

Alice A. Bailey's Formulas for Initiation: Formulas Three through Six

Zachary F. Lansdowne

Abstract

Alice Bailey presented “six ancient formulas or symbolic forms which are to be found in the archives for disciples,” and said that “they concern the six fundamental prerequisites for initiation.” She did not, however, explain the meaning of these formulas but instead acknowledged their “mysterious presentations” and “their extreme difficulty of interpretation.” An earlier article clarified Formulas One and Two. The present article demonstrates the following. Formula Three describes steps for implementing the divine plan by workers with varied levels of attainment. Formula Four provides steps for both individual and planetary purification. Formula Five depicts stages for ascending in consciousness via the antahkarana, which is the inner bridge between one's lower and higher selves, and Formula Six depicts activities that are brought about by this ascension.

Background

Alice Bailey (1880 – 1949), a modern theosophical writer, introduced six symbolic formulas for initiation in *Discipleship in the New Age*, volume II:

There are six ancient formulas or symbolic forms which are to be found in the archives for disciples. They concern the six fundamental prerequisites for initiation. They are used prior to all the major initiations, and have therefore five significances or meanings which will become apparent only as each of these initiations is undergone. They are in the form sometimes of symbols and sometimes of words, and are amongst the oldest formulas in the world. They have

been used down the ages by all disciples and initiates of the Great White Lodge.¹

She did not explain the meaning of these formulas but instead acknowledged their puzzling nature: “To grasp the meaning of these mysterious presentations, the creative imagination must be brought into play”;² “These formulas and their implications have caused some of you concern because of their extreme difficulty of interpretation.”³

Our interpretative approach is to assign meanings to the formulas' symbols based on clues found in Bailey's published writings. The resulting meanings should not be viewed as authoritative or complete. Although our meanings may not be those originally intended, our justification for them can be intellectually understood and be traced back to Bailey's own material. Our earlier article addressed Formulas One and Two,⁴ so the present article elucidates the remaining four formulas: Formulas Three through Six.

Formula Three

To the initiate who uses this formula, creating the necessary sounds and enunciating the ancient words in due place (and these I may not give you), the

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.

following six thoughts are emphasised in his consciousness; these six thoughts will give you the intent of the formula as clearly as is possible.

1. God *IS*. The Lord for aye stands firm. Being exists alone. Naught else is.
2. Time *IS*. Being descends to manifest. Creation is. Time then and form agree. Being and time do not agree.
3. Unity *IS*. The One between comes forth and knows both time and God. But time destroys that middle One and only Being *IS*.
4. Space *IS*. Time and space reverberate and veil the One who stands behind. Pure Being *IS*—unknown and unafraid, untouched, for aye unchanged.
5. God *IS*. Time, space, the middle One (with form and process) go, and yet for aye remain. Pure reason then suffices.
6. Being cries forth and says: ... (untranslatable). Death crumbles all. Existence disappears, yet all for aye remains—untouched, immutably the same. God *IS*.⁵

Before interpreting these six statements, called “thoughts” in the formula, let us consider their distinguishing feature: each statement is a series of brief puzzling sentences. For example, the first statement begins by declaring, “God *IS*. The Lord for aye stands firm,” the meaning of which is not clear from just these isolated words. The first step in our interpretative approach is to regard each brief puzzling sentence as a symbol of a longer intelligible sentence that can be inferred from its words and context; the second step is to look for this intelligible sentence elsewhere in Bailey’s writings. Thus our explanation of each statement in Formula Three takes the form of an expanded statement that is obtained by replacing the original brief sentences with longer quotations from Bailey.

Based on this interpretative approach, the six statements are expanded as follows:

1. “*God is intelligent loving Will.*”⁶ “This Lord of the World is the sole repository of the will and purpose of the One of Whom He is an expression.”⁷ “The Being Who is

the life of our planet, the One in Whom we live and move and have our being ... is sometimes called the planetary Logos, sometimes the Ancient of Days, sometimes God, and sometimes the One Life.”⁸ “From the standpoint of our planetary evolution, there is naught but love, naught but goodwill and the will-to-good.”⁹

2. “*Time is the sequence of events and of states of consciousness as registered by the physical brain.*”¹⁰ “It is Sanat Kumara Whose task it is to impress the Lives Who meet periodically in the Council Chamber with the next phase of unfolding Purpose. This Purpose is later ‘occultly reduced’ or stepped down until it emerges as the hierarchical Plan.”¹¹ “The task of the Masters is to project into the world those thoughts and those formulated divine ideas, those concepts and significances which embody—at any one time—the immediate Plan for humanity.”¹² “Ideas, when intuitively contacted by the disciple or initiate, via the antahkarana, must be brought consciously down to abstract levels of thinking where (expressing it symbolically) they form the blueprints, prior to the institution of the creative process which will give them phenomenal existence and being.”¹³ “He [the disciple] needs to discover how far human planning conforms to that [abstract] pattern. He must sense where nonconformity originates and what steps—as far as his particular point in evolution permits—the Ashram should take to offset the distortion of the Plan.”¹⁴

3. “*Unity might be regarded as the conscious adaptation of the initiated disciple to the greater whole.*”¹⁵ “First of all it should be realised that the disciple, under the Law, has to master the technique of spiritual compromise.”¹⁶ “It might be said that the spiritual compromise of the disciple (working with the Plan) transforms the basic idea (through mental modification) into an acceptable ideal.”¹⁷ “Disciples who are not so advanced, and who are therefore closer to human thinking at the particular moment in history, undertake to supervise the precipitation of the Plan. Their work is necessarily

far more exoteric, but is most responsible, because it is when the Plan has reached the stage of human implementation that error is apt to arise and mistakes can occur.”¹⁸ “Then later, the ideal, ‘*duly modified and qualified*’ is presented to the world of men upon the physical plane, is there *adapted* to the differing fields of thought, to the diverse types of consciousness, and to the nations and groups with which the New Group of World Servers is working.”¹⁹

4. “*Space is the field in and through which the energies from the many originating Sources play.*”²⁰ “The planning, having reached this final stage [of precipitation], then proceeds under its own momentum.”²¹ “Owing to failure rightly to apprehend and interpret it [the new ideal] or to apply it usefully—it has developed into an illusion and enters upon a career of deception, of crystallisation and of misinformation.”²² “*The occultist ... creates upon the physical plane that which he desires, and that which he desires is the pattern of things and the design laid down upon the trestle board of the spiritual consciousness by the great divine Architect. Yet he identifies himself not with the pattern or with the forces which he employs. He moves in the world of maya, free from all illusion, unhindered by glamour and uncontrolled by the mayavic forces. He is rapidly arriving, as far as his own little world is concerned, at the same ‘divine indifference’ which characterises Sanat Kumara, the Lord of the World.*”²³

5. “*God is creative activity.*”²⁴ “The initiate, on his tiny scale, likewise has to learn to work behind the scenes, unknown and unrecognised and unacclaimed; he must sacrifice his identity in the identity of the Ashram and its workers, and later in the identity of his working disciples out in the world of daily life.”²⁵ “The disciple learns to use energies—located and found by him in space—within a set time and then to direct them accurately (via the ajna centre) into the work and into the group which is under hierarchical influence, through his own immediate efforts.”²⁶ “Pure reason, which is

the supreme characteristic of the Members of the Hierarchy, will ever express itself in right action and right human relations, and that will manifest—when present—what love in reality is.”²⁷

6. “*The initiate knows because he works.*”²⁸ By working according to the preceding statements, the initiated disciple gains the following realizations. “With the death or destruction of phases of the divine Plan, engineered by the Hierarchy in conformity with the divine Purpose, there is an overlapping between the building process and the destroying process. Dying civilisations are present in their final forms whilst new civilisations are emerging; cycles come and go and in the going overlap.”²⁹ “The withdrawing life of a great expression of the hierarchical plan absorbs the qualities and returns with them, as endowments, later in time and space and manifests anew through the medium of more adequate forms of expression.”³⁰ “God is here, present among us and in all forms of expression; He includes, pervades and remains beyond. He is greater than all appearance. He reveals Himself progressively and cyclically as man gets ready for further knowledge.”³¹

These expanded statements describe steps for implementing the divine plan by workers with varied levels of attainment, but some of these statements may be unclear due to their unusual terminology. Let us clarify this terminology, because it is also used throughout the rest of the article.

The first statement mentions “the Lord of the World,” and the second statement mentions “Sanat Kumara,” but the fourth statement indicates that these two names denote the same being. Sanat Kumara, a Sanskrit name that means “Eternal Youth,” is also mentioned in both the *Mahabharata* and *Chandogya Upanishad* of Hinduism.³² In the first statement, “the One of Whom He is an expression” is an indirect way of denoting the planetary Logos, because Bailey speaks of “the manifested form of the planetary Logos in the Person of Sanat Kumara.”³³ In the first, fifth, and sixth statements, “God” is interpreted as the planetary

Logos, because that association is made in the first statement.

