

ALICE BAILEY'S ESOTERIC EXPLANATION OF THE CREATIVE PROCESS

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the faculty of the College of Psychology and Humanistic Studies at Saybrook University  
in partial fulfillment of the requirements for the degree of  
Master of Arts (M.A.) in Psychology  
by  
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Approval of the Thesis

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This thesis by Harvey M. Cheatham has been approved by the committee members below, who recommend it be accepted by the faculty of the College of Psychology and Humanistic Studies at Saybrook University in partial fulfillment of requirements for the degree of Master of Arts in Psychology

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Abstract

## ALICE BAILEY'S ESOTERIC EXPLANATION OF THE CREATIVE PROCESS

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Alice Bailey provided an extensive explanation of the creative process in the 24 volumes of her writings, published from 1922 to 1960. The objective of this thesis was to clarify and organize her contribution to ascertain whether her work might be appropriately integrated into the existing body of creativity literature consistent with current trends in creativity studies. To date, Bailey's writings apparently have not received serious attention in academic psychology except by Roberto Assagioli, who was a prominent student of Bailey.

This thesis examined Bailey's esoteric explanation of the creative process as gleaned from the 10,000 pages of her books. The research method was first to organize her worldview to identify foundational principles of esoteric thought interwoven in her presentation. From this foundation, Bailey's lengthy explanation of the creative process was synthesized to 7 hypotheses for scholarly consideration. Finally, these hypotheses were compared to selected themes from current creativity studies for compatibility.

This research found that Bailey advanced a longstanding and rich tradition of esoteric thought that was pioneered in modern times by Helena Blavatsky, that Bailey's writings on the creative process are both comprehensive and internally consistent, and that these writings are compatible with certain recognized themes in creativity studies.

Bailey indicated that the creative process concerns realized purpose and defined creativity in its highest sense as the access and then manifestation in physicality of prototypal (archetypal) patterns. This type of creativity requires more than just the ability to contact the existing pattern; it also includes the building of that which was contacted with as little distortion of the envisioned pattern as possible.

Although Bailey's work may lie outside mainstream Western psychology, her hypotheses were found consistent with multiple themes in current creativity studies. As such, her depth and clarity of explanation of the creative process might benefit those engaged in creativity scholarship and might have the potential to expand mainstream views in this area. As human evolution largely depends on creative achievement, compelling reasons exist to develop a fuller understanding of the creative process. Therefore, Bailey's insights into the creative process seem to warrant further investigation.

## Dedication

We honor and thank all those who came before us,  
all the teachers from whom we have learned and who have  
been there for us with infinite patience, love, and wisdom.

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I would like to convey my deep sense of gratitude to my committee members, Dr. Ruth Richards and Dr. Stanley Krippner, who gave me their support, guidance, and encouragement throughout this thesis project and who always set the example of rigorous academic standards coupled with open-mindedness.

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I gratefully acknowledge Lucis Trust for its service as custodian of the Alice A. Bailey material and for permission for the extensive citation of that copyrighted material.

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## CHAPTER 1

### INTRODUCTION

#### Statement of Research Purpose

Humanity's continued evolution largely depends upon the efforts of those capable of creative achievement. Creativity lights the way for human evolution. As such, a compelling reason exists to develop a fuller understanding of the *creative process*, which in this thesis is defined as those steps by which something original and meaningful is introduced into existence. Alice Bailey advanced a longstanding and rich tradition of esoteric thought, and her writings on the creative process are comprehensive and internally consistent. Though her work is on the fringe of Western mainstream psychology, her esoteric explanation of the creative process might provide assistance to those who develop creativity scholarship.

The purpose of this thesis then is to clarify the Bailey material regarding creative process and to attempt to integrate this work into the body of creativity literature in accordance with current academic trends in creativity study. To date, Bailey's writings generally have not received serious scholarly attention. The notable exception is Roberto Assagioli (1974, 2000, 2007), who was a student of Bailey (Bailey, 1951a), and who appeared to interweave repeatedly her esoteric principles into his psychosynthesis model, which many consider to be a significant advancement in Western psychology. With a goal similar to Assagioli's assimilation, this thesis examines the creative process as explained in Bailey's work to identify esoteric principles that might eventually find a place in mainstream psychological thought on creativity.

## Overview

Bailey's work (10,000 pages in 24 volumes) includes a definite, unified, and extensively detailed explanation of the creative process. The intent of this investigation is to clarify this material and to ascertain whether there exists in mainstream psychological thought an opening in which to insert aspects of Bailey's esoteric understanding of the creative process. This is necessary if this complex work is to contribute to the academic discussion of creativity studies, much of which is centered at the College of Psychology and Humanistic Studies at Saybrook University.

Bailey (1942) wrote that the individual creative process is about realized purpose, for the highest type of creativity concerns the manifestation in physical existence of what one intuit. It is not enough to go to high places and intuit the archetypal pattern. High vision without grounded follow-through may only lead to frustration. What is desired in the advanced and more harmonious creative process is to bring that envisioned archetypal pattern into the physical world with as little distortion as possible. The highest expression of creativity rightly expressed is more than just the ability to contact the archetypal pattern; creativity also must include the building of that which has been seen (Bailey, 1942).

As previously mentioned, Bailey's work exists on the fringe of Western mainstream creativity scholarship. As such, her work has received little academic consideration although the mainstream might well benefit from it. To assist in the mitigation of this oversight, Chapter 2 of this thesis examines selected creativity principles of mainstream psychology, in part to identify themes within mainstream thought that resonate with Bailey's understanding. The chapter begins with the definition

of creativity and then examines the deficiency vs. being and everyday vs. eminent aspects of the creativity continuum. Finally, the chapter considers the originating sources of creativity, which have been organized into the categories of personal, some transpersonal, or all from a greater source.

Chapter 3 clarifies basic esoteric thought and upon this foundation organizes Bailey's thoughts on the creative process for scholarly consideration (note that Bailey dealt exclusively with high forms of creative expression, wherein existing abstract ideas are converted into concrete form by effective thought-form construction). This organization results in the following seven hypotheses: (1) Creativity converts existing abstract ideas into concrete forms in a manner similar to human maternity: *as above, so below*; (2) Humanity accesses and then manifests the thoughts of a higher power in the creative process; (3) Energy follows thought, and creation is the physical manifestation of some form of energy by the coordinated work of soul, mind, and physical brain; (4) The mind must access what the soul already knows and then transmit that material to the physical brain along a pathway called the *antahkarana*, which advanced humans personally construct; (5) Effective creativity requires persistence, focused attention, imagination, meditation, and invocation; (6) The goals of the creative process are to promote human evolution (service) and individual self-change (purification), which both build better vehicles for the use of soul in physicality; and (7) The creative faculty is latent within all of us. By understanding the creative process, one can become a more effective creator (Bailey, 1925/1951, 1927, 1934/1951, 1942, 1950b, 1954).

The final chapter of this thesis attempts to synthesize Bailey's understanding of the creative process and its origination from a higher source and to discuss the implications of this assertion for creativity studies.

### Approach

A Saybrook course on the nature of consciousness triggered the thought that creativity and spirituality are kindred and perhaps synonymous terms in certain definitions of higher creativity and are definitely so in the esoteric writings of Alice Bailey (1925/1951). Out of a desire to investigate this link further, I chose the topic of Bailey's esoteric explanation of the creative process for this master's thesis. My research into the realm of Bailey's writings was productive and revealed a rich and extensive, spiritually based model of creativity that details the creative process from inception to manifestation.

My research into Bailey's explanation of the creative process included a detailed review with extensive note-taking of all 24 books in the Bailey series (which totals more than 10,000 pages). Her volumes were sifted as appropriate to filter out the major underlying assumptions of her esoteric presentation; later these assumptions were organized into a lengthy summary. This task seemed important and similar to the construction of a solid foundation to aid in the subsequent discussion of her understanding of the creative process. In addition, it seemed only fair that the reader know enough of Bailey's overall teachings to evaluate Bailey as a source. Her thoughts clearly are not mainstream, and there can be a tendency to dismiss her writings as not scientific, a position that may not be justifiable.

The review of creativity literature is not intended to be an exhaustive presentation of academic scholarship on creativity but rather focuses on selected (generally Western) theories of individual creativity within academic psychology. The aim was to isolate themes within mainstream thought that might support Bailey's esoteric views on creative process on a scope consistent with a thesis-level presentation. Given that Bailey's work currently resides on the fringe of academic creativity studies, the focus of the review of the literature was to investigate whether the thoughts of accepted authorities on creativity have forged an opening that may allow the insertion of certain of Bailey's advancements in esoteric thought related to creative process into the recognized body of creativity literature.

My academic research into the Bailey material was augmented by many hours of discussion with a mentor, Uta Linde Hoehne, Ph.D., with whom I have worked for more than five years. For 20 years, Dr. Hoehne was a licensed psychologist in Del Mar, California, and specialized in humanistic and transpersonal psychology, as well as with depression and life-transition issues. During this time, she also organized and facilitated classes, seminars, and retreats on related topics. Now Dr. Hoehne devotes her time to esoteric training of small groups at Spiritual Studies Institute ([www.spiritualstudiesinstitute.org](http://www.spiritualstudiesinstitute.org)), a nonprofit organization that she founded and heads. This organization, which is independent of Lucis Trust (the organization that Bailey founded), is dedicated to group learning, self-discovery, and spiritual transformation and has the mission of service to humanity by the promotion of spiritual awareness.

Dr. Hoehne is an accomplished disciple and practitioner of esoteric thought and has extensive practical experience in esoteric psychology. Her level of inner realization



of esoteric principles is at a level considerably more advanced than I have been able to find elsewhere and her clarifications and elaborations on Alice Bailey's work augment this discussion. By virtue of her dual experience in both conventional and esoteric psychology, Dr. Hoehne provides a valuable bridge between the two disciplines.

### Background of Alice Bailey

Alice A. Bailey (1951a) was born Alice LaTrobe Bateman in Manchester, England, in 1880. She came from a wealthy, aristocratic British family and received a classical and Christian education from private tutors. Her parents died when she was young, and she was raised by an aunt. She described her childhood as pampered, sheltered, and unhappy. As a young woman, she did Christian (Anglican) volunteer work with the British army. This work eventually led her to India and introduced her to Eastern philosophy.

While in India, Bailey (1951a) met and fell in love with Walter Evans, a British officer. As his social background was not acceptable in Bailey's family circles, the couple married and then immediately moved to the United States, where Evans became an Episcopal minister. They had three daughters, but the marriage did not last as Evans became intolerably abusive. Bailey, still a young woman, was adrift with young children and no means of support. She eventually found employment in a California sardine packaging plant.

At this low point in her life, Bailey met two elderly English women of a similar social background to hers. These women took Bailey under their wings and along the way introduced her to the esoteric work of Helena Blavatsky. Bailey was enthralled by Blavatsky's work and eventually found employment with the Theosophical Society in

Los Angeles where she met and later married her second husband, Foster Bailey. Later, Bailey left the Theosophical Society and became a prolific writer and teacher of esoteric thought in her own right until her death in 1949.

### Bailey in the Context of the Esoteric Tradition

Although Bailey went considerably further with the explicit esoteric explanation of creativity, it is important to interject that esoteric thought did not originate with her but rather stemmed from a rich tradition that evolved over many centuries. Esoteric teachings are a body of work that is sometimes referred to as the Ageless Wisdom and comprise a vast tradition that goes back millennia. The originating dates of these teachings are unknown but are said to predate recorded history. Proponents of esoteric thought generally contend that through the ages, these teachings have been safeguarded by a group of ascended masters known as the Spiritual Hierarchy and slowly released concurrent with the progress of human evolution (Newburn, 2007).

Goodrich-Clarke (2008), professor of Western esotericism at the University of Exeter, indicated that esotericism is a form of spirituality that has illuminated Western thought in various schools from late antiquity to the present. Western esoteric traditions are rooted in spiritual thought that reaches back to gnosticism, hermeticism, and Neoplatonism in the Hellenistic world during the first centuries C.E. During the Renaissance, the discovery of ancient texts led to a revival of astrology, alchemy, and Kabala. In more modern history, this gave rise to Rosicrucianism and Freemasonry and in recent times, the works of Helena Blavatsky, Rudolf Steiner, and Alice Bailey.

As referenced above, the esoteric tradition was reinvigorated and significantly advanced by Helena Blavatsky, founder of the Theosophical Society. Blavatsky's

contribution might well be described as staggering. As an illustration of the vastness of her contribution, A. E. Powell wrote a 4-volume compilation on selected areas in the writings of Annie Besant and C. W. Leadbeater, who were Blavatsky's successors at the Theosophical Society. In the introduction to the third of these volumes, Powell wrote,

The works of H. P. Blavatsky are not included in the list of authorities quoted. To have searched the *Secret Doctrine* for references to the Mental Body and the Mental Plane would, frankly, have been a task beyond the compiler, and would, also, in all probability have resulted in a volume too abstruse for the class of students for whom this series of books is intended. The debt to H. P. Blavatsky is greater than could ever be indicated by quotations from her monumental volumes. Had she not shown the way in the first incidence, later investigators might never have found the trail at all, let alone made it into a path where others may follow with comparative ease and safety. (Powell, 1927, pp. xii)

Helena Blavatsky's focus in her voluminous esoteric writings centered around four basic ideas: (1) the fundamental unity of all existence; (2) the aliveness of every atom, as there is no dead matter; (3) the human as the microcosm of divinity and as such possessing all of its qualities; and (4) the existence of but one life and law: as it is above, so it is below (Hoskins, 1982). Blavatsky's (1962) cardinal doctrine for the inner life is that we are our own creators.

It is appropriate to comment here that the teachings of Blavatsky and Bailey are considered intertwined (at least by students of Bailey) and Blavatsky's work is seen as the preparatory teaching. Though an analysis of Blavatsky's writing is beyond the scope of this thesis, Bailey (1960) indicated that her work was an extension of this earlier work and as such, entirely consistent with Blavatsky's teachings. Many of the general esoteric principles found in Bailey's work are repetitions of earlier esoteric thought and in no way original to Bailey. However, my cursory review of an index of Blavatsky's work did not

reveal any extensive work by her in the area of creative process. Bailey definitely extended esoteric thought in this area.

The existence of the Ancient Wisdom has profound implications. Should such a perennial philosophy exist and be accessible, humanity would have access to a body of work that was originated by those who possessed consciousness greater than that which we consider human. This might give humanity an opportunity to move on from grammar-school primers and to progress to the university library. However, the intent of this thesis is not to attempt to convince the reader of the existence of the Ancient Wisdom but only to place the Bailey material on the creative process within the framework of more mainstream creativity scholarship.

#### Personal Considerations

I disclose to the reader that from the moment some four years ago that I started to study Bailey's work, I felt an immediate resonance with the material, unlike any that I had previously experienced with literature. Often, I did not fully understand the meaning of Bailey's words, but always I appreciated the experience of reading them. I compare my impressions of Bailey's work to that of a music lover when first exposed to opera: the words may not be understood, but the beauty is immediately grasped.

When I started this research project, I was surprised that my database research indicated that Bailey has received minimal academic attention and that her explanation of the creative process has apparently received none. In addition to the evident bias against spiritual literature in much scientific discussion, another possible explanation for the disregard of Bailey's work stems from the literature itself. The books are complex, lengthy, and sometimes the writings are abstruse. This is understandable when one

remembers that esoteric literature traditionally has been written in a manner intended to keep information out of the hands of those to whom it might cause harm; dictionary definitions of the word *esoteric* generally include that it is *meant for only the select few* (Webster, 2003). However, I think most would agree that in these modern (and troubled) times, it is important to share any knowledge than can help humanity.

### Definitions

Shown below for reference by the reader are definitions of key terms used in the first two chapters of this thesis. However, as the number of esoteric terms used in Chapter 3 (Bailey's Writings on the Creative Process) is large, these definitions are omitted and a separate listing of some 130 esoteric definitions is included as Appendix A (Glossary of Esoteric Terms).

*Ageless Wisdom*: those ancient principles of living or that perennial philosophy that have been safeguarded by a group of ascended masters and released down the ages concurrent with the progress of human evolution (Newburn, 2007).

*Archetype*: the collectively unconscious ideas and patterns that are sometimes accessible to individual psyches and which then become the models from which physical manifestations originate (Bailey, 1942).

*Being creativity; self-actualizing creativity*: characterized by a nonstriving or unfolding sort of motivation that occurs only after deficiency needs have been met (Maslow, 1968).

*Brain*: that part of the central nervous system in the skull of the physical body (*Webster's Dictionary*, 2003).

*Collective unconscious*: the inborn and universal unconscious mind of humanity and of all life forms; the product of ancestral experience is made up essentially of *archetypes* (Jung, 1959).

*Consciousness*: “a state of coherent cognitive experience resulting from the organization of discrete sensations into unified and meaningful phenomena” (Rao, 2005, p. 14).

*Creative process*: those steps by which something original and meaningful is introduced into existence (Rhodes, 1961).

*Creativity*: anything original that produces change in or transforms an existing domain and that is meaningful or comprehensible to others instead of random or bizarre (Combs & Krippner, 2007; Richards, 2007b).

*Deficiency creativity*: the creative expression of individuals who have not sufficiently gratified their basic needs for safety, belonging, love, and self-esteem (Maslow, 1968).

*Deficiency motivation*: the stimulus to meet basic needs that have not been (Maslow, 1968).

*Divine inspiration*: the influence of a superhuman or higher power exerted upon the mind/brain (Wilber, 2000).

*Eminent creativity*: human originality that stands above (as recognized by society) other creative products in one’s field of endeavor (Sundararajan & Averill, 2007).

*Entanglement*: a principle of quantum mechanics wherein objects are founded to be interconnected or intertwined in ways not conventionally explainable (Radin, 2006).

*Esoteric*: that which concerns the inner essence as opposed to the outer or exoteric form (Bailey, 1936/1962).

*Esoteric creativity*: the expression in physicality of the will (purpose or intent), love-wisdom, and active intelligent qualities of divinity (Bailey, 1942).

*Esoteric psychology*: that system of psychology taught in the *Ageless Wisdom* (a body of knowledge preserved by a group of Ascended Masters that is said to predate human life on this planet) that focuses on the inner world of causes that lead to the outer world of effects (Bailey, 1942).

*Everyday creativity*: human originality in the work or leisure of everyday life (product aspect) and implies the process of a conscious approach to life (Richards, 2002).

*Four P's of creativity*: Rhodes's (1961) categorization of the four aspects of creativity: product, process, person, and press of the environment.

*Four stages of creativity*: Wallas's categorization of the four stages of the creative process: preparation, incubation, illumination, and verification (Richards, 2007b; Dacey, Lennon, & Fiore, 1998).

*Growth motivation*: the stimulus of the individual whose basic needs have been met and who is no longer driven by *deficiency motivation*. The interactions of such a person would be more enjoyable, accepting, and capable of love and appreciation (Maslow, 1968).

*Higher self or soul*: that portion of human consciousness that transcends ordinary and personal consciousness (Bailey, 1930).

*Integral consciousness*: that state of consciousness that is attained by transpersonal growth and characterized by increased complexity, a subjective sense of wholeness, and dampening of emotional reactivity (Combs, 2002).

*Mind*: that aspect of the individual consciousness that is responsive (reasons, thinks, feels, wills, perceives, etc.); it emerges with evolutionary advancement (Bailey, 1936/1962).

*Soul or higher self*: that portion of human consciousness that transcends ordinary and personal consciousness (Bailey, 1930).

*Spirituality*: the quality that pertains to the incorporeal portion of consciousness (*soul*, *higher self*, or above, which all have qualities of greater meaning and benefit) as opposed to the personal and physical nature (Bailey, 1948).

*Psi*: psychic or nonlocal phenomena such as telekinesis, psychokinesis, telepathy, clairvoyance, precognition, and/or extrasensory perception (Radin, 2006).

*Self-actualizing creativity*: the creative expression of individuals who have sufficiently gratified their basic needs for safety, belonging, love, and self-esteem so that their creative expression trends toward unity, integration, and synergy within the person (Maslow, 1968).

*Self-actualized individual*: a person who has fulfilled basic needs and travels a path toward human perfection; such individuals have a clearer perception of reality (Maslow, 1968).

*Transpersonal consciousness*: consciousness that goes beyond individual consciousness and is related to influences not under the control of the conscious self (Cook-Greuter & Miller, 2000).



## CHAPTER 2

### OVERVIEW OF CREATIVITY: TYPES AND SOURCES

It is appropriate to begin this chapter with a delimitation of its intentions so as to indicate what this chapter will not attempt to do. This chapter is not an exhaustive review of the considerable literature on creativity theory. This limitation stems from the inherent time constraints of a master's-level paper and the huge amount of relevant material. The intent of the chapter instead is to focus on selected aspects of the literature to determine the appropriateness of positioning Bailey's work on the creative process in the mainstream body of creativity literature. Bailey clearly advanced a longstanding esoteric tradition and produced some excellent and complex work on creativity. However, we must question whether and in what way this body of work can be assimilated into mainstream psychological thought. As such, the chapter focuses on selected theories of individual creativity recognized in mainstream academic psychology in an attempt to place Bailey somewhere within this body of knowledge, if so warranted.

A further delimitation is that this chapter does not generally focus on creativity scholarship from the Eastern philosophical perspective (Buddhist, Hindu, or Taoist) although a few relevant perspectives are introduced. Much more could be said on this viewpoint of creativity as the Eastern perspective appears to be very relevant indeed.

#### What is Meant by Creativity?

##### *Creativity as a Subset of Consciousness*

As creativity theory might be considered a subcategory of consciousness theory, it seems reasonable to start the discussion with consideration of alternative views of consciousness as these alternative views relate directly to our understanding of the

creative process. Rao (2005) acknowledged the extreme difficulty of defining *consciousness*, as the term can mean different things to different people. Nevertheless, he generally saw consciousness as “a state of coherent cognitive experience resulting from the organization of discrete sensations into unified and meaningful phenomena” (p. 14). He acknowledged that consciousness and/or awareness depends at least for its manifestation on particular brain functions because the destruction of certain cortical processes inevitably leads to loss of awareness. Moreover, there is a close correlation between certain observed states of the brain and forms of awareness. However, Rao questioned whether the result of such neuroscientific research can be extrapolated to all aspects of consciousness, particularly subjective consciousness. He felt that neuroscience, for all its investigation, is nowhere near finding a one-to-one correspondence between mental events and neural activity (Rao, 2005).

Humanistic psychology generally accepts the causal nature of consciousness in the creative process, but not all psychologists agree. Instead, certain theorists have asserted that the conscious mind at times has little or no causal power over the body and that consciousness itself may be an epiphenomenon. These theorists have cited as an analogy the spray above the waves on the ocean. At first sight, the spray may appear to create or at least control the underlying waves, but we know that in truth, waves are created by wind and water (Freeman, 2003).

Certain factors suggest that the mind may act in heretofore unsuspected ways. For example, recent research at the Bernstein Center for Computational Neuroscience in Berlin indicated that the brain, under certain circumstances, initiates choice up to several seconds before the person consciously reaches a decision. The researchers detected intent

before the participants themselves were aware of their choices. This finding prompted the researchers to conclude that free will was unlikely in the situations examined or at least free will at a conscious level (Holz, 2008).

These experiments are reminiscent of earlier cognitive neuroscience work by Benjamin Libet, which detected incidents in which the human brain appears to have already set things in motion up to a half second before the person decides to act. The conscious part of the brain then *fools* itself into thinking that it had intended these actions all along (Freeman, 2003). In these incidents, it appears that consciousness may lag behind the brain processes that control the body, which would seem to rule out the executive role of the conscious self (Dennett, 1991). However, as was also indicated for the recent research at the Bernstein Center for Computational Neuroscience (Holz, 2008), the results of Libet's experiments should not be extrapolated to eliminate a causal role for the unconscious self in the tasks examined or the causal nature of consciousness in other situations.

Henry Stapp (2007) postulated that certain materialist theories of consciousness in some ways align with classical physics, as Newtonian mechanics supports some materialists' contention that dualism violates the principle of the conservation of energy, which requires the physical plane to be a closed system. If this were true, then the physical past alone would determine the physical future. Consciousness or awareness then could enter the equation only as a causally inert spectator or passive witness (Stapp, n.d.). The only needed input would be an initiating act at the beginning of time. In such a view, consciousness is considered irrelevant or at best redundant, and as such, the causal link between the psychological and the physical is denied (Stapp, 2007).

As pointed out by Freeman (2003), Niels Bohr postulated a different understanding of reality and did so from the perspective of the internal world of the atom in what is known as the Copenhagen Interpretation of quantum mechanics. From this view, that world is a strange place indeed. Bohr postulated that it is not possible to know in which alternately possible location a proton exists until observation (consciousness) collapses the wave function and the proton's position is determined. Until then, the proton had no definite position, only probabilities (Freeman, 2003).

Stapp (2007) explained that the problem with classical physics is that it just does not work for all cases though it is a good approximation of quantum physics in limited situations. In classical physics, the only needed input was an initiating act at the beginning of time. However, quantum physics recognizes the possibility of additional, later input by factors including ongoing conscious choices. Stapp felt that this ongoing role of conscious choice eliminates any fixed notion of a billiard-ball universe and reintroduces the causal role of human consciousness. People's value-based intentions can affect their behavior, which in turn affects their environment. This view allows self-determination and the relevancy of human intentionality as conscious events can initiate templates of neuronal activity in the brain and convert them from potential (indeterminacy) to actual and thus initiate action. Consciousness then becomes causal in Stapp's understanding of the quantum mechanical model (Stapp, 1989, 2007).

Stapp (2007) also felt that, from the perspective of quantum mechanics, humans are never considered to be machines but rather the injectors of mental concepts into a physical world. Quantum mechanics brings together the physical and mental aspects of nature as two aspects of a rationally interconnected whole and provides a basis for

suggesting that people's thoughts can influence the world around them. Quantum mechanics gives one explanation for the mind-brain (locus of consciousness vs. the physical organ) connection that has so puzzled adherents of classical physics (Stapp, 2007).

Though there is scientific acceptance of the validity of quantum psychics, certain materialistic perspectives of consciousness in academic psychology linger and resist these implications for a causal role of consciousness, though Bohr's work is almost a century old. Rao (2002) noted, however, that "an increasing number of scientists, still admittedly small, appear open to the possibility that conscious experience is qualitatively different from and in principle inexplicable by neural events in the brain" (p.7). I support the understanding of this academic group, and, as such, the executive nature of consciousness as it relates to the creative process is assumed in all further discussions in this paper.

### *Definitions of Creativity*

The word *creativity* can have multiple meanings as it is a socially defined construct. However, the two criteria of originality and meaningfulness to others are common in many definitions of the creative product. Some aspect of the outcome of creative expression needs to be new or, at least, relatively rare. In addition, the outcome should be comprehensible to others instead of random or bizarre (Richards, 2007). Consistent with these criteria, this thesis defines *creativity* as anything that produces change in or transforms an existing domain and that is meaningful or comprehensible to others instead of random or bizarre (Combs & Krippner, 2007; Richards, 2007b).

Certain mainstream constructs are particularly helpful to our understanding of what is meant by creativity. Rhodes (1961) categorized creativity into the four aspects of

product, process, person, and press of the environment. Wallas (much earlier) examined the process aspect, which has particular relevance to Bailey's work, and found the creative process to contain the stages of preparation, incubation, illumination, and verification (Dacey & Lennon, 1998; Richards, 2007b). Maslow (1968) researched the underlying motivation behind creativity and found that the creative motive may arise from unfilled needs (*deficiency creativity*) or be characterized by a nonstriving unfoldment that tends toward unity, integration, and synergy within the person after those lower needs are fulfilled (*self-actualizing* or *being creativity*). Finally, Richards (in press) advanced our understanding of what is meant by creativity by her examination of human originality in the work or leisure of everyday life resultant from a conscious intentionality toward life (*everyday creativity* vs. *eminent creativity*).

#### *Four Ps of Creativity*

Rhodes (1961) thought creativity to be the process of the organization of knowledge and of articulation of its synthesis in meaningful ways. Original ideas are the byproducts of a sequence wherein the mind grasps elements of a subject, then thinks about the parts and their interrelationship for a prolonged period, and finally makes a sustained effort to work over the synthesis so it can be intelligently expressed. All this is done in the midst of environmental influences. Rhodes's model is known in English as the *four P's of creativity*, which are person, process, press, and product.

Interwoven into creativity are the separate threads of the person, the mental processes that are used in the creation of ideas, the influence of the ecological press on the person, and the product or resultant ideas. *Person* refers to aspects of the creator such as personality, temperament, intellect, value systems, and behavior. *Process* applies to

motivation, perception, learning, thinking, and communicating. *Press* refers to the relationship of the human and the forces at play in the environment; these can be crucial in stimulating or crushing creativity, as with the effect of a parent in the facilitation of the creativity of the child. Finally, *product* relates to the end result that is communicated to others; this is the outcome and includes ideas, behaviors, experiences, and whatever happens (Rhodes, 1961; Richards, 2007).

Of particular interest to this thesis is Rhode's (1961) thread of creative process as it is generally the focus of Bailey's work. The following section describes process as modeled by Wallas.

#### *Wallas's Model of Creative Process*

In 1926, Wallas presented one of the first models of the creative process in which creative insights and illuminations were explained by a 4-stage process: preparation, incubation, illumination, and verification. He designated preparation as that stage of initiatory mental work wherein the problem-solver senses the problem and begins its exploration; the individual focuses the mind on the problem and explores its dimensions and gathers information about it. In the subsequent incubation stage, the problem is internalized into the unconscious mind and nothing appears externally to be happening. The problem-solver does not intentionally or consciously work on the problem. Rather, this is a quiet stage of unconscious mulling over of the problem without distraction. In the third stage of illumination, the creative person may get a feeling that a solution is on its way and then insight follows in which the creative idea bursts forth into conscious awareness. The problem-solver suddenly experiences insight as new ideas, relationships, or solutions present themselves. This is the a-ha or eureka moment.

Verification is the final and more leisurely stage in which the thinker tries and checks the solution. Here, the idea is consciously verified, elaborated, and then applied (Dacey & Lennon, 1998; Richards, 2007).

I find it interesting that Wallas in no way thought that the creative process took place entirely in the conscious mind. The beginning process of preparation is certainly conscious, as is the ending process of verification. The mystery lies in the middle stages of incubation and illumination, wherein the process shifts elsewhere; without these stages, there can be no end product.

The prodigious inventor, Nikola Tesla, revealed his personal experience with the creative process, which is generally consistent with Wallas's four stages of preparation, incubation, illumination, and verification (Dacey, & Lennon, 1998). Tesla indicated that his creative efforts started with the experience of a desire to invent a particular thing. Then, instead of rushing at his objective without adequate inner preparation, he let the project rest for months or even years with the idea in the back of his head. When he chose, Tesla roamed around in his imagination and thought of the problem, but during this incubation period, he did so without any particular concentration. Then there followed a period of direct effort in which he centered his mind on a narrow field of investigation and applied deliberate thought to the problem. Eventually, while thinking of the problem's specific details, the feeling arose that the problem had been solved subconsciously and that the answer need only emerge consciously. Before he ever put a sketch on paper, the whole problem was worked out mentally (Sinclair, 1984).

Roberto Assagioli (1974) also indicated that the creative process often requires a period of collaboration or incubation similar to the second stage described by Wallas



(Dacey & Lennon, 1998). During this time, Assagioli thought that the mind is best left alone to work without interference from the conscious will. Furthermore, he saw a close parallel between psychological creation and physical reproduction. Both types have a point of fertilization or conception. In psychological creation, an external stimulus may strike the imagination in a manner comparable to physical conception. In each case, the creative process requires a period of gestation or inner development, and this time can be tiring and painful. Finally, the moment of birth brings the entry of ideas into the conscious mind similar to the child's entry into the world. Like the offspring of various mammals, these creative products may be ready for independent life or may need long periods of additional nurture (Assagioli, 2007).

Huxley (1944) felt that only with arduous work do artists achieve creative spontaneity. Artists can never create anything solely on their personal account and of their own consciousness but must obediently submit to the influence of the energy of inspiration, which has its own nature and must not be ignored. The artist is a patient servant of this stimulus (Huxley, 1944). Again, this view resonates with the Wallas model: Huxley's inspiration corresponds to the Wallas's stage of illumination.

