

The Second Stanza of the Great Invocation, Part II: The Significance for the Esotericists

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Summary

Alice Bailey (1880 – 1949), founder of the Arcane School, presented successively three versions of the Great Invocation and referred to them as “Stanzas.” Even though the third Stanza is the one in current widespread use, this series of articles is concerned with the earlier second Stanza, which has had relatively limited use. Bailey said that the second Stanza possesses “several significances,” which indicates that it was composed with the intention of supporting at least three significances. This series of articles shows that the second Stanza has a distinct significance for each of three classes of users: 1) the general public; 2) the esotericists; and 3) the more advanced disciples and the Hierarchy. The present article is the second in the series, and it explains the significance for the esotericists. This second significance is concerned with the antahkarana, which is an inner, or psychological, bridge that one builds between lower and higher aspects of oneself.

The Great Invocation

The second Stanza of the Great Invocation is as follows:

Let the Lords of Liberation issue forth.
Let Them bring succor to the sons of men.
Let the Rider from the Secret Place come forth,
And coming, save.
Come forth, O Mighty One.

Let the souls of men awaken to the Light,
And may they stand with massed intent.
Let the fiat of the Lord go forth: The end of woe has come!
Come forth, O Mighty One.

The hour of service of the saving force has now arrived.

Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death
Fulfill the purpose of the Coming One.

The WILL to save is here.

The LOVE to carry forth the work is widely spread abroad.

The ACTIVE AID of all who know the truth is also here.

Come forth, O Mighty One, and blend these three.

Construct a great defending wall.

The rule of evil *now* must end.¹

The second Stanza is difficult to understand, and it is difficult to understand because it is written entirely with obscure symbols, such as the “Lords of Liberation” and “Rider from the Secret Place.” With regard to the second Stanza, Bailey comments, “each phrase ... carries its own import and all of them possess several significances.”² The adjective *several* means “more than two but fewer than many,”³ so at least three significances can be assigned to each phrase as well as to the entire Stanza.

In this series of articles on the second Stanza, the previous article explained its significance

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for the general public,⁴ and the present article explains its significance for the esotericists. Professor Joscelyn Godwin gives this definition: “The esotericist’s object is to penetrate the surface meaning in order to reach a secret and superior knowledge.”⁵

The Esotericists

When compared with the general public’s approach to the Great Invocation, which was considered in the previous article, Bailey says,

Esotericists and aspirants of the world will have a deeper and more understanding approach. To them it will convey the recognition of the world of causes and of Those Who stand subjectively behind world affairs, the spiritual Directors of our life. They stand ready to strengthen those with true vision, ready to indicate not only the reason for events in the various departments of human living, but also to make those revelations which will enable humanity to move forward out of darkness into light.⁶

She also describes the characteristics of an esotericist who is ready to take this deeper approach to the Great Invocation:

He differs from the mystics of the past (except in a few outstanding instances) by his practical interest in current world affairs and not in religious and church matters only; he is distinguished by his lack of interest in his own personal development, by his ability to see God immanent in all faiths and not just in his own particular brand of religious belief, and also by his capacity to live his life in the light of the divine Presence. All mystics have been able to do this to a greater or less degree, but he differs from those in the past in that he is able clearly to indicate to others the techniques of the Path; he combines both head and heart, intelligence and feeling, plus an intuitive perception, hitherto lacking.⁷

This article employs the foregoing clues to help unravel the second Stanza’s meaning for a group of esotericists. Each line of the Stanza is considered separately and is repeated in bold print.

1. Let the Lords of Liberation issue forth.

Although the Sanskrit term *antahkarana* has various meanings, this article uses the term in accordance with Bailey’s definition: “The technical antahkarana, bridging between the threefold personality and the Spiritual Triad.”⁸ Here, the *personality* consists of the physical body, emotional body, and lower mind; and the *Spiritual Triad* consists of the higher mind, intuition, and spiritual will.⁹ Bailey considers building the antahkarana to be a preliminary stage in the esoteric curriculum:

The Science of Meditation and the conscious building of the antahkarana will be the first two preliminary stages in the esoteric curriculum. Today, the true teaching of meditation and the construction of the bridge of light between the Triad and the personality are the most advanced teaching given anywhere.¹⁰

The second Stanza’s three paragraphs portray both preliminary and advanced stages in the esoteric curriculum. Its first paragraph depicts what is called the “second-ray” method of building the antahkarana, but other methods are also available.¹¹ Bailey describes the first step in the second-ray method:

The task—and it is a real one—of building the antahkarana and creating that which will bridge the gap is in truth the planned and conscious effort to project the focussed thought of the spiritual man from the lower mental plane into areas of awareness which have been *sensed but not contacted*; it entails using the totality of the awareness already developed ... and (with deliberation) making it increasingly sensitive to the focussed activity of the world of the higher spiritual realities.¹²

She also describes the same step in a simpler manner: “This involves a consequent moving of the point of individual focus out of the world of phenomena into the world of reality.”¹³ In other words, the first step is the effort to perceive the world of spiritual reality that is veiled by the world of phenomena. Bailey speaks of “your intuitional grasp of reality,”¹⁴ so the first step uses intuitive perception, rather than the physical eyes of the body, to perceive

the world of spiritual reality. In her earlier description of a ready esotericist, Bailey says, “he combines both head and heart, intelligence and feeling, plus an intuitive perception, hitherto lacking,” so such an esotericist has the capacity to perceive the world of spiritual reality.