The second statement mentions two groups of advanced beings: “Ashram” and “Council Chamber.” Bailey makes this distinction: “In the Ashram, the life of the Spiritual Triad gradually supersedes the life of the soul-controlled personality. In the Council Chamber at Shamballa, the life of the Monad supersedes all other expressions of the essential Reality.”³⁴ There are said to be many Ashrams, but only one Council Chamber. The fifth and sixth statements mention the “Hierarchy,” which is the synthesis of the many Ashrams.³⁵

The second and third statements distinguish between “ideas” and “ideals.” According to this usage, the disciple receives an intuitive idea, which is nebulous and faint, and then formulates it as an explicit ideal, which is a mental model of something to be imitated. Bailey gives a similar account: “disciples—with their intuitional capacity developing slowly but steadily—begin themselves to intuit these ideas, to present them as ideals to the masses, and thus precipitate the needed aspects of the Plan on to the physical plane.”³⁶

The third statement mentions the “New Group of World Servers,” of which Bailey gives this explanation: “The new group of world servers is not a new organisation which is forming in the world. It is simply a loose linking together of all men of constructive peace aims and goodwill who lay the emphasis upon the prior need of establishing right human relations before any lasting peace is possible. This group in no way interferes with the allegiance and loyalties of any man. It is a banding together of all who seek to express *the spirit of Christ* and who are free from the spirit of hatred and revenge.”³⁷

The fourth statement distinguishes between three forms of error: “illusion,” “glamour,” and “maya.” An *illusion* is a distortion of the truth.³⁸ Bailey writes, “*The Problem of Glamour* is found when the mental illusion is intensified by desire,”³⁹ and “*Maya* is vital in character and is a quality of force. It is essentially the energy of the human being as it swings into activity through the subjective influence of the

mental illusion or astral glamour or of both in combination.”⁴⁰ Here, “astral” is a synonym for emotional.⁴¹

The fifth statement mentions the “ajna centre,” the explanation of which requires a series of definitions. The physical body of a human being is said to have both dense and subtle portions. The dense physical body, which contains the muscles, organs, and bones, is energized and stimulated by the subtle physical body, which is called the etheric body in Theosophy. The Sanskrit word *chakra* literally means wheel. The Hindu tradition describes seven wheels of energy, called chakras, which belong to the etheric body.⁴² The “ajna centre” is one of these chakras and is located, in Bailey’s words, “just in front of the eyes and forehead.”⁴³

Formula Four

This formula is presented in the form of a symbol—one which is in such constant movement that it is most difficult to describe or to make it live before you.

There lies before the investigator a square or oblong, composed of a kaleidoscopic mass of inchoate colours, moving, pulsating and in constant indescribable confusion. Superimposed upon this square is a radiant sun with a penumbra composed of the seven prismatic colours; these radiate from the sun in regular rhythmic bands and produce a marvellous blaze of colour. The background of the square appears to have its confusion of colours shown of a heavy, brilliant kind and quality; the scheme of beauty emerging (even if it appears as superimposed) is translucent and delicate and radiantly living in hue. The heavier background can be distinctly seen through the translucence.⁴⁴

Two interpretations are given for this formula, because of Bailey’s clue:

This formula differs according to the polarisation of the one who visions it and who studies it. If he is focussed in the personality, and is therefore conditioned by his personality ray, one type of energy will impinge upon his consciousness; if he is soul

conscious and soul focussed, another type of energy will have its effect. Thus two different pictures will emerge. Both will be correct, but the interpreting agent will be different.⁴⁵

The two interpretations of Formula Four are obtained by assigning two different meanings to each of its symbols. Our commentary on each interpretation has the following format: given first is a brief interpretation of the formula, with the original symbolic statement indicated by parentheses; given next is a lengthy justification of this interpretation, based upon a detailed analysis of the formula's symbols.

Individual Purification

The first interpretation of Formula Four is the following:

The disciple has reached the stage of a detached observer (“There lies before the investigator”) and sees that his or her fourfold personality (“a square or oblong”) contains a rapidly changing mass of unsettled opinions (“composed of a kaleidoscopic mass of inchoate colours”), producing glamour, maya, and constant indescribable confusion (“moving, pulsating and in constant indescribable confusion”). The disciple invokes, or solicits, illumination from the soul by visualizing it as a radiant sun that is superimposed upon the personality (“Superimposed upon this square is a radiant sun”), discovers the soul's quality, or ray (“with a penumbra”), and finds that this quality expresses itself through seven basic differentiations, or subrays (“composed of the seven prismatic colours”). The disciple evokes, or brings forth, intuitive ideas that are colored by the soul's quality and that radiate from the soul in sequential phases, with each phase consisting of the rhythmic, recurrent impression of a single idea (“these radiate from the sun in regular rhythmic bands”). He or she contacts the idea that is currently being impressed and formulates it as an explicit ideal (“and produces a marvellous blaze of colour”). The disciple sees the associated personality error, which had

been a relatively inconspicuous part of the inner confusion, as troublingly conspicuous (“The background of the square appears to have its confusion of colours shown of a heavy, brilliant kind and quality”). He or she forces the lower nature to conform to the ideal rather than the error (“the scheme of beauty emerging (even if it appears as superimposed)”), which causes more of virtue, wisdom, and the soul's quality to emerge (“is translucent and delicate and radiantly living in hue”). The disciple distinctly sees a subtler error after purifying the last one (“The heavier background can be distinctly seen through the translucence”), and repeats the foregoing process.

The foregoing interpretation renders each sentence of the formula as a stage in individual purification, and the rest of this subsection justifies that explanation. Each sentence of the formula is repeated in italic and then is followed by a detailed analysis of its symbols.

There lies before the investigator a square or oblong composed of a kaleidoscopic mass of inchoate colours, moving, pulsating and in constant indescribable confusion. The initial phrase of the first sentence, “There lies before the investigator a square or oblong,” depicts detached observation, because the investigator is detached from the object being observed. Moreover, Bailey speaks of “the investigator advanced enough to have reached the stage of a detached observer,”⁴⁶ so “the investigator” in the first sentence is assumed to have reached that stage. She also explains what is being investigated: “the task of the disciple is to become consciously aware—like a detached on-looking Observer—of these energies and their expressing qualities as they function within himself.”⁴⁷ Bailey sometimes uses “square” to signify the fourfold personality, which consists of the mental, emotional, etheric, and dense physical bodies.⁴⁸ In the initial phrase, “square” signifies the investigator's own personality, because that is his or her field of work.

In the remainder of the first sentence, “colours” symbolize thoughts, because Bailey speaks of “thoughts, not so pure or so wise but

necessarily colored by the individuality of the thinker.⁴⁹ The word *inchoate* means imperfectly developed, so “inchoate colours” could represent what Bailey calls “unsettled opinions,”⁵⁰ which are opinions that have not yet been verified, or they could represent illusions, which are distortions of the truth. Bailey uses the term “soul” to denote “the inner divine voice,”⁵¹ and says, “Only the soul stands clear from illusion, and only the soul sees things as they are,”⁵² implying that the soul’s illumination is generally needed to recognize illusions. The formula depicts the soul’s illumination as occurring in the second sentence, indicating that it is not yet available for the first sentence. Thus “inchoate colours” are taken as unsettled opinions, because detached observers can see—without the illumination of the soul—that they have unsettled opinions. “A kaleidoscopic mass” is taken as a rapidly changing mass, because the adjective *kaleidoscopic* could mean rapidly changing, and detached observers can see that their mass of unsettled opinions does rapidly change.

Bailey speaks of the “‘downward moving’ tendency of desire,”⁵³ so “moving” colors depict thoughts that are intensified by desire moving downward—or, equivalently, by desire turned toward the material plane. Such desire produces glamour, as Bailey also explains: “Human desire has been turned outward to the material plane, thus producing the world of glamour in which we all habitually struggle.”⁵⁴ “Pulsating” colors depict maya, which is glamour that has been intensified by vital energy, because Bailey associates “pulsating rhythmic activity” with the vital energy of the etheric body.⁵⁵ In Bailey’s words, “the forces ... under the term maya are those uncontrolled energies, those undirected impulses which ... sweep a man into wrong activity and surround him with a whirlpool of effects and of conditions in which he is entirely helpless.”⁵⁶ Detached observers can see that they are controlled by both glamour and maya, even though they may not be familiar with those particular terms, because they can observe their outward-turned desires and their irrational impulses. Finally, detached observers can see that they are, using the words of the formula, “in constant indescribable confusion.”

Superimposed upon this square is a radiant sun with a penumbra composed of the seven prismatic colours. The second sentence pertains to what Bailey calls “The Science of Invocation and Evocation,”⁵⁷ of which she gives the following detailed explanation:

The lesser aspect is ever the invoking factor, and this constitutes an unalterable law lying behind the entire evolutionary process. It is necessarily a reciprocal process, but in time and space it might be broadly said that the lesser ever invokes the higher, and higher factors are then evoked and respond according to the measure of understanding and the dynamic tension displayed by the invoking element. This many fail to realise. You do not work at the evocative process. That word simply connotes the response of that which has been reached. The task of the lesser aspect or group is invocative, and the success of the invocative rite is called evocation.⁵⁸

The initial phrase, “Superimposed upon this square is a radiant sun,” depicts the disciple’s invocation. The “radiant sun” symbolizes the soul, because Bailey advises, “See the soul as a radiant sun within you.”⁵⁹ Thus the initial phrase has this meaning: the disciple invokes, or solicits, illumination from the soul by visualizing it as a radiant sun that is superimposed upon the personality. As Bailey explains,

In the early stages of his invocative work, the instrument used is the creative imagination. This enables him at the very beginning to act *as if* he were capable of thus creating; then, when the *as if* imaginative consciousness is no longer useful, he becomes consciously aware of that which he has—with hope and spiritual expectancy—sought to create.⁶⁰

In other words, the disciple’s invocative work develops progressively: initially the disciple acts *as if* the soul exists but may not trust that it actually does exist; later he or she becomes increasingly more convinced that the soul exists by experiencing its successive effects. The rest of the second sentence depicts those effects.

