

# The Second Stanza of the Great Invocation, Part III: The Significance for the More Advanced Disciples and Members of the Hierarchy

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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 third in the series, and it explains the significance for the more advanced disciples and the Hierarchy. This third significance calls for fulfilling the function of the Avatar of Synthesis, which is to generate the will-to-good in humanity.

## 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.<sup>1</sup>

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.”<sup>2</sup> The adjective *several* means “more than two but fewer than many,”<sup>3</sup> 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 first article explained its significance for

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## About the Author

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the general public,<sup>4</sup> and the second article explained its significance for the esotericists.<sup>5</sup> The third article, which is the present one, explains its significance for the third class of users: the more advanced disciples and the Hierarchy. Bailey gives this definition: “This Hierarchy is composed of those Who have triumphed over matter, and Who have achieved the goal by the very self-same steps that individuals tread today.”<sup>6</sup> *The more advanced disciples* can be defined in a relative way: their attainment lies between that of the esotericists and that of the Hierarchy. A more precise definition will be given subsequently.

### The More Advanced Disciples and the Hierarchy

Bailey gives three clues about how the Great Invocation is used by the more advanced disciples and the Hierarchy:

This inclusive and planned activity of the Hierarchy is related to spiritual incentives which have their roots in Shamballa. There the life aspect is being almost violently stimulated through the action of the Lords of Liberation Who have swept into planetary activity because of the use of the second Stanza of the great Invocation—which was used potently by Members of the Hierarchy. Again, it was not used by Them solely on behalf of humanity or for the liberation of mankind; it had hierarchical implications also and was in part a demand by the Hierarchy for permission to move along the Way.<sup>7</sup>

I might here point out that the difference between the linking up that you can effectively do and that which is done by a Member of the Hierarchy itself is that you link up via the Hierarchy and then through the medium of the Great Invocation reach forth to Shamballa whereas the initiates and the Masters link Themselves directly with Shamballa and use the Great Invocation in a manner totally different to that in which you use it.<sup>8</sup>

The Invocation *as used by the Hierarchy* (note this) will help to bring about the evocation of the spiritual will in humanity and

the recognition of the divine will by the Hierarchy.<sup>9</sup>

Next, these clues are employed to help unravel the meaning of the second Stanza for a group of users who belong to this third class. Each line of the Stanza is considered separately and is repeated in bold print.

**1. Let the Lords of Liberation issue forth.** The *New World Encyclopedia* gives this definition: “The *Great Chain of Being* ... is a classical conception of the metaphysical order of the universe in which all beings from the most basic up to the very highest and most perfect being are hierarchically linked to form one interconnected whole.”<sup>10</sup> Both ancient and modern philosophers developed various versions of this conception. In her version, Bailey describes the “chain of Hierarchy” that implements the divine plan:

This [divine] plan is implemented through the medium of the senior Members of the Hierarchy, Who invoke the “Lights which carry out the Will of God”; They are Themselves invoked by the Light-Bearers, the Masters; They again, in Their turn, are invoked by the aspirants and disciples of the world. Thus is the chain of Hierarchy only a life line, along which travel the love and life of God, from Him to us and from us to Him.<sup>11</sup>

The previous article in this series introduced the notion of *Shamballa*. Bailey indicates that the “Lights which carry out the Will of God,” in the above quotation, refer to *Shamballa*,<sup>12</sup> so the chain of Hierarchy is portrayed as originating in *Shamballa*. This origin makes sense for a chain that implements the divine plan, because Bailey mentions “*Shamballa*, the Custodian of the Plan for our planet.”<sup>13</sup> Christ is said to be “the Head of the Hierarchy,”<sup>14</sup> so he is one of the senior Members of the Hierarchy. The Hierarchy itself is, in Bailey’s words, “The Hierarchy of Masters,”<sup>15</sup> referring to those members of humanity who have achieved the goal of self-mastery. The above quotation portrays the chain of Hierarchy as embodying these relationships: the aspirants and disciples are subordinate to the Masters, who are subordinate to the senior Members of

the Hierarchy, such as Christ, who are in turn subordinate to Shamballa.

So that the chain of Hierarchy can be analyzed in a clear way, let us employ terminology from the mathematical theory of graphs. In this context, a *graph* is made up of *nodes*, or vertices, and *arcs*, or lines that connect the nodes. If the node *y* is reachable from the node *x*, then *x* is a *predecessor* of *y*, and *y* is a *successor* of *x*. If there is an arc from *x* to *y*, then *x* is a *direct predecessor* of *y*, and *y* is a *direct successor* of *x*.<sup>16</sup>

The chain of Hierarchy has both vertical and horizontal dimensions: it includes many participants who are organized into successive levels or grades, with each level subordinate to the one above it. This chain can be depicted with the following graph: the nodes represent the participants on the various levels, and each arc represents the link through which knowledge of the divine plan can flow from a participant on one level to another participant on the adjacent subordinate level. The participants on each level invoke their direct predecessors: the aspirants and disciples invoke the Masters, who invoke the senior Members of the Hierarchy, who in turn invoke Shamballa.

The chain of Hierarchy transmits knowledge of the divine plan, but this knowledge becomes drastically attenuated as it is transmitted from a higher level to a lower one. Bailey portrays this attenuation with a question: “Can we not realise that there are members of the Hierarchy Whose grasp of truth and Whose knowledge of the divine Plan is as much in advance of the Masters known to us as They are in advance of the savage and of the undeveloped man?”<sup>17</sup>

The various participants on the chain of Hierarchy need not be fixed in their current places

but may move along the chain, as Bailey explains:

The chain of Hierarchy is a fit subject for reflection. Upon that chain you have your place. Some move ahead of you. Some move along with you. Others again move on with hands outstretched to you.<sup>18</sup>

***I might here point out that the difference between the linking up that you can effectively do and that which is done by a Member of the Hierarchy itself is that you link up via the Hierarchy and then through the medium of the Great Invocation reach forth to Shamballa whereas the initiates and the Masters link Themselves directly with Shamballa and use the Great Invocation in a manner totally different to that in which you use it.***

Let us consider the symbols in the first line of the second Stanza. A *Lord* signifies a superior.<sup>19</sup> For any user in the third class, the “Lords of Liberation” are his or her direct predecessors on the chain of Hierarchy, because they are on a superior level and transmit knowledge that can liberate that user from being

fixed in his or her current place on the chain. Consequently, the first line portrays the demand by a group of users for knowledge that permits them to move along the chain. Moreover, this inference is corroborated by the first of Bailey’s earlier clues, because it mentions the same demand: “the second Stanza of the great Invocation ... was not used by Them [the Hierarchy] solely on behalf of humanity or for the liberation of mankind; it had hierarchical implications also and was in part a demand by the Hierarchy for permission to move along the Way.”