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

But those who are awakening to the world of reality are constantly made aware of the divinity in man, through his unselfish acts, his kindness, his spirit of enquiry, his light-heartedness in difficulty, and his basic essential goodness.¹⁵

In her earlier description of a ready esotericist, Bailey gives a related answer: “he is distinguished ... by his capacity to live his life in the light of the divine Presence.”

A Course in Miracles (ACIM), a modern system of spiritual psychology, contains several passages that provide an independent corroboration of Bailey’s account of building the antahkarana. *ACIM* describes the purpose of such a bridge, “The bridge itself is nothing more than a transition in the perspective of reality,”¹⁶ and also describes the first step:

Perception has a focus. It is this that gives consistency to what you see. Change but this focus, and what you behold will change accordingly. Your vision now will shift, to give support to the intent which has replaced the one you held before. Remove your focus on your brother’s sins, and you experience the peace that comes from faith in sinlessness. This faith receives its only sure support from what you see in others past their sins ... And as our focus goes beyond mistakes, we will behold a wholly sinless world.¹⁷

Based on the foregoing quotations, the first step, which is the effort to perceive the spiritual reality, entails the effort to perceive intuitively “the divinity in man,” or “the light of the divine Presence,” or “what you see in others past their sins.”

Let us consider the symbols in the first line of the second Stanza. A *lord* can be defined as “someone or something having power, authority, or influence.”¹⁸ Bailey writes, “*Building the Antahkarana* ... leads to the overcoming of the limitations—physical and psychological—which restrict man’s free expression of his innate divinity,”¹⁹ so the “Lords of Liberation” are taken as efforts to build the antahkarana. These efforts appear in the Stanza’s first line, so they must carry out the first step described previously. Consequently, the Lords of Liberation are efforts to perceive the spiritual reality. To “issue forth” can mean to “come forth,”²⁰ so the first line has this meaning: Let efforts to perceive the spiritual reality come forth.

In her earlier description of a ready esotericist, Bailey says, “he is distinguished by his lack of interest in his own personal development.” In what would an esotericist be interested instead? Bailey gives this answer: “The old personal development is no longer emphasised ... Disciples are being taught today to work together in groups with the possibility of group initiations held before them, an entirely new idea and vision.”²¹ Thus the lack of interest in personal development indicates an interest in working as part of a group. In the context of a group of esotericists who are using the Stanza, the first line has this meaning: *Let our group make efforts to perceive the spiritual reality within one another.*

The second Stanza provides progressive instruction for a group to reach a stage of synthesis and then to work *as a group* with power. To achieve this outcome from use of the Stanza, a group eventually, in Bailey’s words, “is supposed to have grasped and mastered all of it in some experimental and experiential measure.”²² Thus, with respect to the first line, a group is supposed to work towards actually perceiving, in some experimental and experiential measure, the spiritual reality within one another.

2. Let Them bring succor to the sons of men.

The second line refers back to the first line, so “Them” must denote the Lords of Liberation, which are the efforts to perceive the spiritual

reality, but why would they bring succor? These efforts harness the power of group interaction, because they come from *all* members of the group. *ACIM* describes this power: “If you perceive truly you are cancelling out misperceptions in yourself and in others simultaneously. Because you see them as they are, you offer them your acceptance of their truth so that they can accept it for themselves.”²³ Thus, when one esotericist perceives the spiritual reality in another esotericist, that perception brings succor in the sense that it strengthens the expression of the spiritual reality in *both* of them. In this context, to *strengthen* means to stabilize, support, or make steadfast.

Bailey also describes the power of group interaction:

I would like here to emphasise one point as we consider the individual in the group and his group relations. Watch with care your thoughts anent each other, and kill out at once all suspicion, all criticism and seek to hold each other unwaveringly in the light of love. You have no idea of the potency of such an effort or of its power to release each other’s bonds and to lift the group to an exceedingly high place.²⁴

Bailey writes, “Love ... penetrates to the heart of reality,”²⁵ so to hold someone in “the light of love,” a phrase used in the above quotation, seems equivalent to perceiving the spiritual reality within that person. The quotation characterizes the power of group interaction as the “power to release each other’s bonds,” which suggests that this power can transform the first line’s nascent efforts into fulfilled ones.

All phrases in the second Stanza are symbolic in nature, so the significance of a phrase depends upon the class of users being considered. In the previous article in this series, which was for the general public, the phrase, “sons of men,” was construed as denoting human beings in general. What meaning of “sons of men” is appropriate for the esotericists? Bailey speaks of “The Son or Christ aspect,”²⁶ so “sons of men” could denote *Christs of men*: namely, a group of people who are like Christ.

St. Augustine (354 – 430), a preeminent Christian theologian and philosopher, makes a related observation:

Sometimes when scripture speaks of “sons of men” it means human beings in general, but in other cases the phrase, “sons of men,” carries a particular meaning, implying that we are meant to understand some part of humanity, not the whole.²⁷

Augustine provides a rationale for the alternative meaning of “sons of men”:

As long as we bear the image of the earthly man, we are “men”; when we bear the image of the heavenly man (see 1 Corinthians 15:49), we are “sons of men,” because Christ was called the Son of Man.²⁸

The above quotation indicates that “the heavenly man” is Christ, so “the image of the heavenly man” is equivalent to what the previous article called “the likeness of Christ.” In the Synoptic Gospels, Christ often uses the title “Son of Man” as a self-reference in the third person, such as in Mark 9:31, New Revised Standard Version (NRSV):

for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.”