The second sentence alludes to the seven rays, so let us review some of Bailey's teachings on that topic:

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.⁶¹

The soul is a unit of energy, vibrating in unison with one of the seven ray Lives, and coloured by a particular ray light.⁶²

Each of these rays has its seven subrays which relate it to all the other rays.⁶³

Accordingly, the phrase, "with a penumbra composed of the seven prismatic colours," has this meaning: the disciple discovers the soul's quality, or ray, and finds that this quality expresses itself through seven basic differentiations, or subrays. Bailey makes a similar comment:

He discovers his own soul, the product of the union of his Father in heaven with the Mother or the material nature. This last is the personality. He then, having discovered the personality, discovers the quality of his own soul life, and the purpose for which he has "appeared." He finds that this quality expresses itself through seven aspects or basic differentiations.⁶⁴

These radiate from the sun in regular rhythmic bands and produce a marvellous blaze of colour. The final clause of the second sentence depicts the evocation that is brought forth by the disciple's invocation. Bailey mentions "the intuitions which are sent to you from your soul,"⁶⁵ and says that "the truth has come to him via his own soul and is consequently coloured by his ray."⁶⁶ Thus the phrase, "these radiate from the sun," has this meaning: the disciple evokes, or brings forth, intuitive ideas that are colored by the soul's quality and that radiate from the soul. Bailey also speaks of "impression [that] is rhythmic, recurrent and therefore cumulative in its intended effects."⁶⁷ Accordingly, the phrase, "in regular rhythmic bands," has this meaning: the ideas appear in sequential phases, with each phase consisting

of the rhythmic, recurrent impression of a single idea. As explained earlier, an ideal is a mental formulation of an intuitive idea, so the phrase, "and produce a marvellous blaze of colour," has this meaning: the disciple contacts the idea that is currently being impressed and formulates it as an explicit ideal.

The background of the square appears to have its confusion of colours shown of a heavy, brilliant kind and quality. In the third sentence, the noun *background* could denote a position or area of relative inconspicuousness, and *square* has already been interpreted as the personality, so the phrase "the background of the square" is taken as the area of relative inconspicuousness within the personality. Bailey refers to such an area when she speaks of "a background of personal ambition and love of power, even if only partially recognised or not recognised at all."⁶⁸ One's area of relative inconspicuousness, however, refers only to one's awareness about oneself; another observer might clearly see aspects of one's personality that one does not see.

The adjective *heavy* has the psychological meaning of being weighted down, such as with troubles, and *brilliant* indicates conspicuousness. Thus the clause, "The background of the square appears to have its confusion of colours shown of a heavy, brilliant kind and quality," is taken to mean: the disciple sees the associated personality error, which had been a relatively inconspicuous part of the inner confusion, as troublingly conspicuous. This phenomenon is illustrated by Bailey's remark to a student: "Five years ago you evidenced much spiritual pride; you had a strong sense of separateness, and a highly developed critical mind. Today these demonstrate far less than formerly, and you are now quick to see any emerging wrong tendencies, and equally quick to repudiate them."⁶⁹

The scheme of beauty emerging (even if it appears as superimposed) is translucent and delicate and radiantly living in hue. "Superimposed" indicates that the disciple forces the lower nature to conform to the ideal rather than the error, as Bailey explains: "He creates a pattern in his mind which hews as true as he can

make it to the prototype, and which serves to model the lower man and force conformity to the ideal.”⁷⁰ “Translucent” means allowing the passage of light, so it indicates the emergence of virtue, because Bailey says, “Virtue is the manifestation in man of the spirit of cooperation with his brothers, necessitating unselfishness, understanding and complete self-forgetfulness.”⁷¹ “Delicate,” or subtle, indicates the emergence of wisdom, which is subtler than concrete thought. Bailey says, “Wisdom concerns the one Self,”⁷² and “Learn the meaning of illusion, and in its midst locate the golden thread of truth.”⁷³ The principle of wisdom, or “golden thread of truth,” learned from the error is a truth about the one Self that is denied by the illusion on which the error is based. “Radiantly living in hue” indicates the emergence of the soul’s ray, which is its quality. In Bailey’s words, “This personality or form ray then becomes simply the medium of expression through which the quality of the soul can make its presence felt in full power.”⁷⁴

The heavier background can be distinctly seen through the translucence. In the final sentence, “the heavier background” is interpreted as a remaining subtler error, and “translucence” as the purified error. Thus the final sentence has this meaning: the disciple distinctly sees a subtler error after purifying the last one. This phenomenon is illustrated by Bailey’s remark: “I would suggest that no aspirant attempt to tackle the problem of glamour as a whole or seek to dissipate all the glammers to which he is susceptible ... He should choose the glamour that is the most apparent and the most hindering at any given time (and there is always one) and for its dissipation he should work conscientiously.”⁷⁵

... the objective of trained observers “is to see clearly through all events, through space and time by means of the cultivation and use of the intuition.” Thus “inchoate colours,” which are taken as unsettled opinions in the first interpretation of Formula Four, are construed as illusions in this second interpretation, because trained observers have reached the stage in which they can recognize the illusions of humanity.

This first interpretation of Formula Four illustrates Bailey’s five stages of individual purification: “*Alignment, Crisis, Light, Revelation, Integration.*”⁷⁶ The initial phrase of the first sentence depicts the stage of *alignment*: the disciple is a detached observer of his or her personality. The remainder of the first sentence depicts the stage of *crisis*: the disciple perceives faults in his or her personality that must be intelligently corrected. The initial clause of the second sentence depicts the stage of *light*: the disciple understands the need for a change in direction, method, and attitude, and so visualizes the soul as superimposed upon the personality. The final clause of the second sentence depicts the stage of *revelation*: the disciple

evokes a sequence of intuitive ideas from the soul and converts them into ideals. The third and fourth sentences depict the stage of *integration*: the disciple integrates the successive ideals into his or her personality, resulting in the emergence of virtue, wisdom, and the soul’s quality.

An *archetype* is an original pattern or type after which other similar things are modeled. Carl Jung (1875 – 1961), an eminent psychiatrist, applied archetypes to psychology, explaining that “the archetype is the introspectively recognizable form of a *priori* psychic orderedness.”⁷⁷ Later writers developed the concept of an *archetypal path*, which is a sequential pattern that can guide the mind. For example, Richard Tarnas, a cultural historian, states, “the human mind is following the numinous archetypal path that is unfolding from within it.”⁷⁸ In the first interpretation of Formula Four, the successive intuitive ideas, which are colored by the soul’s quality, are impressed upon the mind from within it and

then unfold as ideals, so this succession fits the definition of an archetypal path. According to the teachings on the seven rays, there are seven qualities, or rays, implying that there are seven archetypal paths, one for each ray. Given elsewhere are symbolic descriptions of these seven archetypal paths⁷⁹ as well as detailed explanations of them.⁸⁰

Planetary Purification

The second interpretation of Formula Four is the following:

The disciple has reached the stage of a trained observer (“There lies before the investigator”) and sees that humanity (“a square or oblong”) contains a varied mass of illusions, producing world glamour, world maya, and pervasive unspeakable conflict (“composed of a kaleidoscopic mass of inchoate colours, moving, pulsating and in constant indescribable confusion”). He or she investigates the validity and usefulness of the following working hypotheses: humanity is influenced by the solar Logos through the second ray of Love-Wisdom (“Superimposed upon this square is a radiant sun with a penumbra”); that ray is composed of the seven rays (“composed of the seven prismatic colours”), each of which expresses an aspect of the solar Logos during its regular rhythmic periods of manifestation (“these radiate from the sun in regular rhythmic bands”); the rays in manifestation determine the kinds of world glamour to which humanity easily succumbs, and the kinds that humanity most easily creates (“produce a marvellous blaze of colour”). To investigate these hypotheses, the disciple explains the occurrence of a human conflict on the physical plane by identifying the strength, prominence, kind, and ray of its principal world glamour on the emotional plane (“The background of the square appears to have its confusion of colours shown of a heavy, brilliant kind and quality”). To bring harmony out of the observed conflict, the disciple superimposes a threefold vision upon the glamourous people that invokes, or solicits, their inner reality (“the scheme of beauty emerging (even if it

appears as superimposed)”). He or she sees them as united with all humanity, which denies their glamour’s denial of that unity; sees their inner strength, which denies their fearful incentive for holding on to their glamour; and sees the radiated impressions of the first and second visions as going to them (“is translucent and delicate and radiantly living in hue”). The disciple may not know whether this work is effective, because the identified glamour is so widespread and general that it can still be seen to exist in spite of the transmitted illumination (“The heavier background can be distinctly seen through the translucence”).

The foregoing interpretation renders each sentence of the formula as a step in planetary purification. The remainder of this subsection justifies that explanation by construing each symbol as having a meaning that is different from that used in the first interpretation. Each sentence of the formula is repeated in *italic* and then is followed by a detailed analysis of its symbols.