How is knowledge of the divine plan transmitted along the chain of Hierarchy? Bailey says, “As regards telepathic communication between the Members of the Hierarchy: within itself, the Hierarchy functions practically entirely on the plane of mind,”<sup>20</sup> and speaks of “Telepathic work between the Hierarchy of Masters as a group or a part of the Hierarchy, and groups of disciples.”<sup>21</sup> In the first line, to “issue forth” could mean “to send something out into the air or environment,”<sup>22</sup> which in turn could mean to transmit telepathically.

Based on the preceding remarks, the first line has this meaning: *Let our direct predecessors on the chain of Hierarchy telepathically transmit knowledge of the divine plan to us.*

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

The chain of Hierarchy is an upward chain of invocation, as portrayed in the first line; but it is also a downward chain of evocation, as portrayed in the second line. Bailey describes the evocative effort:

Men are so occupied with their demand for light, so earnest in their cry for release from the present blindness, and so anxious for relief from the surrounding chaos, that they are apt to forget that from the inner side there is also a great effort and “push” to help, on the part of the Custodians of the Plan and Their assistants. This urge on Their part to help is more active than ever before, as human beings demand more potently the privilege of light. A demand from the race, plus a response from the waiting Hierarchy, must inevitably produce potent results.<sup>23</sup>

The downward chain of evocation eventually brings succor in the form of upliftment, as Bailey explains:

The work as it takes shape on the physical plane must be directed towards the spiritual uplift of the thinking people of the world in the first case and in the second place through them will come the uplift of the masses.<sup>24</sup>

As indicated by the foregoing quotation, this upliftment concerns both “the thinking people of the world” and “the masses,” so “the sons of men,” in the second line, denotes humanity in general, which was the meaning used in the earlier article for the general public.

Even though the “Lords of Liberation” in the first line are the direct predecessors of those who are making the invocation, “Them” in the second line refers to *all* reachable successors, not just the direct ones, because they all lie within the range of influence of those who are making the invocation. Bailey gives this explanation:

The *development of the spirit of synthesis* ... enables you to include all within the range of your influence and also to be included within the range of influence of those greater than yourself. Thus is the chain of Hierarchy established.<sup>25</sup>

*Retransmission* is defined as “the transmission of something again, especially over a different medium or at a different time.”<sup>26</sup> Thus the second line is given this meaning: *Let our successors on the chain of Hierarchy manifest our retransmission of the divine plan as upliftment to humanity.*

**3. Let the Rider from the Secret Place come forth.** Bailey distinguishes between the divine purpose and the divine plan:

As man progresses upon the Path of Return ... he comes under the impression of Shamballa, the planetary head centre, and becomes a participant in the divine Purpose and an Agent of the divine Plan.<sup>27</sup>

She also gives an important clue:

Shamballa is the place of purpose. It is a purpose which cannot be understood until the Plan is followed. Herein lies a clue.<sup>28</sup>

The second Stanza is composed in accordance with this clue: the first line calls for knowledge of the divine plan; the second line calls for following the divine plan; and the third line calls for understanding divine purpose.

Bailey mentions a godlike figure known as the “Lord of the World” and lists several alternative names for this figure:

*The Lord of the World*, the One Initiator, He Who is called in the Bible “The Ancient of Days,” and in the Hindu Scriptures the First Kumara, He, Sanat Kumara it is, Who from His throne at Shamballa in the Gobi desert, presides over the Lodge of Masters.<sup>29</sup>

She also describes the transmission of the Lord of the World’s purpose from Shamballa:

From Shamballa itself ... is a flow of energising life or of what we might call “unfettered enlightenment”; this impresses the

purpose or the will of the Lord of the World upon the united Hierarchy in a manner incomprehensible to you; it also creates a dynamic magnetic impulse which enables the graded initiates, through the medium of the Ashrams, to organise the Plan and set it in motion, so that the Purpose gradually materialises on earth. Because the senior initiates, from the Christ down to initiates of the fourth degree, are conscious in varying ways ... of the Eternal Now, and can work free from the compulsion of time, They can see the impressed Purpose as a more complete whole than can initiates of lesser degree and development.<sup>30</sup>

The foregoing quotation clarifies the membership of the third class of users: it comprises “the senior initiates, from the Christ down to initiates of the fourth degree,” because only they can register the transmitted purpose in an adequate way. This delineation contains the Masters, because Bailey states, “A Master of the Wisdom is One Who has undergone the fifth initiation.”<sup>31</sup> The third class was previously delineated as the more advanced disciples and the Hierarchy, so it is possible to give a precise definition of the more advanced disciples: people who have undergone the fourth initiation, or degree, but not the fifth initiation.

In the third line, the “Secret Place” is Shamballa, because Bailey mentions “Shamballa, the Secret Place where the will of God is formulated for the immediate present and for the long range future.”<sup>32</sup> Moreover, this designation is corroborated by the second of her earlier clues, in which she writes, “the initiates and the Masters link Themselves directly with Shamballa and use the Great Invocation in a manner totally different to that in which you use it.” The word *Rider* connotes movement, so it signifies the transmission of divine purpose. Thus the third line is given this meaning: *Let divine purpose from Shamballa come forth.*

**4. *And coming, save.*** In the two earlier articles in this series, the word *save* in the fourth line was construed as calling for the salvation of those who were using the Stanza. In the first article, the fourth line called for the infusion of love and understanding. In the second article, the fourth line called for the realization of lib-

eration. By having progressed through the stages represented by those earlier meanings, the intended users of the present significance—namely, the more advanced disciples and the Hierarchy— already have received the infusion of love and understanding and received the realization of liberation, so the word *save* for them must be a call for something other than their own personal salvation.