Some modern Bible translations, such as the NRSV, insist upon inclusive language, but such translations obscure the word play that Augustine makes in his commentary: the phrase “sons of men,” which refers to both men and women, resembles Christ’s title, “Son of Man.” Correspondingly, with the alternative meaning, “sons of men” denote a group of people who bear the likeness of the Son of Man, or Christ.

Let us consider examples of the alternative meaning from the King James Version of the Bible. This version is more than 400 years old, and it insists upon literal rather than inclusive language. Both Hebrews 2:6 and Psalm 8:4 ask, “What is man, that thou art mindful of him? or the son of man, that thou visitest

him?” This grammatical construction indicates that a “man” is different from a “son of man”: God is mindful of a mere man, but the person God actually visits is a son of man. In Ezekiel 2:8, God visits the Prophet Ezekiel and tells him: “But thou, son of man, hear what I say unto thee.” Psalm 80:17 asks for God’s presence to visit and strengthen a son of man: “Let thy hand be upon the man of thy right hand, Upon the son of man *whom* thou madest strong for thyself.”

How can we become sons of men in the sense of being like Christ? 1 John 3:2 (NRSV) provides this answer:

Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.

Given that “he” denotes Christ, the above verse suggests the following relation: *when we perceive the spiritual reality, we are like Christ*. By commenting on the above verse, Bailey corroborates this relation:

Inevitably “we shall be like Him, for we shall see Him as He is.” But to bring about this likeness two things are necessary to the consecrated and dedicated disciple. He must be able to see clearly, meanwhile standing in the illumination which radiates from Christ, and his intuition must be active, so that he can rightly interpret what he sees. He loves his Master, and he serves with what faithfulness he can; but more than devotion and service are needed. He must be able to face the illumination, and at the same time he must have that spiritual perception which, reaching out beyond the point to which the intellect can carry him, sees and touches reality.²⁹

The alternative meaning of “sons of men” seems appropriate for the esotericists, because it denotes a group of people who have penetrated into the world of spiritual reality—a world that for most people is esoteric in the sense of being hidden. Moreover, the alternative meaning yields a significance for the second Stanza that is consistent with the preceding biblical verses: in the first line, the esoteri-

cists in a group attempt to perceive the spiritual reality in one another; in the second line, the power of group interaction enables them to be sons of men, or like Christ, in the sense of actually perceiving the spiritual reality; and in the third and fourth lines, they ask for God’s purpose to visit and strengthen them. Accordingly, the second line has this meaning: *Let the power of group interaction enable each one of us to perceive the spiritual reality and thereby be like Christ*.

3. Let the Rider from the Secret Place come forth. Bailey describes a reciprocal response to the efforts of the first and second lines: “As the disciple then creatively works, he finds that there is a reciprocal action on the part of the Presence, the Monad ... He discovers that one span of the bridge (if I might so call it) is being built or pushed forward from the other side of the gulf.”³⁰ More specifically, Bailey says, “the monadic will ... is gradually transmitted, via the antahkarana, direct to the man upon the physical plane.”³¹ What is the monadic will? Bailey says, “The monad expresses the same purpose as it exists, unified in the Mind of God Himself,”³² so the monadic will is an expression, or reflection, of God’s purpose.

ACIM also describes this reciprocal action:

And be you thankful that there *is* a place where truth and beauty wait for you. Go on to meet them gladly, and learn how much awaits you for the simple willingness to give up nothing *because* it is nothing. The new perspective you will gain from crossing over will be the understanding of where Heaven *is*. From this side, it seems to be outside and across the bridge. Yet as you cross to join it, it will join with you and become one with you.³³

Here, “Heaven” signifies the Monad, because Bailey speaks of the “Father in Heaven, the Monad or spirit aspect.”³⁴ The phrase, “as you cross to join it [Heaven],” represents the disciple’s effort, so the phrase, “it [Heaven] will join with you,” represents the reciprocal action of the Monad.

In the third line, the “Secret Place” is the Monad, because Bailey portrays it as being veiled: “*Man, the living Monad, is the veiled reali-*

ty.”³⁵ Correspondingly, the “Rider” denotes the monadic will, so this line has the following meaning: *Let the monadic will from the Monad come forth as a reciprocal response.*

4. And coming, save. Bailey depicts the building of the antahkarana as the merging of two projections that move in opposite directions:

from the higher levels a line of responsive projection of energy is sent forth which will eventually make contact with the lower projection. Thus the antahkarana is built.³⁶

The two projections are as follows: first, the inward movement of the perceptual focus from the outer world of physical phenomena to the inner world of spiritual reality, as portrayed in the first and second lines; and second, the outward movement of the monadic will from the inner Monad to the outer personality, as portrayed in the third line. The merging of the two projections occurs through a gradual, reciprocal process, as Bailey explains:

The tension of the lower evokes the attention of the higher. This is the technical process of invocation and evocation. There is a gradual approach from both the divine aspects. Little by little, the vibration of both becomes stronger reciprocally. There comes then a moment when contact between the two projections is made in meditation ... This does not constitute a moment of crisis, but is in the nature of a Flame of Light, a realisation of liberation, and a recognition of the esoteric fact that a man is himself the Way.³⁷

In the fourth line, “coming” signifies, in the words of the above quotation, “the vibration of both becomes stronger reciprocally”; and “save” signifies, also in the words of the quotation, “a realisation of liberation.” Hence this line has the following meaning: *And by strengthening our efforts, bring the realization of liberation.*