Stinson (2007) succinctly described her own dissertation experience as akin to giving birth (reminiscent of Assagioli's 2007 hypothesis of the parallel between physical reproduction and other expressions of creative activity). Stinson's experience was that there must be adequate time and nurturing to foster the development of the embryonic ideas (Wallas's incubation stage). The process follows an internal rhythm; if we force the ideas before adequate gestation, we may alter their quality and stability. Once Stinson opened up to the guidance of this rhythm, she found that the dissertation flowed through

her, particularly when she periodically and intentionally shut down the concrete mind to allow herself to be led by the abstract mind. She described this latter process as analogous to an artist's asking the canvas what it would like to become (Stinson, 2007).

### Types of Creativity

#### *Deficiency vs. Being Creativity*

Maslow (1968) found that until basic needs are met, motivation arises from deficiency in that area. His term, *deficiency creativity*, refers to creativity motivated by these deficiency needs. Lack can be a great motivator if the person can find the energy to overcome inertia. However, the inherent drawback of such a stimulus as deficiency creativity is it can distort one's perception of reality. This can at times lead to distortions or chaos in the creative product as the motivation is entirely personal and often without consideration of the highest good.

Freud's understanding of the creative process could be termed as an example of deficiency creativity. His view posits unconscious instinctual drives that are both ambitious and erotic. The creative process is linked with internal psychological conflict and the motivation for the process is from inner unconscious conflict. Creative effort then is an adaptation used to control and minimize this conflict (Richards, 1981). "Freud's psychology is one of internal conflict-reduction; the individual fundamentally seeks homeostasis" (Richards, 1981, p. 269). The artist turns away from reality toward wish fulfillment; fantasy is a means of resolving unconscious conflict. As a result, the artist's original impulse is channeled into productive efforts (Richards, 1981).

Maslow (1968) described *being creativity* as the opposite of deficiency creativity; being creativity involves nonstriving or unfolding motivations that occur only after

deficiency needs are less central. Such motivation is found in healthy, self-actualizing people, who are characterized by a superior perception of reality, greater experiences of peak experiences, and greatly increased creativity. “Healthy people have sufficiently gratified their basic needs for safety, belonging, love, respect and self-esteem so that they are motivated primarily by trends to self-actualization (defined as ongoing actualization of potentials—an unceasing trend toward unity, integration or synergy within the person)” (Maslow, 1968, p. 31). No longer controlled by deficiency motivation, the interactions of these people would be more enjoyable, more accepting, and more capable of love and appreciation. Self-actualizing people have a clearer perception of reality and are better able to report it to the rest of us.

“In Maslow’s view, for example, self-actualization and creativity are functionally interdependent, with creativity facilitating self-actualization and self-actualization facilitating creativity” (Runco & Ebersole, 1998, p. 265). Both are signs of psychological health. Both reflect an underlying motivational attraction or urge toward growth. As one creates, one grows; as one grows, one creates.

Rhodes (1998) extended Maslow’s ideas and described a specific growth progression in creativity from deficiency creativity to being creativity.

When lacking natural means of meeting basic deficiency love needs in an emotionally repressive or deprived environment, potentially talented individuals can make use of D-creativity as a vehicle for love, acceptance, and self-healing. This process can eventually lead those individuals to higher levels of creative expression—using B-creativity as greater skills are developed and as the necessary deficiency needs are met by D-creativity rewards.” (Rhodes, 1998, p. 252)

This illustrates an evolutionary progression in the creative process wherein one level of motivation eventually leads to a higher level. The person who develops skill in

the creative process often is affected positively by the enactment of that process. The creative process is generally a force for growth (Rhodes, 1998).

Maslow (1968) stressed the role of creativity in the process of personal integration (unity or wholeness). He saw this integration process as the resolution of a dichotomy in favor of a higher and more inclusive unity. Self-actualization is a road where people travel the way of human perfection; creativity pushes them along the way and helps manifest the wonderful possibilities that lie in the core of human nature. Anything that helps a person to move into greater psychological health changes the whole person. One result is more creative behavior; one is transformed into a different type of person who behaves in different ways (Maslow, 1971). Deficiency creativity is transmuted into being creativity and enhances personal development along the way (Richards, in press).

Rogers (1980) also thought that the motivation for creativity is the individual's innate drive toward self-actualization or the drive to attain one's potential. He proposed the notion of a positive and expansive growth characterized by creative expression in the healthy, satisfied person. In this instance, motivation, instead of taking the form of conflict resolution, comes from an innate urge to personal growth and development (Richards, 1981).

The mainstream of creativity appears to be the same tendency which we discover so deeply as the curative force in psychotherapy—*man's tendency to actualize himself, to become his potentialities*. By this I mean the directional trend which is evident in all organic and human life—the urge to expand, extend, develop, mature—the tendency to express and activate all the capacities of the organism, or of the self. (Rogers, 1961, pp. 350-351)

Rogers (1980) felt that societal conditions that foster the creative act include the acceptance of the individual as having unconditional worth, a noncritical climate, and empathy for those who try to create. Creativity cannot be forced but must be permitted to

unfold. Like the farmer, we can only supply nourishing conditions to help the seed develop its own inherent potential (Rogers, 1980). Our job then is to pull the weeds and to apply fertilizer to provide a fertile field in which personal self-actualization can occur.

Creative production is seen as the result of one's tendency to actualize himself, to develop all his potentialities. Such is viewed as a human manifestation of an urge in all organic life to grow and develop. As such, it transcends the drive to maintain, or regain, homeostasis. (Richards, 1981, p. 272)

Frank Barron (1969) likewise agreed that creativity can lead to personal growth and benefit. He examined this quality through the lens of everyday activity and intuited years before others that a creative lifestyle does more than just produce accomplishments. Such a lifestyle can also improve one's physical and psychological health. Barron felt that creativity is good for us in multiple ways (Richards, 2006).

#### *Everyday vs. Eminent Creativity*

Although Maslow's (1968) construct of deficiency vs. being creativity gives extensive insight into the motivation behind the creative process, his work focused less on how one goes about the task. It is helpful therefore to examine the construct of *everyday vs. eminent creativity*, as this deals both with the what and the how of the creative process. Eminent creativity is defined as human originality that stands above other creative products in quality or position.

Domains of eminent creativity, such as arts and sciences, may well be compared to clearings in a forest. To the extent that the clearings are well maintained, there will be discontinuity between the eminent and the rest of life, just as the clearing is distinct from the rest of the woods. The field for everyday creativity, in contrast, is the woods or life itself. (Sundararajan & Averill, 2007, pp. 212-213)

The exceptional contribution and importance of eminent creativity cannot be minimized. However, it is also important to look beyond eminent creativity to everyday creativity, which is a general style of living with an essence of originality integrated into

everyday tasks (Runco & Richards, 1998). Everyday creativity can be defined as human originality in the work or leisure of everyday life and implies a conscious approach to life (Richards, in press). In the creative process, everyday creativity is *how* we chop the wood and carry the water. “Maslow’s self-actualizing creativity is theoretically available to everyone but falls further along a developmental path where everyday creativity may help point the way” (Richards, in press).

Richards (2007c) explained,

Far from being trivial, or light and fluffy, or strictly constrained to special domains, and only intermittently of relevance, our everyday creativity represents a pervasive and dynamic way of being and knowing, and of encountering the world. If it offers profound and sometimes painful new insights, at the same time it brings us delight, healing, new purpose, growth, and ongoing potential for personal development. (p. 48)

This type of creativity is the wellspring of originality in everyday life and a force for personal development toward realization of our evolutionary potential. The habitual integration of originality into everyday activities can enhance physical as well as psychological well-being (Runco & Richards, 1998).

A conscious awareness of beauty is one example of everyday creativity and also an effective avenue for consciousness development. Richards (2001) postulated that the appreciation of beauty might be an aspect of the intuition that senses a central life force and acts as the siren of a higher inner reality. Humans coevolve with all existence and an appreciation of beauty offers us the opportunity for conscious recognition of and resonance with hidden life patterns through which people sense their interconnectedness. Our observation of beauty (e.g., in nature) is not so simple a matter as the seashore broadcasts and human senses receive the images so sent. Instead, the reality is more about commingling with those aspects of the world that call to us and to which we instinctively

respond. The object sensed, the organs of sense perception, and the process of sensing form an undivided whole, which may also hold information of an even greater whole and indeed of the underlying infinity. From interconnectedness, it is possible to co-create consciously with the environment, and many might consider this act of cocreation to be the highest expression of creativity (Richards, 2001).

The appreciation of beauty plays a role in the selection of what people finally see. The deliberate choice of the object to be viewed creates a distinct sight. As such, we realize that we are not separate from these objects of beauty but rather form an integral whole with them. As in quantum physics, we cannot separate the observer from the observed (Richards, 2001). As such, the appreciation of beauty is an effective use of creativity in the everyday moment, and this activity can open doors for us and expand our consciousness. Richards (2001) suggested that we calm the mind, appreciate the beauty, and let a greater awareness shine through.

Everyday creativity deals with anything to which one contributes originality. This type of creativity is the foundation upon which later and perhaps grander accomplishments (eminent creativity) are built. When we put popcorn into a popper and turn on the heat, we do not know which kernel will explode first or when, but we do expect an explosion (Richards, in press). The Eureka realization is an expectation of that sequence. “When creative process brings us more fully into the moment, beyond preconceptions, fears, and distorting ideas of self and world, toward richer contact with the phenomenal world, what new awareness might arise?” (Richards, in press)

Richards (2007c) examined the experiences of being creative (the process as opposed to product) and concluded that the creative process helps one to become more

spontaneous, mature with a higher purpose, consciously aware in the moment, open to experience, resilient, habitually original, able to live in the moment, and appreciative of life's fundamental interdependency. Everyday creativity is both beneficial to well-being and health and is a catalyst that enlivens each moment and furthers personal development. This is to be expected as everyday creativity is adaptive behavior and thus a strong evolutionary tool for survival (Richards, 2007).

Everyday creativity can also boost measures of immune function and confer greater disease resistance. Examples of the relationship between creativity and health include patients' use of creative visualization to fight cancer (Richards, 2007) and creative writing to mitigate the impact of traumatic experiences (Richards, 2002). Increasing evidence points to the healing powers of the expressive arts as it seems that nature makes a statement about lifestyles that are adaptive for survival (Richards, 2000-2001). An operational definition of healthy features of a lifestyle are those aspects that help to engender nourishing physical and psychological function and those that promote internal balance and harmony attained from active participation in life and creative ways of coping with adversity.

Our everyday creativity is not only good for us but also one of the most powerful capabilities we have, bringing us alive in each moment, affecting our health and well-being, offering richness and alternatives in what we do, and helping us move further in our creative and personal development. (Richards, 2007c, p. 25)

### *Other Constructs of Creativity*

Other avenues of mainstream creativity scholarship resonate with Bailey's explanation of the creative process, as discussed later in this thesis. These include presentations of emotional creativity by Sundararajan and Averill (2007), integral consciousness by Combs and Krippner (2007), and system science by Bateson (2002).



All three viewpoints agree that the creative process bridges the individual with a larger whole, which facilitates interconnectedness. The first two constructs also deal with the transformative aspect of the creative process to the creator.

*Emotional creativity.* Sundararajan and Averill (2007) stressed the importance of creativity in the realm of emotions and defined the creative emotional response as one that is effective in meeting some challenge. Emotionally creative people consider emotions important to the quality of their lives and make subtle discriminations in emotional content. The practice of introspection to understand their emotions is common. They develop the ability to appreciate and dissect emotionally negative events as well as positive ones. The information gathered from this inner watchfulness makes them more sensitive to the emotions of others and generally makes them better prepared to deal with emotionally charged situations than those who are insensitive (though still reactive) to their emotions. This creative emotional response is adaptive behavior that is effective to help people meet new challenges; creative emotionality fosters an environment in which the higher and more authentic can flow into everyday life (Sundararajan & Averill, 2007).

Emotions are foundational to human nature. When one alters the emotions, one alters the individual. Emotional creativity offers the opportunity for personal change, which is the basis of societal change. The use of creativity in the realm of the emotional can be transformational both to the individual and to society at large (Sundararajan & Averill, 2007).

*Creativity and integral consciousness.* Combs and Krippner (2007) defined *creativity* as anything that produces change in or transforms an existing domain. That

definition includes changes in the existing state of the individual consciousness. The creative impulse can assist in the transformation of consciousness as the goal-oriented focus of the process helps to clear the mind of much of the extraneous and potentially disruptive noise of one's thoughts and feelings. The authors noted that many spiritual traditions, such as Zen Buddhism, stress the importance in consciousness development of achieving a *clear mind*, which is defined as consciousness not clouded by individual distortions that distract attention and may color perceptions of reality. The extent to which one moves toward this state of (not focused) clear mind can influence the extent to which one opens to the creativity inherent in the structure of consciousness (Combs & Krippner, 2007).

This state of clear mind, through which creative output might more easily flow, is a goal open to anyone. However, the condition generally cannot be maintained in a stabilized state without the person first advancing through developmental stages (Combs & Krippner, 2007). To gain insight on this developmental progression, Combs and Krippner sought guidance from the distinct stages of emotional and cognitive development as advanced by Jean Piaget (sensorimotor, preoperative, concrete, and formal operations) and from Jean Gebser's developmental stages of cultural consciousness reflected in humanity's perception of reality. Gebser labeled these cultural stages archaic consciousness, magical consciousness, mythical consciousness, mental consciousness, and integral consciousness and proposed that each structure is an appropriate way to understand reality for those who look through that lens (Combs & Krippner, 2007). Perhaps, it should be noted that these stages are all preliminary to an ultimate goal wherein one may look at reality without limiting lenses of any sort.

Combs and Krippner (2007) pointed out the appearance of a common map of structures of consciousness followed on the individual level as seen in developmental psychology and on the macrocosmic level as seen in human cultural history, at least until one progresses to the stage of integral consciousness, the final stage of Gebser's model. There is no comparable stage in Piaget's developmental model, which ends in formal operations or adult intelligence. Gebser's integral consciousness is a pattern of multiperspective and fluid understanding. It is still short of the ultimate goal but much more open and creatively responsive. A major characteristic of this stage is that it still allows expression of all of the earlier and transcended structures of cultural consciousness in a manner that may release a large degree of creativity, as magic and myth seem important ingredients in the creativity stew (Combs & Krippner, 2007).

Integral consciousness has a translucent quality that allows reality to flow through the psyche and not be colored or distorted by personal contaminants. Integral consciousness is a stage reminiscent of the fluidity and elusiveness of time and space, as described in quantum physics, and is that clear mind state that results in the flow often associated with creative efforts (Combs & Krippner 2007). "The extent to which we are able to avail ourselves of this clear mind state in our work or play is the extent to which we open ourselves to the optimal creativity of the integral structure of consciousness" (Combs & Krippner, 2007, p. 144).

Combs and Krippner (2007) took their analysis beyond the structures of consciousness and briefly touched upon spiritual and philosophical traditions that move toward spiritual realization. They found similar recommendations, including: (1) a quiet and settled mind, (2) a sense of detachment from the turmoil of everyday life, and (3) the

ability to engage completely in life. The researchers concluded that meditation or contemplation is an effective way to move in the direction of those goals and to open to unconscious and greater realms of inspiration that can positively impact creativity.

*Creativity and system science.* Bateson's (2002) approach to creativity scholarship involved system science. He sought a confluence of ideas from different disciplines and the patterns that interconnect them; he was a vocal proponent of bridging methods. By recognizing that, as of the 1970s, no existing science focused on the combination of pieces of information, Bateson invited all to see from a wider prospective and contended that each evolutionary step results from new information grafted onto an existing system.

There is often an incremental bonus gain of knowledge derived from the combination of information from two or more sources into a broader system. The total often exceeds the sum of its parts. For example, a comparison of the view of reality as seen with only one physical eye to that experienced with both eyes shows that binocular vision adds the additional dimension of depth that was not previously attainable with the single eye. For this reason, multiple descriptions of reality are often better than singular descriptions in the attempt to isolate those patterns that connect all living things (Bateson, 2002).

### Sources of Inspiration

This section examines selected works in mainstream creativity scholarship through the lens of origin of inspiration and concludes that the impetus for creative expression does not always originate from the same location. At different times, even the same individual may be motivated by different sources of inspiration. The implied source of underlying inspiration within the various referenced creativity constructs are organized

into the categories of personal, partially transpersonal, and all from a greater source. The result appears to be a progression of motivation for the creative act. The pattern starts with the source of inspiration as a singularity (the personal self), moves to a duality (the personal self in conjunction with the transpersonal self), and then culminates in advanced stages again as a singularity (the transpersonal self directs the personal self as its means of expression).

### *Personal*

The neuroscience experiments of Libet (1965, as cited in Dennett, 1991) and the more recent work at the Bernstein Center for Computational Neuroscience (Holz, 2008) seem to indicate a neurological component for the creative impetus that is surprisingly not controlled by conscious intent. Such research might support a strict materialist's view of consciousness that sees the physical plane as a closed system, which would not allow nonphysical consciousness to influence the creative process (Stapp, 2007).

Rhodes's (1961) construct of the four Ps of creativity envisions an external influence on the creative process from the environmental press, but his model did not necessarily acknowledge a nonphysical source of inspiration. Wallas (Dacey & Lennon, 1998; Richards, 2007b) indicated that a major portion of the creative process does not take place in the conscious mind (the step of incubation that leads to illumination). However, the implication appears to be that the location of this incubation stage is in the personal unconscious mind and such a view likewise does not imply a nonphysical stimulus. The same is true of Tesla's (Sinclair, 1984) description of the origins of his inventions wherein he thought much of the work is done outside of awareness.

Freud saw the creative process as linked with internal psychological conflict and creative effort as an adaptation used to control and minimize this conflict (as cited in Richards, 1981). He pondered how artists come by their material and hypothesized that the personal unconscious mind is the fountain of inspiration from which they drink. The imaginative writings of an adult are akin to the play of a child, who creates a world of fantasy that is taken very seriously. As children grow up, society compels them to leave this world behind, but it can be difficult to do once they have tasted the pleasurable fruits of imaginary play. Therefore, the adult substitutes daydreaming for childhood fantasies and compensates by building sandcastles in the mind. The poet is then the skillful adult who puts these mental musings on paper. Freud (1908/1958) felt that the creativity expressed in imaginative writings is similar to the creativity behind daydreaming. Both are continuations and substitutions for the pleasurable play of childhood or are displacements and sublimations of conflicts (Freud, 1908/1958; Richards, 1981).

Maslow's (1968) model of deficiency creativity also seems to place the source of inspiration at the personal level such that the motivation is the personal self's experience of lack in areas such as safety, belonging, love, and self-esteem. However, as one progresses to being creativity, the underlying motivation moves toward a nonstriving or unfolding nature that is characteristic of self-actualized individuals. Maslow wrote of a trend toward unity and integration as well as enhanced peak experiences associated with being creativity (Maslow, 1968). Perhaps these comments refer to the existence of and subsequent integration with a transpersonal self. However, self-actualization could also be understood as the drive to attain one's innate potential and in some cases this may indicate personal motive. The same ambiguity regarding the source of inspiration appears

to exist in Rogers's (1980) construct. Clearly, Rogers saw a tendency within all organisms to expand and develop in the direction of higher potentialities. However, it seems that the source of such a drive could be the unfoldment of inherent personal qualities, in contrast to the attraction of a transpersonal aspect.

### *Partially Transpersonal*

One must first overcome the strict materialistic construct of consciousness to admit a transpersonal source of inspiration for creative expression. The previous discussion of quantum mechanics in which the discoveries of modern physics indicate that objects are not as separate as they seem or as we may like to believe attempted to overcome this materialistic perspective. Radin (2006) explained how Schrödinger, a founder of quantum theory, called this peculiarity *entanglement* and thought it to be the principal characteristic of quantum mechanics. Some scientists today regard entanglement as a way to explain the remarkable coherence found in certain living systems and speculated that the whole universe might be considered a single, entangled entity like that espoused by Eastern philosophy, wherein each unit is but one part of a holistic interactive system (Rao, 2006).

In recent years, a dialogue has developed between some scientists and some Buddhist philosophers, resultant in large part from an interest in science shown by the Dalai Lama. Though science and Buddhism have radically different ways of investigating reality, the conclusions are not always that different. *The Quantum and the Lotus* (Ricard & Thuan, 2001) recorded one such dialogue between Matthieu Ricard, a Buddhist monk educated as a molecular biologist, and Trinh Xuan Thuan, an acclaimed astrophysicist born Buddhist. Ricard and Thuan explained that the Copenhagen interpretation of

quantum physics suggests that atoms are more akin to observable phenomena than to concrete things. If this interpretation is correct, then human perception would color so-called objective reality. Buddhism, therefore, is not alone in raising doubts about the reality of the phenomenal world. The actual act of observation introduces a certain quantum contribution that can influence outcome.

Ricard and Thuan (2001) pointed out that the interdependence of reality is one of the central themes of Buddhism, which sees reality as global and holistic rather than localized and fragmented. Buddhism considers our perception of distinct phenomena resulting from isolated causes as delusion and an oversimplification that results in only a relative truth, as all things exist in relationship to each other. The universe is a vast flow of interrelated events that we crystallize perceptually into autonomous entities that are separate from one another. Buddhism does not deny the conventional truth that results from ordinary observation or scientific measurement. Rather, Buddhism contends that as we dig deeper, we will find a difference in the way we see the world and the way the world is in reality. A true understanding of interdependence would demolish the illusion of separateness that our minds have built around material objects. If all things are interconnected, we would have more concern about the happiness and suffering of others (Ricard & Thuan, 2001).

Quantum physics' concept of nonseparability is similar to the Buddhist concept of interdependence. Experiments in physics have indicated that two light particles, once they have interacted, continue as a single reality despite their distance from each other. They behave in a correlated way without subsequent exchange of information and thus indicate entanglement (Ricard & Thuan, 2001). From this example, we observed a bridge



in our understanding of reality as derived from the intuitionally based Buddhist doctrine and empirically based scientific research. Both see an underlying unity in an interconnected world. Because this view of interconnectedness is not the mainstream understanding, it is reasonable to expect proponents of this view to look for factors or sources that affect human creativity outside of the mainstream paradigm.

Psi (psychic phenomena) research also has found entanglement or an interconnectedness that tends to undermine further aspects of the materialistic view of consciousness. Psi experiments generally fall into one of two classes. The first class is designed to test whether information can be received without the use of the ordinary senses of sight, hearing, touch, taste, and smell. This has to do with information that is received by the mind from the environment or from one mind to another and is labeled clairvoyance, telepathy, precognition, or extrasensory perception (ESP). The second class of experiments deals with information that originates from the mind, affects the environment, and is labeled mind-matter interaction, telekinesis, or psychokinesis (PK). To test the first category, the researcher isolates a participant from a remote target object to see whether the participant can describe the target object. To test the second category, the experimenter examines whether the participant can mentally *influence* a remote object (Radin, 2006).

Thousands of experiments have been conducted over the past century using these designs. Though the cumulative *hit rates* of these experiments do not exceed chance by extraordinary margins (e.g., a hit rate of 1 in 3.5 vs. a chance expectation of 1 in 4), nevertheless, in their totality, the statistical odds of such deviations being attributable to chance alone are astoundingly high (Radin, 2006). Accordingly, the existence of several

basic psi effects seem sufficiently well established to persuade many scientists who choose to look critically at the data that something strange and beyond conventional explanation is happening. That does not mean that all reported psi phenomena are real, but they do not have to be. The definite existence of one such phenomenon is adequate to require a re-examination of the strict materialist worldview (Radin, 2006). The implication is that factors that affect creativity may encompass areas of expanded possibilities beyond the mainstream materialist construct.

Carl Jung (1959) recognized the existence of a transpersonal aspect that was a potential source of inspiration for creative expression. He felt that beneath Freud's (1908/1958) concept of the personal unconscious lay a deeper unconscious layer that is inborn and not related to individual experience. He called this the *collective unconscious* and felt it to be universal rather than personal. Its contents and modes of expression are more or less the same for all people in all places. Archetypes are ongoing primordial types or universal images. The archetype is unconscious content but is altered when it becomes conscious and perceived. Then it takes color from the individual consciousness through which it appears. Rao (2005) believed that Jung's concept of archetypes implies that we all are connected with some sort of universal mind.

Assagioli (1974) thought that the creative act (which he called *psychological creation*) was analogous to physical reproduction. In both processes, the act of creation starts with a point of fertilization or conception. As Assagioli was an esoteric student of Bailey (1951), he understood that the source of this insemination could be transpersonal. Though a creation may grow within the body of the personal self, the initiating spark may come from another source.

A transpersonal stimulus for creativity implies the existence of a transpersonal source plus the receptivity of the personal self to this source. Richards (2007) dealt with this latter issue when she noted that openness is central to the creative process and that as we engage in everyday creativity, we become more open to new experiences both without and within. By such receptivity, our consciousness of interconnectedness may increase with the result that individuals may become more caring as they are guided by values rooted in greater realms of meaning. Everyday creativity affects the way one encounters the world and for some, can engender increases in sensitivity and intuition along with decreased crystallization of preconceptions. The key to transformation may lay hidden in the ordinary and everyday events of our lives, even more so than in mountaintop experiences (Richards, 2007).

Stinson (2007) shared her personal experience that both the personal and the transpersonal were sources of inspiration for the creative act. She described her destructive habit of *spiritual bypass* wherein, instead of dealing with the pain of the lower self, she tried to bypass this pain by contacting the transpersonal self in meditation. She defined matters as black or white and in terms of spiritual and not spiritual. She created and then identified with a spiritual persona and proceeded to act accordingly. Yet, all of this was at the expense of her real feelings, and she acknowledged that her outsides rarely matched her insides. The lesson she learned was that the lower self must be integrated before it can maintain a connection with the transpersonal self. Only after doing so was she able to successfully complete her dissertation (Stinson, 2007).

Combs (2002) acknowledged the existence of a transpersonal self apart from the personal self and the need to integrate these two aspects of a whole. He viewed various

fields of consciousness as the playground upon which mental events interact and which set the boundaries and align the mind into patterns similar to the processes present in complex systems as explained by chaos theory. The specific field of consciousness is the *attractor* that arranges the pattern of activities to which the human system gravitates over time and can be a magnet that stimulates the creative act.

Combs (2002) contended that transpersonal growth that leads to the stage of integration (integral living) is characterized by increased complexity and marked by a subjective sense of wholeness and a dampening of the emotional reactivity that plagues much of our existence. Individuals must each seek their own paths into the integral life, though the work of those who went before can serve as a roadmap. Transpersonal growth seems to follow similar patterns to psychological growth. Transition between stages normally happens gradually until suddenly the system arrives in the basin of a new consciousness attractor (Combs, 2002).

The implications of Combs's (2002) construct of integral living for our discussion of sources of creativity are twofold. First, the realization of oneness and the integration with a larger whole can open one to the creative stimulus of transpersonal realms of inspiration. In addition, the dampening of emotional reactivity that generally results from integral living can make one a better instrument (greater receptivity) to take advantage of and to bring through into physicality the inspiration contacted.

Ken Wilber (2000) sought to bridge spirituality and psychology by using an approach that proposed an integral philosophy that weaves together pluralistic views from different disciplines, from both Eastern and Western perspectives, and also from the perspectives of four quadrants: the individual, collective, objective, and subjective. He

saw these various schools of thought as wholes that exist within ever larger wholes (called *holons*) and envisioned a science of wholeness that would embrace both facts and values. From this perspective of interconnectedness, Wilber viewed creativity as a universal drive or an emergent characteristic that propels the production of new integrations. He felt that creativity is the motor of evolution as it results in greater union and broader identity. Creativity is the lower reaching for the higher in a series of increasing integrations or self-actualizations (Wilber, 2000).

*All from a Greater Source*

My understanding is that constructs that support this view generally see the source of creativity as transpersonal stimuli (energies) that flow through the personal self into manifestation. The principle job of the individual then is to be a clear channel to bring existing and higher archetypes into physicality without distortion. The play of unqualified consciousness equates to the experience of pure creativity. However, what we experience is conditioned and generally distorted by the colored lenses of culturally imposed structures of consciousness. In ordinary life, this free flow of creativity is profoundly limited as consciousness structures become boxes that limit and confine its expression (Combs & Krippner, 2007).

This category of inspiration considers there to be extraordinary sources of creativity (archetypal, muses, or divine inspiration) and that with developmental maturity, the creator can access such sources, which in turn positively impact the quality of the creative product for the potential aid of society. At the highest stages of consciousness development, one transcends personal consciousness and most times enters higher consciousness stages with an ongoing connection with these transpersonal sources of

inspiration, though one may not have conscious awareness of this ongoing connection (Cook-Greuter & Miller, 2000). Should this happen, the lower self then becomes the true tool or instrument of the transpersonal or higher self.

Transpersonal explanations of insights have long reflected the view of our ability to draw upon higher realms of knowledge and archetypal possibilities beyond our personal knowledge and experience (Richards, 2002). Many transpersonal psychologists have recognized the concept of a separate self and a higher or transpersonal self. The transpersonal self sees the interconnectedness of all things; the separate self is a useful but limited vehicle rather than the center of the universe (Beaucouvaes, 2000). Transpersonal development is the process of movement beyond the strictly personal toward the realization of higher human potential and then the demonstration of that potential in life and service. Service is a method for and a result of transpersonal growth as well as a technique and an expression (Bakula, 1978).

Eastern philosophy seems to support this category of all from a greater source as this philosophy presupposes the existence of a higher power from which consciousness and creativity would emanate (Freeman, 2003; Rao, 2005).

What creativity of the Tao exemplifies is not mastery without, but integration within. The Chinese notions of authenticity and self-integration are frequently articulated by the binary opposition of inner and outer—the force that engages itself in the world of forms and actions is able to replenish itself periodically by returning to the source. (Sundarajan & Averill, 2007, pp. 204-205)

Herbert Guenther (1989) translated and explained considerable literature of the Tibetan Buddhist rDzog-chen thinkers from whom Buddhist insight may have reached its fullest unfolding. Such rDzog-chen thinkers intuited that in the body of every being exists the potential for ordinary consciousness to break out of its shell into the recognition of a

greater awareness, just as the chick eventually emerges from the egg into a much wider world. Moreover, the rDzog-chen writers realized that it is not enough to have such a vision but that the vision must be given form to bring down the inspiration so it can be communicated to others (Guenther, 1989).

Loori (2004), a Zen master and photographer, explained that “the creative process, like a spiritual journey, is intuitive, nonlinear, and experiential. It points us toward our essential nature, which is a reflection of the boundless creativity of the universe” (p. 1). In this view, one might see the universe as the source of all creation and the personal self as but the reflection that becomes the conduit of expression of this boundless energy. The lower self, instead of being the true creator, is more like the wire through which the creative energy of the universe flows.

The Zen arts do not deal only with the artistic product but are also a method by which to open the creative process, to train the mind, and to learn to live a more conscious life. Loori (2004) described the basic elements of the creative process from a Zen perspective as: (1) the sense of inspiration that initiates the process (the muse); (2) the *chi* or energy contained in both the object and the creator, which gives life to the creation. *Chi* is the communicative link that creates resonance between the artist and the subject; and (3) the act of expression itself, which flows unhindered from the artist to the creation. The brush paints and the words write as the art manifests in a single process.

### Concluding Comments

This chapter presented selected mainstream constructs of creativity as a reference source for the later evaluation of whether Bailey’s explanation of the creative process might be assimilated in the recognized body of mainstream academic psychology. The

chapter examined the meaning, types, and source of origination of creativity. In the discussion of these topics, several themes emerged that are pertinent to a discussion of the Bailey work:

- (1) Creative effort and self-growth are functionally interdependent as creative efforts can facilitate self-actualization and self-actualization can facilitate creativity. One grows as one creates and one creates as one grows (Maslow, 1968; Rogers, 1980; Rhodes, 1998; Richards, 2007c; Runco & Ebersole, 1998; Runco & Richards, 1998);
- (2) An interconnectedness exists between the individual and a larger whole, and the creative process can act as a bridging agent between the two (Bateson, 2002; Combs & Krippner, 2007; Radin, 2006; Ricard & Thuan, 2001; Richards, 2001; Stapp, 2007; Sundararajan & Averill, 2007; Wilber, 2000);
- (3) The source of some creative inspiration may be transpersonal. In such cases, the principal job of the individual may be to function as a clear channel for the creative stimulus to flow through the psyche without distortion (Assagioli, 1974; Combs, 2002; Combs & Krippner 2007; Jung, 1959; Richards, 2007); and
- (4) The existence of interconnectedness and transpersonal sources of inspiration may undermine the strict materialist view of the creative process. As such, it may be constructive to seek explanations of the creative process outside of the mainstream constructs of creativity scholarship (Bateson, 2002; Radin, 2006; Rao, 2005; Stapp, 2007).