Bailey writes, “Later ... there emerges in the consciousness of the disciple, the assurance that behind the phenomenal world is a world of ‘saving Lives’ of which he may eventually form a part.”<sup>33</sup> Thus, for the intended users of the present significance, the word *save* could be construed as a call for their performing the saving role with respect to others, so the fourth line is given this meaning: *And by coming, enable us to be part of the world of saving Lives.*

**5. *Come forth, O Mighty One.*** Bailey lists three functions of divine purpose:

1. It is the connecting energy which comes from Shamballa and “enlivens” (literally and occultly understood) the Ashram of Sanat Kumara. It is, in one sense, the higher correspondence to the prana which “enlivens” the dense physical body of man.
2. It is the stimulating factor which produces cohesion among the various Ashrams, and is one of the sources of hierarchical unity. Putting it in other words, it is the service of the Plan which binds the seven Ashrams, with their subsidiary Ashrams, coherently into the one great Ashram. The Plan is the expression of the Purpose or the Will of God.
3. This Shamballic magnetism not only relates the Ashrams to each other, but it is also the potency which evokes the will or the first ray nature inherent in every man but which is only consciously and definitely unfolded within the periphery of the great Ashram.<sup>34</sup>

In the foregoing quotation, the first paragraph mentions “the Ashram of Sanat Kumara,” the second paragraph mentions “the one great Ashram,” and the third paragraph mentions “the great Ashram”; all of these phrases denote

the Hierarchy, because Bailey speaks of “the Hierarchy as the Ashram of Sanat Kumara.”<sup>35</sup> The second paragraph also mentions “the seven Ashrams, with their subsidiary Ashrams”; these Ashrams denote various subdivisions of the Hierarchy, because Bailey speaks of “the Hierarchy itself, containing all the seven major Ashrams and their affiliates.”<sup>36</sup>

The foregoing quotation suggests that the “Mighty One,” which connotes strength, is divine purpose, so the fifth line is given this meaning: *Come forth, O divine purpose, and enliven us, bind us together, and evoke our will nature.*

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

Bailey distinguishes between two streams emanating from Shamballa:

The energy, emanating from Shamballa, has been divided into two direct and distinctive streams. One stream, embodying the dynamic of purpose, is now pouring into the Hierarchy and into its seven major Ashrams; another stream, embodying the dynamic of determination or of enlightened enthusiastic will, is reaching humanity direct.<sup>37</sup>

The first stream, which the above quotation describes as “embodying the dynamic of purpose,” seems to be the stream of divine purpose that was invoked in the third, fourth, and fifth lines.

The Master Djwhal Khul describes the effort “to step down this Shamballa force”:

The entering force [goes] down into the ranks of those Masters Who have taken the fifth initiation thus enabling Them to step down this Shamballa force to Their individual Ashrams. This happening has produced a tremendous stimulation with all the attendant opportunities, manifestations, and dangers. Masters such as myself have had to learn to handle this great potency, and at the same time to make as much of it as we can (safely and wisely) available to our senior disciples.<sup>38</sup>

This quotation suggests that the second stream is a reflection, or a stepping down, of the first stream. The second stream of energy, which

was described earlier as “the dynamic of determination or of enlightened enthusiastic will,” is sometimes denoted more simply as “the quality of determination.”<sup>39</sup>

According to the preceding quotation, a Master’s transmission of the quality of determination “has produced a tremendous stimulation” in “senior disciples.” Bailey describes the effects of such stimulation: “As the Master works with His disciples and strengthens the life within them and evokes their soul into potency from latency, every form and every atom within their various bodies is equally energised and aided.”<sup>40</sup> The notion that a Master can strengthen a disciple appears elsewhere. For example, the Apostle Paul, in Philippians 4:13, is aware of this strengthening effect on himself: “I can do all things through Christ which strengtheneth me.”<sup>41</sup>

A *senior disciple*, mentioned in the two preceding paragraphs, is equivalent to what the previous article in this series called an “esotericist”: namely, a person who has penetrated into the world of spiritual reality—a world that for most people is esoteric in the sense of being hidden. Bailey gives this characterization of esotericists:

More and more people will be living as souls and therefore expressing love, and for them the nature of life and of monadic experience will constitute the normal next revelation—one that is, however, possible only to those who do attempt to live as souls, who cultivate love or the sense of non-separateness, and who are at least dwelling upon the periphery of the hierarchical world.<sup>42</sup>

In this quotation, the “people ... living as souls” are the esotericists, because they have penetrated into the world of spiritual reality through cultivating “the sense of non-separateness.” In the sixth line, a “soul” signifies a person who is living as a soul, so the “souls of men” are the esotericists of humanity. In addition, “Light” is taken as “the quality of determination,” so the sixth line has this meaning: *Let the esotericists be strengthened by our transmission of the quality of determination to them.*

*A Course in Miracles (ACIM)*, a modern system of spiritual psychology, provides related instruction that also uses *light* as a symbol:

Today the lights of Heaven bend to you, to shine upon your eyelids as you rest beyond the world of darkness. Here is light your eyes can not behold. And yet your mind can see it plainly, and can understand. A day of grace is given you today.<sup>43</sup>

In the above quotation, “the lights of Heaven” signify the intended users of the present significance of the second Stanza: namely, the more advanced disciples and Hierarchy. Regarding “the world of darkness,” *ACIM* says, “This is the world of time, where all things end,”<sup>44</sup> so it is the world of phenomena. Thus to “rest beyond the world of darkness” means to penetrate into the world of spiritual reality, implying that this instruction is intended for the esotericists. The noun *grace* can be defined as “Seemingly effortless beauty or charm of movement, form, or proportion.”<sup>45</sup> The “light your eyes can not behold” denotes the quality of determination, because this light so strengthens the esotericists that they can have a “day of grace.” Thus the above quotation from *ACIM* portrays the meaning of the sixth line from the second Stanza.

#### **7. And may they stand with massed intent.**

The previous article in this series introduced the notion of the *antahkarana*, which is an inner, or psychological, bridge that one builds between lower and higher aspects of oneself. As portrayed in Rule Eleven of Bailey’s fourteen “Rules for Disciples and Initiates,” the Hierarchy can transmit the quality of determination to strengthen an esotericist’s intent to build the *antahkarana*.<sup>46</sup> *ACIM* also portrays this strengthening role:

Sooner or later must everyone bridge the gap he imagines exists between his selves. Each one builds this bridge, which carries him across the gap as soon as he is willing to expend some little effort on behalf of bridging it. His little efforts are powerfully supplemented by the strength of Heaven, and by the united will of all who make Heaven what it is, being joined within it.