5. Come forth, O Mighty One. The “Mighty One” is the monadic will, because it comes forth in response to the effort of the first and second lines, and because it yields mighty effects. Bailey describes those effects:

Up to the present time, even disciples have little idea of the exceeding power of the triadal will. It might be here affirmed that those healers who have triadal consciousness and can exercise the potency of the monadic life and will, via the Spiritual Triad, will always be successful healers; they will make no mistakes, for they will have accurate spiritual perception.³⁸

Let us define the terms in this quotation. The *triadal will* is the expression, or reflection, of the monadic will on the level of the Spiritual Triad, and it is equivalent to the spiritual will. *Triadal consciousness* signifies that the center of consciousness is within the Spiritual Triad. Helena Blavatsky (1831 – 1891), founder of the Theosophical Society, provides this definition: “the initiated adept perceives and discerns the ultimate and actual state of things in nature by means of his *spiritual perception*.”³⁹

The Apostle Paul, in Colossians 3:9–11 (NRSV), states:

you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

Building the antahkarana seems equivalent to making the shift from “the old self with its practices,” which depicts consciousness centered in the personality, to “the new self, which is being renewed in knowledge according to the image of its creator,” which seems to depict triadal consciousness. According to Blavatsky, “Paul meant by the word Christ ... the abstract ideal of the personal divinity indwelling in man,”⁴⁰ so the perception that “Christ is all, and in all” seems to be spiritual perception. If these verses do describe the transformation produced by the antahkarana, then they corroborate the notion that such transformation leads to both triadal consciousness and spiritual perception.

Thus the fifth line is given this meaning: *Come forth, O monadic will, and establish our*

triadal consciousness and activate our spiritual perception.

6. Let the souls of men awaken to the Light.

One might expect that esotericists, unlike the general public considered in the previous article, would assign an internal referent to the word *soul*. Bailey generally uses this word in such a way, saying, “The soul is an expression of the mind of God,”⁴¹ and gives this instruction:

The first thing, therefore, which the aspirant must be taught is to know ... which of the lights (to which he finds himself responsive) is the light which he must use to make further progress. Is the light of the personality to be trained upon the point of soul contact, so that the lower mind becomes the searchlight of revelation? Or has the point been

reached where the light of the soul, which is the pure energy of love, can be turned upon all life and circumstances in the three worlds, thus enabling the disciple to become a soul-infused personality and thus permitted entrance into the appropriate Ashram? Or has a still higher point been reached, and the light of the Spiritual Triad can begin to be directed upon the soul-infused personality, via the antahkarana?⁴²

The sixth line, which decrees that “the souls of men awaken to the Light,” refers to people who have reached the final point in the foregoing quotation: namely, the people for whom “the light of the Spiritual Triad can begin to be directed upon the soul-infused personality, via the antahkarana.” In particular, in the sixth line, “souls” refer to soul-infused personalities, “men” to a group of esotericists who have experientially mastered the first five lines in some measure, and “Light” to the light of the Spiritual Triad.

Bailey writes, “The antahkarana is now being built by all soul-infused personalities.”⁴³ As described in the commentary for the fourth line, the building of the antahkarana involves merging two projections. The first projection is the inward shift of the perceptual focus, and it is brought about by the soul-infused personality. The second projection is the outward transmission of the monadic will, and it is the evocative response to the first projection. Consequently, both projections are actually brought about by the soul-infused personality.

Bailey writes, “The antahkarana can be built and the shining of the Triad be definitely seen.”⁴⁴ Put differently, when esotericists build their antahkarana, their spiritual perception can recognize the light of the Spiritual Triad within other people. Bailey gives

this instruction: “In unison let the group perceive the Triad shining forth.”⁴⁵ The phrase “in unison” tells the group how interaction can occur. According to the commentary given for the second line, group interaction can accelerate the process by which each member awakens to the light of the Spiritual Triad.

By synthesizing the foregoing ideas, the sixth line provides instruction in what Bailey calls “Group Initiation”:

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

The goal, or rather the result of the mystic and occult way, is the merging of the vertical way of life with the horizontal way of

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

service, and it is this merging which ... should condition the attempt now in process of training those who will *together* seek initiation, will *together* pass through the Portal on to the Way, and who can *together* be presented to the One Initiator as a “unit of Light.”⁴⁶

In this quotation, “the vertical way of life” denotes each one’s effort to build the antahkarana, and the “horizontal way of service” denotes each one’s effort to see the light of the Spiritual Triad in the other group members. The sixth line, which provides another opportunity for harnessing the power of group interaction, calls for merging these two efforts: *By building in unison the antahkarana and seeing the light of the Spiritual Triad in one another, let the soul-infused personalities of our group awaken to that light.*

7. And may they stand with massed intent. To *stand*, which usually means to bring the various parts of the physical body into a vertical line with the head, has this symbolic meaning: to bring the bodies of the personality into alignment with a higher factor. Romans 5:2 (NRSV) employs the word in a similar way, “this grace in which we stand,” and Bailey emphasizes the importance of alignment by saying, “Each body has to be readjusted and aligned.”⁴⁷

Bailey describes the effort being portrayed by the seventh line:

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.⁴⁸

The seventh line is a continuation of the sixth line, so the pronoun “they” refers to the esotericists who have just used the sixth line, and their intent is walking in the light of the Spiritual Triad. In this context, the adjective *massed* is synonymous with *shared*,⁴⁹ which means held or experienced in common, so the

seventh line has this meaning: *And may they be aligned with the shared intent of walking in the light of the Spiritual Triad.*

The purpose of the sixth line is to wield the power of group interaction and thereby assist each member to become aligned with the light of the Spiritual Triad. Such alignment, however, is only temporary. Bailey writes, “Mental concepts or thoughtforms are constructed which in due time will make their impact telepathically upon the minds of men.”⁵⁰ The purpose of the seventh line is to construct a group thoughtform of persistent alignment and thereby assist each member to be aligned at increasingly frequent intervals.