Chapter 3, which follows, addresses Bailey's understanding of the creative process.

## CHAPTER 3

### BAILEY'S EXPLANATION OF THE CREATIVE PROCESS

To Bailey, creativity is a fabric that is interwoven with threads of esoteric principles. Therefore, to understand her view of the creative process, one must first attempt to understand the basic principles of esoteric thought. This necessitates a review and summarization of key esoteric postulates found within Bailey's voluminous writings. True to Bailey's presentation approach where, for clarity, the general is followed by the specific, this chapter begins with general esoteric postulates, then proceeds to Bailey's hypotheses regarding the nature of the macrocosm (our solar system), followed by her hypotheses regarding the nature of the microcosm (the human). In the final portion of this chapter, I attempt to simply, clearly, and with minimal jargon organize Bailey's explanation of the creative process into seven postulates for scholarly review.

To assist the reader, Appendix A contains a glossary of definitions of 160 esoteric terms used throughout this chapter.

#### Underlying Assumptions

In delving into the key elements of esoteric thought, the reader quickly realizes that the esoteric worldview contrasts sharply with more common and materialistic worldviews. This brings to mind how alien quantum mechanics must have seemed to Newtonian physicists (and still remains so for many) when they first encountered the theory in the 1920s. Nevertheless, the world is as it is, even if that is inconsistent with the neatly packaged images that we may have of it. It comforted humanity for many centuries to think of the earth as flat; now, we recognize that the earth is round and have moved to greater heights as a result of this changed belief.

Esoteric theory may have the potential to create another such leap. Carl Rogers (1964) wrote that all knowledge consists of hypotheses, which we check in various ways. Science in every field has advanced by investigating new perspectives, methods, and theories without regard to how well they fit into the current scientific tradition. This ultimately leads to theoretical formulations that may be shocking to conventional psychologists (Rogers, 1964), as esoteric theory certainly may be.

### Introductory Postulates

#### *Esoteric Theory Based on Revelation*

The first point to consider when studying esoteric thought is that it is based on revelation. Esoteric hypotheses presuppose that there are Ascended Masters (members of the Spiritual Hierarchy) who possess wider vision than is possible for humans. By their own self-efforts, these Masters have climbed higher on the mountain of consciousness. This group remains dedicated to the evolution of both humanity and the lower kingdoms; periodically the group's members communicate information as humanity is ready to receive it (Bailey, 1934/1951). The Masters are to humanity as the older sibling is to the younger child; they are there to tell us the truth and that truth is sometimes painful. This postulate may or may not seem feasible to one who meets it anew without direct evidence or experience of these figures. Hence, one is asked to accept the postulates only as hypotheses and see what follows.

Bailey (1950a) indicated that the Buddha and the Christ are most notable among the Masters. They guide many people today using such revealed principles as:

- (1) The causes of suffering are desire and personal selfishness. One will be free when one gives these up;

- (2) There is a way to liberation and it leads to illumination (the state commonly referred to as *enlightenment*);
- (3) One has nothing if one possesses the whole world but loses one's soul;
- (4) Every human is a child of God; and
- (5) The way to liberation is through love and sacrifice.

Revelation has been continuous throughout human history. The body of inner truth is said to have existed from the beginning of time. Bailey (1937) indicated that God has never been without witness. She referenced Helena Blavatsky's (1982) comment that every advanced civilization has had an esoteric doctrine (though not necessarily an open one) and that Pythagoras called these systems the *knowledge of things that are*.

Revelation cycles through the phases of appearance; growth and development; crystallization (as the cycle draws to a close) wherein there is an increased emphasis on the form; and ultimately death, to permit the inner essence to move to more adequate forms (Bailey, 1937). The Masters, however, have apparently not disappeared into the clouds never to be heard from again. New revelation is always forthcoming to replace that which has served its purpose. Bailey (1960) indicated that the work presented through her was part of a series of such new revelations and was the second of three parts. The first part was the preparatory teaching written down by Helena Blavatsky; the last part would be a revelation that would occur sometime after 1975 and would be given out via the media on a worldwide basis.

Bailey (1951a) wrote that her revelation began when she was aged 15 and alone at home in the family drawing room. A man walked into the room unannounced. He was dressed in English clothes but was wearing a turban. He indicated that there was work for

her later in her life but that it would require her first to change her disposition and gain self-control. At the time, Bailey thought the man to be Jesus. Later she learned that he was the Master Koot Hoomi. Then in 1919, as an adult, Bailey had her first contact with the Master Djwhal Khul (a disciple of the Master Koot Hoomi). She was sitting outside at her house and first heard a musical tone. Then a voice followed, saying that her help was needed with some writings for the public.

At first, Bailey (1951a) adamantly refused Djwhal Khul, but after repeated requests, she relented and agreed to help. This began a 30-year relationship in which Bailey at appointed times listened and then wrote down the words she heard (clairaudience) and the thoughts that dropped into her brain (telepathy) from Djwhal Khul. As the relationship matured, two other methods of transmission were used: clairvoyant vision and the bringing through after sleep of what was seen or heard while out of the physical body. Bailey felt it important to clarify that she was not channeling the work of another but was in substance taking mental dictation in that she maintained a full and positive attention throughout the transmission sessions. Actually, Djwhal Khul was supposedly incarnate at the time and living in Tibet. However, he was not accessible to the public and even Bailey never physically met him (Bailey, 1951a).

The principal product of these 30 years of joint work is a collection of 24 books (see Appendix B) that total more than 10,000 pages. Of the 24 books, Bailey is in fact the author (originator of the contents) of 4, Djwhal Khul is the author of 19, and 1 is a collaboration. Neither Djwhal Khul nor Bailey, however, considered this work original to them. Rather, they considered themselves only as messengers of the Ageless Wisdom, which is believed to have existed prior to the creation of earth (Bailey, 1937). In the spirit

of this belief, the phrases *Bailey wrote*, *Djwhal Khul said*, or the *Ageless Wisdom teaches* are used interchangeably in this thesis.

It is difficult to evaluate the contention that Bailey's writings fall into the category of divine (i.e., a consciousness greater than human consciousness) origin. Many agree that humanity has gained much from the teachings of the Buddha and the Christ and that these teachings have stood the test of time and visibly impacted large portions of humanity. A smaller group might agree that these teachings were a divine revelation. We must then ask, what about everything else that has been labeled as revelation? Are there not false revelations? Are not most things that have been presented as revelation generally considered false outside of the narrow cults that follow the teachings? Djwhal Khul felt this to be so and indicated that many, even in esoteric groups, adhere like silly sheep falling over themselves to obey when it is whispered that the Master says this or that. Devotees often think that they can get into heaven by the shortcut of devotion to a Master. Though this may be true at times for a few, many devotees may be misled by their devotion. The esoteric belief is that the more direct approach to divinity is by truths understood and applied (Bailey, 1934/1951).

Each Bailey (1947/1964) book begins with a reprint of an *Extract of a Statement by the Tibetan* (see Appendix C). Writing in 1934, Djwhal Khul indicated that we should accept these teachings only if they call forth a response from the illumined mind and bring in a flash of intuition. Even then, the teachings should be considered only as working hypotheses until we can realize them in our own lives.

This thesis follows this suggestion and presents Bailey's theory of creativity as hypotheses for consideration.

*General Postulates of Esoteric Theory*

General postulates of esoteric theory, as gleaned from the writings of Alice Bailey, follow. This thesis makes no attempt to verify any of these principles one way or the other. Rather, the postulates are included simply as background material for the discussions that follow.

*Hylozoism* is the basic theory of Helena Blavatsky's *Secret Doctrine* (1888) and underlies all esoteric teachings. Its conjecture is that all is alive and continually swept into expression by the breath of God. All forms (matter) are built of an uncountable number of sentient little lives, which in their totality form ever increasing, larger lives. The One Life, manifest in matter, produces a third factor: consciousness, which is the union of the two poles of Spirit and matter and is called *soul*. It is present in all forms, whether a human, an atom, or a solar system. The expression of soul varies based on the form and its position in the great hierarchy of life. Life (Spirit), quality (soul), and appearance (matter) are all that exists. These three are present in all forms (Bailey, 1950b, 1936/1962, 1925/1951).

Djwhal Khul further explained key esoteric postulates:

- (1) There is but One Life (God) behind the manifest universe. The One Life is both immanent and transcendent;
- (2) The One Life expresses Itself in seven radiant qualities, called the Seven Rays. These are the seven creative agencies. The law of evolution embodies the purpose of the Seven Rays and in the totality, the purpose of God. The structure of the manifested universe is one Monad (Spirit), seven Rays, and a myriad of forms;

- (3) Each solar system is the manifestation of an energy and life of a great Cosmic Existence—a solar Logos, which incarnates through the medium of a solar system. In building our solar system, our Logos used matter that was already permeated with particular qualities and latent characteristics;
- (4) Every human being is an expression of the life of God and has come forth along one line of the Seven Rays;
- (5) Soul is an aspect of every form, including atoms. All souls are identical with the Oversoul. The relationship of all souls with the Oversoul is the basis of brotherhood, which is fact and not just an ideal;
- (6) The aspects of every form are interrelated parts of the Whole and are joined by circulating, interconnecting energy;
- (7) Humanity develops by self-expression and self-realization. Human experience begins with individualization and ends with initiation, which is the perfect expression of life-quality-appearance (Bailey, 1936/1962); and
- (8) The foundation for the Ageless Wisdom is the existence of life and the development of consciousness through the cyclic taking of form. All life manifests cyclically and passes through the phases of birth (appearance), life (growth), and death (disappearance). By the method of reincarnation, consciousness unfolds into the perfected soul (Bailey, 1936/1962, 1925/1951, 1934/1951, 1953).

Figure 1 summarizes my understanding of major postulates within Bailey's esoteric theory.



## Key Thoughts

- ❶ There is but One Life and It is both imminent and transcendent.
- ❷ The One Life expresses Itself in seven radiant qualities or creative agencies, which are called the Seven Rays.
- ❸ All is alive and is swept into expression by the breath of the One Life.
- ❹ All are inter-related parts of the One Life and are tied together with circulating, interconnecting energy.
- ❺ All life manifests cyclically.
- ❻ Sentient little lives are built into larger lives in an apparent endless series.
- ❼ Life (spirit), quality (soul), and appearance (matter) are present in all forms, from an atom to a human to a solar system.
- ❽ Each solar system is the manifestation of an energy and life of a great Cosmic Existence – a solar Logos.
- ❾ In the building of our solar system, our solar Logos used matter already permeated with particular qualities and latent characteristics.
- ❿ All souls are identical with the Oversoul and thus brotherhood is a fact and not just an ideal.
- ⓫ Humans develop from self-expression and self-realization.

*Figure 1.* General postulates of esoteric theory.

*Note.* Contents are an integration of material found in *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *Esoteric Psychology I, A Treatise on the Seven Rays, Volume I*, by A. A. Bailey, 1936, New York: Lucis. Copyright renewed 1990 by Lucis Trust; and *Esoteric Healing, A Treatise on the Seven Rays, Volume IV*, by A. A. Bailey, 1953, New York: Lucis. Copyright renewed 1981 by Lucis Trust. Adapted with permission.

## The Macrocosm: Our Solar System and Beyond

Djwhal Khul's major hypotheses regarding the macrocosm (our solar system) are organized into seven categories for ease of discussion. Figures are used when helpful to explain unfamiliar concepts.

### *Spirit and Matter*

What the scientist calls *energy*, the esoterist calls God (Bailey, 1925/1951), as energy is all there is. Some energies build forms, others provide the medium in which these forms exist, and others energies animate the form. Yet all these energies are coordinated by the mind of some thinker (Bailey, 1950b). *Spirit*, in esoteric terminology, means the energy, vitality, or essential life of this thinker. Spirit, energy, and life are synonymous terms (Bailey, 1934/1951).

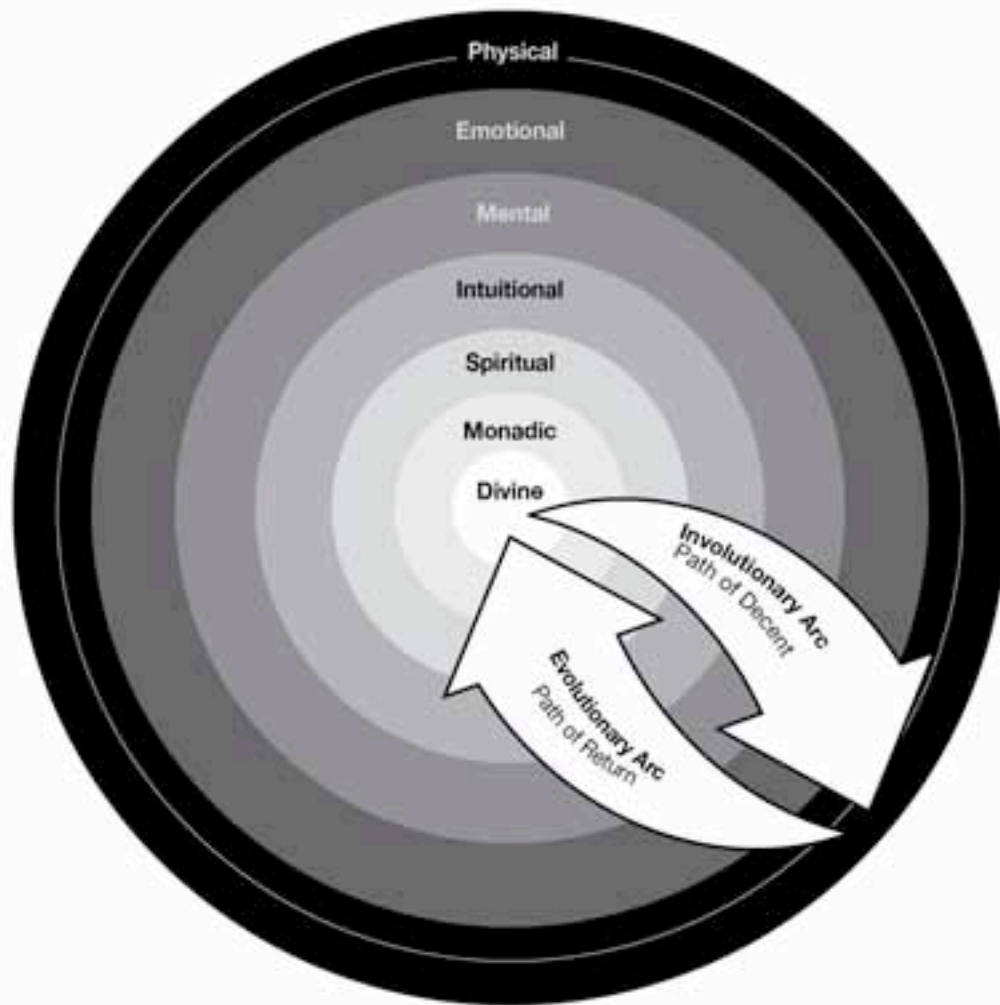
There is but one Unity, though it has two aspects or two poles of expression: Spirit and matter (Bailey, 1925/1951). Spirit is matter at its highest point of expression and matter is Spirit at its lowest: the apparent duality is in reality an illusion (Bailey, 1942). Matter is Spirit descending and debased; Spirit is matter ascending and glorified (Bailey, 1930). I think of the relationship as analogous to ice and steam. There is only one underlying substance, though it exists in its grossest form as ice and in its subtlest form as steam. Spirit frozen or imprisoned turns to matter; matter energized or liberated becomes Spirit.

Matter is uplifted and eventually liberated by its contact with Spirit. Likewise, Spirit gains from the interchange, as Spirit enhances its own vibration from its experience in matter and is able to enter a fuller life of expression by means of the lessons learned during its long period of limitation by form (Bailey, 1925/1951, 1934/1951). As Spirit

works itself out of matter, it takes with it the experience gained in using the form (Bailey, 1922/1961). Bailey (1944) explained that it takes the wick of matter to manifest the flame of Spirit. I like to think of Spirit and matter as similar to the two strands in the double helix of the divine DNA.

These two poles of Unity, which we call Spirit and matter, could also be described as life and form. Before manifestation (birth of the universe), it is perhaps more correct to use the terms *Spirit* and *matter*. During physical manifestation, the terms *life* and *form* are perhaps more accurate as the two primordial factors are no longer neutral to each other (Bailey, 1925/1951). At this point, every atom of matter is impregnated with Spirit, that is, the life aspect of God. Spirit has met and contacted matter. The resulting union produces a third or middle element: soul, the consciousness aspect (Bailey, 1925/1951). Dr. Hoehne expounded on Bailey's work with the explanation that this union of Spirit and matter takes place at the level of subatomic particles. The duality is already merged once the atom is formed, as the atom has a soul of its own (U. Hoehne, personal communication, February 6, 2009).

Every form contains a life and constantly reaches out to similar life that is latent in other forms. When the attractive quality of form (matter) is stronger than the attractive quality of Spirit, we are attached to forms. When the attraction of Spirit is stronger than the attraction of form (matter), Spirit repels form. This is the underlying reason for the battlefield of life. The period of domination of form attachment is called the *involutionary arc*. Eventually the pull of Spirit overpowers the pull of form and the long *evolutionary arc* begins (Bailey, 1925/1951). Figure 2 illustrates the involutionary journey of Spirit into matter and then the long return home via the evolutionary arc.



That which became human started as Gods and chose to descend into the densest matter for purposes of service and experience. We are now on the long journey home.

*Figure 2.* The involutory arc: The path of descent, and the evolutionary arc: The path of return.

*Note.* From *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.

## *Rays*

The Seven Rays are embodiments of seven types of force and show us seven qualities of Deity (Bailey, 1936/1962). Just as there are seven differentiated colors in a prism, so are there Seven Rays. Each produces a somewhat different outlook or approach to divinity. All seven are equally correct, but each works from an alternate angle of vision (Bailey, 1925/1951). Every speck of existence is on a particular ray, and the quality of that ray life determines different phenomenal appearances. Humans can be viewed as a stew of many ingredients conferred by multiple rays: the rays of the solar system, the planet, the human kingdom, nationality, soul, and personality, to name a few (Bailey, 1936/1962). However, the rays do not impinge upon our free will; each ray has its higher and lower effects and humanity chooses how to respond to these energies (Bailey, 1949).

The Seven Rays are the seven breaths of the One Life (God). They stream from the center where the will of God impacts divine substance (Bailey, 1936/1962). The Rays are the primordial aspect of certain Lives, which carry in them all the seeds of form (Bailey, 1925/1951). Esoteric thought personifies the Seven Rays as deities, whose force we all share, and calls them: Ray 1: Lord of Will; Ray 2: Lord of Love-Wisdom; Ray 3: Lord of Active Intelligence; Ray 4: Lord of Harmony through Conflict; Ray 5: Lord of Concrete Knowledge and Science; Ray 6: Lord of Devotion and Idealism; and Ray 7: the Lord of Ceremonial Order or Magic (Bailey, 1936/1962).

Figure 3 depicts the Seven Rays. Rays 1, 2, and 3 are referred to as the *rays of aspect* and are considered the primary rays. Rays 4, 5, 6, and 7 are called the *rays of attribute* and are viewed as subsidiary parts of Ray 3 (the synthesis). The First Ray of Will demonstrates the quality of motion in matter or evolution. The Second Ray of Love-

Wisdom, displays the basic motive that utilizes intelligent forms to demonstrate the love aspect of God (Bailey, 1925/1951, 1949). The Third Ray of Active Intelligence demonstrates the quality of intelligent organization through forms. This is the ray of mind in its five aspects: harmony from conflict, concrete knowledge, devotion, ceremonial order, and their synthesis as active intelligence (represented by Ray Lords 4, 5, 6, and 7 along with their synthesis, Ray Lord 3). In our solar system, each of the Ray Lords created a body of expression; manifested in a planet; and from there, radiated out into the entire system (Bailey, 1936/1962).



The One Life expressed Itself through seven radiant qualities or creative agencies, which are called The Seven Rays. Rays 3,4,5,6 and 7 collectively form the five aspects of mind.

*Figure 3.* The Seven Rays.

*Note.* From *Esoteric Psychology I, A Treatise on the Seven Rays, Volume 1*, by A. A. Bailey, 1936, New York: Lucis. Copyright renewed 1990 by Lucis Trust. Adapted with permission.

*All is Fire*

As noted above, the Ancient Wisdom teaches that energy is synonymous with God; from another perspective, energy or God can be viewed as fire (Bailey, 1953). This is a familiar analogy in the Judeo-Christian tradition where, according to Biblical reference (American standard translation), we find Moses speaking to the burning bush referring to God as a consuming fire and John the Baptist indicating that he baptized with water but the Christ would baptize with the Holy Spirit and fire.

Fire is the basis of all life and the essence of all existence. It is the means of development and is the impulse behind all evolution. The God of Fire (Spirit) and the Fire of God (matter) interact upon each other until all the fires blend in perfection (Bailey, 1925/1951). The Self or Spirit is fire. The intellect or mind is a different fire. Latent within all bodies lies hidden another fire, that of the kundalini (Bailey, 1922/1950).

Electric fire of Spirit and the fire created by the friction of matter produce solar fire or soul, with the result of a gradual intensification of the heat to be felt and the light to be seen (Bailey, 1925/1951). It may be helpful to think of these three distinct fires as different energies that come from divine centers and act as impressing agents:

- (1) Electric fire (energy) or Life, which expresses itself as divine will;
- (2) Solar fire (energy), which is love with its attractive, magnetic characteristic.

Solar fire holds the manifest universe together; and

- (3) Fire (energy) by friction, which is the basic energy of active intelligence that expresses itself throughout the physical world (Bailey, 1950b).



This concept may become clearer if we consider the counterparts of these three macrocosmic fires (energies) in the human. Fire by friction's counterpart in the microcosm is internal vitalizing fire, which deals with matter and its development. This is the kundalini fire that holds the lower material self in manifestation, thus allowing Spirit to reach the plane of deepest matter. Solar fire, on the lower turn of the spiral, becomes the fire of mind in the human and deals with the evolution of mind and the vitality of the soul. Electric fire is represented by that divine flame within each of us that deals with the development of Spirit; electric fire is the driving evolutionary force (Bailey, 1925/1951). Bailey spoke of humans as sparks of fire, cast off by cosmic friction and swept into temporary manifestation. The Masters, from their higher vantage point, can judge our individual attainment by the radiance and focal points of the fires within us (Bailey, 1925/1951).

After our three fires have merged and matter has been correctly adjusted to Spirit, we achieve our liberation from matter. Then we can return to the place from which we came and take with us the gains of evolutionary growth. The first step in doing so is to merge the fires of matter and the fires of mind. This results in the energizing of all the atoms of matter of the body and is the secret of the staying power of the great thinkers and workers of the race who often stay productive to an advanced age (Bailey, 1925/1951).

Figure 4 illustrates these ideas.

## Key Thoughts

- ❶ Energy is synonymous with God. Energy or God can also be viewed as fire.
- ❷ Multiple biblical references support this view of God as fire. Examples are Moses' speaking to the burning bush and referring to God as a consuming fire.
- ❸ Fire is the basis of all life, the essence of all existence, and the impulse behind all evolution. The God of Fire (Spirit) and the Fire of God (matter) interact until all fires blend into perfection.
- ❹ Spirit is fire. Mind is another type of fire. Lying hidden within the body is the kundalini energy, a third type of fire.
- ❺ Three distinct fires come from divine energy centers and act as impressing agents. Electric fire expresses divine will. Solar fire, with its attractive, magnetic quality, expresses divine love and holds together the universe. Fire from friction is the basic energy of active intelligence expressed throughout the physical world.
- ❻ These three divine fires have counterparts within the individual. The counterpart of fire from friction is the internal vitalizing fire (kundalini) that deals with matter and its development. Solar fire becomes the fire of mind in the individual and deals with the evolution of mind and the vitality of soul. Electric fire becomes the divine flame within each of us that deals with the development of Spirit and drives the evolutionary force.
- ❼ We are sparks of fire cast off by cosmic friction and swept into temporary manifestation.
- ❽ We achieve our liberation from matter after our three individual fires have merged and matter has been adjusted to Spirit. Then we can return to the place from which we came and take with us the gains of evolutionary growth.
- ❾ The first step in the merger of the three individual fires is to merge the fires of matter (internal vitalizing fire) and the fires of mind. This energizes all of the atoms of the body and is the secret of the staying power of many of the great thinkers who often stay productive to an advanced age.

*Figure 4.* God expressed as fire.

*Note.* From *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.

*Planes of the Solar System*

Our solar system is said in esoteric theory to be the thought-form of a Great Life (God) Who is known as the *solar Logos* in esoteric language (Bailey, 1925/1951). This Great Life brought together the substance required to build a form that It could use to express Its innate qualities (Bailey, 1936/1962). This process of creation is described in the second Stanza of Dzyan (see Appendix C) at the beginning of Alice Bailey's *Treatise on Cosmic Fire* (1925/1951). Symbolically, creation consisted of seven great breaths, resulting in the multiple planes of our system (see Figure 5). In a manner reminiscent of the seven-day creation story in the first chapter of Genesis, the second Stanza of Dzyan described the creation process as:

- (1) In the first breath, the solar Logos gathered from inspiration, the matter needed for manifestation;
- (2) On the second breath, differentiation and the instillation of the second aspect logoic (Love-Wisdom) took place;
- (3) On the third breadth, the activity aspect (third aspect logoic) impregnated matter and evolution became possible;
- (4) At the fourth breath, certain of the Hierarchies emanated and the Builders more clearly saw the plan;
- (5) The fifth breath was the Breath of Fire, which created a similar vibration to the cosmic mental plane, and the mental plane was created;
- (6) The sixth breath drew to itself the volatile essences of the desire faculty clothed in matter, and the emotional plane was created; and

(7) At the seventh breath, crystallization occurred, resulting in the densest aspect of reality, and the physical plane was created (Bailey, 1922/1950).

Figure 5 illustrates the seven planes of solar plane existence wherein all is differentiated into seven qualities, grades, groups, or vibrations. These are the seven major planes (each with seven subplanes) of our solar system (Bailey, 1925/1951). The seven planes of our system all exist within the lowest of the seven cosmic planes (Bailey, 1951b). One immediately is reminded of how stupendous divinity really must be when one realizes that God, as we understand it, exists on the lowest level of a vastly greater stage. However, Bailey cautioned that whatever lies beyond our solar boundaries (called a *ring-pass-not* in esoteric terms) may be of intellectual interest but is not important for human evolution, implying that such speculation is a diversion (Bailey 1925/1951).

The seven planes, beginning at the top with the divine and ending at the bottom with the physical, remind me of Russian doll sets in which each doll hides other inner dolls until one reaches the innermost center. This actually may be a clearer way to explain existence; instead of envisioning plane on top of each other, we can view them as existing inside of each other. Interpenetration of the planes, however, is probably the most accurate description (U. Hoehne, personal communication, August 10, 2008).

Perhaps the planes are like sea water with its dissolved salts and gases.

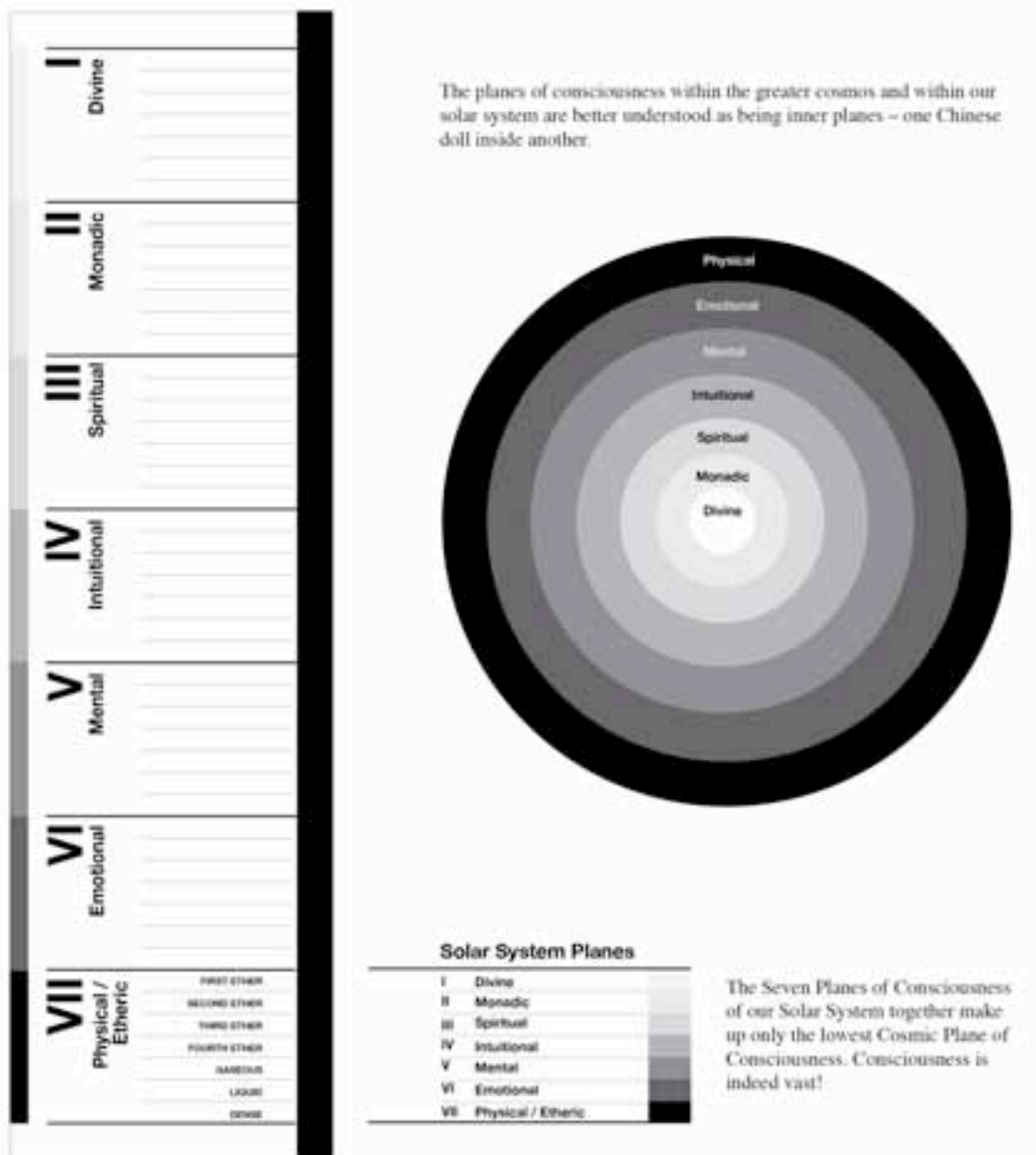


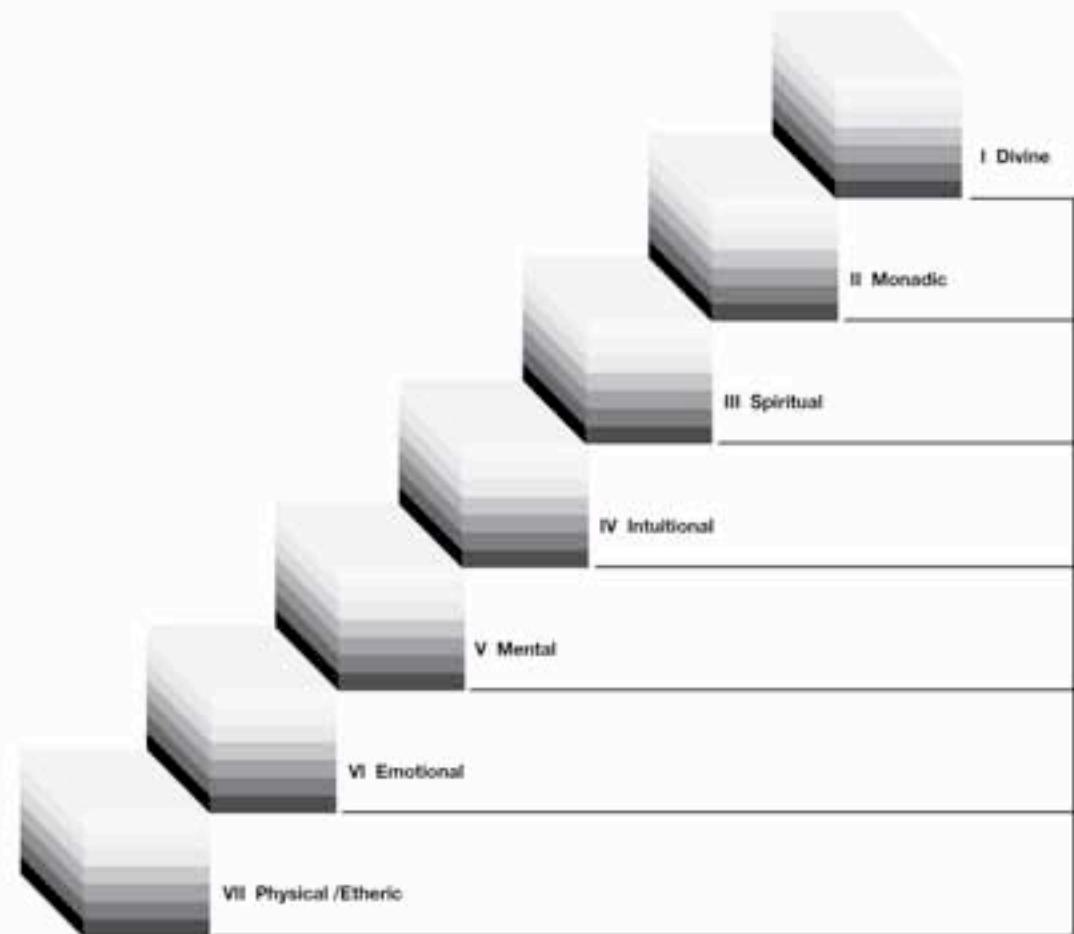
Figure 5. Cosmic planes of consciousness.