And so the one who would cross over is literally transported there.<sup>47</sup>

The phrase, “some little effort on behalf of bridging it,” refers to an esotericist’s effort to build the *antahkarana*. “Heaven” signifies the Monad, because Bailey speaks of the “Father in Heaven, the Monad or spirit aspect,”<sup>48</sup> so “the strength of Heaven” signifies the reciprocal action of the Monad, which was described in the previous article. The phrase, “the united will of all who make Heaven what it is,” portrays the Hierarchy’s assistance that strengthens an esotericist’s effort to build the *antahkarana*.

Let us consider the symbols in the seventh line. As in the previous article, to *stand* means to align the bodies of the personality with a higher factor. In this context, however, to stand refers to what Bailey calls “the higher alignment between the Personality and the Spiritual Triad, via the *antahkarana*.”<sup>49</sup> Moreover, in this context, the adjective *massed* is synonymous with *collected*,<sup>50</sup> which means brought together in one place, so the phrase “with massed intent” signifies that an esotericist’s intent has been brought together with the Hierarchy’s transmitted quality of determination. Thus the seventh line has this meaning: *And may they achieve the higher alignment, which is between the personality and Spiritual Triad, through our strengthening of their intent to do so.*

#### **8. Let the fiat of the Lord go forth: The end of woe has come!**

According to an earlier quotation, the Lord of the World presides over the Hierarchy, so a meaning intended for the Hierarchy is compatible with interpreting “the Lord,” which signifies a superior, as the Lord of the World. A *fiat* can be defined as an “act of will that brings something about.”<sup>51</sup> Bailey mentions “the will-to-good of the Lord of the World”<sup>52</sup> and writes, “Esoterically speaking, the work of the Hierarchy is to focus the divine will-to-good as it affects humanity,”<sup>53</sup> so the first part of the eighth line can be given this meaning: Let us focus the divine will-to-good as it affects humanity.

This terminology needs to be clarified. The *divine will-to-good*, which is the subject of the

preceding paragraph, is the will that is expressed by the Lord of the World and Hierarchy. The *will-to-good*, which was defined in the previous article, however, is the will that is expressed by a human being who has achieved the higher alignment, via the antahkarana. The latter will, which is sometimes called the “triadal will” or “spiritual will,” is related to but is not the same as the divine will-to-good, which is sometimes rendered with upper-case letters. Bailey describes their relationship:

Seek by prayer to reach that central Will and point of Life, thus blending yourself with the sensed divine objective and identifying your will with the Divine Will. This central Will-to-Good can be reached by the man whose own will-to-good is a living, practical experience.<sup>54</sup>

For the general public and esotericists, in the two earlier articles, the noun *end* was construed as “ending,” because their effort was to bring an ending to suffering. For the more advanced disciples and the Hierarchy, however, *end* is construed as “A goal or result that one seeks to achieve,”<sup>55</sup> because their effort is to implement the divine plan. Thus the phrase, “The end of woe has come,” has this meaning: the goal of pain and suffering has come. That goal is the evocation of world understanding and the expression of the will-to-good, as Bailey explains:

A clue also to the significance of pain and of suffering will gradually emerge in the world consciousness ... Suffering is the most effective and most rapid way of evoking world understanding and of burning away the barriers which human beings have set up to the expression of the will-to-good. One of the most beneficent results of the inflow of the Shamballa force through the focussed demand of the aspirants and world disciples will be the intelligent recognition of the uses of pain and suffering.<sup>56</sup>

Consequently, the eighth line is given this meaning: *Let us focus the divine will-to-good as it brings about this result: The evocation of world understanding and the expression of the will-to-good in human consciousness!*

**9. Come forth, O Mighty One.** The “Mighty One” denotes divine purpose, as before, so the ninth line calls for it to come out of the inner worlds and manifest in the outer ones. In the third, fourth, and fifth lines, the more advanced disciples and the Hierarchy invoked divine purpose for themselves, so the ninth line calls for it to take a further outward step. In the third of her earlier clues, Bailey writes, “The Invocation *as used by the Hierarchy* (note this) will help to bring about the evocation of the spiritual will in humanity.” The spiritual will in humanity is synonymous with the will-to-good,<sup>57</sup> which is an expression of the monadic will, which in turn is an expression of divine purpose.<sup>58</sup> Consequently, the ninth line calls for divine purpose to come forth as the will-to-good in humanity.

According to the sixth and seventh lines, the more advanced disciples and the Hierarchy have already invoked the unfoldment of the will-to-good in this way: by transmitting the quality of determination to the esotericists. By having focused the divine will-to-good in the eighth line, the more advanced disciples and the Hierarchy can repeat their invocations of the sixth and seventh lines in a more effective way, so the ninth line is interpreted as that strengthened repetition: *Come forth, O divine purpose, as the unfoldment of the will-to-good in the esotericists.*

**10. The hour of service of the saving force has now arrived.** *Goodwill* was defined in the first article in this series, and it was contrasted with the *will-to-good* in the second article. Bailey writes, “goodwill is the ‘saving force’ and an expression of the will-to-good which animates the New Group of World Servers.”<sup>59</sup> She also clarifies the relationship between these two impulses: “It is absolutely essential that the will-to-good be unfolded by the disciples of the world so that goodwill can be expressed by the rank and file of mankind”,<sup>60</sup> “The function of the New Group of World Servers is dynamically to ‘force’ the energy of the will-to-good into the world; the average man and woman, responding unconsciously, will express goodwill.”<sup>61</sup> Accordingly, when the esotericists unfold the will-to-good, they evoke



the spread of goodwill from what are called “the average man and woman.”

This evocation of goodwill may occur in several ways. First, when the esotericists unfold the will-to-good, they can participate in a group, such as described in the previous article, that liberates people from world glamour and thereby evokes goodwill from them. Second, when the esotericists unfold the will-to-good, they have achieved the higher alignment between the personality and Spiritual Triad, which in turn can affect other people, as Bailey explains:

The higher needed alignment has been much bettered and you need not work so hard now at developing that capacity. You need, however, to employ the line of force which you have succeeded in establishing ... with greater frequency and more facility. The result of this would be that ... you would radiate light and love and become increasingly an inspiration to others ... The peculiar type of radiation which I want you to endeavour to express is that light which reaches others upon the wings of *joy*.<sup>62</sup>

Third, when the esotericists unfold the will-to-good, they live a life that is an influential example to other people. Bailey encourages all of us to live in such a way:

*Live a life which is an example to others.* Is it necessary for me to enlarge upon this? It seems as if it should not be and yet here again is where men fail. What after all is group service? Simply the life of example.<sup>63</sup>

The voice of conscience is present in everyone, including children, but is often doubted or ignored.<sup>64</sup> The unfoldment of the will-to-good in an esotericist may evoke the expression of goodwill from the onlookers, because they may recognize the example as an outer confirmation of their own voice of conscience. For the foregoing reasons, the tenth line has this meaning: *The hour has come for the spread of goodwill.*

**11. Let it be spread abroad, O Mighty One.** According to the preceding lines, the Hierar-

chy transmits the quality of determination, which is the stepped-down version of divine purpose, to the esotericists and thereby helps them to achieve the higher alignment; when the esotericists achieve the higher alignment, they unfold the will-to-good, which then evokes the spread of goodwill from average people.