8. Let the fiat of the Lord go forth: The end of woe has come! Bailey speaks of the Monad as a “Lord”: “The Monad is Life, the sustaining force, a Lord of persevering and ceaseless devotion to the pursuit of a seen and determined objective.”⁵¹ A *fiat* can be defined as an “act of will that brings something about,”⁵² so the “fiat of the Lord” is construed to be an act of the monadic will.

Glamour is a theosophical term about which Bailey writes, “Human desire has been turned outward to the material plane, thus producing the world of glamour in which we all habitually struggle,”⁵³ so glamour could be regarded as outward-turned desire. Bailey also writes, “the cause of all sorrow and woe is the misuse of desire—desire for that which is material and transitory,”⁵⁴ so glamour could be regarded as the cause of all sorrow and woe.

Bailey provides this characterization:

The esotericist in training has ... to recognise the conditioning energies in his environment, seeing them not as events or circumstances but as energy in action; by this means he learns to find his way behind the scene of outer happenings into the world of energies, seeking contact and qualifying for the bringing about of certain activities. He thus acquires entrance into the world of meaning. Events, circumstances, happenings and physical phenomena of every kind are simply symbols of what is occurring in the inner worlds.⁵⁵

Consequently, the esotericists in training learn to recognize the conditioning energies in their environment and to recognize outer events as simply symbols of what is occurring in the in-

ner worlds. In particular, they learn that behind all sorrow and woe is the conditioning energy of glamour, and that *woe* is a symbol of glamour. After having these recognitions, the esotericists have a reason to apply the following meaning of the eighth line: *Let the monadic will act through us to bring about this result: The ending of our personal glamour!*

According to the seventh line, the esotericists have adopted the shared intent of stabilizing their alignment over time, so, in Bailey's words, "They must recognise the obstructing factors, but must also refuse to be frustrated by them."⁵⁶ In particular, they must recognize this obstructing factor that Bailey describes: "Usually the emotional body, through violent emotion and vibration, or a fluctuating restlessness, is continuously out of alignment."⁵⁷ The recognition of this obstructing factor leads to the realization that a stable alignment comes only if glamour is ended. After having this realization, the esotericists have another reason to apply the previously given meaning of the eighth line.

9. Come forth, O Mighty One. In her earlier description of the esotericists' approach to the Great Invocation, Bailey says, "To them it will convey the recognition of the world of causes." Even though glamour is the conditioning energy behind all sorrow and woe, it is not part of the world of causes. Why not? The world of causes is sometimes called "the world of reality,"⁵⁸ but Bailey says, "glamours embody the unreal."⁵⁹

Bailey describes the ending of personal glamour through the recognition of the world of causes, or reality:

The way out, in this particular temptation, is dual: to recognise it for what it is, unreal, simply a glamour which has no true and lasting existence, just a delusion which assails us; and then to rest back upon the experience of God. If for one brief minute we have been in the Presence of God and known it, that is real. If the Presence of God in the human heart has at any moment, for an instant, been a reality, then let us take our stand upon that known and felt experience, refusing to deal with the detail of

the glamour of doubt, of emotion, of depression or of blindness in which we may temporarily find ourselves.⁶⁰

In this quotation, the first step is the application of spiritual perception, and the second step is the application of triadal consciousness. According to the commentary for the fifth line, both spiritual perception and triadal consciousness are effects of the monadic will. As before, the "Mighty One" is the monadic will, so the ninth line has this meaning: *Come forth, O monadic will, and reveal the unreality of our personal glamour via our spiritual perception, and reveal the reality of the divine presence via our triadal consciousness.*

10. The hour of service of the saving force has now arrived. The ninth line calls in the light of truth. Bailey writes, "Where the light of truth is called in, glamour automatically disappears, even if only for a temporary period."⁶¹ As she explains, the next step is to have a "great and basic realisation":

But when the initiate has freed himself from the realm of delusion, of fog, of mist and of glamour, and stands in the "clear cold light" of the buddhic or intuitional plane (the second or middle aspect of the Spiritual Triad), he arrives at a great and basic realisation. He *knows* that he must return (if such a foolish word can suffice) to the "seas" which he has left behind, and there dissipate the glamour.⁶²

The "seas," mentioned in the above quotation, refer, in Bailey's words, "to the world of glamour in which humanity struggles, and to the emotional world in which mankind is sunk as if drowning in the ocean."⁶³

Bailey describes the outcome when an esotericist has the foregoing realization: "He will then become a channel ... for the illumination of buddhi to pour through for the saving of the race, and the lighting of those who stumble in dark places."⁶⁴ In the tenth line, "the saving force" is "the illumination of buddhi," because it is used "for the saving of the race," and it is the same as intuitive illumination, because the Sanskrit word *buddhi* denotes the intuition.⁶⁵ Thus the tenth line portrays the esotericists' "great and basic realisation": *The hour has*

come for our intuitive illumination to dissipate world glamour.