Note. From *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.

It is particularly important to understand that creation occurred from the top down. This assures us that the path of ascension is already in place, with a staircase of consciousness available to be climbed. Figures 5 (above) and 6 illustrate the concept of inner planes and a staircase of consciousness.

Though the terms may be unfamiliar, all have experience with the physical/etheric, emotional, and mental planes (the planes of contact, emotion, and cognition); that is, the three worlds of human experience. The physical plane includes all with which we interact through the senses: what we see, touch, hear, smell, and taste. However, that is only the lowest part of the physical/etheric plane, the part consisting of solids, liquids, and gases in its densest (lowest) three subplanes. Above that are the four etheric levels of the physical/etheric plane, which stand behind every item that exists on the dense subplanes. Esoteric theory considers the etheric to be the true principle and that the dense physical is only its shadow and one of questionable reality at that (Bailey, 1936/1962).

Early one morning, I was walking next to a river with Dr. Hoehne when a canoeist paddled by. The reflection of the canoe was clearly visible in the morning light. Dr. Hoehne said that if I were able to truly know, I would realize that the reflection of the canoe is similar to things on the dense physical subplanes. The true reality is the underlying etheric. That which is constructed on the inner planes is more real than anything constructed on the dense physical subplanes (U. Hoehne, personal communication, August 16, 2009).



These are the seven planes within our solar system, which form a staircase of expanded consciousness.

*Figure 6.* The staircase of consciousness.

*Note.* From *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.

Dr. Hoehne further indicated that one sometimes encounters beings in their etheric bodies only. Generally, this would indicate an earthbound entity made of coarse etheric material. Often, the etheric being is just the shell of a human body and may even be inhabited by a nonhuman entity. However, should one encounter a Master or other high beings, one would find their bodies to be made of the finest etheric material and appear as light bodies (U. Hoehne, personal communication, February 4, 2009).

The emotional (also called astral) plane is the plane of feelings. When we have centered ourselves on this plane, we may notice a vague sense of dampness or moisture; water is ever the symbol of the emotional plane (U. Hoehne, personal communication, May 6, 2006). Actually, we all spend a good deal of time in this plane during the hours of sleep. At night in bed, we generally leave our etheric and dense physical bodies and function on the emotional plane (Bailey, 1925/1951). Apparently, the work of the human takes place on the inner planes as well as the outer planes. During sleep, we (or at least advanced humanity) are taught for a short time in large schools before proceeding to some designated work or service. One brings over this nightly instruction into the brain consciousness as a deep interest and aptitude in certain subjects (Bailey, 1934/1951). Many of our dreams are actually dreams of remembrance of sights and sounds encountered in the emotional plane during sleep (Bailey, 1942).

One interesting note about the emotional plane is that it is located in the same position as the physical plane. There is an emotional plane San Diego just as there is a physical/etheric plane San Diego; both can be visited. This is not true for the etheric realms that are interwoven with the dense physical realms within the physical/etheric plane. Another point of interest is that the two lowest subplanes of the emotional plane



are sealed off to humanity for our protection. These are the astral hells (U. Hoehne, personal communication, March 5, 2007).

On earth, the atmosphere is the largest in size, then the oceans, and smallest is the dry land; so it is with the mental, emotional, and physical planes. The mental is the vastest and key plane of our solar system. The mental plane is the realm of concrete mind, with which we are all familiar. In addition, this is the plane of the human soul, which is located on mental subplanes two or three, the specific location based upon the stage of that soul's evolution (Bailey, 1925/1951). Equally important, the mental plane is the realm of abstract mind, which is the conduit for advanced forms of creativity, as discussed later.

Above the mental plane (and above soul levels) lies the intuitional plane, which is considered in esoteric thought to be the home of archetypal (prototypical) ideas. This is uncharted territory for all but a few currently incarnate. Dr. Hoehne described her experiences in the intuitional plane in a meditation that she gave a group of students to help them venture in that direction. She described the intuitional plane as follows.

To describe the spiritual worlds, we must use the language of the physical world and clothe that which is experienced into pictures, symbols, metaphors. Consequently, the descriptions are only an approximation tinged with distortions or glamour. Language composed of words strung together linearly does not exist in these worlds. Therefore, to be able to communicate in the physical world we have to give the formless a form.

To some of us, from pre-birth memory, meditation or awareness while experiencing continuation of consciousness, these worlds are strangely familiar. They resonate and give the feeling or sense of "home" or "coming home." However, if we do not have the awareness or memory of these worlds, how could we learn about it? How could we imagine these worlds?

Active imagination can help us here. For instance in the following way: As a soul imagine yourself immersed in a sea of infinite expanse that consists of flowing and surging energy. There is no reference to spatial relationships like "on top," or "underneath," or "in front of," or "behind." Time as we know it also

ceases, there is no earlier or later, no yesterday or tomorrow. You are in it and of this timeless and infinite ocean, which is endlessly ebbing and flowing.

As you focus, you notice first with hazy and then with clear awareness the presence and activity of other beings. It is more a “sensing,” which gradually becomes a knowing. You realize everything is alive. For instance, in this expanse, suddenly something lights up and after a while, it ebbs away. It is not like a physical glow, shine, or flash. It is more like a knowing. You “see” in every direction at once and at any distance. At the same time you are being “seen and known to your innermost core.” Slowly you become aware that this timeless, infinite ocean of “something” consists of living entities. It is alive—a hierarchy of countless individualized beings—including yourself. For instance, what are ideas to you in earthy reality like wisdom, love, will and many, many others are in this formless world living presences or beings. Everything is alive flowing, ebbing engaged in a continuous prayer/praise/song in and to God.

Shifting your awareness back into the earthy reality, opening your (physical) eyes, you realize that the seeming separateness of all forms, including yourself, is an illusion and non-existent. You realize that we are all One. Separateness is in your head only and not a reality. (Hoehne, 2008, p. 1-3)

It accomplishes little to speculate about the nature of planes above the intuitional. Some mysteries are best left for later.

Djwhal Khul, through Alice Bailey, taught that seven states of awareness are innate within us all. From the mental plane come the states of lower mental awareness (concrete mind), soul awareness, and higher abstract awareness (abstract mind). From the intuitional plane comes persistent and conscious spiritual awareness. The spiritual plane gives us consciousness of spiritual will and nirvanic awareness. The monadic plane provides inclusive awareness of our true reality on its home plane. Finally, the divine plane gives us consciousness and awareness of the whole (Bailey, 1960).

We must first become conscious of a plane and then learn to exercise control on that plane, which is a much more difficult matter (Bailey, 1922/1951). Each field of awareness, in its boundaries, acts as a prison. The work of liberation (the gradual steps that result in the climax of enlightenment) is to release the consciousness and expand its field of contacts (Bailey, 1925/1951). The next step for most of us is to escape the prison

of the concrete mind and enter into the consciousness states of soul awareness and abstract mind. Creative activities help us to do this.

### *Time, Space, and Astrology*

Time and space are curious concepts in esoteric thought; they are principally conventions by which to express the cyclic activity of an entity. Cycles of activity allow some will to energize matter, and in these periods, time and space exist. Then there are cycles of not-being (called *pralayas* or cycles between periods of manifestations) in which time and space are not (Bailey, 1925/1951).

There is a growth in the recognition of the nonexistence of time in relationship to reality (Bailey, 1949). We think of time as being the succession of events as registered by the physical brain. However, this concept does not exist on the inner planes (Bailey, 1953; U. Hoehne, personal communication, April 3, 2006). We can understand this better by reflecting on our thoughts (which belong to mental plane). We might spend 10 minutes reminiscing on some special day in our past. On the physical plane, a few minutes have passed. On the mental plane, however, we have experienced the entire day. Another way to look at this concept of time is by using the analogy of reading a book. The book exists as a whole in its completeness, but we can choose what particular chapter to read. We can even read the ending before the beginning. The whole exists; the parts are our differentiation. Dr. Hoehne described the process as being similar to looking at the scenes in a church stained-glass window. All exist simultaneously; our focused attention breaks the whole into pieces (U. Hoehne, personal communication, March 4, 2009). As a follow-up, I once asked Dr. Hoehne about the directional arrow of time. She declined to answer (perhaps because from one perspective time is an illusory concept),

but I gathered from her that our sequence of physical incarnations occurs progressively in time as understood on the physical plane (U. Hoehne, personal communication, August 12, 2009).

Djwhal Khul emphasized the vastness of physical plane time. The basic unit of time for our solar system in esoteric thought is called a *Day of Brahma* and consists of 4.3 billion years. This period of manifestation is followed by a *Night of Brahma*, a period of *pralaya* or nonmanifestation of the same duration (Bailey, 1925/1951). By comparison, current scientific theory places the age of our physical sun at about 4.5 billion years (Astronomy Expert, 2009). The solar system's great cycle (called a *mahakalpa*) includes 100 years of such days and nights for an astounding total of 311 trillion years. Furthermore, uncountable numbers of these *mahakalpas* have already passed and as many more are yet to come (Bailey, 1925/1951). Against this backdrop, one individual life of less than 100 years does not seem particularly significant.

Space also takes on an unconventional perspective in esoteric thought. Djwhal Khul taught that we should view space as a living entity; space is that fixed area wherein every form exists, from an atom to a universe, and is the field for the intelligent activity of the indwelling lives (Bailey, 1950b). This concept of space as an entity gives us understanding of the esoteric phrase *in Him in which we live and move and have our being* (Bailey, 1955). Our solar system is but a cosmic atom that exists within this entity (Bailey, 1927).

The vault of heaven is the physical body of this entity, space, and contains within it all the many universes with their uncountable constellations (Bailey, 1925/1951). An analogy for these innumerable parts making a unified whole is seen in humanity as an

entity that comprises billions of individual units. Astrology is the science that deals with this entity and its cycles and rhythms (Bailey, 1951b).

Bailey (1951b) generally felt that modern astrology has gone far astray. Astrology, as a science, must be restored to its original truth before the world can gain a true understanding of the divine plan. Bailey referred to the result of this needed revitalization as *esoteric astrology* and described it as the science that deals with those conditioning and governing forces that play upon the whole field of space and all that is in it. Esoteric astrology reflects the relationship between the individual, the planetary, the systemic, and the cosmos. Though the zodiac is only an illusion of an imaginary path of the sun in the heavens, the related constellations exist and transmit streams of energy through space. All of these zodiacal energies (as well as systemic and planetary energies) have definite effects upon the lives in all of the kingdoms of nature. Nothing can escape these influences. To become aware of these energies and to learn how to work with them would be a major step forward in human evolution (Bailey, 1951b).

Figure 7 summarizes these key esoteric thoughts related to time, space, and astrology.

## Key Thoughts

- ❶ Time and space are related to periods of cyclical manifestations of some entity. When matter is energized by the will of this entity, time and space exist. If not, time and space do not exist.
- ❷ Time does not exist on the inner planes.
- ❸ Physical plane time extends for vast durations. The major cycle of our solar system is called a *mahakalpa* and lasts for 311 trillion years. Uncountable numbers of these *mahakalpas* have already passed and as many more are yet to come.
- ❹ Space is an entity; in Him we live and move and have our being.
- ❺ There are many universes inside the vault of heaven.
- ❻ Astrology is a true and important science, though its current practice has gone far astray.
- ❼ Esoteric astrology deals with the conditioning and governing forces that play upon the field of space and all within it. Nothing can escape these energies.
- ❽ The goal of evolution for humanity is to become aware of these energies and to learn to work with them.

*Figure 7.* Time, space, and astrology.

*Note.* Contents are an integration of material found in *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *Esoteric Astrology, A Treatise on the Seven Rays, Volume III*, by A. A. Bailey, 1951, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *Discipleship in the New Age, Volume II*, by A. A. Bailey, 1944, New York: Lucis. Copyright renewed 1972 by Lucis Trust; and *Esoteric Healing, A Treatise on the Seven Rays, Volume IV*, by A. A. Bailey, 1953, New York: Lucis. Copyright renewed 1981 by Lucis Trust. Adapted with permission.

### *Cyclic Manifestation*

Life persists independent of its manifestation in form; life is immortal (Bailey, 1942). Furthermore, all life proceeds under ebb and flow or the Law of Cycles. Creation is rhythmic. The healing darkness of night follows the light of the sun for activity. This cycle characterizes the evolution of all forms. The outstanding cycle of the soul of any entity is its out-breath into incarnation and its in-breath back to the center from which it came. Souls can be characterized as those that seek the light of expression, thus turned toward physical expression, and those that seek the light of understanding, thus turned backward toward soul consciousness. When dealing with humans, psychologists call these two groups extraverts and introverts (Bailey, 1925/1951).

The indwelling entity takes to itself a vehicle of expression during manifestation called *involution*. The entity uses that form, gradually perfects it, and finally achieves liberation for the imprisoned life in a process called *evolution*. Life of any entity (atom, human, or solar system) undergoes the five stages of limitation, adaptation, utilization, crystallization, and finally disintegration (Bailey, 1922/1961). This cycle repeats itself over and over again under the Law of Rebirth, which could well be called the Law of Opportunity (Bailey, 1942).

There is an ebb and flow in all nature; ocean tides are a good example. The vitalizing and stimulating flowing-in is followed by an inevitable flowing-out. This is seen as incarnation followed by death (Bailey, 1934/1951). We need to recognize the ebb and flow of daily life, wherein periods of intense activity alternate with periods of apparent interludes in which the outer life seems static.

Those who have climbed relatively high on the ladder of evolution, though, have learned to preserve a more continuous activity based on discipline and service (Bailey, 1934/1951). As rhythm appears to be the natural law, we should try to align ourselves with it. Then the experience of life will be more like swimming with the current rather than against it.

Each incarnation is designed to teach certain lessons to the indwelling entity (Bailey, 1944). Though each incarnation is a privilege and is to be valued, from a consciousness growth perspective, all incarnations on the physical plane are not of equal worth. Some are practically negligible and others count for a lot (Bailey, 1925/1951). Some lives will be vibrant and others apparently uneventful, though the temporary quiet often is preparation for greater future flow. Remember that a lifetime is but a moment in the long cycle of soul (Bailey, 1944). We gain insight if we can recognize whether we are on the ebb or flow of soul energy (Bailey, 1951).

The general rule is that physical death ensues after one has produced light of a definite magnitude during a particular incarnation (exceptions are death by suicide or from events of mass karma such as natural disasters and infectious diseases). That magnitude was decided upon by soul prior to the incarnation (Bailey, 1925/1951). For the unevolved, death is literally a period of sleep. For the average person, death is a carrying forward of the interests and tendencies of the physical life. One does not sense much of a difference. For advanced humanity, death is an entrance into a familiar sphere of service, a sphere in which one has already been participating during the hours of sleep. However, the wicked stay earthbound in their etheric bodies and remain close to their last earthly environment, trying desperately to reenter (Bailey, 1934/1951).



That which we call *death* is simply a matter of the location of our consciousness. One moment we are conscious on the physical plane and the next we are conscious and active on another plane. We do this every night in sleep. As humanity progresses, death will become more of a celebrated event than either birth or marriage. Our current fear of death is a travesty of divine law (Bailey, 1934/1951).

Figure 8 summarizes the key thoughts related to cyclic manifestation as taught in the Ageless Wisdom.

## Key Thoughts

- ❶ All life proceeds under ebb and flow or the law of cycles. Creation is rhythmic.
- ❷ The outstanding cycle of any entity is its out breath into incarnation and its in breath back into the center from which it came.
- ❸ The indwelling entity takes to itself a body of manifestation (*involution*) for its use and perfection (*evolution*).
- ❹ Life within any form undergoes the five stages of limitation, adaptation, utilization, crystallization, and finally disintegration.
- ❺ The ebb and flow in all nature are exemplified by the ocean tides. The vitalizing and stimulating inflow is followed by an inevitable outflow.
- ❻ Less resistance occurs in physical plane expression when one aligns with the ebb and flow or natural rhythm of daily life.
- ❼ The goal of each incarnation is to teach the indwelling entity certain lessons. All incarnations are not of equal value. A lifetime is but a moment in the long cycle of the soul.
- ❽ Physical death ensues after one has produced light of a sufficient magnitude during a particular incarnation. That magnitude of light was decided upon by soul prior to incarnation.
- ❾ Death is literally sleep for the unevolved. For the average person, death carries forward on the inner planes the interests and tendencies of the physical life. For advanced humanity, death is an entrance into a familiar sphere of service in which one has already been participating during sleep.
- ❿ That which we call death simply relates to the location of our consciousness, which shifts from the physical plane to the inner planes.
- ⓫ Death will eventually become a more celebrated event than either birth or marriage.

*Figure 8.* Cyclic manifestation.

*Note.* Contents are an integration of material found in *The Consciousness of the Atom*, by A. A. Bailey, 1922, New York: Lucis. Copyright renewed 1989; *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust; and *Discipleship in the New Age, Volume I*, by A. A. Bailey, 1944, New York: Lucis. Copyright renewed 1972 by Lucis Trust. Adapted with permission.

*Interconnectedness*

There is an exquisite interdependence of all existence; there is oneness between the tiniest atom and the greatest informing life (Bailey, 1925/1951). A *web of life* or vital energy body underlies every form and links every part with every other part. Djwhal Khul called this web the *etheric body* (Bailey, 1934/1951). Space itself is etheric in nature and is one unbroken field of activity in constant motion. Space is the eternal medium for the exchange and transmission of energies; space is a golden cosmic web with constant circulations of forces and energies (Bailey, 1951b).

Likewise, everything in our solar system is in a state of flux, and the vital energy circulates like blood in the body (Bailey, 1925/1951). A sea of interconnected energies make up the energy body of our planet. The energy or etheric bodies of all persons are interconnected with the energy body of the planet and of the solar system (Bailey, 1950b). The individual human etheric body is part of the etheric body of the fourth kingdom, which is part of the etheric body of the planet, which is part of the etheric body of the solar system, and so on. Every form is a part of a still greater form. We live and move and have our being in the body of God (Bailey, 1953).

All creation operates under law, but humanity has yet to gain knowledge and appreciation of higher law (Bailey, 1934/1951). What we call *laws of nature* are simply streams of energy whose results are always the same and vary only according to the nature of the form through which they operate (Bailey, 1925/1931). A law presupposes a superior Being who, with purpose and intelligence, coordinates His forces so that a sequential plan may unfold (Bailey, 1934/1951).

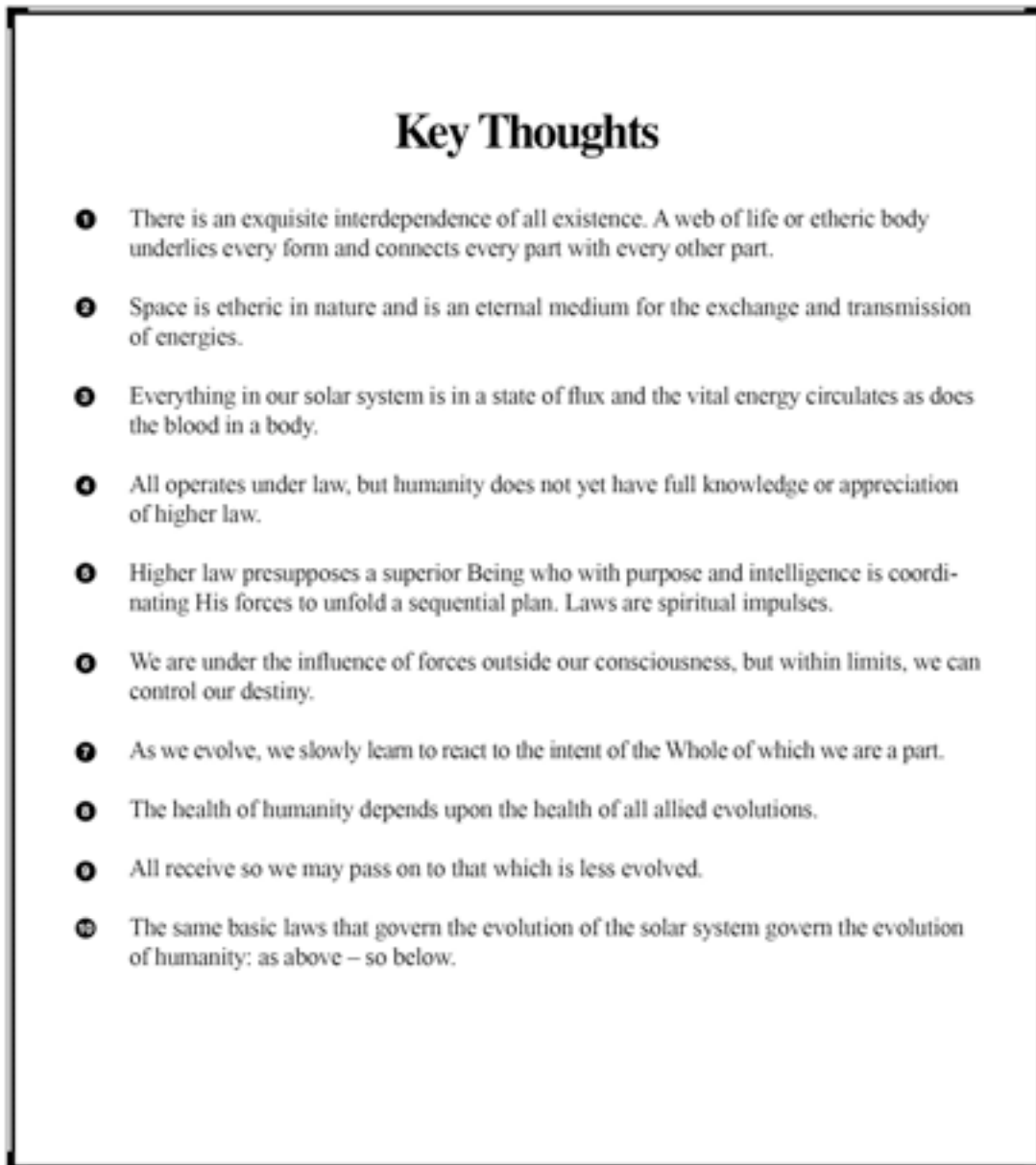
We often think that we are being blown about in the wind by impulses that are not under our control. Eventually, we realize that a law is but a spiritual impulse (Bailey, 1934/1951). Humanity is under the control of forces that are outside of our consciousness or control and sweep us into situations from which there is no escape. Nevertheless, within limits, we can control our destiny. We can produce actions with recognizable results (Bailey, 1925/1951). As we evolve, we ultimately realize that we are sentient parts of a sentient whole. We slowly learn to react to the intent of that whole (Bailey, 1936/1962).

Aliveness within the originating sources initiates the flow of all the forces and energies that play upon our planet. There is an all pervading unity, as we are part of a greater whole (Bailey, 1951b). In this vein, we must eventually realize that the health of humanity depends upon the health of all allied evolutions (Bailey, 1925/1951). The keynote to good health is the sharing or proper distribution of energies. The current economic ills of humanity result from a lack of the free flow of the necessities of life (Bailey, 1953). All receive so that they may pass on to that which is less evolved. Humanity would be more careful and would act more responsibly with its energies if there were the deep realization that we are even responsible for aiding the evolution of the very atoms within our bodies (Bailey, 1925/1951).

We can learn much from an analysis of the human organism. We find that the human unit consists of many sentient parts or organisms. Each part differs in form, yet all parts function interdependently and in unity, as in a coherent system (Bailey, 1951). The esoteric law of analogy or correspondence (*as above, so below*) indicates that the human structure functions as a signpost to guide our understanding of higher or cosmic

principles (Bailey, 1934/1951). The same basic laws that govern the evolution of the atom and of the human also govern the evolution of the solar system. The macrocosm repeats itself in the human microcosm and in all lesser lives (Bailey, 1922/1961). Reality appears to be a series of repeating patterns on an ever higher turns of the screw.

Figure 9 summarizes the key points related to esoteric teachings on interconnectedness, which are reminiscent of the entanglement principle of quantum physics and the Buddhist concept of interdependence of reality (Radin, 2006; Richard & Thuan, 2001). The thought *as above, so below* leads us to our next topic, the discussion of the microcosm (humanity).



*Figure 9.* Interconnectedness.

*Note.* Contents are an integration of material found in *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust; and *Esoteric Healing, A Treatise on the Seven Rays, Volume IV*, by A. A. Bailey, 1953, New York: Lucis. Copyright renewed 1981 by Lucis Trust. Adapted with permission.

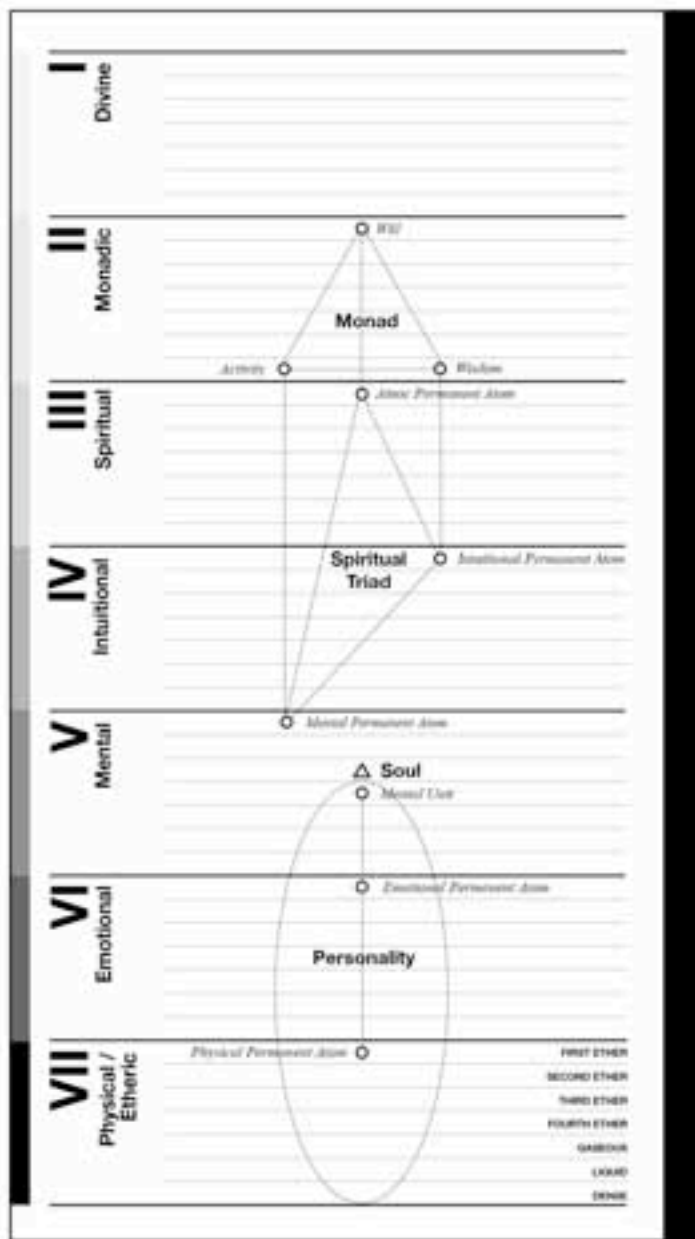
## Humanity: The Microcosm

### *Monad, Soul, Personality: The Human Constitution*

The life principle in humanity manifests itself in a threefold manner:

(1) directional will or the dynamic energy that brings one into existence and carries one through life; (2) coherent force or the essential quality that makes each person different and produces each particular individual psychology; and (3) the activity of the atoms or the sum total of the little lives of matter, which compose the human body. Djwhal Khul called these three differentiations *Monad* (or Spirit), *soul*, and *personality*. The human body (actually multiple bodies) is a manifestation of soul; soul in turn is a manifestation of Monad on a higher repetition of the same pattern (Bailey, 1934/1951). As noted below, our true human part is not what we think it is but rather is a point or spark of light hidden within a number of enveloping sheaths or bodies (Bailey, 1932).

*The constitution of humanity.* An understanding of the constitution of humanity is basic to esoteric study. Figure 10 depicts Djwhal Khul's teachings on this subject. Toward the top of the figure resides Monad, which is our true essence. Monad's body of expression is the Spiritual Triad, which stretches from the top of the spiritual plane, through the intuitional plane, and down to the top of the mental plane, just above the level of soul (Bailey, 1922/1951). My understanding is that Monad can comfortably express itself in these higher civilized planes with its body, the Spiritual Triad. Here, Monad must feel vibrational compatibility. However, when Monad chooses to go further and to reach the frontier of the coarser planes, it is altogether a different matter. Monad is apparently unable to operate on the planes where we live and so, out of necessity, established a fort or outpost.



—  
Matter is Spirit in its lowest manifestation; Spirit is Matter in its highest.

—  
The human originates on the Monadic plane.

—  
The Spiritual Triad is the body of expression of Monad just as the Personality is the body expression of Soul.

—  
Soul is the child of Mother Matter and Father Spirit and the mediator between the two.

—  
The Personality consists of an etheric body, an emotional body, and a mental body all enclosed in a dense physical wrapper

—  
The above illustrates the composition of the Human within the seven planes of consciousness in our solar system.

Figure 10. The constitution of humanity.

Note. From *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.



This outpost is called *soul*, and from it, Monad can send out scouting parties (the personality) farther into the hinterlands. These patrols, with their mental, emotional, and physical/etheric squads (or bodies) scout the coarsest planes and make contact with the local inhabitants (matter).

Though Monad is far removed from our planes of existence, our personalities are still in constant touch with Monad through a permanent link called the *sutratma* or *silver thread*. This is a line of energy that connects the personality with Monad via the soul. The purpose and will of Spirit utilizes the *sutratma* as the means to express itself in physical form. The life current flowing through the *sutratma* is differentiated into two currents or threads as it reaches the physical body. The soul or consciousness thread is anchored in the brain near the pineal gland and uses the nervous system as its means of expression. The other thread, the life thread, animates every atom in the body via the blood stream and is anchored in the heart (Bailey, 1934/1951).

In nightly sleep, the *sutratma*'s consciousness thread (anchored in the head) temporarily withdraws and one becomes unconscious. In the dream state, there is a partial connection of the consciousness thread that may allow some contact between consciousness on the physical plane and consciousness on the inner planes. In senility, this thread more or less permanently withdraws. Though there still may be movement, there is no intelligent direction within the personality. If the body was built of high grade matter, there may be the appearance of intelligent direction on occasions, but this is only an illusion that reflects old habits. Should the life thread anchored in the heart ever withdraw, death would immediately follow (Bailey, 1934/1951).