There lies before the investigator a square or oblong, composed of a kaleidoscopic mass of inchoate colours, moving, pulsating and in constant indescribable confusion. “The investigator” in the first sentence is assumed to be what Bailey calls a trained observer:

Another group is that of the *Trained Observers*. Their objective is to see clearly through all events, through space and time by means of the cultivation and use of the intuition. They work very largely on the astral plane at the dissipation of glamour, thus bringing in illumination to mankind.⁸¹

A trained observer, in Bailey’s words, “learns the method of handling the planetary correspondence of that which he has individually overcome,”⁸² so he or she is more advanced than a detached observer, who is the subject of the first interpretation of Formula Four. The field of work for a trained observer is, in Bailey’s words, “the square representing humanity, the fourth kingdom in nature.”⁸³ The first,

second, and third kingdoms are said to be the mineral, vegetable, and animal kingdoms, re-

spectively.⁸⁴ Thus, in the first sentence, “square” signifies humanity.

As noted previously, the objective of trained observers “is to see clearly through all events, through space and time by means of the cultivation and use of the intuition.” Thus “inchoate colours,” which are taken as unsettled opinions in the first interpretation of Formula Four, are construed as illusions in this second interpretation, because trained observers have reached the stage in which they can recognize the illusions of humanity. “A kaleidoscopic mass” is construed as a varied mass, because the adjective *kaleidoscopic* could have the meaning of varied, and trained observers can recognize the variety of illusions, such as conflicting ideals and ideologies, that exist in humanity. The terms *world glamour* and *world maya* are the planetary correspondences for glamour and maya on the individual scale.⁸⁵ *Pervasive unspeakable conflict* is used as the planetary correspondence for constant indescribable confusion on the individual scale, because the former is produced through the aggregation of the latter.

Superimposed upon this square is a radiant sun with a penumbra composed of the seven prismatic colours. The second sentence contains references to the seven rays. The first interpretation of Formula Four construes these references in a microcosmic way: “radiant sun,” “penumbra,” and “seven prismatic colours” are taken as the soul, soul’s ray, and seven subrays of the soul’s ray, respectively. The second interpretation, however, construes the same references in a macrocosmic way: namely, as the solar Logos, second ray of Love-Wisdom, and seven rays, respectively, as Bailey explains:

We are told that seven great rays exist in the cosmos. In our solar system only one of these seven great rays is in operation. The seven sub-divisions constitute the “seven rays” which, wielded by our solar Logos, form the basis of endless variations in His system of worlds.⁸⁶

These seven ray energies are the seven forces which unitedly compose the primary Ray of Love-Wisdom. This is the second

ray of our solar system and the dominating ray in every planetary expression within the solar system. The seven rays are, all of them, subsidiary rays of this great cosmic ray.⁸⁷

These radiate from the sun in regular rhythmic bands and produce a marvellous blaze of colour. The seven rays are divided into three major rays of aspect and four minor rays of attribute. Bailey says, “The three major rays are the expression (during manifestation) of the egoic aspect of the solar Logos, whilst the four rays of attribute embody His personality aspect.”⁸⁸ Thus the formula’s phrase, “These radiate from the sun,” means that each ray expresses an aspect of the solar Logos. She describes the rays as cyclically passing in and out of manifestation with differing cycle lengths: “The rays of aspect have longer cycles than the rays of attribute, and their measure is occultly slow, cumulative in effect, and—as the ages pass away—their momentum steadily increases. The rays of attribute have briefer cycles, and produce a steady heart-beat and a regular rhythm in the solar system.”⁸⁹ Thus the phrase, “in regular rhythmic bands,” denotes the rays’ regular rhythmic periods of manifestation.

Bailey says, “The ray in manifestation will affect potently the three bodies which constitute the personality of man, and the influence of the ray will produce changes in the mind content and the emotional nature of the man and determine the calibre of the physical body.”⁹⁰ She also says that “the ray quality determines the type of glamour or illusion to which a man will easily succumb, and that kind of glamour which he will the most easily create.”⁹¹ Given elsewhere is a list of characteristic glammers for each ray.⁹² Thus the phrase, “produce a marvellous blaze of colour,” is taken as depicting the rays’ effects on world glamour.

Consequently, the second sentence’s references to the seven rays have either a microcosmic or macrocosmic significance. The first interpretation of Formula Four assigns the microcosmic significance to the ray references and treats them as *experiential discoveries*: the detached observer discovers the soul’s quality,

finds that this quality expresses itself through seven basic differentiations, evokes a sequence of intuitive ideas colored by the soul's quality, and converts each idea into an ideal. Bailey, however, suggests a different treatment for the macrocosmic significance: "The average reader would be wise to take the position that for him, at least, the information hitherto given, and that which concerns the racial, national and cyclic rays, provide an interesting hypothesis which can be intelligently accepted until disproven."⁹³ She also writes, "This teaching anent the seven rays remains a profitless speculation unless it is susceptible of investigation, of eventual proof and of general as well as particular usefulness."⁹⁴ Accordingly, the second interpretation assigns the macrocosmic significance to the ray references and treats them as *working hypotheses*: the trained observer investigates the validity of these hypotheses and their usefulness.

The background of the square appears to have its confusion of colours shown of a heavy, brilliant kind and quality. The initial clause of the third sentence portrays the disciple as investigating the working hypotheses on the seven rays. The noun *background* could denote the circumstances that led up to or help to explain something, and *square* has already been interpreted as humanity, so the phrase "the background of the square" is construed as the circumstances that explain something about humanity. The phrase, "its confusion of colours shown of a heavy, brilliant kind and quality," is taken as this insight: an outer human conflict indicates the inner presence of world glamour. For example, Bailey speaks of "the unhappy and glamoured exponents of this evil,"⁹⁵ referring to the instigators of a particular conflict. Thus the clause, "The background of the square appears to have its confusion of colours shown of a heavy, brilliant kind and quality," is taken to mean: the disciple explains the occurrence of a human conflict on the physical plane by identifying the strength, prominence, kind, and ray of its principal world glamour on the emotional plane. Bailey describes a similar step in her instructions to a group of people concerned with dissipating world glamour:

The leader names the glamour with which the group is to be occupied. There will be no dissension anent the glamour at the time of the group meeting because the group members—outside the meetings and for a month prior to undertaking the task of dissipating the glamour will have made a study of it, its implications, its historicity and effects—psychological, individual, group and national, and also its widespread influence over humanity as a whole.⁹⁶

The scheme of beauty emerging (even if it appears as superimposed) is translucent and delicate and radiantly living in hue. The final clause of the third sentence portrays the disciple as applying the Science of Invocation and Evocation. "The scheme of beauty emerging" depicts his or her goal: bringing harmony out of the observed conflict. Put differently, in Bailey's words, "he needs to see in all world conflict the needed steps towards an eventual harmony—a harmony based upon a true mental perception and a sound idealism."⁹⁷ "Superimposed" depicts the use of invocation: the disciple superimposes a vision upon the glamoured people that invokes, or solicits, their inner reality. The phrase, "translucent and delicate and radiantly living in hue," indicates that this invocative vision has three parts, because it characterizes the evocation, or response, brought forth by each invocative part.

The adjective "translucent" characterizes the first evocation and indicates that a recipient is, in Bailey's words, "acting like a clear sheet of glass through which all may see the reality of Oneness as it demonstrates in practicing operation."⁹⁸ An invocative vision can be inferred from its evocation. Thus the first vision, as inferred from the first evocation, sees the glamoured people as united with all humanity, which denies their glamour's denial of that unity.

The adjective "delicate" characterizes the second evocation and indicates that a recipient becomes calm but with delicate, or frail, emotional stability. As Bailey explains, "The healer will have much to do to aid the patient to preserve a constancy of emotional reaction and to become calm and quiescent."⁹⁹ Thus the

second vision, as inferred from the second evocation, sees the inner strength of the glamoured people, which denies their fearful incentive for holding on to their glamour.

The phrase “radiantly living in hue” characterizes the third evocation and indicates that illumination is transmitted to the glamoured people. Thus the third vision, as inferred from the third evocation, sees the radiated impressions of the first and second visions as going to those people. The first vision’s radiated impressions can affect another’s heart center, which is one of the seven chakras mentioned in the commentary for Formula Three, as Bailey explains: “At this stage the man is recognised as one who can speak occultly ‘heart to heart.’ He becomes a stimulator of the heart centre in his brother, and one who arouses men into activity for others.”¹⁰⁰ The second vision’s radiated impressions can affect another’s emotional, or astral, body, as Bailey also explains: “the radiation of his [the healer’s] astral body, controlled and selfless, will impose a rhythm upon the agitation of the patient’s astral body, and so enable the patient to take right action.”¹⁰¹ The third vision’s purpose is to direct both kinds of radiated impressions to the intended recipients, in accordance with Bailey’s principle, “Energy follows thought and the eye directs the energy.”¹⁰²

The heavier background can be distinctly seen through the translucence. In the final sentence, “the heavier background” is interpreted as the identified glamour, and “translucence” as the transmitted illumination. Thus the final sentence has this meaning: the glamour can still be seen in spite of the transmitted illumination, so the effectiveness of the foregoing effort is difficult to discern. Bailey gives this explanation:

They [trained observers] need to realise that they can never know whether they are successful or not, because the glammers they are attempting to dissipate are so widespread and general that effects cannot be grasped by their individual minds. They are too close to the picture; their perspective has necessarily to be that of the immediate foreground.¹⁰³

This second interpretation of Formula Four illustrates Bailey’s distinctions between the words *effect*, *meaning*, and *cause*:

Today, the door which is opening will admit man into a world of meaning—a world which is the antechamber to the world of causes. Effect; Meaning; Cause. In these three words you have the key to the growth of man’s consciousness. Most men live today in the world of effects, and have no idea that they are effects. Some few are now beginning to live in the world of meaning, whilst disciples and those functioning in the world of the Hierarchy are aware, or are steadily becoming aware, of the causes which produce the effects which meaning reveals.¹⁰⁴

Bailey speaks of “the outer world of effects,”¹⁰⁵ which implies that the world of effects is the physical world, and she describes the futility of trying to transform this world by acting directly on it:

The effort has been expended in dealing with effects, and the underlying causes have not been touched, even when realised by a few. The attempt has been made to right wrongs, to expose evils and evil personalities, and to attack organisations, groups, parties, religions and national experiments. This has led to what appears to be a futile expenditure of time, strength, energy and money.¹⁰⁶

Bailey defines the “world of meaning” as “the why and the wherefore of circumstances and happenings—both individual and universal,”¹⁰⁷ so one enters this world by endeavoring to discover the underlying reason *why* an outer event has occurred. In the initial clause of the third sentence, the disciple shifts from the world of effects to the world of meaning. In particular, he or she explains the occurrence of a human conflict on the physical plane by identifying the strength, prominence, kind, and ray of its principal world glamour on the emotional plane. Glamour has made and conditioned the world of effects, so the recognition of its role is part of the world of meaning, yet glamour is not part of the world of causes. Why not? The world of causes is sometimes called “the world

of reality,”¹⁰⁸ but Bailey says that “glamours embody the unreal.”¹⁰⁹ Put differently, glamour is not a true cause because it is based on illusion, which lacks intrinsic power and substance, so the only power that glamour seems to have is the power given to it by those who believe in it.

In the final clause of the third sentence, the disciple shifts from the world of meaning to the world of causes, or reality. Bailey speaks of “your intuitional grasp of reality,”¹¹⁰ so the disciple uses the faculty of spiritual, or intuitional, perception to grasp the reality of the people submerged in the identified glamour, thereby yielding the first and second visions mentioned in the foregoing interpretation. Bailey also says, “Force flows through the focused third eye,”¹¹¹ so the disciple uses the third eye to direct this illumination to them, which is done by means of the third vision. As indicated by Formula One, both the faculty of spiritual perception and the third eye require the downward projection of the monadic will, implying that the second interpretation of Formula Four entails the use of the antahkarana.

Formula Five

The formula with which I present you today consists of three closely related words, and the theme with which the student must concern himself is the nature of the relationship which is indicated—not by the words but by the very nature of that which relates them. This is not an obvious relation but the esoteric and subtle meaning which the intuition will reveal and that the outer words hide.

THE SUN . . . BLACK . . . ANTAHKARANA

These words constitute, and when placed in their correct order create, a most potent magical and mantric formula.¹¹²

THE SUN and BLACK are intriguing symbols because of their opposing connotations. THE SUN could represent the Spiritual Triad, because Bailey speaks of “the light of the Spiritual Triad which veils and hides the Central Spiritual Sun.”¹¹³ BLACK could represent the

Monad, because Bailey says, “darkness is pure spirit,”¹¹⁴ and speaks of “The Monad, or pure Spirit.”¹¹⁵

Formula Five’s intention might be to depict the way of ascension, because THE SUN and BLACK could represent the two main phases for this way, as Bailey describes them:

This Way [into new fields of spiritual experience] is revealed only when the antahkarana is built and completed and the man becomes focussed in the Triad as consciously as he is now focussed in the threefold lower nature.¹¹⁶

“Seek the way of Ascension”—ascension out of even triadal life into that of pure Being and of monadic existence.¹¹⁷

Bailey characterizes someone on the way of ascension: “He passes from one sense of unity to a sense of duality, and from thence again into a higher unity.”¹¹⁸ First, the disciple starts by identifying with the personality and its physical perception. Next, the disciple passes into a sense of duality: he or she builds the antahkarana from the personality to the Spiritual Triad, as depicted in Formula One, and intermittently uses it to penetrate to the Spiritual Triad. Bailey says, “As the individual disciple builds the rainbow bridge, the antahkarana, and as a group of disciples build the group antahkarana, they make possible the ‘Triadal perception.’”¹¹⁹ Here, “rainbow bridge” is frequently used as a name for the antahkarana, because it is said to be constituted of all the colors of the seven rays.¹²⁰ Triadal perception is equivalent to what our commentary on Formula Four calls “spiritual perception,” and it enables the disciple to perceive other people as sons of God, in the sense of having a divine nature that was bestowed by the planetary Logos. Finally, the disciple passes into a higher unity by becoming polarized in the Spiritual Triad, thereby habitually perceiving other people as sons of God. Thus ascension to the Spiritual Triad could be regarded in this way: “the habitual subordination of the fleshly to the spiritual point of view,” according to Bailey’s quotation of a statement from the Jesuit philosopher Joseph Marechal.¹²¹

This process is eventually repeated. First, the disciple starts by identifying with the Spiritual Triad and its spiritual perception. Next, the disciple passes into a sense of duality: he or she extends the antahkarana from the Spiritual Triad to the Monad and intermittently uses it to penetrate to the Monad. Bailey describes this step: “He has *penetrated* to the centre by passing along the antahkarana which He has Himself constructed,”¹²² the context of which shows that this “centre” is the Monad. As a result, in Bailey’s words, “Another light is then perceived, the clear cold light which is not light but darkness in its purest purity—the LIGHT of God Himself.”¹²³

This symbolism of light and darkness is paradoxical: What does it mean for light to be dark? Formula Five is comparable to Rule Nine in Bailey’s fourteen “Rules for Disciples and Initiates.” As part of her commentary on that rule, Bailey describes these effects of the dark light: “An individual or a group knows actually and not simply theoretically that ‘there are no other selves’”;¹²⁴ “This recognition, realisation, apprehensive, comprehensive (call it what you will) is so overwhelming and all-embracing that distinctions and differences disappear.”¹²⁵ Thus the LIGHT of God Himself, sometimes called “the Light universal,”¹²⁶ is dark in this sense: it reveals that there are no selves different from the perceiver’s self and that there are no forms of life separate from the perceiver’s life. Put differently, when immersed in this light, the disciple looks upon all things as though they were enveloped in darkness, because he or she is unable to discern any separating distinctions or differences.

What does it mean for light to be dark? Formula Five is comparable to Rule Nine in Bailey’s fourteen “Rules for Disciples and Initiates.” As part of her commentary on that rule, Bailey describes these effects of the dark light: “An individual or a group knows actually and not simply theoretically that ‘there are no other selves’”; “This recognition, realisation, apprehensive, comprehensive (call it what you will) is so overwhelming and all-embracing that distinctions and differences disappear.”

Finally, the disciple passes into a higher unity by becoming polarized in the Monad. Bailey describes this last step: “There He *polarises* Himself and takes His stand.”¹²⁷ As a result, in Bailey’s words, “He can now express himself fully upon the monadic plane, the plane of universal life; the great heresy of separateness has slipped away from him and he knows nothing but love, unity, spiritual identification and a universal awareness.”¹²⁸

In her comments given above, Bailey says, “These words constitute, and when placed in their correct

order create, a most potent magical and mantric formula.” She says elsewhere, “Mantric forms are collections of phrases, words, and sounds which by virtue of rhythmic effect achieve results that would not be possible apart from them.”¹²⁹ Apparently, THE SUN and BLACK are intended to be used in the following manner: when one is ready to pass into a higher unity, one uses the appropriate phrase as a mantra to remind oneself repeatedly of the new habit that is to be established.

Let us consider how these phrases could be employed as mantras. To become polarized in the Spiritual Triad, one must habitually subordinate physical to spiritual perception. Bailey says, “The Sun is the symbol of the Son of God,”¹³⁰ so THE SUN is a symbolic reminder of the intrinsic glory that resides in everyone. Whenever one observes oneself as perceiving any person in an entirely physical way, if one were to superimpose THE SUN—as both the visualized image of the sun and mental sound of the phrase—over that person, then one might remember to perceive him or her as a son of God.

A Course in Miracles, a modern system of spiritual psychology, states that “perception involves partial awareness.”¹³¹ To become polarized in the Monad, one must habitually subordinate spiritual perception to the LIGHT of God Himself. Bailey says, “the LIGHT of God Himself ... renders dark all else beside Itself,”¹³² so BLACK is a symbolic reminder of the illusoriness of all else. Whenever one observes oneself as perceiving any difference or form as separate from oneself, if one were to superimpose BLACK—as both the visualized color and mental sound of the word—over that difference or form, then one might remember to, in Bailey’s words, “let darkness take the place of light, hiding all difference, blotting out all form.”¹³³ With either mantra, its use facilitates the passing into the higher unity, because it brings about the habit of being immersed in the associated higher light, which dims the lights already acquired and used.

Consequently, the words of Formula Five can be interpreted in two ways, either of which yields the following for their correct order:

ANTAHKARANA . . . THE SUN . . . AN-
TAHKARANA . . . BLACK

The first interpretation is static and may be what the above comments call “an obvious relation”: the first ANTAHKARANA represents the antahkarana that goes from the personality to the Spiritual Triad; THE SUN represents the Spiritual Triad; the second ANTAHKARANA represents the antahkarana’s extension that goes from the Spiritual Triad to the Monad; and BLACK represents the Monad. These constituents have an increasing vertical order when assigned to their proper positions within the seven planes.