As Bailey explains, goodwill must be spread abroad over a period of time in order for it to accomplish significant results:

It takes no great effort of the imagination to see that, if this work of spreading goodwill and educating public opinion in its potency is pursued, and if the men of goodwill can be discovered in all lands and organized, that (even in five years' time) much good can be accomplished. Thousands can be gathered into the ranks of the men of goodwill. This is the initial task. The power of such a group, backed by public opinion, will be tremendous. They can accomplish phenomenal results.<sup>65</sup>

Thus the esotericists need to maintain their higher alignment over a period of time, and *ACIM* explains how they can be helped to do so:

When the temptation to attack rises to make your mind darkened and murderous, remember you *can* see the battle from above. Even in forms you do not recognize, the signs you know. There is a stab of pain, a twinge of guilt, and above all, a loss of peace. This you know well. When they occur leave not your place on high, but quickly choose a miracle instead of murder. And God Himself and all the lights of Heaven will gently lean to you, and hold you up. For you have chosen to remain where He would have you.<sup>66</sup>

In the above quotation, “murderous” and “murder” refer simply to hateful and hatred, respectively, because 1 John 3:15 states, “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.” In other words, the Bible regards hatred as the moral equivalent of murder.

The above *ACIM* quotation is instruction for the esotericists, so “your place on high” denotes their higher alignment. “God Himself” is the Lord of the World, and “The lights of Heaven” are the Hierarchy and more advanced disciples, as before. *Spiritual perception*, which was defined in the previous article, is one of the effects of the higher alignment. *ACIM* states, “True vision is the natural perception of spiritual sight,”<sup>67</sup> so it employs “true vision” as a synonym for spiritual perception. *ACIM* also states, “Christ’s vision is the miracle in which all miracles are born.”<sup>68</sup> Christ vision is true vision, so *ACIM* employs “miracle” as a synonym for spiritual perception. Thus the above quotation tells the esotericists the following: if you are tempted to lose your higher alignment by responding in a hateful way to other people, but if you instead choose to respond with spiritual perception rather than hatred, then the Lord of the World, Hierarchy, and more advanced disciples will assist you in maintaining your higher alignment.

In the eleventh line, “it” denotes goodwill, and the “Mighty One” denotes divine purpose and connotes strength. This line portrays what the Hierarchy and more advanced disciples must do to carry out their role in the foregoing process. In particular, they must make the following invocation: *Let goodwill be spread abroad from average people over a period of time, O divine purpose, through your strength that we continue to transmit to those esotericists who choose to maintain their higher alignment.*

#### **12. Let Light and Love and Power and Death.**

As before, “Light” signifies the quality of determination. “Love” signifies goodwill, as shown by Bailey’s statement, “Goodwill is the

simplest expression of true love and the one most easily understood.”<sup>69</sup> “Power” is synonymous with will,<sup>70</sup> so it could signify the divine will-to-good. Paul, in 1 Corinthians 15:3, states, “I die daily,” which refers to self-purification. Accordingly, “Death” in the twelfth line is construed to be what Bailey calls “the purification of human desire,”<sup>71</sup> so this line is given the following meaning: *Let the quality of determination, goodwill, divine will-to-good, and purification of human desire.*

*With these thoughts upon the new Invocation I would leave you to work out these ideas in the recesses of your reflective consciousness. I would ask you to use the Invocation frequently, with dynamic intent and true understanding, and thus cooperate—by its use, by your love of humanity, and by your activity on the side of the Forces of Light—with those on the outer and inner planes who are seeking to drive aggression back to the place from whence it came, and to end the rule of hate and fear.*

**13. Fulfill the purpose of the Coming One.** Bailey makes the following claim: “The Avatar about Whom the Scriptures speak ... is called the Avatar of Synthesis and His influence will be spread through the work and the activity of the Christ.”<sup>72</sup> The

Avatar of Synthesis is said to be an extraplanetary Avatar who can come no nearer than the mental plane.<sup>73</sup> Bailey speaks of “the coming of the Avatar of Synthesis to the Hierarchy,”<sup>74</sup> so this Avatar is the “Coming One” from the Hierarchy’s perspective.

Bailey says that the Avatar of Synthesis will fortify Christ, who is the head of the Hierarchy:

Owing to the stupendous task confronting Christ, the Avatar of Synthesis will fortify Him, and He will be buttressed by this “Silent Avatar” Who (to speak symbolically) will “keep His eye upon Him, His hand beneath Him and His heart in unison with His.”<sup>75</sup>

Bailey provides more information about this Avatar’s role:

He works under the great natural Law of Synthesis, producing at-one-ment, unifica-

tion and fusion. His function (in unison with the energy of Christ) is to generate spiritual will in humanity, the will-to-good; His potency works in three fields of activity at this time:

- a. Within the spiritual Hierarchy itself, revealing the nature of the divine will-to-good which the Kingdom of God must express, and the nature also of divine Purpose.
- b. Within the Assembly of the United Nations, though not within the Security Council; He is there generating a slowly growing will-to-unity.
- c. Within the masses of men everywhere, fostering the urge to a general betterment.<sup>76</sup>

The above quotation refers to the Hierarchy as the “Kingdom of God,”<sup>77</sup> which is a frequent biblical expression, and discloses the function of the Avatar of Synthesis. In this context, *function* can be defined as “the natural action or intended purpose of a person or thing in a specific role,”<sup>78</sup> so it is a synonym for *purpose*. Thus to “fulfill the purpose of the Coming One,” which is the thirteenth line, means “to generate spiritual will in humanity, the will-to-good,” which is part of the above quotation.