11. Let it be spread abroad, O Mighty One. In her earlier description of the esotericists' approach, Bailey says, "They stand ready to ... make those revelations which will enable humanity to move forward out of darkness into light." By having experientially mastered the first ten lines in some measure, a group of esotericists stands ready to make those revelations. Bailey describes this united work of a group, using the theological term *astral* as a synonym for *emotional*:

The proposition, therefore, which I am laying before you (who are the aspirants and the disciples of the world)

is the possibility of a definite world service. Groups will eventually be formed of those who are working at the dissipation of glamour in their individual lives and who are doing so not so much in order to achieve their own liberation but with the special objective of ridding the astral plane of its significant glours. They will work unitedly on some major phase of world glamour by the power of their individual illumined minds; unitedly they will turn "the searchlight of the mind, reflecting the light of the sun but at the same time radiating its own inner light upon the mists and fogs of Earth, for in these mists and fogs all men stumble. Within the lighted sphere of the focussed radiant light, reality will issue forth triumphant."⁶⁶

In the eleventh line, the "Mighty One" is the monadic will, as before, but here it has an additional effect. Bailey mentions "that intelligent will which links the Monad or spirit with its lowest point of contact, the personality, functioning through a physical vehicle."⁶⁷ In

other words, the *intelligent will* is the expression, or reflection, of the monadic will on the level of the personality.

Bailey writes, "All white magical work is carried forward with a definitely constructive purpose, made possible through the use of the intelligent will."⁶⁸ Dissipation of world glamour is an instance of white magic, so direction of the needed illumination is made possible through use of the intelligent will. In Bailey's words, "*The stage of direction ... involves the steady pouring of the light (under intelligent direction) into the dark places of the astral plane.*"⁶⁹ In the eleventh line, "it" denotes intuitive illumination, so this line has the following meaning: *Let our intuitive illumination be poured into the dark places of the astral plane, O monadic will, through your direction via our intelligent will.*

12. Let Light and Love and Power and Death. The Spiritual Triad consists of the higher mind, intuition, and triadal will. Bailey, however, mentions "The illuminating mind, the higher mind"⁷⁰ and "the exceeding power of the triadal will,"⁷¹ and considers "spiritual love" and "intuition" to be synonyms,⁷² so triadal consciousness could be characterized as light, love, and power. Bailey writes, "Only mental control, plus true spiritual perception, will suffice to pierce this illusory astral miasma,"⁷³ so spiritual perception brings death to illusions. Thus the twelfth line has this meaning: *Let triadal consciousness, with its light, love, and power, and spiritual perception, with its power to pierce through illusions.*

13. Fulfill the purpose of the Coming One. Bailey mentions "the student who is constructing the antahkarana and who is, therefore, coming under the control of the Spiritual Tri-

The basic distinction between goodwill and the will-to-good ... connotes the difference between a life ruled and conditioned by the soul and one which is ruled and conditioned by the Spiritual Triad. This distinction is very real, for one quality grows out of love, and the other out of the recognition of the universality of life; one is an expression of the Christ consciousness and life, and the other is a responsiveness to monadic inflow.

ad.”⁷⁴ In the context of the thirteenth line, the “Coming One” is a group of esotericists who are constructing the antahkarana and who are, therefore, coming under the control of the Spiritual Triad. According to this line’s commentary in the previous article, the purpose of the Coming One is simply to come, so the thirteenth line can be expressed in this way: *Be the characteristics that are consistently displayed in our own lives.*

The initial achievement of constructing the antahkarana is only temporary, so the resulting episodes of triadal consciousness and spiritual perception are also only temporary. As part of her instructions for constructing the antahkarana, Bailey describes the step of “Stabilisation,” and says, “This is brought about by long patient use of the ... previous processes.”⁷⁵ Until esotericists stabilize the antahkarana, they have not completed their inner transformation, because they still have periods of glamour in which they have self-deception and thereby suffer. Thus the thirteenth line calls for stabilizing the antahkarana.

In Theosophy, an *initiation* is considered to be a milestone, or point of attainment, on the spiritual journey. Bailey writes, “the fourth initiation ... marks the completion of the building of the antahkarana and the institution of direct, unimpeded continuity of relationship between the Monad and the personality.”⁷⁶ In the thirteenth line, the esotericists exhort themselves to stabilize the antahkarana in their own lives, so this line assumes that they have not yet undergone the fourth initiation.

14. *The WILL to save is here.* Bailey contrasts the goodwill, which was defined in the previous article, with the will-to-good:

The basic distinction between goodwill and the will-to-good ... connotes the difference between a life ruled and conditioned by the soul and one which is ruled and conditioned by the Spiritual Triad. This distinction is very real, for one quality grows out of love, and the other out of the recognition of the universality of life; one is an expression of the Christ consciousness and life, and the other is a responsiveness to monadic inflow.⁷⁷

Thus the will-to-good is the same as what was previously defined as the triadal will, which was said to be an expression of the monadic will, which in turn was said to be an expression of divine purpose.