The second interpretation is dynamic and may be what the above comments call “the esoteric and subtle meaning”: the first ANTAHKARANA represents the stage of penetration to the Spiritual Triad, brought about by building the antahkarana to that point; THE SUN represents the stage of polarization in the Spiritual Triad, brought about by employing this phrase as a mantra; the second ANTAHKARANA represents the stage of penetration to

the Monad, brought about by extending the antahkarana to that point; and BLACK represents the stage of polarization in the Monad, brought about by employing this word as a mantra. These stages have an increasing chronological order when assigned to their proper positions on a timeline.

Formula Six

Bailey does not explicitly state Formula Six but instead says, “All that I have done hitherto in connection with the presented formulas has been to give you five of them and to indicate the nature of the sixth, which is not to be given.”¹³⁴ She does, however, give a clue: “This sixth Formula is a deduction from the other five.”¹³⁵

Formulas One through Five are consistent with the sequence that Bailey calls “*The six steps or methods of building the Antahkarana*”: “1. Intention. 2. Visualisation. 3. Projection. 4. Invocation and Evocation. 5. Stabilisation. 6. Resurrection and Ascension.”¹³⁶ Formula One depicts the steps of Intention, Visualization, Projection, Invocation and Evocation. Formula Two (in the Lines of Techniques), Formula Three (in the second expanded statement), and Formula Four (in Planetary Purification) depict the step of Stabilization, referring to the long, patient, and progressive use of the antahkarana. Formula Five depicts the step of Resurrection and Ascension, which is the use of the antahkarana for raising consciousness into the Spiritual Triad and then into the Monad. Thus if “This sixth Formula is a deduction from the other five,” then Formula Six must depict the disciple’s activities after his or her consciousness has ascended into the Monad.

As part of adjoining remarks for Formula Two, Bailey inserts the statement:

All paths meet at the centre. The many become the seven and the eight. From point to point the lines converge. They stretch from point to point. The outer square, the circle of the One and the point of unity are seen as one, and the Master passes on His way.¹³⁷

This statement is taken to be the elusive Formula Six for two reasons: it has the same puz-

zling, symbolic character that distinguishes the earlier formulas; and it does seem to depict the disciple's activities after his or her consciousness has ascended into the Monad. The presumed formula is interpreted as follows:

The paths of all people eventually meet in the monadic world ("All paths meet at the centre"). After ascending to that world, the disciple is faced with having to choose one of the seven paths of higher evolution ("The many become the seven") and the possibility of being temporarily retained by the Lord of the World ("and the eight"). Before the right choice can be made, however, additional efforts in alignment and service are needed. The disciple builds the higher correspondence to the antahkarana: from the Monad to the planetary Logos and then to the solar Logos, the associated upward and downward projections converge, thereby revealing the nature of divine purpose ("From point to point the lines converge"). The disciple assists, through suggestion and watchful cooperation, people trying to stretch their consciousness from its normal polarization to a higher one ("They stretch from point to point"), and stimulates the light in all humanity by seeing their physical bodies, All-seeing Eye, and planetary Logos as united ("The outer square, the circle of the One and the point of unity are seen as one"). Because of these efforts, the disciple becomes a liberated Master of the Wisdom and chooses to take one of the paths of higher evolution ("and the Master passes on His way").

The remainder of this section justifies the foregoing interpretation. Each sentence of the formula is repeated in italic and then is followed by a detailed analysis of the associated symbols.

All paths meet at the centre. The first sentence alludes to the Pyramid of Humanity, which is the third interpretation of Formula Two. The circle at the center of Formula Two signifies the pyramid's apex, so the first sentence portrays all paths as meeting at the pyramid's apex, which is the monadic world. Bailey describes the paradoxical nature of the realization that an individual gains by ascending into the

monadic world: "In the state of being which we call the monadic ... it is realised that there is no identity apart from universality and no appreciation of the universal apart from the individual realisation."¹³⁸

The many become the seven and the eight. The second sentence alludes to what Bailey calls the "seven Paths of the Higher Evolution":

1. The Path of Earth Service.
2. The Path of Magnetic Work.
3. The Path of Training for Planetary Logoi.
4. The Path to Sirius.
5. The Ray Path.
6. The Path on which our Logos is found.
7. The Path of Absolute Sonship.¹³⁹

The phrase, "The many become the seven," means that everyone who reaches the apex of the Pyramid of Humanity must eventually choose one of these seven paths. The phrase, "and the eight," alludes to the added possibility of being temporarily retained, as Bailey explains:

The Lord of the World ... reserves the right to retain in the service of the Hierarchy, and consequently of Humanity and the subsidiary evolutions, Those Masters Whom He regards at any one time as essential to the work to be done. This He does by asking Them to record Their decision when taking the sixth initiation, but to postpone moving on to one or other of the Paths until He gives the word.¹⁴⁰

The preceding quotation asserts that this choice of path is made at the "sixth initiation." After ascending to the apex of the Pyramid of Humanity, but before attaining the sixth initiation, the disciple needs to make additional efforts in alignment and service, as Bailey also explains:

He knows also that He Himself has still to make progress, to move forward, and that there faces Him a great Initiation of Decision (the sixth) for which He must prepare. He knows that this entails for Him *right choice*, but also that right choice depends

upon right understanding, right perception, right willingness and right vision or revelation.¹⁴¹

From point to point the lines converge. Formula Six is comparable to Rule Thirteen in Bailey's fourteen "Rules for Disciples and Initiates." As part of her commentary on that rule, Bailey mentions the higher correspondence to the antahkarana: "The Master builds that of which the spiritual correspondence is the manasic antahkarana. The antahkarana which is now emerging is a projection from the Ashram of a Master."¹⁴² Formula Six's third sentence is taken as depicting the building of the higher antahkarana, because "from point to point" is construed as the extension of an inner bridge across terminal points, and "the lines converge" as the convergence of upward and downward projections. What are these terminal points and projections?

Bailey describes the recognitions and contacts that are needed by the time of the sixth initiation:

At the sixth initiation, the initiate, functioning consciously as the love-aspect of the Monad, is brought (via his "Father") into a still vaster recognition, and becomes aware of that Star which encloses his planetary star, just as that star has earlier been seen as enclosing his own tiny "Spark." He thus makes his conscious contact with the solar Logos, and realises within himself the Oneness of all life and manifestation.¹⁴³

Here, the "Father" is the planetary Logos, because Bailey speaks of "the Father, the planetary Logos."¹⁴⁴ The "Spark" is the Monad, because Bailey speaks of "the electrical point of fire, which is the Monad."¹⁴⁵ The "planetary star" is the planetary Logos, because Formula One's second paragraph portrays it as enclosing the Monad. The "Star" is the solar Logos, because it encloses the planetary Logos. In other words, just as the disciple projects the focus of sensitivity upwards from the personality to the Spiritual Triad, as depicted in Formula One's first paragraph, he or she projects a corresponding focus upwards from the Monad

to the planetary Logos and then to the solar Logos.

Bailey also writes about "*The light of the Logos* Himself in one or other aspect, this being transmitted consciously via the Monad straight through to the physical plane from the planetary Logos, or even from the solar Logos Himself."¹⁴⁶ In other words, just as the Monad projects its will downwards to affect the personality, as depicted in Formula One's first paragraph, both the planetary Logos and solar Logos project their lights downwards via the Monad.

The following is our interpretation of the third sentence. Just as the disciple builds the original antahkarana through merging upward and downward projections, as depicted in Formula One's first paragraph, he or she builds the higher antahkarana, from the Monad to the planetary Logos and then to the solar Logos, through merging the associated upward and downward projections. As described in the two preceding paragraphs, the disciple projects the focus of sensitivity upwards, and the planetary Logos and solar Logos project their lights downward.

By building the higher antahkarana, the disciple walks in a light, or an illumination, that is even higher than the lights considered in Formula Five. What does the higher light reveal? In Bailey's words, "the light reveals to him his future opportunities once his final choice or decision is made, and ... it also reveals to him the nature of divine purpose as our planetary Logos conceives it under the inspiration of the solar Logos."¹⁴⁷ The first clause of this quotation indicates that the higher light is received by the time of the sixth initiation, and the second clause indicates that it reveals the nature of divine purpose.

They stretch from point to point. The fourth sentence depicts the disciple's field of service. To *stretch* means to extend beyond the normal limits, and *point* symbolizes the position at which a person's consciousness is normally polarized. Thus the disciple assists people who are trying to stretch their consciousness from its normal polarization to a higher one. Bailey

makes a similar remark: “Now your insistence upon making the transition out of the lower into the higher life, and your pledge to your soul that you will recognise no impediment or handicap, has been noted. Assistance, therefore, will be given to you, and I shall be glad, through suggestion and watchful cooperation, to aid you on your way.”¹⁴⁸ When an assisted person makes such a transition, he or she moves along the Upward Way on the Pyramid of Humanity’s slanted surface, which extends over the five planes of human evolution, namely, the physical through spiritual planes.