The Avatar’s potency works through four successive fields of activity that are characterized by the four factors listed in the twelfth line: first, the Avatar’s potency works through Christ, who reveals the nature of the *divine will-to-good* within the Hierarchy; second, the Hierarchy transmits the *quality of determination* to the esotericists; third, the esotericists evoke *goodwill* from the average people; and fourth, the average people evoke the *purification of human desire* in the rest of humanity. Moreover, the Hierarchy influences each of

these fields, so a meaning intended for them is compatible with interpreting the thirteenth line as their calling for the four factors to play their proper role: *Fulfill the function of the Avatar of Synthesis, which is to generate the will-to-good in humanity.*

**14. The WILL to save is here.** Bailey mentions “the will-to-save of Shamballa,”<sup>79</sup> which is virtually the same as the fourteenth line. Shamballa is characterized by divinity,<sup>80</sup> so

this line appears to refer to the divine will. In the third of her earlier clues, Bailey writes, “The Invocation *as used by the Hierarchy* (note this) will help to bring about ... the recognition of the divine will by the Hierarchy,” which is consistent with interpreting the fourteenth line as referring to the divine will. Bailey writes, “the Will of God ... is the divine will-to-good.”<sup>81</sup> The divine will-to-good was invoked in the eighth line, and also in the twelfth and thirteenth lines, so the fourteenth line is construed as affirming that this will has been evoked: *The divine will-to-good is with us.*

**15. The LOVE to carry forth the work is widely spread abroad.** Bailey mentions, “The hidden gift of the intuition, released through love,”<sup>82</sup> and describes hierarchical meditation as being based on the intuition:

The members of an Ashram, however, do not sit down for a joint meditation. One of the qualities, developed through ashramic contact, is the ability to live always within the field of intuitive perception—a field which has been created, or a sphere of energy which has been generated, by the united purpose, the combined planning and the concentrated energy of the Hierarchy ... The ashramic reflective meditation is an integral part of the constantly developing perception of the disciple-initiate, and it (in its turn) is a part of the whole hierarchical reflective meditation ... Each Ashram thus undertakes meditation upon the general Plan and thus (if you could but realise it) each initiate and disciple finds his place and sphere of activity and service—from the very highest initiate to the least important disciple.<sup>83</sup>

In the first line, the users of the Stanza invoked their receptivity to their direct predecessors on the chain of Hierarchy; in the second line, the users invoked the receptivity of their successors. The fifteenth line affirms that this receptiveness has been evoked throughout the vertical and horizontal dimensions of the chain: *The hierarchical field of intuitive perception, which is generated by our united purpose, planning, and energy, reveals our sphere of service in the divine plan.*

**16. The ACTIVE AID of all who know the truth is also here.** Bailey describes the Masters as having two grades of human workers:

There are those doing the difficult work in the outer world. They materialise the forms through which the Hierarchy can express its intentions and they make the human contacts. There are many such disciples and they are doing this work from their own free choice and because they have realised the immediate and coming need of humanity and have pledged themselves to serve.

There are, secondly, those who act as links between the Elder Brothers of the race, the Masters of the Wisdom Who embody the divine plan and the workers mentioned above. I do not say that they act as links between the disciple and his Master for that is a direct relationship which none may touch, particularly in the more advanced stages. This second group of working disciples, however, act as intermediaries in the working out of the plan in the world and they hold themselves in readiness to go anywhere when requested, thus aiding with their wisdom and experience and supplementing the capacities of the field workers, conferring with them.<sup>84</sup>

The first group consists of the people motivated by goodwill; and the second group consists of the people motivated by the will-to-good. The sixth through eleventh lines invoked the training and preparation of both grades of workers, so the sixteenth line affirms that their readiness has been evoked: *The service of human workers, who are responsive to our influence or direction, is manifesting the divine plan in the world.*

**17. Come forth, O Mighty One, and blend these three.** Bailey characterizes the Hierarchy as the divine intermediary that transmits, or steps down, the will of God to humanity:

In this world cycle it might be said that the emphasis of all spiritual power is placed in the Hierarchy which is, at present, the divine intermediary, interpreting the will of God, which is the purpose of Shamballa. It

transmits or steps down the divine energy so that safe application to Humanity becomes possible.<sup>85</sup>

Bailey also writes, “Later, when the disciple becomes an active conscious part of the Hierarchy, he is familiar with the broad outlines of the divine purpose and can cooperate intelligently with the immediate task.”<sup>86</sup> In other words, the Hierarchy’s reception of divine purpose enables them to cooperate intelligently with implementing the divine plan. Consequently, in the seventeenth line, the “Mighty One” is taken as divine purpose, as before, so this line has the following meaning: *Come forth, O divine purpose, and enable us to blend these three factors.*

**18. Construct a great defending wall.** Bailey portrays the Hierarchy as forming a wall:

Between the two forces—one sensitive, onward moving, ready for that which is new and better, and the other reactionary, static and determined to gain a strangle hold upon the life within the form—the Hierarchy stands at the midway point:

- a. Throwing all its weight on the side of that which is new, spiritual and desirable.
- b. Adapting itself simultaneously to new conditions and new emerging factors.
- c. Standing like a wall of steel, unshatterable and immovable between humanity and the forces of evil.<sup>87</sup>

This quotation speaks of the Hierarchy as “Standing like a wall of steel,” so a meaning intended for the Hierarchy is compatible with interpreting the eighteenth line as their calling for their own resoluteness: *So that we stand like a wall of steel, unshatterable and immovable between humanity and the forces of evil.*

**19. The rule of evil now must end.** In the preceding quotation, Bailey mentions the opposing forces: “the other reactionary, static and determined to gain a strangle hold upon the life within the form.” If the “rule of evil” were identified with these opposing forces, then the nineteenth and final line would have this meaning: *The rule of reactionary forces, which*

*are static and determined to gain a strangle hold upon the life within the form, now must end.*

### **Summary of the Significance for the More Advanced Disciples and the Hierarchy**

**B**ased on the preceding analysis, the second Stanza of the Great Invocation has this meaning for a group consisting of the more advanced disciples and the Hierarchy:

Let our direct predecessors on the chain of Hierarchy telepathically transmit knowledge of the divine plan to us.

Let our successors on the chain of Hierarchy manifest our retransmission of the divine plan as upliftment to humanity.

Let divine purpose from Shamballa come forth,

And by coming, enable us to be part of the world of saving Lives.