Focal points of energy that in esoteric studies are called *permanent atoms* are found along the *sutratma* (Bailey, 1925/1951). These permanent atoms possess sufficient power to hold together coherently the substance or matter required by soul to build a body (Bailey, 1942). Interestingly, the history of the lower bodies is actually stored in the permanent atoms (Bailey, 1925/1951). I asked Dr. Hoehne whether this meant that the specifics of our physical incarnations were stored here. She laughed and asked why the soul would bother to remember illusions (U. Hoehne, personal communication, August 17, 2008).

We experience the human mechanism as the personality, which is composed of: (1) a dense physical body, which is the sum total of all the smaller organisms that compose it; (2) an etheric body, which is a web of energy streams that vitalizes the dense physical body and integrates it into the energy body of the planet; (3) an emotional or desire body, which is the effect of the interplay of desire and sentient response and is experienced as emotion and as pain or pleasure; and (4) a mental body, which is that amount of *chitta* (i.e., mind stuff) that the individual can use and impress (Bailey, 1953). Bailey (1953) summarized this composition by saying that into a house are brought the utilities of light (soul), communications (mind), water (emotions) and gas (etheric).

*Monad (the One)*. The *Lords of Will and Sacrifice* came down into manifestation in the very distant past, sacrificing their high positions and opportunities upon the higher planes to redeem matter and raise the lives by which it is informed (Bailey, 1951b). The Monads are the source of the exhalation that brought the soul into being on the physical plane and the source of the inhalation that brings us home via evolution or the *Path of*

*Return* (Bailey, 1942). We are the sparks of life of these Monads. There are 60 billion of us (Bailey, 1925/1951).

We humans, in essence, are the Spiritual Triad (the body of manifestation of Monad), demonstrating in a gradually evolving form (the soul) and utilizing the lower threefold personality (the mental, emotional, and physical/etheric bodies) as a means to contact the lowest three planes. Above the Spiritual Triad stands Monad. It stands to the human in the position of the Absolute, just as the undifferentiated God stands to the threefold Trinity as the Absolute. In summary, we are a quaternary: Monad, Spiritual Triad, soul, and personality or the threefold lower nature (Bailey, 1925/1951).

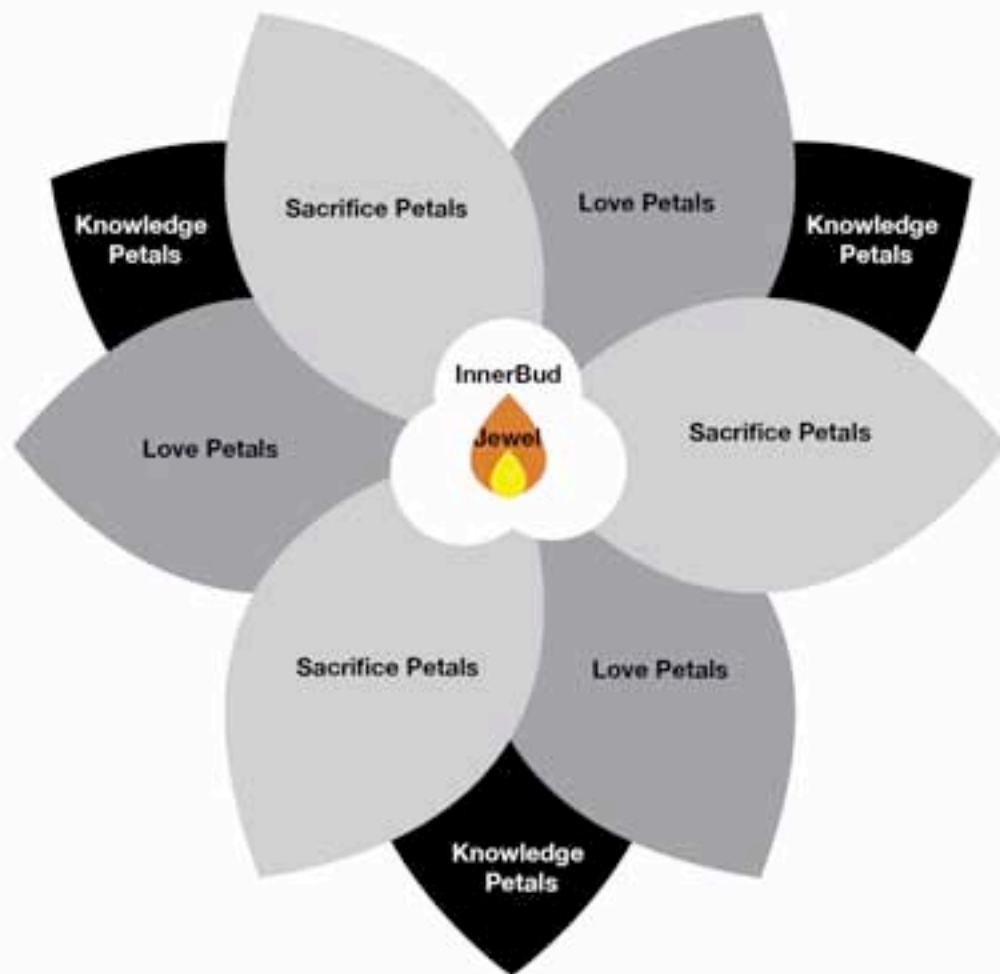
*Soul.* Soul is a center of experience in the life of Monad, just as the lower bodies (mental, emotional, and physical/ether) of the personality are centers of experience for soul. In human evolution, soul gradually becomes the predominant center in consciousness and the personality or lower bodies assume less importance. Soul then experiences less from the personality and uses it more as an instrument of contact for service in the mental, emotional, and physical worlds (Bailey, 1942). Bailey (1934/1951) variously described the soul as: (1) the entity born when the Spirit aspect and the matter aspect wed, neither fish nor fowl but their offspring and the mediator between the duality; (2) the attractive force that holds all forms together, so that the life of God can manifest in the form-building aspect; (3) that which gives matter different characteristics and form manifestations; and (4) the latent powers in any form that seeks expression.

The soul body is viewed in esoteric studies as a permeable golden egg that permits contact with other souls yet retains its identity (Bailey, 1922/1950). Djwhal Khul said to think of soul metaphorically as an unfolding 12-petalled lotus flower (Bailey,

1934/1951). This soul lotus contains three rows, each with three petals, that generally unfold sequentially: (1) the outer knowledge triad of petals, which concerns experience and the development of consciousness, (2) the middle love triad, which concerns the application of love and knowledge in service, and (3) the inner sacrifice triad, which concerns the sacrifice of all to the furthering of the plans of Spirit. Inside of these three rows lie a bud of three central petals that conceal a point of fire: the *jewel in the lotus*. The more developed the soul, the more the petals are unfolded and the greater the beauty of the surrounding sphere (Bailey, 1925/1951). Figure 11 illustrates a fully unfolded soul that reveals the central spark of Spirit, the *jewel in the lotus*.

Soul on its own plane has direct relationships with other similar souls (those on the same ray) and works on the mental plane in helping its own kind, ever realizing that progress is made via the group (Bailey, 1922/1950). It is worth noting that souls generally come into incarnation collectively according to group urge. This is the basis for collective karma (Bailey, 1925/1951).

Though we speak of individual souls for the sake of convenience, this really is an illusion, as there are no individual souls but only aspects of the Oversoul (Bailey, 1942). These soul lotuses (aspects of the Oversoul) are grouped together in vast fields (Bailey, 1925/1951). These vast fields of souls remind Dr. Hoehne of artichoke fields that we might see here in California (U. Hoehne, personal communication, November 3, 2008; see Figure 12).



Soul is understood as an energetic center resembling a lotus flower. Through evolution, the soul's petals slowly unfold and demonstrate the nature of Spirit with its qualities of knowledge, love, and sacrifice. Finally the jewel or spark of divinity inside the soul is fully revealed.

*Figure 11.* The soul lotus.

*Note.* From *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.



Souls or egoic lotuses are located generally on the 3rd subplane of the mental plane in vast groups that are reminiscent of our California fields of artichokes.

*Figure 12.* Fields of soul lotuses.

For many lives, the soul is almost unconscious of the personality, though a magnetic link always exists. To a certain point, attempts by the soul to control the lower self are metaphorically distasteful to soul, which prefers to stay within the consciousness of its own plane (Bailey, 1922/1950). Always, however, the soul maintains the connection to its instrument through the *sutratma*, the thread of life, which is anchored in the heart, and the thread of consciousness, which is anchored in the head. As a result of the energy that flows through this connection, the personality slowly evolves. As that happens, the focus of the soul shifts progressively downward. Previously, the soul had animated the personality and given it its particular qualities. At this point, the soul goes further, impresses upon the personality its desires, and eventually controls it via the mind (Bailey, 1930).

*Personality.* The personality is the instrument of soul and its tool for exploration of the lowest realms. The personality is a triple combination of forces (etheric, emotional, and mental) that control the dense physical body. Where the individual's mental, emotional, and physical bodies are coordinated under control of the personality (then called an *integrated personality*), the rays of the three bodies fuse into the ray of the personality and form one channel through which the soul can more effectively contact the manifested lower self (Bailey, 1942). I imagine the integration of the personality to be analogous to the countries of Europe stopping their centuries of conflict and coming together to form the European Union for their (more or less) mutual gain.

This integration of mind, emotions, and brain (an organ of the physical body) is the major characteristic of advanced humans. However, it is no sign of spiritual life and often we see the opposite (Bailey, 1953). People like Hitler are examples of the

personality being integrated into one highly functional unit but one in which soul had not yet established control. The sense of knowledge, achievement, and the power to rule others as one rules oneself can be a source of great temptation (Bailey, 1937).

*Mental body.* Picture the mental body as an ovoid that surrounds the physical body and extends far beyond it. Through this ovoid, thought-forms of various sorts (the contents of one's mind and the thoughts of others in one's environment) constantly circulate (Bailey, 1922/1950). The mental body (or sheath) is an aggregate of mental atoms held by the soul within its ring-pass-not that serve as the medium for mental expression appropriate to its point of evolution (Bailey, 1925/1951). The mental body, as divinely intended, is an organ of perception or a sixth sense. Once controlled and stabilized, the soul can use the mental body as an instrument of vision that displays right perception, so that the new that is contacted is seen as it is, rightly interpreted, and rightly transmitted to the physical/etheric brain (Bailey, 1927). This is important in advanced stages of the creative process.

*Emotional body.* The emotional body is the personality's response mechanism to the world of sensation of the emotional plane and works in conjunction with the physical senses. This body is the only instrument used by the soul to contact the emotional level of expression. The emotional body is the center of polarization for the vast majority, is the most difficult body to control, and usually is the last body to be completely mastered. The average person functions almost entirely from emotional stimuli, with the physical body eagerly following suit (Bailey, 1950a).

The emotional body is also the body that connects most easily with the higher intuitional plane (Bailey, 1922/1950). It appears that for us to be able to use our



emotional bodies to contact this higher realm, however, the emotional body must first be quiet and unruffled, similar to the surface of a still pond. This serene state is quite a challenge, yet only in this way can the emotional body become an accurate reflector of the higher intuitional plane. Emotional turmoil connected with one's likes and dislikes can be a barrier to deeper functioning.

*Physical/etheric body.* Humans are essentially mental and emotional beings. These two qualities together take on an etheric sheath for objective manifestation. Finally, to enter the lowest form of existence, the etheric sheath takes on an outer skin of dense physical matter. This etheric body or sheath is composed of myriads of tiny energy streams that are formed from matter of the etheric subplanes (top 4 of the 7 subplanes) of the physical plane. The physical body is later molded upon this etheric scaffolding. Dense physical matter is made to cohere to the vitalized form of the etheric body and is gradually built around it and through it until the integration of the etheric and the physical is so complete that the two bodies form one unit (Bailey, 1925/1951). The etheric body is the conductor of soul energy to the visible physical body (Bailey, 1930); the physical body is actually an automaton to the etheric body (Bailey, 1934/1951).

Everything that exists in the manifest universe has an etheric or energy body, and all energy bodies are governed by the predominant energy that created it (Bailey, 1950b). The human etheric body is composed of streams of energy, and the physical body is driven into action by whatever stream is the strongest. There are two principal streams of energy that affect physical plane activity: (1) the energy of life anchored in the heart, which determines vitality and one's life span and (2) the predominant stream that comes

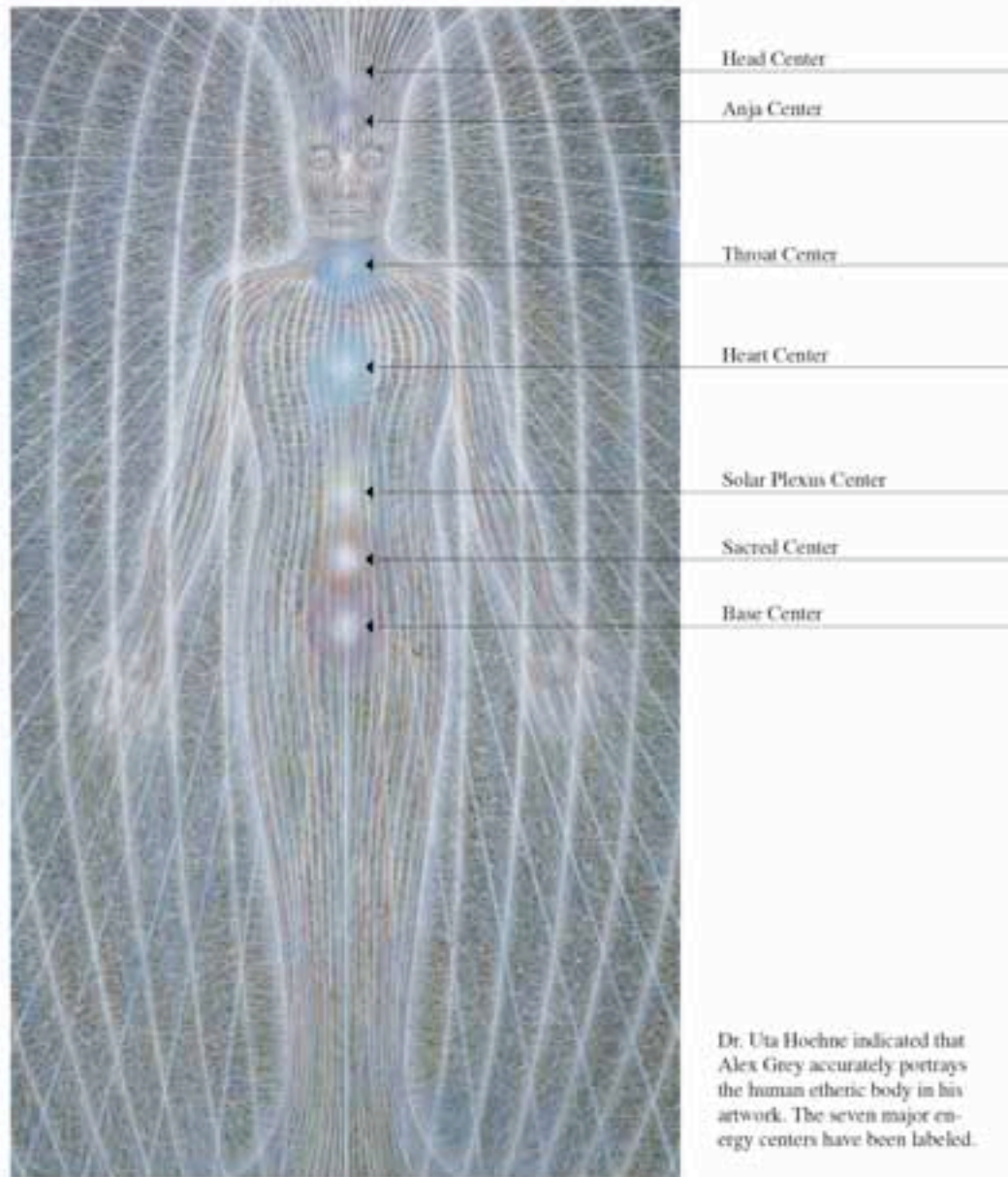
from the emotional, mental, or soul bodies. Unfortunately for most people, this stream is from the emotional body (Bailey, 1953).

Dr. Hoehne has indicated that she is able to see human etheric bodies, if she so chooses, and showed me a painting by Alex Grey that is reminiscent of what she sees when she uses this ability (U. Hoehne, personal communication, October 18, 2008). A representation of this painting is shown in Figure 13. The seven major energy centers within the etheric body are added and labeled.

*Energy centers of the etheric body.* The etheric body is composed of lines of force and energy. Seven major energy centers (also called *chakras*) occur along the spine and in the head, where these lines of energy repeatedly cross each other (Bailey, 1953).

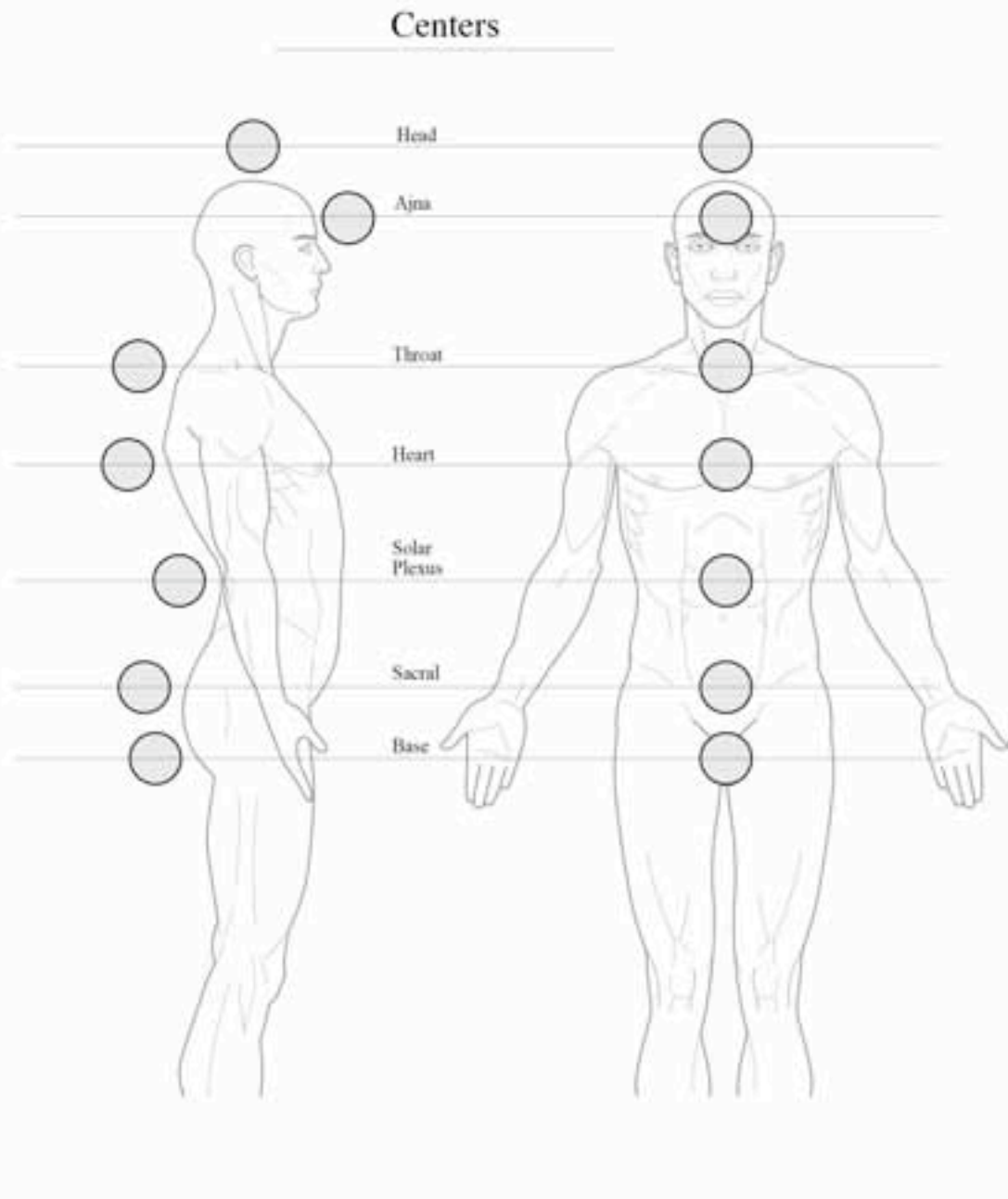
Figure 14 illustrates and labels these seven major energy centers.

Djwhal Khul said that from the perspective of the inner planes, the human is seen as a kaleidoscope of mutable phenomenon. However, there always is an overshadowing light (from soul via the *sutratma*) that pours down into physical being and attaches in the head and the heart. There also are seven pale disks of light, which are the seven centers (Bailey, 1953). Generally, only some of the seven centers function fully. In the perfected person, however, all centers have attained the fully functional state (Bailey, 1930). Thus the centers fully reveal the stage of one's evolution to those who have etheric vision (eyes to see).



*Figure 13.* The etheric body.

*Note.* From *Sacred Mirrors; The Visionary Art of Alex Grey* by A. Grey, 1990, Rochester, VT: Inner Traditions.



*Figure 14.* The seven major energy centers.

*Note.* From *Esoteric Healing, A Treatise on the Seven Rays, Volume IV*, by A. A. Bailey, 1953, New York: Lucis. Copyright renewed 1981 by Lucis Trust. Adapted with permission. The positioning of the centers is by Dr. Uta Linde Hoehne.

The aliveness or sluggishness of the physical body depends in large part upon the condition of the seven energy centers in the etheric body (Bailey, 1934/1951). The centers work by using corresponding physical glands such as the thyroid gland for the throat center and the thymus gland for the heart center (Bailey, 1953). As a person's glands and nervous system are, so is the person. As a person's etheric centers are, so is the person. Remember that the etheric energy centers, reflecting upon the physical glandular system, are conditioned by soul or the lack thereof (Bailey, 1930).

Djwhal Khul repeatedly stressed that we should apply ourselves to a life of discipline and altruism to bring our vehicles under control. When we have done this, we will find that the energy centers automatically develop along the proper lines. Much danger may await anyone who tries to take shortcuts and to arouse the energy centers prematurely. Of particular concern is the premature arousal of the energy dormant in the base center, the *kundalini*, in that its rush upward is said to tear the protective barriers between the physical and emotional bodies, which may occur before the individual has the spiritual maturity to deal with the consequences. The forcing techniques found in many spiritual schools often work to this goal, which can be dangerous if the teachers involved are not highly trained and evolved (Bailey, 1925/1951).

#### *Mind or Manas*

Mind (also called *manas*) is the active intelligence factor in manifestation and stems from the essences of Ray 4: Harmony by Conflict; Ray 5: Concrete Knowledge; Ray 6: Devotion; Ray 7: Ceremonial Magic; and Ray 3: Active Intelligence (the synthesis of the previous four rays). *Mind* and *intelligent purpose* are synonymous. Mind is the key to our evolving beyond the human kingdom into the fifth kingdom, the kingdom of souls,

as mind's principal characteristic is discrimination, which enables one ultimately to distinguish between the Self and the not-self, a prerequisite to entrance into the next kingdom (Bailey, 1925/1951).

Important as it is, however, mind can sometimes hinder evolution. Until the intuition is better developed, mind can form a barrier to understanding. As humanity progresses, the concrete mind is more rapidly developed, but then, little by little, the intuition (transcendental or abstract mind) comes into play. Eventually the intuition supersedes the concrete mind and then uses the physical brain as its receiving plate. Until that happens, the concrete mind can slay the real and become a barrier to understanding (Bailey, 1925/1951). Humanity will reach the stage at which the concrete mind is as controlling and as misleading a factor as is the emotional body today (Bailey, 1934/1951).

Mind has three aspects: (1) the lower or concrete mind also called mind-stuff or *chitta* in the Yoga Sutras of Patanjali; (2) the higher or abstract mind, which relates to the world of ideas and is the lowest aspect of the Spiritual Triad, the Monad's body of manifestation; and (3) intuition or pure reason, which is the highest mental aspect (Bailey, 1934/1951). In the course of evolution, intuition eventually replaces mind, and the latter ideally then becomes only an instrument that registers that which pours in from above and that which flows up from below. In this case, the mind has no personality or life of its own, hard as that may be to imagine (Bailey, 1927).

On one occasion, Djwhal Khul described the different aspects of mind in the following more conventional psychological terms: (1) subconscious mind, a term understood in esoterics to include the instinctual life of the form nature, the inherited

tendencies, accumulated characteristics from this and prior lives, unformulated wishes and urges, suppressed desires, and unexpressed ideas. The subconscious mind is like a deep pool from which one can learn to draw almost anything and which can be stirred into a boiling cauldron; (2) conscious mind, which is what one knows oneself to be and to have in the present. The conscious mind makes one what one apparently is to the outer world; and (3) superconscious mind, which is that aspect of mind that is capable of contacting those potentials and knowledge that are available, yet currently unrecognized and uncontacted; Patanjali called these potentials the *raincloud of knowable things*. Eventually these things drop into the conscious mind and become available for use (Bailey, 1942).

#### *Angels (Devas) and Elementals*

We are aware that things exist that are invisible to our senses. Common examples are certain aspects of the light spectrum and frequencies of sound that humans simply cannot perceive with the senses. Similarly, the Ageless Wisdom teaches that there are other things of even greater importance to which we are generally blind. Apparently, there is another kind of evolution that exists on this planet that is parallel to the human evolution, of equal importance, and much greater in number (Bailey, 1925/1951). Djwhal Khul referred to this evolution as the *deva* or angel evolution. Both evolutions were at one time connected and will be reunited in the future. The dual evolutions split earlier in evolution but will later again find their unity on the intuitional plane (Bailey, 1925/1951).

All forms are dual in their essential natures and in their evolutions. Forms are the product of the work of the Builders (angel forces) and consciousness (human forces) and are built of intelligent lives by the building angels out of the matter of their own bodies.

The angels are the lives that produce the form cohesion (Bailey, 1925/1951). The word goes forth and is heard; the angels then sacrifice themselves and out of their own substance, build the desired forms (Bailey, 1951b). A diamond, a tree, and a fish are all angels. Angels both build the forms and are built into the forms (Bailey, 1925/1951). I have the mental picture of the angel as a whirlwind that manipulates dust (substance) into a dust devil.

Angels do not develop as do humans. Angels incarnate in groups rather than as individuals. Furthermore, angels do not work as individual conscious units, as do humans, but work according to inherent impulse or to orders issued by more evolved angels and by ritual (Bailey, 1925/1951). Angels seek to feel, whereas humans seek to expand consciousness (Bailey, 1922/1951).

In dealing with the angels, we confront the basic substance of manifestation or Spirit-matter. Angels belong to both the evolutionary and involutionary arcs. Those on the involutionary arc are called *elementals* and their lack of evolution can create challenges for the forms into which they are built. Physical plane angels are divided into three groups: (1) the originators of activity, or the greater builders; (2) the manipulators of initiated energy or the lesser builders; and (3) the recipients of force or the elementals. This latter group, called the *Army of the Voice*, does not care what forms they build. Elementals respond to energy currents without dealing with the source of those currents (Bailey, 1925/1951).

We must consider the implications for the human form that all forms are fabricated by angels out of the matter of their own bodies. Djwhal Khul taught that humans are literally angel substance plus a god, indicating a close interdependence



between the human and angel (*deva*) evolutions. Humans are the repository for the purpose of the planetary Logos (the will of God) and the angels are the cohesive factors that manipulate matter and mold it into shape. The human and angel evolutions are in partnership (Bailey, 1925/195).

The differences in each human body depend on the quality of angel substance that was used in the body's construction. Furthermore, each human does in fact have a guardian angel that protects the form. Even more surprising was to learn that each human soul is nurtured and guided by a *Solar Angel*, who with great self-sacrifice, left its high place and relocated to the upper mental plane to play the role of nanny to the evolving soul. In essence, this evolved being, who passed through the human stage eons ago, is our soul (Bailey, 1925/1951). The first goal of the *Solar Angel* was to convert what was essentially an animal into a human. The final goal will be to convert this human into a spiritual entity (Bailey, 1934/1951).

Figure 15 shows Gustav Klimt's painting, *The Kiss*. Dr. Hoehne noted deep esoteric meaning in this painting. Here the *Solar Angel* (male figure) embraces the human being (female figure), who both enticed the touch and then surrendered to it. The pattern created by their union streams into the ground, which represents physicality (U. Hoehne, personal communication, August 4, 2008).



Gustav Klimt's painting *The Kiss* has deep esoteric meaning. Here the personality is depicted by the female figure and soul (or the Solar Angel) by the male figure, as personality is always negative to positive soul. Notice the aura or the etheric body of the female and how she is on the edge of a drop-off (a crisis) when the kiss occurs. Notice how the pattern of their union streams down into the earth. Notice how the kiss is not on the lips as the kiss of soul would be too intense.

*Figure 15.* The kiss.

If we accept the existence of dual streams of evolution, our next step naturally would be to ask how we should relate to our angel counterparts. Djwhal Khul taught that humans must first become aware of the existence of the angel forces and then learn to work intelligently with them. The angels are the builders of the forms and the nourishers of that which is unable to guard itself. The angels protect us for much of the evolutionary journey. However, at a certain point in human evolution, one must leave home and establish independence. Any return to a closer dependence on the angels at this point would be analogous to an adult returning home and to the care of the parents, thus giving up self-reliance in exchange for material comfort. Angels represent form. Humans must eventually be independent of form (Bailey, 1925/1951).

I became aware of the esoteric teachings on angel forces more than five years ago and felt that I had a solid intellectual understanding. However, the enormity of the idea of dual evolutions is just beginning to sink in. That is: substantially all of what we think and feel, and even our innermost sense of self belong to the angel evolution rather than to the human evolution. We are held prisoner by the angels and do not realize it. Perhaps a characteristic of enlightenment would be to have this veil lifted and then to be able to see the truth.

The emotional plane is our principal battleground. The emotional body generally is the seat of our most violent vibrations and the main cause of our physical plane activities. The angels of the emotional plane control what we do and say, and the goal of our evolution is liberation from this control. Specifically, the little involuntarily elemental lives, which form the body of the emotions, plus those evolutionary angels, who with similarity of vibration are linked to us and give us coherent emotional bodies,

and generally control us, though we do not realize it. If the angels are of a high order, our vibration will be refined and our desires will be good. Nevertheless, we are still controlled by them (Bailey, 1925/1951).

### *Personal Musings*

In the process of working on this thesis, I meditated on the seed thought of *what am I*. One day in my meditation, an answer (perhaps realization) came in a visual form. I saw myself as a grizzly pirate with an ever-present parrot on my shoulder. We were always together through many lives and many battles. Even in those periods between lives, we were together. Finally, the time came to put away pirate things and to move on. Death ensued and the pirate and the parrot finally separated. To my shock, I then realized that I was and had always been the parrot and never was the pirate that I felt myself to be.

On my first visit to India, I was struck by the number of temples I saw. I wondered, however, why all temples dedicated to the Hindu trinity seemed to be either dedicated to Shiva or Vishnu. I never saw a temple dedicated to Brahma, the creator, who in my way of thinking at that time should be the principle deity of the trinity. I now understand that the Hindu tradition realizes that Brahma builds the confining forms and in esoteric language would represent the angel evolution. Brahma is in effect then the jailor. The goal of our evolution is to break the form and free the soul from its imprisonment. This would explain why Shiva, the destroyer, appears to be held in such high esteem in Hindu tradition.

My current principal life focus is my work with Spiritual Studies Institute, a small nonprofit organization founded by Dr. Hoehne that is dedicated to the study of esoteric literature (not affiliated with Lucis Trust, the organization that Bailey founded). Before

each of our sessions, our group invokes aid by opening a cone of supporting energy from both sides of the dual evolutions. On the human side, we invoke the aid of the hierarchy of souls up through and beyond the Christ. On the angel side, we invoke the aid from the little angel that embodies our class up through great archangels. In this way, we seek to recognize and cooperate with both aspects of evolution.