The outer square, the circle of the One and the point of unity are seen as one. The fifth sentence depicts the disciple as seeing the vision of the Pyramid of Humanity: the physical forms of all people—symbolized by “the outer square” in the above formula and the square in Formula Two—receive life and light from the All-seeing Eye—symbolized by “the circle of the One” in the above formula and the circle in Formula Two—that is directed by the planetary Logos—symbolized by “the point of unity” in the above formula and the vantage point from which the pyramid in Formula Two is viewed.

Thus the faculty of spiritual perception has progressively been developed: in Formula One’s second paragraph, another person is perceived by the disciple as a son of God; in Formula Five, every encountered person is perceived as a son of God; and in the fifth sentence, using Bailey’s words, “The world of lighted forms is now perceived, linked each to each by light.”¹⁴⁹ Put differently, all people everywhere, without exception, are perceived as being in the light and as linked to each other by the light. This vision stimulates the light in them, as Bailey explains:

Work more in the light and see all people as in that light with you. All that any disciple or aspirant has to do in relation to his fellowmen is to stimulate the light that is in them, leaving them free to walk in their own light and way upon the Path.¹⁵⁰

Formula Six also alludes to the Lines of Techniques, which is the first interpretation of Formula Two, because it indicates advanced de-

velopment in each of the four fields of experience: *Earthy Contact*—the disciple contacts people throughout the planet who are trying to stretch their consciousness from its normal polarization to a higher one; *Oceanic Synthesis*—the disciple perceives the ocean of light, which is the world of lighted forms; *Fiery Relations*—the disciple transmits the lights of the planetary Logos and solar Logos, via the Monad, to his or her personality; and *Airy Expansion*—the disciple comprehends divine purpose and works to fulfill that purpose. Moreover these activities form a cross: the vertical life of alignment is building the higher correspondence to the antahkarana; the horizontal life of service is assisting all humanity.

The Master passes on His way. Bailey writes, “Initiation carried to its consummation, as far as humanity is concerned, produces the liberated Master of the Wisdom, free from the limitations of the individual.”¹⁵¹ A less advanced Master is a liberated human being, who has passed beyond the five planes of human evolution, but is still confined to the cosmic physical plane, which consists of our seven planes.¹⁵² A liberated Master, however, has attained the sixth initiation and so can choose to take a path of higher evolution that leads to a higher cosmic plane.¹⁵³ By analogy, a liberated Master passes on the way of ascension, along the higher antahkarana, in a manner similar to what was depicted in Formula Five. The final phrase, “the Master passes on His way,” is construed to mean that the disciple has become a liberated Master of the Wisdom.

Conclusions

The preceding sections display our efforts to employ clues found in Bailey’s published writings and thereby decipher four of her symbolic formulas for initiation: Formulas Three through Six. How accurate are our interpretations? Bailey gives brief summaries of “The Formulas from the angle of Discipleship,” as well as brief summaries of “The Formulas from the universal creative Aspect.”¹⁵⁴ These summaries could be used as standards of validity. Our interpretations do not resemble the summaries “from the angle of Discipleship,” but have some resemblance to those

“from the universal creative Aspect.” Thus our work seems to fall in the latter category.

So that the readers of this article may judge for themselves the validity of our interpretations, here are Bailey’s summaries of Formulas Three through Six “from the universal creative Aspect”:

Formula 3 . . . Transition from death to Immortality. The nature of Life. The creative process and life energy.

Formula 4 . . . Transition from chaos to ordered Beauty. Relation of the world of effects and the world of meaning. Then relation to the world of causes. The nature of karma. Progressive evolutionary creation.

Formula 5 . . . Transition from the individual consciousness to the universal. Evolutionary processes from divine Purpose into plan and then into manifestation. The nature of individual renunciation. The one Life.

Formula 6 . . . Transition from cyclic living into life itself. The Purpose of cycles. Control of time-space consciousness.¹⁵⁵

Let us compare Bailey’s summaries with our interpretations, starting with Formula Three. Three summary phrases are listed for this formula, even though our interpretation consists of six expanded statements. The first summary phrase, “Transition from death to Immortality,” corresponds to the sixth expanded statement, which includes Bailey’s quotation, “The withdrawing life of a great expression of the hierarchical plan absorbs the qualities and returns with them, as endowments, later in time and space and manifests anew through the medium of more adequate forms of expression.”¹⁵⁶ The second summary phrase, “The nature of Life,” corresponds to the first expanded statement, which includes Bailey’s quotation, “From the standpoint of our planetary evolution, there is naught but love, naught but goodwill and the will-to-good.”¹⁵⁷ The third summary phrase, “The creative process and life energy,” corresponds to the second, third, fourth, and fifth expanded statements, which include Bailey’s quotation, “It might be said

that the spiritual compromise of the disciple (working with the Plan) transforms the basic idea (through mental modification) into an acceptable ideal.”¹⁵⁸

Let us consider Formula Four, for which we give two interpretations: Individual Purification and Planetary Purification. The first summary phrase, “Transition from chaos to ordered Beauty,” corresponds to a sentence of Individual Purification: “He or she forces the lower nature to conform to the ideal rather than the error, which causes more of virtue, wisdom, and the soul’s quality to emerge.” The second summary phrase, “Relation of the world of effects and the world of meaning,” corresponds to a sentence of Planetary Purification: “The disciple explains the origin of a human conflict on the physical plane by identifying the strength, prominence, kind, and ray of its principal world glamour on the emotional plane.” The third summary phrase, “Then relation to the world of causes,” corresponds to another sentence of Planetary Purification: “The disciple superimposes a threefold vision upon the people submerged in this glamour.” The fourth summary phrase, “The nature of karma,” corresponds to a sentence of Individual Purification: “The disciple . . . sees that his or her fourfold personality contains a rapidly changing mass of unsettled opinions, creating glamour, maya, and constant indescribable confusion.” The fifth summary phrase, “Progressive evolutionary creation,” corresponds to another sentence of Individual Purification: “The disciple contacts the idea that is currently being impressed and formulates it as an explicit ideal.”

Let us consider Formula Five, which we interpret as depicting the stages of penetration and polarization in the Spiritual Triad and then in the Monad. The first summary phrase, “Transition from the individual consciousness to the universal,” is the result of these four stages. The second summary phrase, “Evolutionary processes from divine Purpose into plan and then into manifestation,” characterizes the process of applying THE SUN or BLACK as a mantra. The third summary phrase, “The nature of individual renunciation,” refers to the

habitual subordination of physical to spiritual perception in the case of achieving polarization in the Spiritual Triad, and to the habitual subordination of spiritual perception to the LIGHT of God Himself in the case of achieving polarization in the Monad. The fourth summary phrase, "The one Life," characterizes the realization yielded by the LIGHT of God Himself: there is no identity apart from universality.

Let us consider Formula Six, which we interpret as depicting the stages that occur after polarization in the Monad. The first summary phrase, "Transition from cyclic living into life itself," corresponds to the first sentence of the interpretation: "The paths of all people eventually meet in the monadic world." The second summary phrase, "The Purpose of cycles," corresponds to another sentence: "The disciple builds the higher correspondence to the antahkarana ... thereby revealing the nature of divine purpose." The third summary phrase, "Control of time-space consciousness," refers to another sentence: "The disciple assists, through suggestion and watchful cooperation, people trying to stretch their consciousness from its normal polarization to a higher one, and stimulates the light in all humanity by seeing their physical bodies, All-seeing Eye, and planetary Logos as united."

Consequently, our interpretations of Formulas Three through Six seem to match Bailey's summaries "from the universal creative Aspect." More work on these formulas needs to be done, because our interpretations ignore completely the topics "from the angle of Discipleship." Thus the readers are encouraged to attempt their own expositions, perhaps by drawing on their experiences of the depicted states of consciousness and stages of discipleship.

¹ Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 246.
² *Ibid.*, 344.
³ *Ibid.*, 262.
⁴ Zachary F. Lansdowne, "Bailey's Formulas for Initiation: Formulas One and Two," *Esoteric Quarterly*, Autumn 2013.

⁵ Bailey, *Discipleship in the New Age*, vol. II, 284-285.
⁶ Alice A. Bailey, *The Consciousness of the Atom* (1922; reprint; New York: Lucis Publishing Company, 1973), 67.
⁷ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 367.
⁸ Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 531.
⁹ Bailey, *The Rays and the Initiations*, 738.
¹⁰ Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 403-404.
¹¹ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (1950; reprint; New York: Lucis Publishing Company, 1975), 68.
¹² Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 683.
¹³ Bailey, *Discipleship in the New Age*, vol. II, 281.
¹⁴ *Ibid.*, 360.
¹⁵ Bailey, *The Rays and the Initiations*, 265.
¹⁶ Bailey, *Discipleship in the New Age*, vol. II, 390.
¹⁷ *Ibid.*, 392.
¹⁸ *Ibid.*, 362.
¹⁹ *Ibid.*, 392-393.
²⁰ Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 9.
²¹ Bailey, *Discipleship in the New Age*, vol. II, 362.
²² Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 175.
²³ *Ibid.*, 243-244.
²⁴ Bailey, *The Rays and the Initiations*, 180.
²⁵ Bailey, *Discipleship in the New Age*, vol. II, 288.
²⁶ *Ibid.*, 397.
²⁷ Bailey, *Telepathy*, 69.
²⁸ Bailey, *Discipleship in the New Age*, vol. II, 388.
²⁹ Bailey, *The Rays and the Initiations*, 309.
³⁰ *Ibid.*
³¹ Alice A. Bailey, *The Externalisation of the Hierarchy* (1957; reprint; New York: Lucis Publishing Company, 1976), 289.
³² Roshen Dalal, *Hinduism: An Alphabetical Guide* (New Delhi, India: Penguin India, 2011), 358.