Come forth, O divine purpose, and enliven us, bind us together, and evoke our will nature.

Let the esotericists be strengthened by our transmission of the quality of determination to them,

And may they achieve the higher alignment, which is between the personality and Spiritual Triad, through our strengthening of their intent to do so.

Let us focus the divine will-to-good as it brings about this result: The evocation of world understanding and the expression of the will-to-good in human consciousness!

Come forth, O divine purpose, as the unfoldment of the will-to-good in the esotericists.

The hour has come for the spread of goodwill.

Let goodwill be spread abroad from average people over a period of time, O divine purpose, through your strength that we continue to transmit to those esotericists who choose to maintain their higher alignment.

Let the quality of determination, goodwill, divine will-to-good, and purification of human desire,

Fulfill the function of the Avatar of Synthesis, which is to generate the will-to-good in humanity.

The divine will-to-good is with us.

The hierarchical field of intuitive perception, which is generated by our united purpose, planning, and energy, reveals our sphere of service in the divine plan.

The service of human workers, who are responsive to our influence or direction, is manifesting the divine plan in the world.

Come forth, O divine purpose, and enable us to blend these three factors,

So that we stand like a wall of steel, unshatterable and immovable between humanity and the forces of evil.

The rule of reactionary forces, which are static and determined to gain a strangle hold upon the life within the form, *now* must end.

### **Conclusions**

**W**ith regard to the second Stanza of the Great Invocation, the three articles in this series unraveled meanings of it for three classes of users: 1) the general public, 2) the esotericists, and 3) the more advanced disciples and the Hierarchy. The unraveling of these meanings was based on clues that Bailey herself provided for the three classes.

The analysis in these articles enables precise definitions to be given for the three classes of users. A *member of the general public* denotes someone who is interested in using the second Stanza but has not yet penetrated into the world of spiritual reality. An *esotericist* denotes someone who has penetrated into the world of spiritual reality but has not yet undergone the fourth initiation. A *more advanced disciple* is someone who has undergone the fourth initiation but not the fifth initiation. A *member of the Hierarchy* is someone who has undergone the fifth initiation but is not working through Shamballa.

As this series of articles has shown, the second Stanza of the Great Invocation has the following distinction: there is a meaning of it that any interested user, at any stage of development, can understand and apply. Thus the symbolic form of the Stanza has this practical value: even if members from all three classes of users were assembled in the same room and were reciting the lines of the second Stanza in unison, they all could be rightly using the Stanza by applying their right meanings to it.

The three significances of the second Stanza fit together as progressive unified instruction:

In the general public's meaning, the twelfth and thirteenth lines are: "Let our evoked powers to see a new vision, to do what is best for the whole of humanity, to know and work for the divine plan, and to relinquish preconceived ideas and ideals, Mold us into the likeness of Christ." These lines are preparatory for applying the esotericists' meaning, because its first and second lines are: "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."

In the esotericists' meaning, the twelfth and thirteenth lines are: "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." These lines are instructions for attaining the fourth initiation, so they are preparatory for applying the third meaning, which is for the more advanced disciples and the Hierarchy.

Thus the second Stanza provides a discipline of practice: by using the Stanza with the general public's significance, members of the general public can work towards becoming esotericists; and by using the Stanza with the esotericists' significance, esotericists can work towards becoming more advanced disciples.

Bailey, after presenting and discussing the second Stanza in 1940, gives these instructions:

With these thoughts upon the new Invocation I would leave you to work out these ideas in the recesses of your reflective consciousness. I would ask you to use the Invocation frequently, with dynamic intent and true understanding, and thus cooperate—by its use, by your love of humanity, and by your activity on the side of the Forces of Light—with those on the outer and inner planes who are seeking to drive aggression back to the place from whence it came, and to end the rule of hate and fear.<sup>88</sup>

Perhaps the analysis in this series of articles will assist its readers in carrying out these instructions.

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<sup>1</sup> Alice A. Bailey, *The Externalisation of the Hierarchy* (1957; reprint; New York: Lucis Publishing Company, 1976), 249.

<sup>2</sup> *Ibid.*, 266.

<sup>3</sup> *Merriam-Webster's Collegiate Dictionary* (Eleventh Edition; Springfield, MA: Merriam-Webster, Inc., 2003).

<sup>4</sup> Zachary F. Lansdowne, "The Second Stanza of the Great Invocation, Part I: The Significance for the General Public," *The Esoteric Quarterly*, Spring 2016.

<sup>5</sup> Zachary F. Lansdowne, "The Second Stanza of the Great Invocation, Part II: The Significance for the Esotericists," *The Esoteric Quarterly*, Summer 2016.

<sup>6</sup> Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 24.

<sup>7</sup> Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 335.

<sup>8</sup> Bailey, *The Externalisation of the Hierarchy*, 156-157.

<sup>9</sup> Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 172.

<sup>10</sup> New World Encyclopedia contributors, "Great Chain of Being," *New World Encyclopedia*,

[http://www.newworldencyclopedia.org/p/index.php?title=Great\\_Chain\\_of\\_Being&oldid=977541](http://www.newworldencyclopedia.org/p/index.php?title=Great_Chain_of_Being&oldid=977541) (accessed April 16, 2016).