Dr. Hoehne explained that humans must learn to cooperate with angels but also to command the elementals with which cooperation is not possible. This would be analogous to two parents (angel and human) working together to control the rowdy children (the elementals). We must do this for two reasons. The first is the familiar reason of the liberation of soul from the confining form. The second reason is less obvious: that is the goal of the redemption of these *little lives* (the elementals) by the human soul's vibratory influence. Redemption means transmutation, and, in this case, indicates the transmutation of the elemental from its involutory arc to the evolutionary arc in which it can eventually flower into full angel existence with all the inherent capabilities (U. Hoehne, personal communication, January 5, 2009). Apparently, this second reason, though interconnected with the first, is the most important. We can view our life impulse as traveling in a vast circle. Remember, we began on the high plane of Monad and then sank into the mud of physicality. We apparently did this by choice from the lofty plane of Monad (see Figures 5, 6, and 10), as Djwhal Khul called us the Lords of Sacrifice (Bailey, 1936/1962). The big mystery is why we choose to give up our high place for eons of pain in physical form. The answer implied by the totality of Bailey's work is that we came into physicality for the purpose of redemption; we came for the *little lives*. We accepted eons of limitation within form for this act of service.

*Self vs. Not-self: Maya, Glamour, and Illusion*

The human is Spirit or Self and works through matter or the *not-self* by means of intelligence or *manas* (Bailey, 1925/1951). Growth occurs from adaptation such that the human unit uses discrimination to adapt to its environment by the rejection of certain things and the acceptance of others (Bailey, 1927). We spend many incarnations identified with our forms (our angel or *deva* aspect) and become so merged with our form side, the not-self, that we see no difference between it and us. We are entirely occupied with things that are transient and impermanent. This identification leads to pain and sorrow (Bailey, 1922/1961). We normally say, “I am hungry” rather than “this body is hungry,” that “I am sad” rather than “the emotions are sad,” or that “I think this or that” rather than “this mind thinks this or that.”

As mentioned above, the ranks of the angels include elementals, which are still on the involutionary arc. Elementals are the component organisms (in esoteric studies, called the *little lives*) that constitute our forms, and they have an inherent nature that is not yet refined by the evolutionary process. As understood esoterically, these elementals will eventually individualize into independent human entities eons in the future, but for now, these elementals are resistant to soul expression within the human form. Djwhal Khul called the aggregate of these informing lives of our vehicles the *animal soul* (an elemental of a higher order), and it generally imprisons our divine soul (Bailey, 1927).

Two types of psychic forces are at work: (1) the first animates the subhuman kingdom and adds to the inherent intelligence in matter the sentience of what we can call *the animal soul*; and (2) the second results from the union of Spirit with sentient matter and produces the human soul. The human must operate through the consciousness of the

animal form, which limits, distorts, and imprisons (Bailey, 1934/1951). Dr. Hoehne explained that her intuitive understanding is that the heart is the mediating energy center between the divine soul, which works through the head center, and the animal soul, which works through the centers below the abdomen. Generally the heart center does a good job of keeping everything in balance. However, sometimes outside energies become too great and the heart center may temporarily overload. If this happens, we often experience physical problems such as diarrhea or stomach aches as a result (U. Hoehne, personal communication, March 13, 2009).

The consciousness aspect of soul enables one eventually to discover that the soul within us is dual: part responds to the animal soul and the other recognizes the divine soul. Humanity thus answers to two masters; hence the problem. The principal etheric energy center of influence for the animal soul is the solar plexus center, whereas the centers of influence for the divine soul are the heart and head centers where the *sutratma* attaches. When we say *I feel it in my guts*, we express the instinctual nature of the animal soul via the solar plexus center. The impact from the divine soul is much more subtle. That soul is said to be in meditation while its instrument, the human, is in incarnation. The soul sends out to its reflection rhythmic streams of energy that are recognized by us as our high impulses, dreams, and aspirations (Bailey, 1934/1951).

Bailey (1934/1951), in the tradition of Blavatsky, defined the human as an animal plus a god. We have two masters or two souls that fight for supremacy. Over time, we become aware that within ourselves is a warring duality between the two aspects of which we are constituted (Bailey, 1932). Unfortunately, we generally remain engrossed in the activities of the animal soul and are convinced that we are the not-self. Later, as

divine soul energies pour in, we begin to consider ourselves as that soul or the one who uses the form but is not the form. Finally, if one were to evolve to a state in which one could experience the energy from Monad, one would know oneself to be neither animal nor even soul but rather the divine essence of Spirit (Bailey, 1925/1951). Eventually the Self gains freedom from the form, from the desires of the emotions, and from the domination of the intellect (Bailey, 1932).

In the early stages of our evolution, we respond more to the animal soul than to the divine soul. Later, we fluctuate between the two. The human kingdom is the battleground between the pairs of opposites. There is the pull of Spirit and the lure of matter. First, the Self identifies with the form and thinks it is the form. Then the Self becomes aware of itself as well as of the form. We speak of the higher and lower self or of the Self and the not-self (see Figure 16). This is the dualistic stage in which we realize that we are a spiritual being confined to a form. Eventually, the point of balance changes. The divine soul begins to dominate and we become increasingly absorbed in that soul. We transition from the early experiential unity of form, to the duality of the Self and the not-self, and finally to unity but this time, to the unity of the divine soul. In the process, a synthesis has taken place in that the lower is merged with and absorbed by the higher (Bailey, 1934/1951).

It is apparent that to evolve intelligently, one must differentiate between the two aspects of one's nature: the real Self and the illusory self or not-self. Djwhal Khul indicated that the initial goal of the disciple is to merge the soul and its vehicle and consciously to make them one; the goal is the unification of the Self and the not-self (Bailey, 1934/1951). This seems to indicate the goal to bring divine soul energies into



physicality rather than just to evolve out of physicality. After all, did not the Self or Monad struggle for eons to get here in the first place?

As if the task of differentiating between the Self and the not-self were not already hard enough, the task is further complicated because the planes of our existence are fraught with distortions. Bailey (1950a) indicated that when the Masters look upon humanity, they see us as if we were walking in a fog and as in that moment before dawn when the earth's mists veil the rising sun (Bailey, 1934/1951).

The distortions of the real occur on all three planes of our physical existence. Djwhal Khul called mental distortions *illusion*, emotional distortions *glamour*, and physical plane distortions *maya*. Illusion is a mental quality related to the misunderstanding of ideas and thought-forms. Glamour is emotional in nature and is stronger than illusion, as most of humanity is currently emotionally polarized. *Maya* is etheric (vital) in character and a quality of force. Distorted thought-forms on the mental plane are dynamic, clear, penetrating, and confront us, whereas glammers on the emotional plane are smothering, vague, enveloping, and submerge us (Bailey, 1950a). *Maya* comes from a Sanskrit word meaning *not-that* and is the power that makes things appear to be different from what they actually are (Bailey, 1925/1951). All three distortions belong to the not-self and must be overcome so that which veils the light of the soul can be rendered clear. Then the light can stream forth and unity can be reached between the lower and higher natures (Bailey, 1927).

## Key Thoughts

- ❶ Spirit, the *Self*, works through matter, the *not-self*.
- ❷ We spend so many incarnations merged with our form that we eventually see no difference between the form (*not-self*) and ourselves. This identification leads to pain and sorrow.
- ❸ The human operates from the consciousness of the animal form, and this form limits, distorts, and imprisons.
- ❹ The soul within is dual: one part responds to the *animal soul* and the other part recognizes the *divine soul*. Humanity's problem is that it answers to two masters.
- ❺ The impact from the *divine soul* is very subtle, as it sends out rhythmic streams of energy recognized as our high impulses, dreams, and aspirations.
- ❻ The human is an animal plus a God.
- ❼ The *Self* eventually gains freedom from the *not-self* and from form, the desires of the emotions, and the dominance of the intellect.
- ❽ The human kingdom is the battleground between the pairs of opposites, between the *divine soul* and the *animal soul*.
- ❾ To evolve intelligently, one must learn to differentiate between the two aspects of one's nature, between the *Self* and the *not-self*, between the *divine soul* and the *animal soul*.
- ❿ The ultimate goal is unification of the *Self* with the *not-self*.
- ⓫ Humanity lives in a fog of *illusion* (mental distortions), *glamour* (emotional distortions), and *maya* (physical plane distortions). All three distortions belong to the *not-self*.

Figure 16. The self vs. the not-self.

*Note:* Contents are an integration of material found in *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *The Consciousness of the Atom*, by A. A. Bailey, 1922, New York: Lucis. Copyright renewed 1989 by Lucis Trust; *The Light of the Soul*, by A. A. Bailey, 1927, New York: Lucis. Copyright renewed 1955 by Lucis Trust; *From Intellect to Intuition*, by A. A. Bailey, 1932, New York: Lucis. Copyright renewed 1960 by Lucis Trust; and *Glamour: A World Problem*, by A. A. Bailey, 1950, New York: Lucis. Copyright renewed 1978 by Lucis Trust. Adapted with permission.

Illusion merits special attention, as the mental plane is of particular importance in the creative process. Strong mental types are subject to illusion. They are often controlled by strong thought-forms (Bailey, 1950a). Generally people automatically think that the religious and political systems into which they were born are the best, which illustrates how thought-forms can imprison. Often, the concrete mind slays the real and comes between soul light and personality existence. Illusion can serve as the great deluder of the Self and as the great separator by entrapping us on the mental plane and covering us with human-created thought-forms (Bailey, 1925/1951). An escape, however, is available via the intuition. Though the illumined mind can dispel glamour, the mind requires the higher vibration of soul to dispel illusion with the use of the intuition (Bailey, 1950a). It seems that the surgeon of concrete mind cannot operate upon itself but requires a higher power. This is a significant point and in the later discussions of creative process, it will be apparent that advanced creativity originates in realms beyond imprisoned forms.

### *Evolution*

Esoteric theory contends that Life always precedes form and that a mighty Intelligence exists and works by using an orderly plan (Bailey, 1925/1951). This intelligent, unfolding plan underlies the entire evolutionary process of all of the kingdoms of nature (Bailey, 1942). The evolution of the human kingdom is of particular interest to us, and the potentiality latent within each human is that of a god. Furthermore, every life of every degree has already, is or must in the future pass through the human stage (though across the universe, this may look very different from that which is called *homo sapiens*); every atom of matter will over eons reach human consciousness (Bailey, 1925/1951, 1922/1961).

Esoteric theory teaches that there are seven kingdoms on the upward or evolutionary arc: the mineral, plant, animal, human, souls, planetary lives, and solar lives. These kingdoms are differentiations of the One Life from the angle of appearance and of consciousness. The major objective of the evolutionary purpose for humanity is to manifest as souls in time and space (Bailey, 1936/1962). Soul imposes itself upon the human just as the human imposes itself upon the animal (Bailey, 1932). The ultimate goal of humanity is the expansion of consciousness to include that great consciousness of which our bodies are currently only cells (Bailey, 1922/1961).

The process of evolution is simply that of adjusting the matter aspect to the Spirit aspect so that matter becomes an adequate body of expression for Spirit (Bailey, 1925/1951). We can think of the world as a spiritual kindergarten, where children are trying to learn how to spell G O D (Bailey, 1932). All evolution is characterized by motion in its three aspects of inertia, mobility, and rhythm (Bailey, 1925/1951). Patanjali spoke of these as the three *gunas* or qualities of matter, which he called *tamas*, *rajas*, and *sattva* (as cited in Bailey, 1927).

Each human incarnation moves humankind closer to a more evolved physical body with greater responsiveness (Bailey, 1925/1951). The development of the human passes from one state of consciousness to another; evolution is a progression of the growth of consciousness or awareness. Our consciousness evolves from being polarized or focused in the personality, to being polarized in soul, and then to being polarized in Monad or Spirit. Eventually our consciousness becomes divine (Bailey, 1922/1951). However, when we ultimately merge with the whole, we do not lose our identity but forever retain awareness of our being separate units of consciousness, though one with all

that is (Bailey, 1925/1951). The greater always includes the lesser (Bailey, 1953). We see this principle as true in the human, who retains certain mineral (our bones), plant (our digestive system), and animal (our instincts) aspects (U. Hoehne, personal communication, March 5, 2009).

In every form, a central life manifests, clothes itself in matter suitable to its needs, uses the form as a means of expression, and then liberates itself from the form to acquire another form that is better suited to its needs (Bailey, 1922/1961). The secret of evolution lies in the destruction of form. The process is to build a form, use it as long as is profitable, destroy it when it cramps the expanding consciousness within, and then rapidly build a new and better form (Bailey, 1934/1951). What may look to us externally as cataclysms or stupendous shattering of forms may actually be the necessary sequence of the vitalization of the form from within (Bailey, 1925/1951). This thought is reassuring when we confront jarring change.

Evolution is slow, and nothing happens without long and steady effort. All we have to do is provide the right conditions, and growth will take care of itself (Bailey, 1927). The seed of divinity is within us, but we cannot force it to grow. Our job is to plant the seed in good soil, then water and fertilize it to allow it to grow of its own accord and under its own rhythm. As our inner environment improves, the rats and derelicts will naturally move on.

*Stages of human evolution.* Esoteric theory regarding human evolution is based on three premises: (1) in every human form, there is a soul that uses our lower aspects as a vehicle of expression. The purpose of evolution is to enhance the soul's control over this vehicle; (2) the totality of our lower aspects, when developed and coordinated, is called

the *personality*. These lower aspects—the mental body, the emotional body, the vital energy body, and the physical response mechanism—hide the soul; and (3) when the soul has brought the lower vehicles into a condition of coordination (meaning that the mental, emotional, and physical bodies work together), the soul then sets up a more intense interaction (Bailey, 1932). In the early stages of the cycles of human incarnation, the soul is disinterested in its reflection. The soul's embedded aspects are adequate for the slow work of evolving the bodies. As evolution proceeds, however, the vibration of the evolving bodies becomes strong enough to attract a measure of interest of the preoccupied soul. When the personality becomes integrated, the soul, by an act of will, brings its ray into direct contact with the personality ray, which stimulates the lower bodies.

At this point, the soul takes great interest in its reflection (Bailey, 1953). The day has arrived when the soul has awakened to the need to take charge of the situation and exert its influence. War then ensues between what we can describe as vice—the energy of the bodies—and virtue—the energy of soul (Bailey, 1934/1951). The war is long: what the personality has spent thousands of lives establishing, the soul cannot easily change. In the battle, if we do not fulfill our soul's objective for a particular life, we suffer much. In the next life, we get another chance, a stronger urge, and a tighter ring-pass-not until we comply (Bailey, 1922/1950). From the soul's point of view, one life is a short matter (Bailey, 1934/1951). We should remember that the soul constructs a specific body of a particular incarnation for certain purposes. The soul has a specific objective for each particular life and is not geared to all possible objectives (Bailey, 1922/1950). I have

found it instructive to try to ascertain the purpose of my soul for this life and recommend this practice to others.

Human evolution involves our building repeated bodies that are increasingly expressive to divine influence (Bailey, 1942). Each of us enters life with a certain caliber of equipment, which is the product of many past lives. This equipment is seldom truly balanced; it generally has deficiencies (Bailey, 1934/1951). Humanity makes evolutionary alignment in the following order: (1) physical and emotional bodies, (2) these two and the mental body, (3) these three and soul, and (4) these four and the group of world servers. This evolutionary progress is personal and is not passed on directly in family lines. The caste system in India, with its four major subdivisions, may be a distortion of this divine reality (Bailey, 1936/1962).

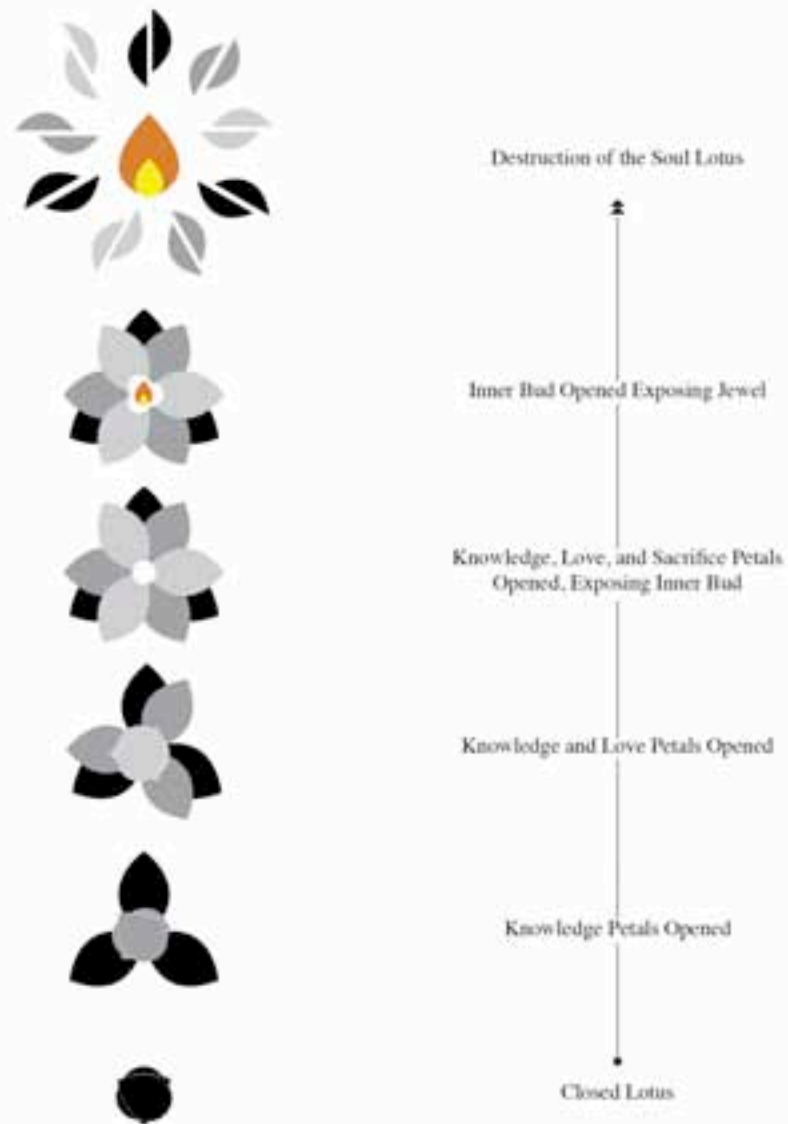
Djwhal Khul further explained that typically the sequential development of humanity follows a specific order (though there is invariably some overlap of developmental stages): (1) animal humanity, which is physically oriented; (2) emotionally polarized humanity; (3) the stage of a growing intellect added to the physical and emotional; (4) the stage of responsibility to family and friends; (5) the stage of ambition for influence in some field of endeavor, which simulates fresh growth; (6) the stage of the coordinated personality, wherein the three bodies work as a synthetic whole; (7) the stage of influence, though selfishly used; and (8) the stage of growing group awareness with an orientation to service (Bailey, 1934/1951). It is interesting that the stage at which influence is selfishly used (#7), though unattractive from a conventional perspective, is nevertheless a high stage of development. Apparently, human evolutionary

progress demands selfishness along the way. The greatest hindrance to advanced humanity, however, is a prolongation of this trait (Bailey, 1934/1951).

Regardless of the accumulated debts from our prior selfishness, Djwhal Khul taught that what one makes, one can unmake. Karma is not a hard-and-fast rule. It is changeable according to our attitudes and desires (Bailey, 1953). Dr. Hoehne explained her intuitive impression that our actions send out energetic impulses that ripple to the end of our system's ring-pass-not and then ricochet back to look for the originator. These returning impulses work like addressed letters that the postal carrier seeks to deliver to the correct energetic address. However, if we have fundamentally changed our vibratory essence—that is, our energetic address—the karmic postal carrier cannot find us to deliver the consequences of our past actions. The mail goes undelivered. This means that we truly do have the ability to change our past from a karmic perspective (U. Hoehne, personal communication, March 5, 2009).

*Soul evolution.* Evolution affects the soul as well as the lower bodies. As the lower self develops and the personality becomes more active and intelligent, results are produced in the soul body (Bailey, 1925/1951). From the soul's point of view, the work of the personality is (1) to beautify, build, and expand the soul body, (2) to suck out the good from personality life and store it in the soul body (*Divine Vampirism*), and (3) after accomplishing these two, to apply the flame to the soul body, when it is no longer needed as the mediator between the personality and Monad, and then watch the work of destruction with joy (Bailey, 1922/1950). This last point is illustrated in Figure 17.





Soul undergoes evolution as does its reflection, the human. The day eventually comes when soul has served its purpose. Evolution then proceeds without the intermediary of soul.

*Figure 17.* The evolution of soul.

*Note.* From *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.

Soul bodies are differentiated based on various stages of development (Bailey, 1925/1951). Bailey (1942) organized these states of development into 10 groups as follows:

- (1) Souls who live but whose consciousness sleeps;
- (2) Souls simply aware of physical plane existence;
- (3) Souls who are beginning to integrate and who are emotionally and physically alive;
- (4) Souls who are primarily emotional;
- (5) Souls who are intelligent yet still emotionally controlled;
- (6) Souls who think and are minds;
- (7) Souls whose senses of awareness on the physical plane allows them to pass onto the Probationary Path (i.e., mystics);
- (8) Souls whose intelligence and love nature is so awakened that they can tread the Path of Discipleship (i.e. disciples);
- (9) Souls who are initiated into the mysteries of the Kingdom of Soul (i.e., initiates), and
- (10) Souls who have achieved release from form nature (i.e., Masters). (Bailey, 1942).

It will become the task of the psychologists of the future to study these types of soul and the nature of the vehicles they construct to function in the world. We may expect that certain more evolved beings will continue to incarnate to help with the task.

*Death and disease.* The purpose of each life is the development of a more adequate form for the expression of Spirit. When this has been accomplished, the

indweller turns the attention elsewhere and the form disintegrates (Bailey, 1925/1951). The divine intent is for us to die at the demand of our own souls. A stream of dynamic life is anchored in the etheric heart and a stream of individual consciousness is anchored in the etheric brain. Death is the withdrawal of these two streams of energy (different in quality but both of Monadic origin), which produces loss of consciousness and the disintegration of the body (Bailey, 1953).

In death, the form is reduced to its primal substance, which then returns to the reservoir of essence to be regathered when needed in the future. The death process is more involved than generally assumed as it is a withdrawal process that entails the sequential withdrawal of the life force from: (1) the dense physical body, (2) the etheric body, (3) the astral body, and (4) the mental body. The life force is then centralized entirely within the soul sphere. In each incarnation, the life forces have gained by using the lower vehicles. These gains are stored in the physical and astral permanent atoms and in the mental unit and are available for future incarnations (Bailey, 1925/1951).

The fear of death is one of the great distortions of divine truth (Bailey, 1960). That which we call *prolonging life* is actually the perpetuation of the form. Medical science often works to retain life in diseased and inadequate forms that nature would long since have discarded. This imprisons the Life (Bailey, 1925/1951). We should learn from our experiences every night during the hours of sleep. At this time, we die on the physical plane, yet are alive and functioning elsewhere (Bailey, 1953). During the hours of sleep, many advanced humans even attend classes on the inner planes in large universities (Bailey, 1922/1951).

Human thought also remains in darkness in connection with the laws that concern disease. All disease (the esoteric understanding of disease excludes maladies attributable to mass karma, such as natural disasters and infectious diseases) actually is caused by the lack of harmony between the form aspect and the indwelling life. Disease is the result of a blockage of the free flow of the soul energy and is present in all kingdoms of nature (Bailey, 1953).

*Dangers of forcing evolution.* Evolution takes place over long periods of time. There may be dangers associated with attempts to force evolution unless it occurs under the supervision of a highly trained and evolved spiritual teacher. Aspirants learn to become Masters by handling their physical plane affairs and emotional idiosyncrasies, which must be done using the light and strength of the aspirants' own souls. One should not enforce conditions that do not come naturally as these forced conditions may overstimulate the lower nature (Bailey, 1936/1962). This can be dangerous; we need to proceed slowly so that mental comprehension parallels the growth of the intuition and spiritual perception. Some spiritual schools try to force evolution and take the aspirant from the emotional directly to the intuitional before the development of the intellectual faculties. Without a directing intellect, however, energy can pour in and run riot. If that happens, the person may be swayed by emotionalism, become a fanatical idealist, become insane, or improperly use sexual energy due to the energetic overstimulation (Bailey, 1934/1951).

That which is counter to evolution is considered evil in esoteric thought. The forces of evil are those entrenched ancient ideals and habits of thought that may have served their purpose in bringing the race to its present point of development but which

now must be put aside for future growth. Evil can be considered any pattern that we have outgrown. Supernormal powers are no indication of divinity, as practitioners of great evil can perform many miracles. Divinity requires the expression of love, the quality of the heart (Bailey, 1942).

### *The Planetary Hierarchy*

The reports of the Masters give evidence that within our planetary sphere, there is a consciousness that is as far removed from our consciousness as our consciousness is from the consciousness of an individual atom in our body (Bailey, 1922/1961). Our solar system embodies the consciousness of an Entity that originated on planes outside of the solar ring-pass-not. That Entity, which Djwhal Khul called the solar Logos, is much more than a superpowerful human. The solar Logos is the sum total of all evolutions within the solar system, including a host of beings that are more advanced than humans (those who progressed through the human stage long ago) as well as those less advanced beings with which we are generally more familiar (Bailey, 1925/1951). Furthermore, our solar system is a part of a larger group of seven solar systems that form the body of expression of an Entity referred to as *One About Whom Naught Might Be Said* (Bailey, 1936/1962).

It is hard to imagine the consciousness of the ultimate Godhead, which encompasses this and all the other universes, when we cannot even describe the infinitely lesser Being that embodies only seven of the uncountable number of solar systems within one galaxy in one universe. That which one thinks of as God is such a stepped-down version of the Godhead that it would be analogous to comparing the energy that flows through an electrical wall socket to that which flows from the originating power plant.

That which we consider enlightenment is a step into a higher reality but in no way a step into the ultimate reality.

Bailey (1932) regarded Deity in practicality as that Entity in which we live and move and have our being. From her perspective, our planetary Logos is effectively God. Our Logos manifests in this planet just as we manifest in our human bodies.

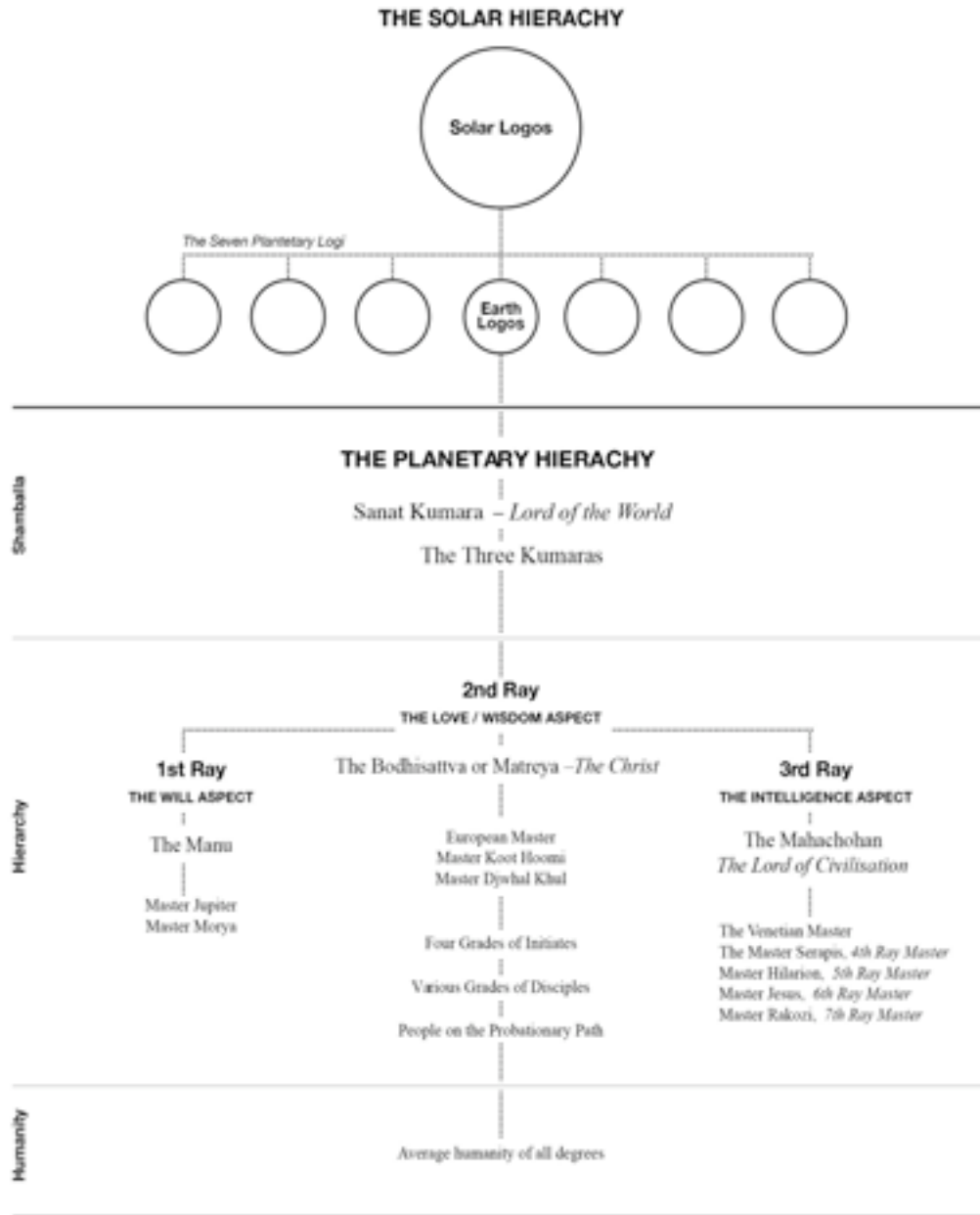
Bailey (1934/1951) explained that the movement for the spread of the Ageless Wisdom on Earth is more than 18 million years old and was started by Existences from another planetary scheme. These Existences came from the planet Venus and created the original nucleus of our planet's spiritual hierarchy (Bailey, 1950b). Our planetary Logos was then able to take physical incarnation in the form of Sanat Kumara, the most advanced of these Existences, and has remained with us in etheric form ever since. Sanat Kumara is the direct reflection of our Logos, that great Entity that functions through all on this planet.

Sanat Kumara, also called the Great Sacrifice, the Silent Watcher, and the Lord of the World, left a high place to take physical form (etheric) in the likeness of a human (Bailey, 1922/1951). The Lord of the World's headquarters is Shamballa, the sacred island in etheric matter, which at the time of Bailey's writing was in the Gobi Desert. In a certain sense, Sanat Kumara is the planetary Logos, yet is not. Instead, Sanat Kumara is overshadowed by our Logos (Bailey, 1925/1951). Sanat Kumara's point of evolution is as far past that of a Master as a Master's consciousness is past that of a primitive human (Bailey, 1922/1951). Bailey indicated that Sanat Kumara is the One whom Christ referred to as Father (Bailey, 1937).

Figure 18 illustrates the spiritual hierarchy of our solar system. The linking chain starts with the solar Logos, then proceeds to our planetary Logos, and then to the Logos's physical incarnation as Sanat Kumara in Shamballa. The next lower step is referred to simply as the Hierarchy and is the group between Shamballa and humanity. This is the organization of ascended Masters currently headed by the Christ, that being who once overshadowed the historical Master Jesus (Bailey, 1922/1951).

The Hierarchy was previously headed by the Buddha, who has since progressed in evolution and acts as the intermediary between Shamballa and the Hierarchy (Bailey, 1953). Djwhal Khul indicated that Christ earlier incarnated as Sri Krishna (Bailey, 1955). Thus we see an asserted interconnectedness of the founders of major world religions.

The Hierarchy stands as a wall between humanity and excessive evil (Bailey, 1953) and contains three departments (concerned with Rays 1, 2, and 3, the rays of aspect; see Figure 3) or groupings of Masters that are headed by: (1) the Manu, who presides over the development of racial forms; (2) the World Teacher (Christ, Maitreya, or Bodhisattva), who directs the indwelling consciousness within the form; and (3) the Lord of Civilization (the Mahachohan), who is concerned with strengthening the relationship between the Self and the not-self, which results in what we think of as civilization. This last department has a fivefold subdivision and contains many Masters (Bailey, 1922/1951).