- 33 Bailey, *The Externalisation of the Hierarchy*, 676.
- 34 Bailey, *Esoteric Healing*, 687.
- 35 Bailey, *The Rays and the Initiations*, 379.
- 36 Ibid., 712.
- 37 Bailey, *The Externalisation of the Hierarchy*, 205.
- 38 Bailey, *Glamour*, 131.
- 39 Ibid., 21.
- 40 Ibid., 26.
- 41 Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 31.
- 42 Alice A. Bailey, *The Soul and Its Mechanism* (1930; reprint; New York: Lucis Publishing Company, 1976), 111.
- 43 Bailey, *Telepathy*, 146.
- 44 Bailey, *Discipleship in the New Age*, vol. II, 305.
- 45 Ibid.
- 46 Ibid., 575.
- 47 Bailey, *Esoteric Astrology*, 414.
- 48 Bailey, *Discipleship in the New Age*, vol. II, 133.
- 49 Bailey, *A Treatise on White Magic*, 131.
- 50 Bailey, *Glamour*, 54.
- 51 Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 491-492.
- 52 Bailey, *Discipleship in the New Age*, vol. I, 463.
- 53 Bailey, *Esoteric Healing*, 471.
- 54 Alice A. Bailey, *From Bethlehem to Calvary* (1937; reprint; New York: Lucis Publishing Company, 1989), 119.
- 55 Bailey, *Esoteric Psychology*, vol. II, 608.
- 56 Bailey, *Glamour*, 85.
- 57 Bailey, *Telepathy*, 52.
- 58 Bailey, *The Rays and the Initiations*, 35.
- 59 Bailey, *Discipleship in the New Age*, vol. II, 754.
- 60 Bailey, *The Rays and the Initiations*, 443-444.
- 61 Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.
- 62 Ibid., 42.
- 63 Bailey, *The Rays and the Initiations*, 150.
- 64 Bailey, *Esoteric Psychology*, vol. I, 36-37.
- 65 Bailey, *Discipleship in the New Age*, vol. I, 476.
- 66 Bailey, *A Treatise on White Magic*, 490.
- 67 Bailey, *Telepathy*, 44.
- 68 Bailey, *A Treatise on White Magic*, 623.
- 69 Bailey, *Discipleship in the New Age*, vol. I, 425.
- 70 Bailey, *A Treatise on White Magic*, 252.
- 71 Bailey, *Esoteric Psychology*, vol. I, 284.
- 72 Bailey, *Initiation, Human and Solar*, 12.
- 73 Bailey, *A Treatise on White Magic*, 473.
- 74 Bailey, *Esoteric Psychology*, vol. II, 21.
- 75 Bailey, *Glamour*, 214-215.
- 76 Bailey, *Esoteric Psychology*, vol. II, 347.
- 77 Carl G. Jung, *The Structure and Dynamics of the Psyche* (New York: Pantheon, 1960), 516.
- 78 Richard Tarnas, *The Passion of the Western Mind* (New York: Ballantine, 1993), 438.
- 79 Bailey, *Esoteric Psychology*, vol. II, 345-378.
- 80 Past issues of the *Esoteric Quarterly*: “*The Bhagavad Gita* compared to Bailey’s Technique of Integration for the First Ray,” *Esoteric Quarterly*, Autumn 2011; “*Second Epistle of Peter* compared to Bailey’s Technique of Integration for the Second Ray,” *Esoteric Quarterly*, Spring 2011; “*Epictetus’ Discourses* compared to Bailey’s Technique of Integration for the Third Ray,” *Esoteric Quarterly*, Winter 2013; “*Tao Te Ching* compared to Bailey’s Technique of Integration for the Fourth Ray,” *Esoteric Quarterly*, Winter 2010; “*Emerson’s Essays* compared to Bailey’s Technique of Integration for the Fifth Ray,” *Esoteric Quarterly*, Summer 2012; “*Ecclesiastes* compared to Bailey’s Technique of Integration for the Sixth Ray,” *Esoteric Quarterly*, Summer 2011; “*The Book of Habakkuk* compared to Bailey’s Technique of Integration for the Seventh Ray,” *Esoteric Quarterly*, Winter 2012.
- 81 Bailey, *Discipleship in the New Age*, vol. I, 36.
- 82 Bailey, *Discipleship in the New Age*, vol. II, 399.
- 83 Ibid., 133.
- 84 Bailey, *Esoteric Psychology*, vol. I, 215.
- 85 Bailey, *Glamour*, 88, 125.
- 86 Bailey, *Esoteric Psychology*, vol. I, 163.
- 87 Bailey, *Esoteric Healing*, 695.
- 88 Bailey, *Esoteric Psychology*, vol. I, 352.
- 89 Ibid., 351-352.
- 90 Ibid., 4.
- 91 Bailey, *Glamour*, 117.
- 92 Ibid., 120-123.
- 93 Bailey, *Esoteric Psychology*, vol. I, 347-348.
- 94 Alice A. Bailey, *The Destiny of the Nations* (1949; reprint; New York: Lucis Publishing Company, 1974), 4.

- 95 Bailey, *The Externalisation of the Hierarchy*, 637.
- 96 Bailey, *Glamour*, 229.
- 97 Bailey, *The Rays and the Initiations*, 637.
- 98 *Ibid.*, 298-299.
- 99 Bailey, *Esoteric Healing*, 552.
- 100 Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 863.
- 101 Bailey, *Esoteric Healing*, 7.
- 102 Bailey, *Discipleship in the New Age*, vol. II, 369.
- 103 Bailey, *Glamour*, 224.
- 104 Bailey, *Esoteric Healing*, 384.
- 105 Bailey, *Discipleship in the New Age*, vol. II, 167.
- 106 Bailey, *Esoteric Psychology*, vol. II, 641-642.
- 107 Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 268.
- 108 Bailey, *The Externalisation of the Hierarchy*, 291-292.
- 109 Bailey, *Glamour*, 198.
- 110 Bailey, *Discipleship in the New Age*, vol. I, 340.
- 111 Bailey, *A Treatise on White Magic*, 214.
- 112 Bailey, *Discipleship in the New Age*, vol. II, 320-321.
- 113 Bailey, *The Rays and the Initiations*, 118.
- 114 *Ibid.*, 174.
- 115 Bailey, *A Treatise on Cosmic Fire*, 400.
- 116 Bailey, *The Rays and the Initiations*, 472.
- 117 Bailey, *Discipleship in the New Age*, vol. II, 62.
- 118 Bailey, *A Treatise on White Magic*, 375.
- 119 Bailey, *The Rays and the Initiations*, 119.
- 120 *Ibid.*, 505.
- 121 Alice A. Bailey, *From Intellect to Intuition* (1932; reprint; New York: Lucis Publishing Company, 1960), 98.
- 122 Bailey, *Discipleship in the New Age*, vol. II, 275.
- 123 Bailey, *The Rays and the Initiations*, 539.
- 124 *Ibid.*, 172.
- 125 *Ibid.*, 174.
- 126 Bailey, *Discipleship in the New Age*, vol. II, 261.
- 127 *Ibid.*, 275.
- 128 Bailey, *The Rays and the Initiations*, 729.
- 129 Alice A. Bailey, *Letters on Occult Meditation* (1922; reprint; New York: Lucis Publishing Company, 1974), 162.
- 130 Bailey, *Esoteric Astrology*, 100.
- 131 *A Course in Miracles* (second edition; Glen Ellen, CA: Foundation for Inner Peace, 1992), vol. I, 46.
- 132 Bailey, *The Rays and the Initiations*, 539.
- 133 *Ibid.*, 22.
- 134 Bailey, *Discipleship in the New Age*, vol. II, 363.
- 135 *Ibid.*, 345.
- 136 Bailey, *The Rays and the Initiations*, 512-513.
- 137 Bailey, *Discipleship in the New Age*, vol. II, 275.
- 138 Bailey, *The Rays and the Initiations*, 106.
- 139 *Ibid.*, 396, 655.
- 140 *Ibid.*, 397.
- 141 *Ibid.*, 706-707.
- 142 *Ibid.*, 283-284.
- 143 Bailey, *Initiation, Human and Solar*, 118.
- 144 Alice A. Bailey, *The Reappearance of the Christ* (1948; reprint; New York: Lucis Publishing Company, 1978), 39.
- 145 Bailey, *Initiation, Human and Solar*, 118.
- 146 Bailey, *A Treatise on Cosmic Fire*, 760.
- 147 Bailey, *The Rays and the Initiations*, 729.
- 148 Bailey, *Discipleship in the New Age*, vol. I, 551.
- 149 Bailey, *The Rays and the Initiations*, 538.
- 150 Bailey, *Discipleship in the New Age*, vol. I, 417.
- 151 Bailey, *Esoteric Psychology*, vol. II, 16.
- 152 Bailey, *The Rays and the Initiations*, 357.
- 153 *Ibid.*, 372, 399.
- 154 Bailey, *Discipleship in the New Age*, vol. II, 364-365.
- 155 *Ibid.*, 365.
- 156 Bailey, *The Rays and the Initiations*, 309.
- 157 *Ibid.*, 738.
- 158 Bailey, *Discipleship in the New Age*, vol. II, 392.