rather than a belief in the authority of an external source of information? Any scientific test entails formulating a hypothesis, collecting evidence, and analyzing results, although procedures vary from one field of inquiry to another.

Let us consider the following hypothesis: Bailey's "Techniques of Integration" for the seven rays depict symbolically the archetypal patterns of integration that aspirants are intuitively directed to apply to themselves. This hypothesis can be tested by comparing Bailey's ray techniques with various methods of psychological or spiritual integration that are thought to be inspired. The foregoing demonstration, which shows the similarity between the Fifth Ray technique and Emerson's essays, corroborates this hypothesis, because of the evidence that Emerson was an inspired writer.

Previous articles show that the initial chapters of the *Bhagavad Gita* are similar to the First Ray technique,¹⁰⁶ the *Second Epistle of Peter* is similar to the Second Ray technique,¹⁰⁷ chapter 10 of the *Revelation of St. John* is similar to the Third Ray technique,¹⁰⁸ the *Tao Te Ching* is similar to the Fourth Ray technique,¹⁰⁹ *Ecclesiastes* is similar to the Sixth Ray technique,¹¹⁰ and the *Book of Habakkuk* is similar to the Seventh Ray technique.¹¹¹ Thus there is increasing evidence that the above hypothesis is valid, namely, that Bailey's ray techniques do symbolically depict the archetypal patterns of integration.

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³ Helena P. Blavatsky, "What is Theosophy?" *The Theosophist*, vol. I, no. 1, October 1879, 2-5; reprinted in H. P. Blavatsky, *Collected Writings*, vol. II (Wheaton, IL: Theosophical Society in America, 2002), 87-97.
⁴ Mitch Horowitz, *Occult America* (New York: Bantam Books, 2009), 50.
⁵ Alvin B. Kuhn, *Theosophy: A Modern Revival*

of Ancient Wisdom (New York: Henry Holt, 1930), 27.
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⁷ Ralph W. Emerson, "The Naturalist," *The Early Lectures of Ralph Waldo Emerson* (Cambridge, MA: Harvard University Press, 1959), 81.
⁸ Ralph W. Emerson, "Humanity of Science," *The Selected Lectures of Ralph Waldo Emerson* (Athens, GA: University of Georgia Press, 2005), 30.
⁹ Peter A. Obuchowski, *Emerson and Science* (Great Barrington, MA: Lindisfarne Books, 2005), 2.
¹⁰ Oliver W. Holmes, "Emerson," *Chambers's Encyclopaedia: A Dictionary of Universal Knowledge*, vol. IV (Philadelphia: Lippincott, 1889), 325.
¹¹ David L. Maulsby, *Emerson: His Contribution to Literature* (Tufts College, MA: Tufts College Press, 1911), 29.
¹² Holmes, "Emerson," 325.
¹³ Charles T. Rubin, "The Mystery of Nature and Culture: Ralph Waldo Emerson," *Conservation Reconsidered: Nature, Virtue, and American Liberal Democracy* (Lanham, MD: Rowman and Littlefield, 2000), 161.
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¹⁷ *Ibid.*, 61.
¹⁸ Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 345, 352.
¹⁹ *Ibid.*, 346-347, 378.
²⁰ *Ibid.*, 351.
²¹ *Ibid.*, 439.
²² Barry M. Andrews, *Emerson as Spiritual Guide: A Companion to Emerson's Essays for Personal Reflection and Group Discussion* (Boston: Skinner House Books, 2003), 14.
²³ Bailey, *Esoteric Psychology*, vol. II, 368-369.
²⁴ *Ibid.*, 347.
²⁵ Bailey, *Esoteric Psychology*, vol. I, 208.
²⁶ King James Version.
²⁷ Bailey, *Esoteric Psychology*, vol. II, 373.

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- ²⁹ Alice A. Bailey, *The Consciousness of the Atom* (1922; reprint; New York: Lucis Publishing Company, 1973), 13-14.
- ³⁰ Ralph W. Emerson, "Discipline," Chapter V from *Nature*, published as part of *Nature; Addresses, and Lectures*, collected in *Essays and Lectures* (New York: Literary Classics of the United States, 1983), 26.
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- ⁵⁸ *Ibid.*, 237.
- ⁵⁹ Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 213.
- ⁶⁰ *Ibid.*, 655.
- ⁶¹ Bailey, *The Light of the Soul*, 249.
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- ⁷⁴ Bailey, *Glamour*, 16.
- ⁷⁵ *Ibid.*, 82.
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