The above figure illustrates the organization of consciousness within our solar system.

Figure 18. The hierarchy of consciousness in our solar system.

Note. From *Initiation: Human and Solar*, by A. A. Bailey, 1922, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.



The Hierarchy consists of those elder teachers of the race who are able to work in other dimensions than the three with which we are familiar and who have powers that the average person would consider extraordinary (Bailey, 1932). These Masters are to humanity what humanity is to the other animals (Bailey, 1925/1951). The Hierarchy embodies the aggregate of the forces of the fifth kingdom, the kingdom of souls (which is the next evolutionary goal for members of the human kingdom), and has four main lines of work: (1) to develop self-consciousness in all beings, (2) to develop consciousness in the three lower kingdoms, (3) to transmit the will of the planetary Logos, and (4) to set an example for humanity (Bailey, 1922/1951). The Masters direct our major world events as permitted by the inherent (but within parameters) free will of humanity (Bailey, 1953). The Hierarchy is not neutral but is one with the right elements of every nation and against all separative, isolationist, and materialistic tendencies (Bailey, 1949). However, no matter how great the need, the Hierarchy never infringes upon the divine right of humanity to make its own decisions, to exert its own free will, and to achieve freedom by fighting for it (Bailey, 1948). To the members of the Hierarchy, the destruction of form is unimportant. The Masters, known also as the Lords of Compassion, see loss and suffering from a higher perspective and may not always be aligned with general human positions on these matters. The Masters are concerned with the evolving life within the form and not the form itself (Bailey, 1934/1951).

In Bailey's (1944) work, the Hierarchy exists. It concerns itself with human evolution and offers a planned system of training that can lead those who are ready from the human kingdom to the kingdom of souls. People do not seek the Masters to gain spiritual capacity. Rather, the Masters find us when we possess the prerequisite expanded

capacity for group work. When the pupil is ready, then the Master appears (Bailey, 1934/1951). The guides of humanity are too busy, however, to spend time with the children of the race (Bailey, 1932). Humans must reach upward by the attractive quality of their lives to gain the attention of those who wait to help (Bailey, 1936/1962). It is important to note that we may not be conscious that we in fact have the Master's attention and have been taken into the *ashram* for training.

Nothing can stop one's progress if one but purifies the lower bodies or vehicles. Then higher subplane matter can dominate in our bodies and greater light can shine through. In this regard, we are all graded and charted as to our development, including the magnitude of our light, the rate of our vibration, the purity of our tone, and the clarity of our color. The identity of the teacher depends upon our grading, and when the demand is adequately forceful, that teacher will appear (Bailey, 1922/1951). To a certain point, however, the teacher only watches and does nothing with the student, simply letting the student's soul do the work, though perhaps with a tweak here and there (Bailey, 1922/1950). Eventually, the student will draw nearer to the Master by the voluntary sacrifice of all that the heart holds dear (Bailey, 1925/1951) and then will follow the path of ever increasing expansions of consciousness, resulting in increased sensitivity to higher vibrations (Bailey, 1934/1951). One then undertakes some type of group work and pledges to do three things: (1) serve humanity, (2) cooperate with the thought-forms of the Great Ones (called the *Plan*), and (3) develop the powers of the soul by expanding consciousness (Bailey, 1922/1951).

### *Initiation*

Expansions of consciousness are normal in the process of evolution (Bailey, 1922/1951). Each expansion is preceded by a period of gradual development, is instantaneous at the moment of self-realization, and is then succeeded by another period of evolution that leads to another moment of crisis with again the potential for transformation. Esotericists call these sudden expansions of consciousness *initiations* (see Figure 19). Some of these expansions coincide with actual ceremonies on the higher mental planes (Bailey, 1925/1951, 1922/1951).

Bailey (1922/1951) indicated that at all major initiations, Sanat Kumara, the Lord of the World, is present but only presides at the third and higher initiations. For the first two initiations, the Christ presides, and Sanat Kumara's presence is that of a silent witness who is unseen by the initiate. During the ceremony, the initiate stands before the initiator and is flanked by two Masters who act as sponsors. Sanat Kumara (or the Christ for the early initiations) touches the triangle formed by the initiate and the two sponsors with the Rod of Initiation and distributes enormous electrical energy through the bodies of all three. The force of the rod is terrific and the initiate can handle the voltage only because of the presence of the two Masters who dampen the impact with their own bodies. The impact of this energy upon the initiate is said to be a tremendous stimulation of the energy centers within the initiate's bodies and an enormous boost in the evolution of consciousness. All in all, the ceremony is a united endeavor of great moment (Bailey, 1922/1951, 1925/1951).

Major initiations are extremely difficult to attain. Each initiation represents the graduation of the student from one class to a higher class in the educational structure of

the inner planes, which is called the Hall of Wisdom (Bailey, 1922/1951). Based on the initiation involved, the ceremony is presided over by one of three initiators: one's own soul for expansions of consciousness that do not result in the major initiations; Christ, the head of the Hierarchy, for the first and second Initiation; and Sanat Kumara, the Lord of the World, for the third Initiation and higher (Bailey, 1937).

The presence of such Beings at the initiation ceremony illustrates the significance of the event and signifies the recognition by the Masters of an individual's expansion of consciousness that now admits the personality into the wisdom already attained by the soul. Briefly, a period of illumination follows in which the individual sees part of the path that lies immediately ahead (Bailey, 1922/1951).

A major significance of initiations is the resulting increased capacity for service to help the race. After initiation, one's work is to make that expansion of consciousness readily useable by the personality. One can then use the expansion to continue to walk the path and to serve others more effectively (Bailey, 1922/1951).

The Probationary Path precedes the Path of Initiation. Here, one consciously aligns oneself with the forces of evolution that chisel one's character. Djwhal Khul made the analogy with the birth process. In his analogy, the moment of conception is the time that one entered the human kingdom (esotericists call this event *individualization*). The nine-month gestation period represents the many lives during which one's consciousness is refined by the evolutionary forces inherent in the wheel of life. Finally, the birth hour arrives, which Djwhal Khul called the first Initiation (Bailey, 1922/1951).

## Key Thoughts

- ❶ Expansions of consciousness are normal in the evolutionary process. Sudden expansions of consciousness are called *initiations*.
- ❷ Major initiations are extremely difficult to attain. Actual ceremonies on the inner planes coincide with for the major initiations. Either Christ, the head of the Hierarchy, or Sanat Kumara, the Lord of the World, presided over these ceremonies.
- ❸ Initiations permit the personality to share in the wisdom already attained by the soul.
- ❹ After an initiation, one's work is to make that expansion of consciousness readily useable by the personality in service of humanity.
- ❺ The Probationary Path precedes the Path of Initiation. Here one consciously aligns oneself with the forces of nature that chisel one's character.
- ❻ At the 1<sup>st</sup> Initiation, the soul has attained a high degree of control over the physical body.
- ❼ The 2<sup>nd</sup> Initiation marks the control of the soul over the emotional body.
- ❽ The 3<sup>rd</sup> Initiation marks the control of soul over the mental body. This initiation is referred to as the *transfiguration*, as the personality thought-form is obliterated by the light of soul. This initiation signifies what humanity generally considers enlightenment.
- ❾ At the 4<sup>th</sup> Initiation, the inner bud of the soul lotus bursts and exposes the *jewel in the lotus*. The central life is liberated and can return to its source, Monad.
- ❿ At the 5<sup>th</sup> Initiation, the adept releases the lower bodies altogether and stands in the higher intuitional body. At this point, there is the option of seven paths to pursue for continued service and evolution.

Figure 19. Initiation.

*Note.* Contents are an integration of material found in *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *Esoteric Healing, A Treatise on the Seven Rays, Volume IV*, by A. A. Bailey, 1953, New York: Lucis. Copyright renewed 1981 by Lucis Trust; and *Initiation: Human and Solar*, by A. A. Bailey, 1922, New York: Lucis. Copyright renewed 1979. Adapted with permission.

At the first initiation, the soul attains a high degree of control over the physical body (including the physical brain). The physical elementals that compose this body are no longer in control. Many lives later, the second initiation occurs, and this event marks the control of the soul over the emotional body; at this point, desire has been substantially dominated. These initiations may have occurred in prior lives, and if so, the individual would then have no conscious recollection of that fact in this life but would be expected to progress rapidly given this prior life achievement (Bailey, 1922/1951).

The third and fourth initiations generally follow much more quickly, sometimes even in a single life. The third initiation marks control of the mental body. At this point, the entire body is flooded with light in what is called the *transfiguration* (Bailey, 1922/1951). A poor attempt to put into words the transfiguring effect of the third Initiation is to say that the personality thought-form is obliterated in the light of the soul. The glory transmitted is such that the personality disappears, along with its demands and aspirations. Nothing is left but a shell, an instrument through which solar light can pour to help humanity. This freedom, however, comes with its own demands, such as a required life of service in the three worlds and a sense of outgoing love toward those who are still imprisoned (Bailey, 1953).

In Bailey's (1934/1951) teachings, the third initiation equates with that state of consciousness that humanity generally describes as *enlightenment*. This initiation marks a definite transition out of form consciousness, though there may have been earlier glimpses of this state. Afterward, the initiate can function at will on the intuition plane, and the mind, which had been so precious to us, becomes relegated to the background.

By the time of the third Initiation, the inner circle of soul petals is opened. At the fourth Initiation, the inner bud bursts and exposes the *jewel in the lotus* (see Figure 19). The central life is then liberated and can return to Monad, its source (Bailey, 1925/1951). The fourth initiation also marks the time when the Solar Angel returns to its own place after having completed eons of service in the cultivation of the soul (Bailey, 1922/1951).

At the fifth initiation, the adept lets go the lower bodies and stands in the intuitional body. Thereafter, one creates one's own lower bodies if they are needed for manifestation (Bailey, 1922/1951). After this point, the Master has the option to pursue any of seven paths of continued service in this or other arenas. Only one path keeps the Master working directly in the Hierarchy (Bailey, 1925/1951).

### *Service*

With increased esoteric training comes increased exoteric responsibility for to embody fully a revealed truth, one must apply that truth (Bailey, 1934/1951). The emphasis in esoteric training is on service (see Figure 22) for one advances only when one serves (Bailey, 1922/1950). The work of the Masters is to draw into their zone of influence other units that are ready for an expansion of consciousness and who that can join the work of furtherance of the Plan (Bailey, 1925/1951). Beginners are engrossed with the knowledge in the Ancient Wisdom; disciples are engrossed with the work to be done, for they have awakened to the beauty of the Plan and have subordinated personal interests to those of the group (Bailey, 1950b). Disciples try to become transmitters of spiritual energy into the world. Their work is to build their vessels to be strong enough to receive and hold the down-flowing energy and then to relay that energy into the world they serve (Bailey, 1925/1951).

Bailey (1936/1962) indicated that the need is for us to pledge the entire personality to the service of humanity and to ask nothing for the separate self. Everything we own is something to be sacrificed for the greater good (Bailey, 1936/1962). The desire to sacrifice is an innate soul quality, as indicated by the third row of petals of the soul lotus, the row of sacrifice petals (see Figure 11). We receive from the higher so as to give to the lower. Such is the flow of life (U. Hoehne, personal communication, November 5, 2008).

The Masters cannot work without focal points on the physical plane. We should regard ourselves as needed outposts of their consciousness (Bailey, 1957). Djwhal Khul indicated that in service, there are no great or small tasks but only obedience to the next duty, whatever it may be. We must be prepared to do the little things behind the scene that receive no notice (Bailey, 1944). One does not become of real assistance to the Hierarchy until one consciously directs one's thought energy toward some particular channel of service to the race (Bailey, 1925/1951). Sympathy that does not produce positive action of some kind becomes a festering sore (Bailey, 1953).

Three things are important in service: (1) the motive, which should reflect the sacrifice of the personal self for the higher Self; (2) the method, which should be characterized by wise control of the personality and discrimination in time and work; and (3) the attitude following action, which should be one of complete dispassion (Bailey, 1922/1950). Djwhal Khul pointed out that partisanship in service is not a sign of spiritual development. The disciple should avoid attitudes and words such as *anti this* or *pro that* (Bailey, 1934/1951).



Service is the work of the Self for the not-self (Bailey, 1925/1951). The planetary Logos came into being to redeem substance and its forms (Bailey, 1957). The objective seems to be to get the energy of Monad into physicality rather than to remove the human unit from it. The soul endures limitation in physicality so it may know and serve (Bailey, 1934/1951). We are to become channels for the light of soul and for the illumination of the intuition to flow in for the saving of the race (Bailey, 1925/1951). The goal is to become a relaying channel of inflowing energy and not a delaying point of selfishness in the divine flow (Bailey, 1950b).

As the human is aided by the kingdoms above, the human in turn has a responsibility to the lesser lives of other kingdoms (Bailey, 1925/1951). We must be concerned not only with our own spiritual evolution but also with the evolution of all life (Bailey, 1934/1951). We tend to forget that our responsibility to all life most specifically includes a responsibility to the lesser lives or elementals (all conscious beings) that form the bodies that we ensoul (Bailey, 1925/1951). This responsibility is the purpose behind the emphasis placed on the purification of our three lower bodies. When we are able to introduce sufficient soul vibration and light to these elementals on the involutionary arc, these beings are transmuted into devas on the evolutionary arc (U. Hoehne, personal communication, January 18, 2009). Djwhal Khul used an interesting term when he called this process one of *salvaging*. A major, if not the major purpose, of our being here is the lifting up of these little ones (Bailey, 1934/1951).

Integrated spiritual groups form focal points of energy for the transmission of spiritual energy into the world (Bailey, 1936/1962). These groups may invoke energies (consciously and unconsciously) from higher realms and then transmit these energies into

our three worlds. This is a high form of service. Dr. Hoehne expressed her belief that right invocation is always for the general good rather than the personal good; in the higher sense, it is inappropriate to ask for rain just for one's own garden (U. Hoehne, personal communication, April 5, 2009). Djwhal Khul, under instruction from the Christ, in 1945, gave the world a particular invocation destined to bring about certain great events: an outpouring of love and light upon humanity from Shamballa, an appeal to the Christ to reappear, and the willing establishment by humanity of the divine Plan on earth. Djwhal Khul encouraged humanity to recite this invocation daily (generally at the conclusion of one's daily meditation), as through the ages, the invocative cry of humanity has risen to the Hierarchy and has brought response (Bailey, 1960). This Great Invocation is as follows:

From the point of Light within the Mind of God  
 Let Light stream forth into the minds of men.  
 Let Light descend on Earth.

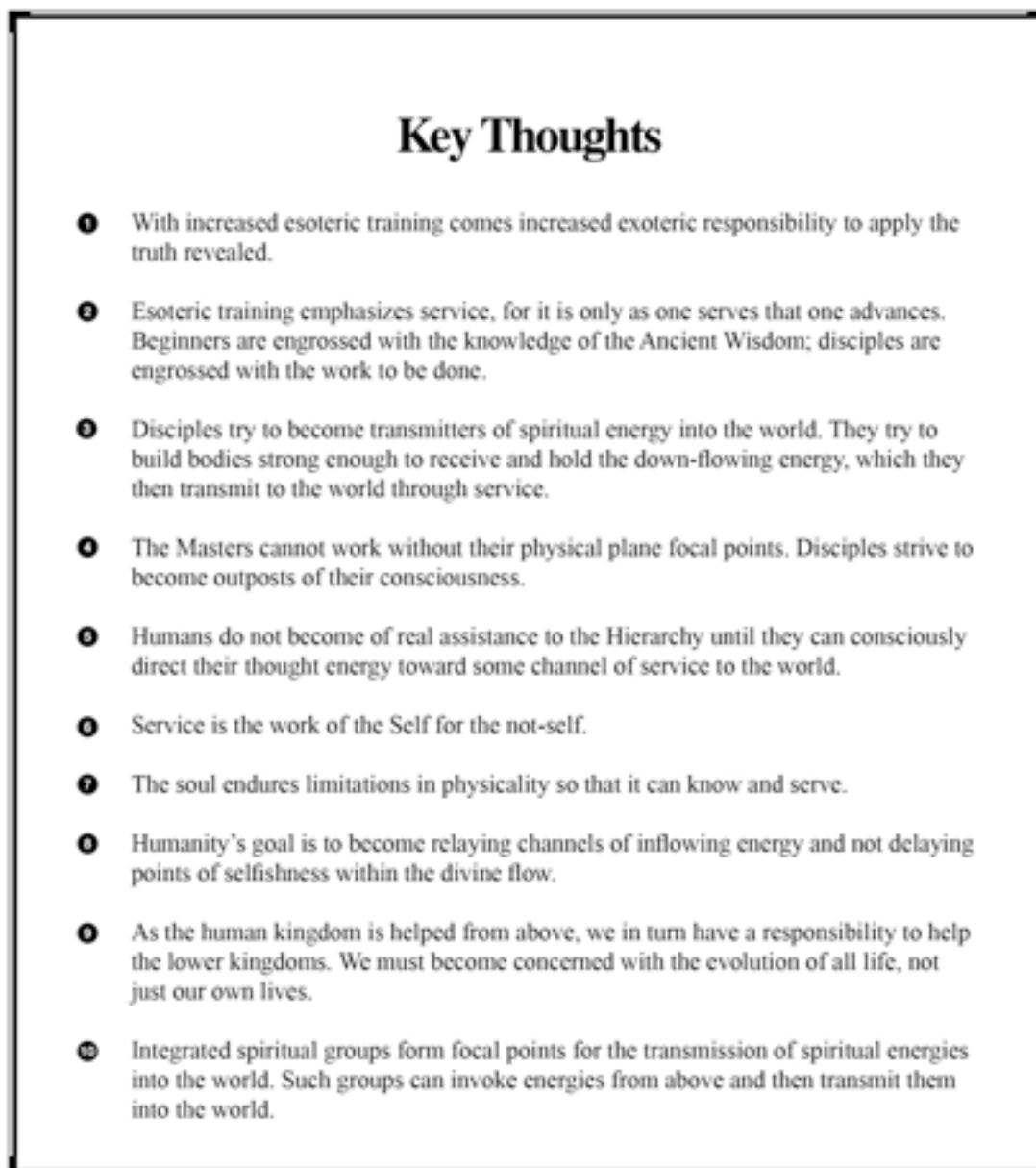
From the point of Love within the Heart of God  
 Let Love stream forth into the hearts of men.  
 May Christ return to Earth.

From the centre where the Will of God is known  
 Let purpose guide the little will of men—  
 The purpose which the Masters know and serve.

From the centre which we call the race of men  
 Let the Plan of Love and Light work out,  
 And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth. (Bailey, 1955, p. 149)

Figure 20 illustrates Djwhal Khul's key points related to service.



*Figure 20. Service.*

*Note.* Contents are an integration of material found in *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *Telepathy and the Etheric Vehicle*, by A. A. Bailey, 1950, New York: Lucis. Copyright renewed 1978 by Lucis Trust; and *Education is the New Age*, by A. A. Bailey, 1954, New York: Lucis. Copyright renewed 1982 by Lucis Trust.

*Extraordinary Times*

There are certain periods of particular opportunity for personal and social transformation. However, these periods do not last forever and, under the Law of Cycles, inevitably run their course (Bailey, 1934/1951). We are currently in such a period of opportunity, though many view these times as one of the most difficult in human history. Today is *the* day of opportunity, not just a day of opportunity (Bailey, 1942). The life within our forms is beginning to find the forms a prison and a limitation. This creates great possibilities for the world, and we should be optimistic (Bailey, 1922/1961). As one might expect, those today who are in any way evolutionarily advanced are having their evolution hastened by the Hierarchy as never before in the history of humanity, as there is great need these days for tested instruments (Bailey, 1934/1951, 1922/1950).

Crisis is present in the world, but we should see the crisis as an opportunity and not as a calamity, as the result of a crisis is often for soul to assume greater control over the form aspect (Bailey, 1944). Certainly, all periods of stimulation are at first experienced as disturbing. It is only after the dust settles that the purpose emerges (Bailey, 1925/1951). Humanity's future is something of much greater beauty than we have known before (Bailey, 1932). Figure 21 illustrates esoteric teaching on the uniqueness of our time.

## Key Thoughts

- ❶ This is *the* day of opportunity, not just a day of opportunity. The evolution of those who are in any way advanced is being hastened as never before in human history.
- ❷ We should view the world crises as opportunities and not as calamities, for the results of crisis often are that the soul assumes greater control over the form.
- ❸ All periods of stimulation are at first experienced as disturbing. It is only after the dust settles that the purpose is seen to emerge.
- ❹ 1<sup>st</sup> Ray energy streams directly into humanity from Shamballa without being previously buffered by the Hierarchy. This has only happened twice before in human history.
- ❺ Humanity so hates the death of form that we consider the destroyer aspect of divinity to be bad and do not realize that forms often must be broken to permit the free expression of divinity.
- ❻ Those who are not prepared for the coming events will be blinded by the light. It is up to the advanced humanity to become their guides.
- ❼ The Masters will again walk on earth with humanity, as they did in the distant past. The Masters will then guide human affairs to the extent permitted by innate free will. The forerunners of the Hierarchy are already in incarnation. Djwhal Khul called this group the New Group of World Servers.
- ❽ The New Group of World Servers includes men and women of all races and in all nations. They are found in all fields of endeavor. The group pledges allegiance to no creed except brotherhood and recognizes soul as the ultimate authority.
- ❾ Christ has announced His intent to return to physicality as soon as conditions permit. Many of His advanced guard are already here. When Christ returns, He will be visible to all. We should not think that He will work through the medium of the church.
- ❿ Christ is a world teacher and not just a Christian teacher.

Figure 21. Extraordinary times.

*Note.* Contents are an integration of material found in *Esoteric Psychology I, A Treatise on the Seven Rays, Volume I*, by A. A. Bailey, 1936, New York: Lucis. Copyright renewed 1990 by Lucis Trust; *Discipleship in the New Age, Volume I*, by A. A. Bailey, 1944, New York: Lucis. Copyright renewed 1972 by Lucis Trust; *Esoteric Healing, A Treatise on the Seven Rays, Volume IV*, by A. A. Bailey, 1953, New York: Lucis. Copyright renewed 1981 by Lucis Trust; *Esoteric Psychology II, A Treatise on the Seven Rays, Volume II*, by A. A. Bailey, 1942, New York: Lucis. Copyright renewed 1970 by Lucis Trust; *The Rays and the Initiations, A Treatise on the Seven Rays, Volume V*, by A. A. Bailey, 1960, New York: Lucis. Copyright renewed 1988 by Lucis Trust; *The Destiny of the Nations*, by A. A. Bailey, 1949, New York: Lucis. Copyright renewed 1977 by Lucis Trust; and *The Reappearance of the Christ*, by A. A. Bailey, 1948, New York: Lucis. Copyright renewed 1976 by Lucis Trust. Adapted with permission.

The work of the Christ principle (2nd Ray) is to build forms for the expression of quality and life. The work of the Antichrist (1st Ray) is to destroy forms to release the inner life for future growth. That work is as beneficent as the building aspect. However, humanity so hates the death of form that we consider the destroyer aspect as bad (Bailey, 1936/1962). We are in a period unlike any before in planetary history. Humanity is subject to concentrated energies of the 1st Ray of Will and Power from Shamballa that are determined to force divine will on matter and on form. Only twice before in human history have these 1st Ray energies poured directly into the world without being first buffered by the Hierarchy. The first occurrence resulted in the birth of humanity (individualization) and second occurrence resulted in the destruction of the Atlantean civilization long ago during the great struggle between the Lords of Light and Lords of Materialism. This Shamballa energy acts out as the will of God, a progression toward synthesis and unity, and as the destructive element in world affairs. This energy is form-destroying and breaks those forms that hinder the free expression of God (Bailey, 1949).

Since the mid-1900s, there have been other generally unnoticed events of major proportion. The 7th Ray is coming into its full manifestation, and the 6th Ray is in the waning portion of its periodic cycle. The zodiac sign is changing from Pisces to Aquarius and changing the quality of the inflowing energy from outside the solar system. Perhaps most important, however, is that the coming of the Christ is imminent (Bailey, 1936/1962). These three energetic impulses, plus the incoming Shamballa energy, should have a pronounced effect on our world. We should expect cataclysm and the breaking down of the form aspect (Bailey, 1934/1951). Those who are not prepared for the coming

events will be blinded by the light. It is up to those who are more advanced to lead them (Bailey, 1936/1962).

Bailey (1960) indicated that in our very distant past, the Masters walked among humanity and guided our affairs to the extent permitted by innate free will. This will again happen. The Hierarchy will appear on the physical plane because of humanity's strong invocation for help. The time for the revealing of the date for this externalization of the Hierarchy is anticipated as 2025. The forerunners are already in incarnation (Bailey, 1953). Djwhal Khul called these forerunners the New Group of World Servers. They include men and women of all races and in all nations who have responded to the present spiritual opportunity. This group pledges allegiance to no creed except the creed of brotherhood and recognizes no authority except that of soul. The New Group of World Servers is found in all fields of endeavor: political, scientific, religious, educational, and economic (Bailey, 1934/1951). They provide a constant container within physicality for much of the Hierarchy's inflowing love (Bailey, 1949).

Humanity is ready to step onto a higher rung of the evolutionary ladder (Bailey, 1937). Christ has announced the intent to return to physicality as soon as conditions permit. Many of His advanced guard are already in incarnation. When Christ returns, He will be visible to all. He will appear in an unexpected manner, perhaps as a politician, an economist, a scientist, a leader, or an artist. We should not think that Christ will work through the medium of the church (Bailey, 1948).

Christ is a world teacher and not just a Christian teacher. Djwhal Khul indicated that Christ intends to build a new world religion that embraces certain essential truths: (1) God is both immanent and transcendent, greater than the whole yet present in each

part; (2) humanity is built in the image of God as divinity is inherent within human consciousness; (3) the Spirit within us is undying (i.e., it endures forever); and (4) there is a continuity of revelation and divine approaches. The science of invocation and evocation will replace our current forms of prayer and worship (Bailey, 1948).

### The Creative Process

To this point in this thesis, creativity process, as such, has received almost no attention. This is intentional and is analogous to a process that might be followed if one were to try to explain the process of bringing light into a room. It would be reasonable to organize such an explanation into the sequential steps of what is light, what is a light bulb, what is a lamp, what is an electrical outlet, what is electricity that flows through that outlet, and finally what is the power plant that generates that electricity. Only after all this has been accomplished can we describe how to turn on the switch that brings light into the room. Having reviewed in detail the key assumptions that underlie esoteric thought, the stage is set to present Alice Bailey's explanation of the creative process and finally to bring the light into the room.

The overall teachings on creativity, found in the Alice Bailey literature, are lengthy and complex. Certainly, the teachings are based on a foundation of longstanding esoteric principles as espoused by Blavatsky and others. However, the specific organization of these principles and their subsequent focus in the area of creative process appears to be original to Bailey's work.

Creativity, as understood in esoteric studies, is that process by which the coordinated efforts of soul, mind, and physical brain manifest existing abstract ideas into the physical domain. To arrive at an understanding of the creative process from the



esoteric perspective, I have organized Bailey's related teachings into the following seven hypotheses, which the reader is asked to accept provisionally to evaluate this work:

- (1) The creative impulse may be defined as the innate tendency of all things to convert into concrete form that which already exists in abstract form (Bailey, 1925/1951). The sequence of the creative process is as follows: as ideas come from the intuitional plane of being, they are first wrapped in matter of the abstract mental subplanes, then in concrete mental matter, and subsequently in emotional or desire matter. If the form ensouled by the idea lives long enough, it finally physically manifests (Bailey, 1950b). Human maternity provides a good analogy to the creative process (Bailey, 1925/1951).
- (2) The mind of God is the universal storehouse of knowledge and archetypal ideas. Patanjali called this the *raincloud of knowable things* (Bailey, 1927). The soul is consciously aware of this storehouse. To create, one must first tap this *raincloud* with the intuition and then precipitate on earth some of these thoughts of God (Bailey, 1934/1951).
- (3) *Creation*, in esoteric language, means the appearance in physical manifestation of some form of energy, and this comes about as a result of the coordinated work of the soul, mind, and physical brain in effective thought-form construction (Bailey, 1925/1951). Energy follows thought. As we think, so we are; as we change our thoughts, so we change ourselves (Bailey, 1927).
- (4) The mind or intellect must learn to grasp what the soul already knows and then to transmit that information to the physical brain (Bailey, 1927). Ideas can then flow as a stream of illumination into the physical brain via the

*antahkarana*, or the pathway that we construct between the concrete mind, where we live, and the abstract mind, where we access the world of ideas (Bailey, 1954).

- (5) Advanced creativity is aided by persistence, focused intent, imagination, meditation, and invocation leading to evocation or responsive results (Bailey, 1942, 1955).
- (6) The creator ideally has two goals in the creative process: to build forms in the outer world that embody energies that promote human evolution (service) and to evolve one's instrument (change oneself) so that soul has better bodies of contact in the three worlds (Bailey, 1934/1951).
- (7) The creativity faculty is latent within centers in the human mechanism (Bailey, 1942). By understanding the creative process, we learn to cultivate this faculty and to become conscious creators. Rules exist for advanced creativity (called *white magic*) but these rules are not yet practical at our level of evolution. However, the study of these rules is beneficial for intellectual development and saves much time when we evolve to the point at which we can use these rules (Bailey, 1925/1951).

The key ideas of these seven hypotheses are shown in Figure 22.

## Key Thoughts

- ❶ Creativity converts abstract ideas that already exist into new and concrete forms. The physical conception process is analogous to all creative processes.
- ❷ The soul is consciously aware of the mind of God, which has been called the *raincloud of knowable things*. To create, one must first tap this *raincloud* and then assist the thoughts of God to precipitate on earth.
- ❸ *Creation* means the appearance in physical manifestation of some form of energy, which comes about as a result of the coordinated work of the soul, mind, and physical brain in effective thought-form construction. Energy follows thought. As we think, so we are; as we change our thoughts, so we change ourselves.
- ❹ In the creative process, the mind must access that which the soul already knows and then transmit the retrieved information to the physical brain. The pathway used for this information transfer is called the *antahkarana*, which we must construct for ourselves.
- ❺ Creativity requires persistence, focused intention, imagination, meditation, and invocation leading to evocation or responsive results.
- ❻ Dual goals inspire the creative process. The first goal is the construction of forms in the outer world that embody energies that promote human evolution; we call this *service*. The second goal is self-change or purification so that soul has better bodies of contact in the three worlds on an ongoing basis.
- ❼ The creative faculty is latent within centers in the human mechanism. By understanding the creative process, we can learn to become conscious creators. Advanced guidance in creativity awaits our further evolution. This guidance is given in the *Rules of White Magic*.

Figure 22. Alice Bailey's explanation of the creative process.

*Note.* Contents are an integration of material found in *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *Telepathy and the Etheric Vehicle*, by A. A. Bailey, 1950, New York: Lucis. Copyright renewed 1978 by Lucis Trust; *The Light of the Soul*, by A. A. Bailey, 1927, New York: Lucis. Copyright renewed 1955 by Lucis Trust; *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *Education in the New Age*, by A. A. Bailey, 1965, New York: Lucis. Copyright renewed 1982 by Lucis Trust; and *Esoteric Psychology II, A Treatise on the Seven Rays, Vol. II*, by A. B. Bailey, 1942, New York: Lucis. Copyright renewed 1970 by Lucis Trust. Adapted with permission.

*Abstract Made Concrete*

The creative impulse is the tendency toward the concretion of the abstract (Bailey, 1925/1951); the creative act is the result of inspiration being developed by the form side to produce something new (Bailey, 1942). We build upon mental levels out of mental matter those vehicles for energy, which, when set in motion by our will, produce specific results on the physical plane. All thought-forms are built by some mind and are built for some purpose or goal. The three periods of this process are construction, utilization, and dissolution (Bailey, 1925/1951).

The sequence of creation starts with access to the abstract concept (idea or energy), then the attraction of the medium necessary for manifestation in form, and finally the construction of the form itself (Bailey, 1925/1951). Bailey (1950b) described the creative process as follows: (1) ideas (defined in esoterics as archetypal or divine prototypal energies) come from the intuitional plane of being; this knowledge is available to us via illumination, that process whereby the light of the soul pours in and we, in our brain consciousness, are able to perceive what was hidden to us (Bailey, 1927); (2) these ideas are first wrapped in matter of the abstract mental subplanes; (3) next the ideas are wrapped in concrete mental matter from the concrete subplanes of the mental plane; (4) then the ideas are wrapped in desire matter from the emotional plane; and (5) finally, if the ideas receive the proper nurture in the human container and are not aborted, they physically manifest (Bailey, 1950b). This process of creation is illustrated in Figure 23.