Shamballa (also spelled Shambhala) is the mythical kingdom described in the *Kalachakra Tantra* of Tibetan Buddhism.⁷⁸ *Shangri-La*, which is a fictional Himalayan utopia described in the 1933 novel *Lost Horizon* by James Hilton, is based on the myth of Shamballa. Bailey writes, “Shamballa or Shangri-Lha is the place where the Will of God is focussed and from which His divine purposes are directed.”⁷⁹ In particular, Bailey speaks of “the will-to-good from Shamballa,”⁸⁰ and “Shamballa where the will-to-good originates.”⁸¹

In the interpretation for the general public, given in the previous article, “The WILL to save” was construed to be the goodwill, because that will had been invoked in an earlier line. In the present interpretation for a group of esotericists, however, “The WILL to save” is construed to be the will-to-good, because this will was invoked in the fifth line. In the present context, the adverb *here* has the function of being “used when you are referring to someone or something that is with you or near you,”⁸² so the fourteenth line affirms that this will has been evoked: *The will-to-good from Shamballa is with us.*

15. *The LOVE to carry forth the work is widely spread abroad.* In her earlier description of the esotericists’ approach to the Great Invocation, Bailey says, “To them it will convey the recognition of ... Those Who stand subjectively behind world affairs,” referring to the Hierarchy, consisting of the Masters of the Wisdom. Bailey describes how the Masters work with their disciples:

Speaking generally, the Masters intuit those phases of the divine intention which are immediate; these constitute the “overshadowing cloud of knowable things.” These They transform into the Plan; then Their 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 pre-

cipitate the needed aspects of the Plan on to the physical plane.⁸³

Because it is capitalized, “Plan” denotes the divine plan. The fifteenth line affirms that spiritual love, or intuition, which was invoked in the fifth line, has been evoked: *The intuitive ideas of the Hierarchy, which carry forward the divine plan, are spread among us.*

16. The ACTIVE AID of all who know the truth is also here. In her earlier description of the esotericists approach, Bailey says, “They stand ready to strengthen those with true vision,” which implies that a group of esotericists stands ready to strengthen one another. Bailey describes such work:

What will be the potency of the work of a group of knowers of God, enunciating truth and banded together subjectively in the great work of saving the world? What will be the effect of the mission of a group of world Saviours, not as Christs, but all knowers of God in some degree, who supplement each other’s efforts, reinforce each other’s message, and constitute an organism through which the spiritual energy and principle of spiritual life can make their presence felt in the world?⁸⁴

In this quotation, the phrase, “a group of world Saviours, not as Christs, but all knowers of God in some degree,” characterizes a group of esotericists who have experientially mastered the first fifteen lines in some measure. The sixteenth line affirms that their transmission of aid to one another, which was invoked in the first, second, sixth, and seventh lines, has been evoked: *The effort to see the light of the Spiritual Triad in one another, by our group, supplements and reinforces each one’s alignment.*

17. Come forth, O Mighty One, and blend these three. Bailey describes the outcome from the effective use of the Great Invocation:

Hitherto the word *alignment* has best described the planetary situation; there has been a straight line along which energy has poured from Shamballa to the Hierarchy and from the Hierarchy to Humanity, but this has meant no direct interplay between Humanity and Shamballa. If the Great In-

vocation can be rendered effective, humanity can then set up a direct relationship with Shamballa. The resultant triangle of force-relationship will promote the circulation of spiritual energies between the three centres from point to point so that there will be a triple relation.⁸⁵

The foregoing quotation is not applicable to the significance for the general public, given in the previous article, because that significance did not involve Shamballa; but it is applicable to the present significance for a group of esotericists, because Shamballa was mentioned in the meaning given for the fourteenth line.

Bailey gives the deepest possible, or esoteric, meaning of the word *express*:

The word *Express* ... means (behind all other possible meanings) the command to express the will nature of the monad and to “feel after” and embody the Purpose which lies behind the Plan, as a result of the developed sensitivity. Obedience to the Plan brings revelation of the hidden Purpose, and this is a phrasing of the great objective which impulses the Hierarchy itself. As the initiate learns cooperation with the Plan and demonstrates this in his life of service, then within himself and paralleling this activity to which he is dedicated as a personality and soul, there is also an awakening realisation of the Father aspect, of the nature of the will, of the existence and factual nature of Shamballa and of the universality and the livingness of whatever is meant by the word “Being.”⁸⁶

Consequently, an esotericist’s expression of the monadic will brings cooperation with the divine plan, which the Hierarchy carries forward, and also brings an awakening realization of Shamballa, so the seventeenth line is given this meaning: *Come forth, O monadic will, and enable us to blend these energies from Shamballa, Hierarchy, and Humanity.*

18. Construct a great defending wall. Bailey says, “The ‘door where evil dwells’ is kept open by humanity through its selfish desire, its hatreds and its separateness, by its greed and its racial and national barriers, its low personal ambitions and its love of power and cruelty.”⁸⁷

In other words, the “door where evil dwells” is kept open by world glamour. Bailey describes how dedicated workers can close this door:

Symbolically, they can put up an impregnable wall of spiritual light which will utterly confound the enemy of humanity. It will be a wall of energy—vibrating, protective, and at the same time of such power that it can repulse those who seek to pass in their pursuit of evil and wicked objectives. I speak in symbols but my meaning will be clear.⁸⁸

In particular, “an impregnable wall of spiritual light” denotes what Bailey calls “The activity of light which will dissipate, by *the energy of illumination*, the world glamour and bring many thousands on to the Path of Discipleship.”⁸⁹ The eleventh line invoked such illumination, and the purpose of the eighteenth line is to strengthen that invocation: *So that we effectively transmit illumination that dissipates world glamour.*

19. The rule of evil now must end. Bailey characterizes people who are exponents of evil:

The people under the sway of this evil influence and the scheming of these evil groups are never regarded in any light different to that of the rest of mankind. They are looked upon as glamoured, or as weak and ignorant (which they undoubtedly are), but they are never separated off in the thinking and planning of the Hierarchy from the rest of mankind. The evil must not be permitted or allowed to triumph, but the unhappy and glamoured exponents of this evil are loved, along with the rest of mankind.⁹⁰

As mentioned in the commentary for the eighth line, the esotericists in training learn to recognize the conditioning energies in their environment. According to the above quotation, behind evil people is the conditioning energy of glamour. After recognizing this relationship, the esotericists can affirm the following meaning of the nineteenth and final line: *The rule of world glamour now must end.*

Summary of the Significance for the Esotericists

Based on the preceding analysis, the second Stanza of the Great Invocation has this meaning for a group of esotericists:

Let our group make efforts to perceive the spiritual reality within one another.