- <sup>11</sup> Bailey, *The Rays and the Initiations*, 136.  
<sup>12</sup> Ibid., 144.  
<sup>13</sup> Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 196.  
<sup>14</sup> Bailey, *The Rays and the Initiations*, 755.  
<sup>15</sup> Bailey, *Discipleship in the New Age*, vol. II, 211.  
<sup>16</sup> Wikipedia contributors, "Glossary of graph theory," *Wikipedia, The Free Encyclopedia*, [https://en.wikipedia.org/w/index.php?title=Glossary\\_of\\_graph\\_theory&oldid=704472738](https://en.wikipedia.org/w/index.php?title=Glossary_of_graph_theory&oldid=704472738) (accessed February 11, 2016).  
<sup>17</sup> Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 219.  
<sup>18</sup> Bailey, *Discipleship in the New Age*, vol. II, 738.  
<sup>19</sup> *Collins Thesaurus of the English Language – Complete and Unabridged* (Second Edition; New York: HarperCollins Publishers, 2002).  
<sup>20</sup> Bailey, *The Externalisation of the Hierarchy*, 36.  
<sup>21</sup> Alice A. Bailey, *Telepathy and the Etheric Vehicle* (1950; reprint; New York: Lucis Publishing Company, 1975), 24.  
<sup>22</sup> *Macmillan Dictionary*, <http://www.macmillandictionary.com/us/dictionary/american/issue-forth> (accessed October 28, 2015).  
<sup>23</sup> Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 184-185.  
<sup>24</sup> Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 161.  
<sup>25</sup> Bailey, *Discipleship in the New Age*, vol. II, 705.  
<sup>26</sup> *Your Dictionary*, <http://www.yourdictionary.com/retransmission> (accessed December 4, 2015).  
<sup>27</sup> Bailey, *Telepathy*, 137.  
<sup>28</sup> Bailey, *Discipleship in the New Age*, vol. II, 519.  
<sup>29</sup> Bailey, *Initiation, Human and Solar*, 106  
<sup>30</sup> Bailey, *The Rays and the Initiations*, 370-371.  
<sup>31</sup> Alice A. Bailey, *Letters on Occult Meditation* (1922; reprint; New York: Lucis Publishing Company, 1974), 259.  
<sup>32</sup> Bailey, *The Rays and the Initiations*, 508.  
<sup>33</sup> Bailey, *Discipleship in the New Age*, vol. II, 288.  
<sup>34</sup> Bailey, *The Rays and the Initiations*, 376.  
<sup>35</sup> Bailey, *Discipleship in the New Age*, vol. II, 139.  
<sup>36</sup> Bailey, *The Rays and the Initiations*, 150.  
<sup>37</sup> Ibid., 240.  
<sup>38</sup> Bailey, *Discipleship in the New Age*, vol. II, 135.  
<sup>39</sup> Bailey, *The Rays and the Initiations*, 240.  
<sup>40</sup> Bailey, *The Externalisation of the Hierarchy*, 692.  
<sup>41</sup> All biblical quotations are taken from the King James Version of the Bible.  
<sup>42</sup> Bailey, *The Rays and the Initiations*, 114.  
<sup>43</sup> *A Course in Miracles* (second edition; Glen Ellen, CA: Foundation for Inner Peace, 1992), vol. II, 236.  
<sup>44</sup> Ibid., 235.  
<sup>45</sup> *The American Heritage Dictionary of the English Language* (second edition; Boston: Houghton Mifflin Harcourt Publishing Company, 2015).  
<sup>46</sup> Zachary F. Lansdowne, "Bailey's Rules for Disciples and Initiates: Rules Eight through Fourteen," *The Esoteric Quarterly*, Summer 2014.  
<sup>47</sup> *A Course in Miracles*, vol. I, 336-337.  
<sup>48</sup> Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 168.  
<sup>49</sup> Bailey, *Discipleship in the New Age*, vol. II, 364.  
<sup>50</sup> *Roget's 21st Century Thesaurus, Third Edition*, <http://www.thesaurus.com/browse/massed> (accessed November 09, 2015).  
<sup>51</sup> *Collins English Dictionary – Complete and Unabridged* (New York: HarperCollins Publishers, 2003).  
<sup>52</sup> Bailey, *The Externalisation of the Hierarchy*, 541.  
<sup>53</sup> Ibid., 396.  
<sup>54</sup> Ibid., 383-384.

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- <sup>55</sup> *Oxford Dictionaries*,  
[http://www.oxforddictionaries.com/us/definition/american\\_english/end](http://www.oxforddictionaries.com/us/definition/american_english/end) (accessed December 1, 2015).
- <sup>56</sup> Bailey, *The Externalisation of the Hierarchy*, 154-155.
- <sup>57</sup> Alice A. Bailey, *The Reappearance of the Christ* (1948; reprint; New York: Lucis Publishing Company, 1978), 77.
- <sup>58</sup> Bailey, *Esoteric Psychology*, vol. II, 4.
- <sup>59</sup> Bailey, *Discipleship in the New Age*, vol. I, 784.
- <sup>60</sup> Bailey, *The Rays and the Initiations*, 110.
- <sup>61</sup> Bailey, *Discipleship in the New Age*, vol. II, 38.
- <sup>62</sup> Bailey, *Discipleship in the New Age*, vol. I, 181.
- <sup>63</sup> Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 586.
- <sup>64</sup> Alice A. Bailey, *Education in the New Age* (1954; reprint; New York: Lucis Publishing Company, 1974), 78.
- <sup>65</sup> Bailey, *The Problems of Humanity* (1947; reprint; New York: Lucis Publishing Company, 1964), 181.
- <sup>66</sup> *A Course in Miracles*, vol. I, 497-498.
- <sup>67</sup> *Ibid.*, 40.
- <sup>68</sup> *A Course in Miracles*, vol. II, 300.
- <sup>69</sup> Bailey, *The Problems of Humanity*, 118.
- <sup>70</sup> Bailey, *Letters on Occult Meditation*, 225.
- <sup>71</sup> Bailey, *The Externalisation of the Hierarchy*, 690.
- <sup>72</sup> *Ibid.*, 648.
- <sup>73</sup> Bailey, *The Rays and the Initiations*, 734; Bailey, *The Externalisation of the Hierarchy*, 303.
- <sup>74</sup> Bailey, *The Externalisation of the Hierarchy*, 309.
- <sup>75</sup> Bailey, *The Reappearance of the Christ*, 77.
- <sup>76</sup> *Ibid.*
- <sup>77</sup> Bailey, *The Externalisation of the Hierarchy*, 422.
- <sup>78</sup> *Collins English Dictionary – Complete and Unabridged*.
- <sup>79</sup> Bailey, *Esoteric Astrology*, 575.
- <sup>80</sup> Bailey, *The Rays and the Initiations*, 204.
- <sup>81</sup> Bailey, *Esoteric Astrology*, 375.
- <sup>82</sup> Bailey, *Discipleship in the New Age*, vol. I, 537.
- <sup>83</sup> Bailey, *Discipleship in the New Age*, vol. II, 105, 233.
- <sup>84</sup> Bailey, *Discipleship in the New Age*, vol. I, 17-18.
- <sup>85</sup> Alice A. Bailey, *The Destiny of the Nations* (1949; reprint; New York: Lucis Publishing Company, 1974), 140.
- <sup>86</sup> Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 278.
- <sup>87</sup> Bailey, *The Rays and the Initiations*, 236.
- <sup>88</sup> Bailey, *The Externalisation of the Hierarchy*, 281-282.