Let the power of group interaction enable each one of us to perceive the spiritual reality and thereby be like Christ.

Let the monadic will from the Monad come forth as a reciprocal response,

And by strengthening our efforts, bring the realization of liberation.

Come forth, O monadic will, and establish our triadal consciousness and activate our spiritual perception.

By building in unison the antahkarana and seeing the light of the Spiritual Triad in one another, let the soul-infused personalities of our group awaken to that light,

And may they be aligned with the shared intent of walking in the light of the Spiritual Triad.

Let the monadic will act through us to bring about this result: The ending of our personal glamour!

Come forth, O monadic will, and reveal the unreality of our personal glamour via our spiritual perception, and reveal the reality of the divine presence via our triadal consciousness.

The hour has come for our intuitive illumination to dissipate world glamour.

Let our intuitive illumination be poured into the dark places of the astral plane, O monadic will, through your direction via our intelligent will.

Let triadal consciousness, with its light, love, and power, and spiritual perception, with its power to pierce through illusions,

Be the characteristics that are consistently displayed in our own lives.

The will-to-good from Shamballa is with us.

The intuitive ideas of the Hierarchy, which carry forward the divine plan, are spread among us.

The effort to see the light of the Spiritual Triad in one another, by our group, supplements and reinforces each one's alignment.

Come forth, O monadic will, and enable us to blend these energies from Shamballa, Hierarchy, and Humanity,

So that we effectively transmit illumination that dissipates world glamour.

The rule of world glamour *now* must end.

In this series of articles on the second Stanza, the next and final article will explain its meaning for the more advanced disciples and the Hierarchy.

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 - ² *Ibid.*, 266.
 - ³ *Merriam-Webster's Collegiate Dictionary* (Eleventh Edition; Springfield, MA: Merriam-Webster, Inc., 2003).
 - ⁴ Zachary F. Lansdowne, "The Second Stanza of the Great Invocation, Part I: The Significance for the General Public," *The Esoteric Quarterly*, Spring 2016.
 - ⁵ Joscelyn Godwin, *The Theosophical Enlightenment* (Albany, NY: State University of New York, 1994), xii.
 - ⁶ Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 166.
 - ⁷ *Ibid.*
 - ⁸ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 476.
 - ⁹ Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 261.
 - ¹⁰ Bailey, *The Rays and the Initiations*, 122.
 - ¹¹ Zachary F. Lansdowne, "Krishnamurti's Teachings compared to Bailey's Third-Ray Method of Building the Antahkarana," *The Esoteric Quarterly*, Fall 2015.
 - ¹² Bailey, *Discipleship in the New Age*, vol. II, 194.

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- ¹³ Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 175.
 - ¹⁴ Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 340.
 - ¹⁵ Alice A. Bailey, *From Bethlehem to Calvary* (1937; reprint; New York: Lucis Publishing Company, 1989), 152.
 - ¹⁶ *A Course in Miracles* (second edition; Glen Ellen, CA: Foundation for Inner Peace, 1992), vol. I, 346.
 - ¹⁷ *A Course in Miracles*, vol. II, 337-338.
 - ¹⁸ *The Oxford Pocket Dictionary of Current English* (New York: Oxford University Press, 2009).
 - ¹⁹ Alice A. Bailey, *Education in the New Age* (1954; reprint; New York: Lucis Publishing Company, 1974), 2.
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 - ²¹ Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 240.
 - ²² Bailey, *Discipleship in the New Age*, vol. II, 255.
 - ²³ *A Course in Miracles*, vol. I, 39.
 - ²⁴ Bailey, *Discipleship in the New Age*, vol. I, 10.
 - ²⁵ Bailey, *From Bethlehem to Calvary*, 233.
 - ²⁶ Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 42.
 - ²⁷ Saint Augustine, *Expositions of the Psalms* (Hyde Park, NY: New City Press, 2000), 83.
 - ²⁸ *Ibid.*, 84.
 - ²⁹ Bailey, *From Bethlehem to Calvary*, 156-157.
 - ³⁰ Bailey, *The Rays and the Initiations*, 43.
 - ³¹ *Ibid.*, 31.
 - ³² Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 4.
 - ³³ *A Course in Miracles*, vol. I, 347.
 - ³⁴ Bailey, *The Light of the Soul*, 168.
 - ³⁵ Bailey, *Esoteric Psychology*, vol. II, 7.
 - ³⁶ Bailey, *The Rays and the Initiations*, 494.
 - ³⁷ *Ibid.*

- 38 Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 547.
- 39 Helena P. Blavatsky, *Collected Writings* (Wheaton, IL: Theosophical Society in America, 2002), vol. VI, 156.
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- 59 Bailey, *Glamour*, 198.
- 60 Bailey, *From Bethlehem to Calvary*, 125-126.
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- 80 Bailey, *Esoteric Healing*, 667.
- 81 Bailey, *The Rays and the Initiations*, 619.
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