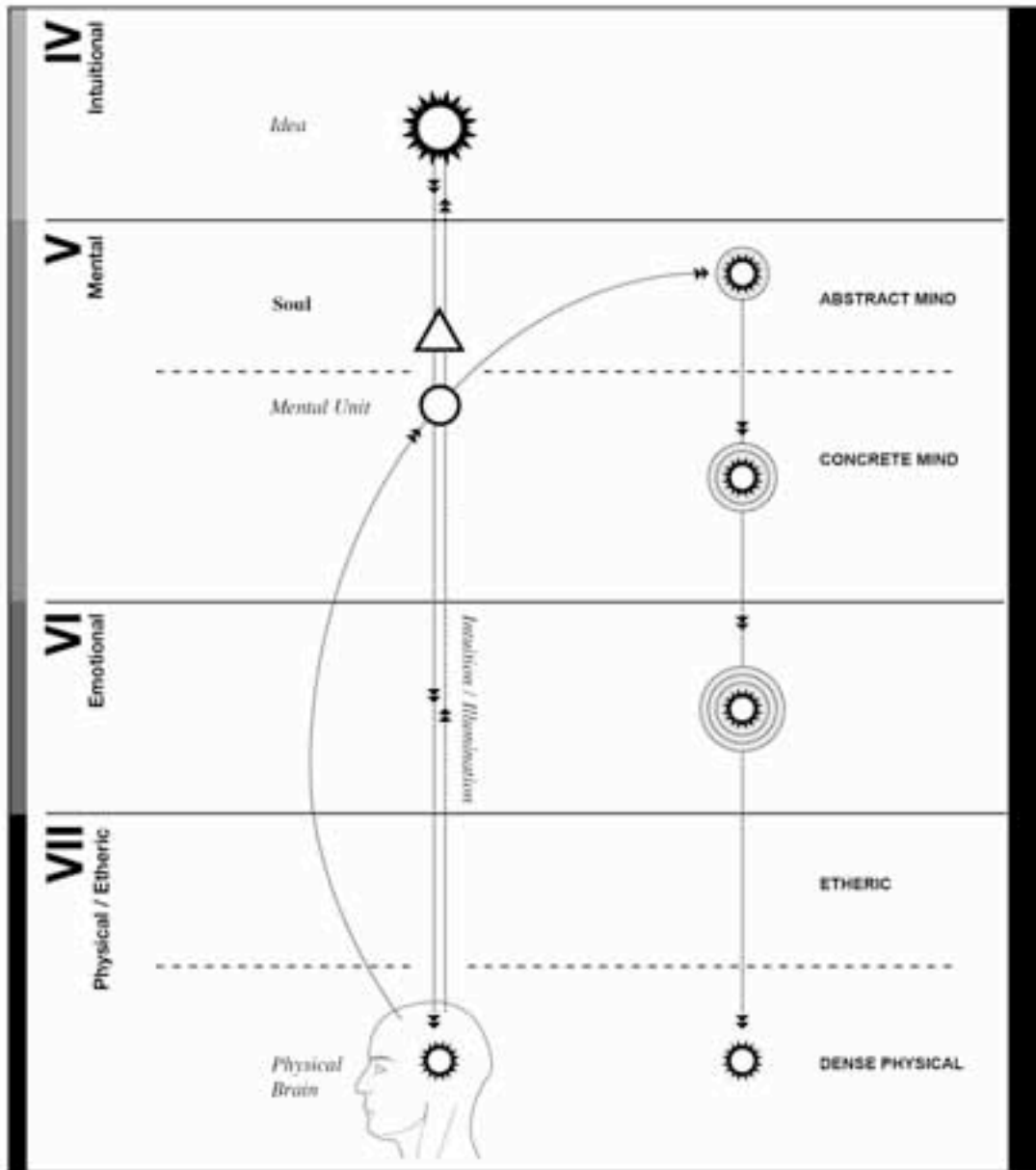


Figure 23. Description of the creative process.

Note. Contents are an integration of material found in *Telepathy and the Etheric Vehicle*, by A. A. Bailey, 1950, New York: Lucis. Copyright renewed 1978 by Lucis Trust; and *The Light of the Soul*, by A. A. Bailey, 1927, New York, Lucis. Copyright Renewed 1955 by Lucis Trust. Adapted with permission.

To illustrate my understanding of this creative process, assume that soul has contacted and then extracted from the intuitional plane to soul levels an archetypal idea. Then by the process of intuition, this seed idea is brought down to the mind in the mental body and subsequently by illumination to the physical brain. The physical brain in conjunction with the mental body then by intention initiates the process of physical manifestation; the physical brain and mental body act as agents of inspiration on the form side.

First, the abstract mind holds the idea, attracts appropriate matter from its subplanes, and loosely wraps the idea. Then the concrete mind adds denser mental matter so what was essentially a formless archetypal idea takes on a concrete mental form that is subsequently wrapped and nourished in desire matter of the emotional plane as it gestates in the human container to be finally birthed as a physical manifestation. Throughout the process, just the right proportions of mental and emotional energy must be applied. If a healthy physical child of the archetypal idea is to be born, care must be taken not to burn the form with excessive thought and to starve or drown it by improper emotional nourishment (U. Hoehne, personal correspondence, April 1, 2010).

Bailey (1925/1951) felt that creative work can be unconscious, as it is with average humanity, or conscious, as it is with advanced humanity. Few as yet can work effectively in mental matter. For that we should be thankful, as so many actions are still motivated by selfishness. Most people still work with emotional or desire matter. The resulting creations are not very stable and are effective only because of repetition, which illustrates the esoteric basis for the common observation that if we desire something long enough and hard enough, we often receive it (for better or worse). The moment that one

can create in mental matter, however, one becomes a powerful factor for good or evil (Bailey, 1934/1951). At that point, the force emanation behind the creative process has changed from desire to will, which differs greatly in quality and strength of vibration (Bailey, 1925/1951).

*Analogy to human maternity.* To understand how to create consciously, it is helpful to draw an analogy between the creative process and the process of human maternity. In the creative process, we must first hold the accessed idea sufficiently long for it to register in the physical brain. When receptivity between the soul and the physical brain has been established, the idea is *conceived* or impregnated into physicality. Djwhal Khul taught that we improve our ability to receive such fertilization by regular meditation, by an hourly recognition (remembrance) of the higher Self, and by establishing the habit when retiring at night to set the intention to bring in as much of soul impression as possible (Bailey, 1925/1951). Hoehne (personal communication, March 3, 2009) suggested that one keep a notebook both next to both one's bed and one's meditation chair in which to record impressions before they are lost.

Next comes the period of *gestation*, wherein one broods and ponders over the conceived idea (thus organizing the required construction material) and attracts mental matter to the embryo necessary for its clothing. One builds in the details (the form for the idea) in mental matter. A developed imagination is a real benefit in this step. When one's will and power of visualization are adequate, the gestation period continues; the thought-form that embodies the idea is then vitalized by desire, which allows it to take on a layer of emotional matter. This step is important as the form that embodies the idea will stay alive only if the creator's desire possesses sufficient persistence and strength. If so, the

growth will be rapid as simultaneous construction on two planes then takes place. Care must be taken, however, to maintain a balanced growth of the embryo and not let the imagination take on too large of a proportion (Bailey, 1925/1951).

The idea is now ready to take to itself an etheric form. The process of concretion takes place on the etheric plane. The embodied idea is then ready to disassociate from its creator and be sent out to assume a dense form and a separate existence. This corresponds to the physical *birth hour*. Any idea of sufficient strength will ultimately materialize in dense physical matter. As with the human birth process, beyond a certain level, the response becomes automatic. The main work of the creator is completed when one brings it down to the etheric level (Bailey, 1925/1951).

One theme in Bailey's comparison of human maternity with the creative process in general is particularly striking. As with the feminine aspect of the physical birth process, we become impregnated during conception, provide a womb or supporting environment, and then support the growing embryo throughout the gestation period with needed nutrients, such as love. However, we can never truthfully say that we *created* the child that eventually is born. More accurately, we should say that we provided the vehicle for that life's entry into physicality. We contacted a life that already existed on the intuitional plane, and then planted that seed, using material from our bodies as the container for the seed to live and grow in our worlds. Bailey (1935/1951) indicated that latent within this seed was all the potentiality of a finished product.

As we become expert in meditation, the work of thought creation proceeds more rapidly. The hope is that one then gains a more accurate recognition of true soul intent in the physical brain and can proceed to build the form for the idea. First, we organize on



the mental plane the mental matter required to encapsulate the form. Next, we vitalize the form on the desire or emotional plane as we are aware that the thought-form that embodies the idea can only live by the persistence and strength of our desire. Finally, the process of physical concretion takes place on the etheric plane. The thought-form then becomes divorced from the one who formed it (Bailey, 1925/1951).

Bailey (1934/1951) described the process of creative work as also similar to the process of deep breathing. We inhale or draw breath into the depth of our being. This is analogous to drawing in the breath of life from soul. Then we retain the breath, which is analogous to holding all of the forces of life steadily in that place of silence in which we can know things that belong to realms other than the phenomenal world. In a higher sense, this is the stage of what Bailey called *contemplation* in the meditation process, which is the lull between two activities or that interlude of intense concentration wherein we must seize the opportunity. The final stage is exhalation, which is analogous to our driving forth the thought-form by an act of will to do its work. Then ideally after holding the out-breath, the process repeats.

*Aspects of the mental plane and of mind.* To train people to work in mental matter is to teach them to create (Bailey, 1925/1951). For this reason, it is helpful to improve our understanding of the mental plane and the aspects of mind. The plane of mind (or *manas*) has three divisions: (1) the lower concrete levels of the receptive mind; (2) the level of soul, which is the intelligence principle that embodies individualized mind; and (3) the levels of the higher abstract mind, which is the custodian of ideas and the conveyor of them to the concrete mind, which allows it to then become an illuminated mind. The gaps

among these divisions have to be bridged (Bailey, 1954), and the means to do so is the topic of the later section on the construction of the *antahkarana*.

Likewise, Bailey (1934/1951) taught that mind has three aspects. The first is the lower concrete mind, which is the form-building (as thoughts are forms) part of the mind. The second part is the abstract mind, which is the pattern-building part of the mind that works with the blueprints upon which forms are modeled. Finally, the third part is the intuition or pure reason, which is the faculty by which to contact the Universal Mind and seize upon divine ideas (fundamental truth). These three aspects of mind and of the mental plane are illustrated in Figure 24, while Figure 25 summarizes the key thoughts in this section.

Bailey's (1927, 1950b) description of the creative process illustrates the correlations of aspects of the mental plane and of mind. The soul (generally on the 3rd subplane of the mental plane) bridges the mental and intuitional planes to access and extract archetypal (divine) ideas from the higher intuitional plane and then may transmit the ideas to the mental unit on the subplane of the mental plane just below the soul level. This is accomplished by that aspect of mind called the *intuition*. Later, another aspect of mind (also directed from the soul level), the *abstract mind*, holds the extracted idea and attracts appropriate mental matter from the two highest mental subplanes to encapsulate the idea into what Bailey sometimes described as a pattern. Finally, the lowest aspect of mind, the *concrete mind*, adds the denser matter of the lower four subplanes of the mental plane to construct a definite form from this encapsulated idea or pattern.

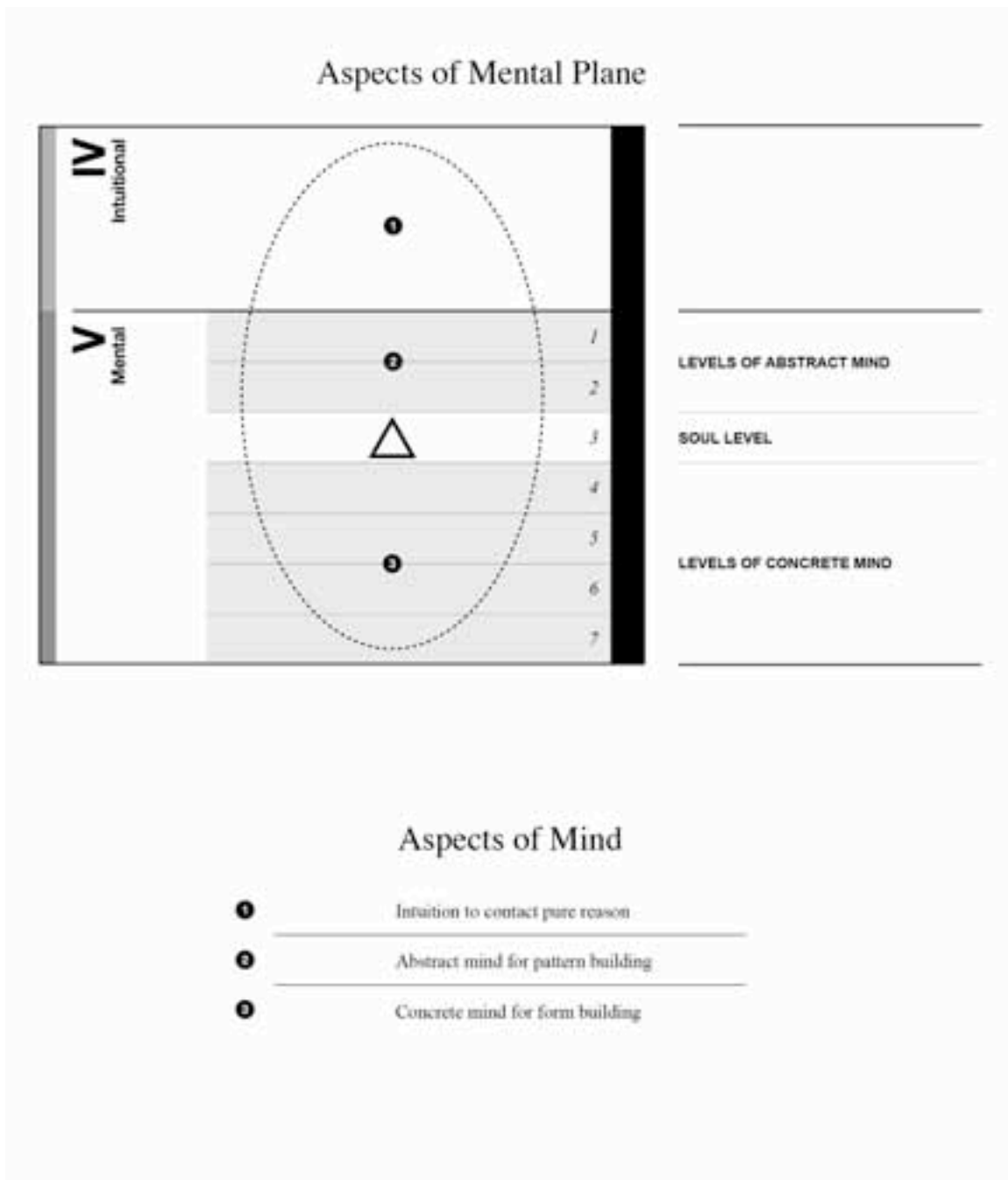


Figure 24. Aspects of the mental plane and of mind.

*Note.* Contents are an integration of material found in *Education in the New Age*, by A. A. Bailey, 1954, New York: Lucis. Copyright renewed 1982 by Lucis Trust; and *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.

## Key Thoughts

- ❶ The creative impulse is the drive toward the concretion of the abstract and is the result of the creator's inspiration to produce something new.
- ❷ The sequence of creation begins with access to the abstract idea (energy) from the intuitional plane of being, then the attraction of the necessary material to encapsulate that idea, and finally the construction of the form itself.
- ❸ Creative work can be unconscious, as it is with average humanity, or conscious, as it is with advanced humanity. As yet, few can work effectively with mental matter, and for this, we should be thankful, as so many of our actions are still motivated by selfishness.
- ❹ The creative process is analogous to human maternity: the moment of conception is followed by the period of gestation, and finally the birth hour. Conception deals with the receptivity between soul and physical brain so that the idea can be impregnated into physicality. Gestation deals with the attraction of matter to clothe the embryo. First the idea is wrapped in mental matter, then emotional matter, and finally etheric matter. The birth hour deals with the embodied idea being sent out to assume a dense form and separate existence. The creator's role is to gather the initial seed (idea) and then provide the vehicle for that seed to grow until it can enter into the physical world.
- ❺ To train people to work in mental matter is to train them to create.
- ❻ The mental plane has three divisions: the lower concrete levels, the soul level, and the higher abstract levels. The gaps between these levels must be bridged to create effectively.
- ❼ Mind also has three aspects. The first is the lower concrete mind, which is the form-building part. The second is the abstract mind, which is the pattern-building part that works with the blueprints upon which forms are modeled. Finally there is the intuition, which is that part of mind that can contact the Universal Mind and seize upon divine ideas.

*Figure 25. Abstract made concrete.*

*Note.* Contents are an integration of material found in *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1970 by Lucis Trust; *Telepathy and the Etheric Vehicle*, by A. A. Bailey, 1950, New York: Lucis. Copyright renewed 1978 by Lucis Trust; *The Light of the Soul*, by A. A. Bailey, 1927, New York: Lucis. Copyright renewed 1955 by Lucis Trust; *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.

*Raincloud of Knowable Things*

The Mind of God is the universal storehouse of knowledge. It can be entered by individuals whose minds are sufficiently quiet (Bailey, 1932). Bailey (1927) wrote that Patanjali's description of this storehouse might be roughly translated as the *raincloud of knowable things*. Our goal, as conscious creators, is to tap this raincloud and then precipitate on earth some of these thoughts of God (Bailey, 1934/1951). The soul is consciously aware of the raincloud and can contact it to make rain fall onto the physical planes; the knowable things can then become knowable to the physical brain (Bailey, 1927). One has become the pure channel of the authentic.

Bailey (1934/1951) outlined certain preparatory activities that may help us learn to tap into this raincloud: (1) to meditate and understand its real purpose as one of the means by which to establish soul contact and the subsequent development of the intuition; (2) to align the soul, mind, and physical brain; (3) to contemplate (focus soul light upon that which is to be investigated) so that the soul can act as the go-between of the plane of divine ideas and the mental plane; (4) to strive to register the idea, intuited by the soul, in the mind and then in the physical brain and recognize the form that idea should take; (5) to reduce the vague idea to its essentials and perceive accurately the inner structure of the form to be created; and (6) to hold the mind steady in the light of soul so that the idea intuited and consciously registered can be reduced to a blueprint for construction.

The second prerequisite above, that of alignment of soul, mind, and physical brain, is critical to the creative process. To create, the mind must learn to grasp and transmit soul knowledge to the physical brain. This transfer, called *illumination* in

Bailey's (1927) use of esoteric language, means that our physical brain consciousness can perceive what the soul already knew. Illumination signifies perception of truth (Bailey, 1950a), and can enhance both intuition and telepathy (Bailey, 1932).

The development of the lower concrete mind is a definite evolutionary development and spiritual unfoldment. However, the concrete mind can become a hindrance to further unfoldment because its intense activity may shut out the higher illumination. At some point, we must progress to the point at which the lower concrete mind is our instrument and not our master (Bailey, 1934/1951). The mind must become a tool that looks upward as well as downward (Bailey, 1932).

This raincloud of knowable things hovers over the mental plane; it can be tapped by the *intuition*, which Bailey (1934/1952) defined as the appreciation by the mind of some aspect of truth that emanates from the world of ideas of the intuitional plane and is already known by soul. The intuition is that aspect of mind that is to the world of meaning what the lower mind is to the world of experience (Bailey, 1950a). Intuition is the highest aspect of mind (see Figure 26) and provides the revelation of that which is ever present; one perceives something that has always been there (Bailey, 1955). Intuitional comprehension simultaneously grasps cause and effect (Bailey, 1942) and taps truth as its source; intuition sensitizes one to divine thoughts, which fertilize the mind (Bailey, 1934/1951).

Intuitional understanding is always spontaneous. If reasoning enters, the process is not intuition (Bailey, 1950a). Intuition concerns group activity and never petty personal affairs. Much that is called intuition is actually animal instinct (Bailey, 1934/1951).

All great scientists and thinkers have worked as souls. They investigate until by intuition they contact an aspect of truth not previously realized by humanity. Then the scientist or thinker formulates this germ of divine truth in such a way that it can become the possession of all. In the beginning, however, the seed idea was the product of the intuition (Bailey, 1934/1951). Figure 26 summarizes these key thoughts.

*Energy Follows Thought*

The word *creation*, in esoteric language, means the appearance in manifestation of some form of energy (Bailey, 1925/1951). Energy always follows thought. The soul formulates a thought that embodies some purpose. The mind vibrates in response and produces a corresponding reaction in the emotional body. The etheric body vibrates in unison. Thereby the brain responds and energizes the nervous system so that the wishes of soul work out in physical plane activity. From the coordinated work of the soul, mind, and physical brain, something was created (Bailey, 1927).

Everything that one thinks exists (Bailey, 1925/1951) as thoughts set into motion certain currents of force that gradually sweep into shape forms that correspond to the thinker's idea. These forms exist as long as our thoughts are on them and then disappear (Bailey, 1927). Thoughts-forms are things; they have a purpose of their own (Bailey, 1950a). Clothed in subtle matter and capable of objective expression, a thought-form is a living entity. Thought-forms (as well as all forms in nature) are made up of a myriad of tiny lives (elementals) and are held together loosely by the central nucleus of energy, the embedded idea (Bailey, 1934/1951).

## Key Thoughts

- ❶ The Mind of God is the universal storehouse of knowledge. As conscious creators, we can tap this *raincloud of knowable things* and then precipitate on earth some of these thoughts of God.
- ❷ Certain preparatory activities can be learned to tap into this *raincloud*. The alignment of soul, mind, and physical brain is particularly important because to create, the mind must grasp and then transmit soul knowledge to the physical brain.
- ❸ This transfer to the physical brain of what is already known by the soul is called *illumination*.
- ❹ The development of the lower concrete mind is a definite spiritual and evolutionary unfoldment. However, the intense activity of the concrete mind can shut out the higher illumination and hinder further development. We must make the concrete mind our instrument and not our master.
- ❺ The intuition is to the world of meaning what the concrete mind is to the world of experience. Intuition is the highest aspect of mind and can grasp cause and effect simultaneously. Understanding is always spontaneous. If reasoning enters, the process is not intuition.
- ❻ Intuition concerns group activities and never petty personal affairs. Much of what we call intuition is actually animal instinct.
- ❼ All great scientists and thinkers have worked as souls. Using intuition, they have contacted an aspect of truth not previously realized by humanity and then formulated this germ of divine truth in such a way that it can become the possession of all.

*Figure 26.* Raincloud of knowable things.

*Note.* Contents are an integration of material found in *The Light of the Soul*, by A. A. Bailey, 1927, New York: Lucis. Copyright renewed 1955 by Lucis Trust; *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1970 by Lucis Trust; *From Intellect to Intuition*, by A. A. Bailey, 1932, New York: Lucis. Copyright renewed 1960 by Lucis Trust; and *Glamour A World Problem*, by A. A. Bailey, 1950, New York: Lucis. Copyright renewed 1978 by Lucis Trust. Adapted with permission.



Bailey (1934/1951) indicated that every thought-form has four major characteristics of being: (1) consciously brought into being by its creator, the thinker; (2) formed of a multiplicity of living entities, the elementals; (3) something that the creator visualized, built intelligently, colored to meet a purpose, vitalized with desire, and held in shape as long as needed to perform its task; it is connected to the creator by the energetic thread of one's purpose and will; and (4) potent on the physical plane so long as it remains conscious in the creator's thoughts, is not held too closely or smothered, and is directed to find its own place and to perform its designed purpose.

All externalized ideas possess a form that was created by the power of a mind animated by desire (Bailey, 1934/1951). Eventually, we discover how to build a thought-form that possesses a particular quality, to energize it with our life energy, and to have on the mental level a child of our will. Then we send out the thought-form as a means to manifest ideas. In our work as thought-form builders, we conceive an idea, clothe the idea in matter, energize the idea to preserve its outline, and vitalize it with desire and love until its objective is attained. Then, when the desired end has been accomplished, we withdraw our energy and the form disintegrates. We are the creator, the preserver, and the destroyer (Bailey, 1925/1951).

Bailey (1925/1951) indicated that in the early stages of the process of thought-form construction, we must know ourselves to be the builder and not the building (soul and not personality), look at the blueprints within the divine mind rather than deal with the raw material of physicality, and use will and desire to draw the builders to the endeavor (remember that we do not build; the angels do). We must not forget this last point, for when we create, we impress the building agents (which Bailey called *angels*)

on the mental plane into vibratory activity. A focal point of energy that we establish on the lower mental plane gains in strength and attracts the attention of lesser builders by virtue of its radiation, vibration, note, and light. The appropriate elementals are swept into this vortex of force and the intended form comes about as life after tiny life takes its place in the form's construction (Bailey, 1925/1951).

The thought-form building process is divided into three parts: construction, vitalization, and actuation. For most of the human family, this process is unconscious. For more conscious and effective thought-form construction, we must first purify our lower desires, as we do not have clear vision when we are obsessed with personal needs and interests. Next we must gain control over our minds. Finally, we must learn how to send out the thought-form on its mission and to keep it alive by using our own energy until we bring about the thought-form's destruction. We hope that the thought-form's vibration is magnetic and calls forth a response from others to create results on the physical plane (Bailey, 1925/1951).

Sometimes our thought-forms do not materialize, which indicates that we failed to create on the physical plane. Often, the reason for this failure is that we were unable to make a sufficient, coordinated effort to set into motion the substance of the three lower subplanes of the physical plane (Bailey, 1925/1951); our will was lacking.

As one thinks, so one is: energy follows thought. As we shift our consciousness from one object to another, we change ourselves. The process of transference from one object to a higher one produces an energy inflow of a vibratory quality of the higher object. This creates changes or transmutations within us until eventually we are able to maintain that new and higher vibration, and these changes result in our transformation.

This process can happen slowly over repeated lives by evolution or faster in a system such as the Raja Yoga system as outlined by Bailey in *Light of the Soul: The Yoga Sutras of Patanjali* (Bailey, 1927).

Figure 27 summarizes the key thoughts of this premise of *energy follows thought* in Alice Bailey's explanation of the creative process.

#### *Construction of the Antahkarana*

Bailey (1927) used an odd esoteric saying to the effect that *before we can tread the path, we must become the path*. The meaning of this phrase deals with the *antahkarana*, that path or way home to divinity that advanced humanity must construct out of the very center of its being, just as the spider spins a thread along which it can travel (Bailey, 1960). The mental plane is like a river of consciousness and must be crossed by the construction of a bridge, if one is to contact the raincloud of knowable things (via the Spiritual Triad). In esoteric language, this structure is called the *antahkarana*, and it connects the consciously creative human with the world of idea (Bailey, 1954). The time for the building of this bridge is indicated when our lower natures are regulated and creative, are reactive to soul contact, and are submissive to the divine will (Bailey, 1960).

## Key Thoughts

- ❶ *Creation* means the appearance in manifestation of some form of energy (defined as God, Spirit, or Life), and this comes about as a result of the coordinated efforts of soul, mind, and physical brain.
- ❷ Everything one thinks exists. Thoughts set in motion currents of force that sweep into shape forms that correspond to the thinker's idea.
- ❸ Thought-forms are temporary living entities and have a purpose of their own. Thought-forms comprise a myriad of tiny lives (elementals) and are held together loosely by the embedded idea, which is the central nucleus of energy.
- ❹ Thought-forms are consciously created and are formed of a multiplicity of living entities. The creator visualizes, intelligently builds, and vitalizes with desire thought-forms. They are connected to the creator by an energetic thread of will and purpose and are active on the physical plane so long as the form is conscious in the creator's thoughts.
- ❺ When creating, we impress the building agents (angels) of the mental plane into activity. The resulting focal point of energy attracts the lesser builders (elementals), and the intended form comes about as life after tiny life takes its place in the form's construction.
- ❻ For more effective thought-form construction, we must purify our lower desires, gain control over our minds, and learn to launch the thought-form out on its mission and to keep it alive by using our own energy.
- ❼ As we think, so we are because energy follows thought. As we change our thoughts, so we change ourselves.

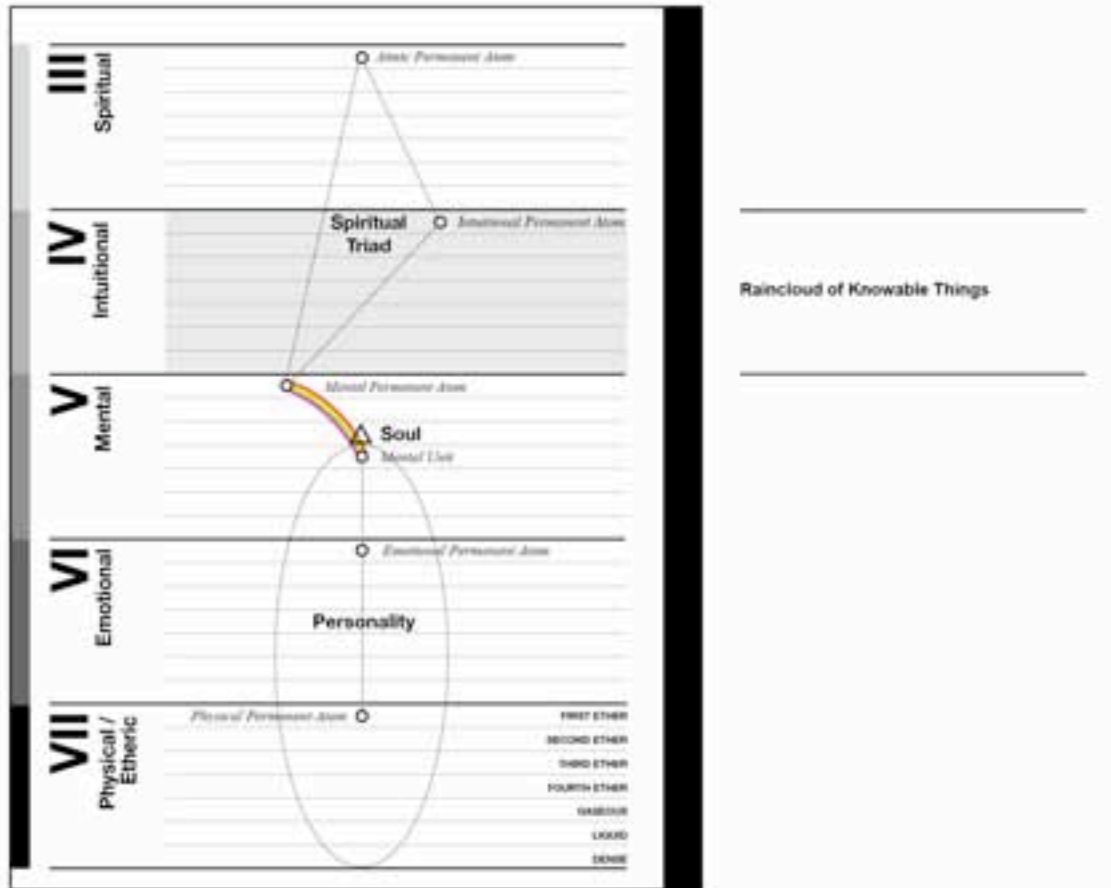
*Figure 27.* Energy follows thought.

*Note.* Contents are an integration of material found in *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *The Light of the Soul*, by A. A. Bailey, 1927, New York: Lucis. Copyright renewed 1955 by Lucis Trust; and *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.

Bailey (1954) taught that the *antahkarana* first spans the gap between personality and soul and then the gap between soul and the Spiritual Triad (see Figure 28). It is constructed from the matter (defined in esoteric studies as the lowest form of expression of Spirit or energy) of the three highest subplanes of the mental plane. The resulting structure is a woven thread that crosses those gaps in consciousness that separate humanity from divinity (see Figure 29) by the connection of the personality in its three aspects with the Monad in its three aspects (see Figure 10 above for the constitution of humanity). The *antahkarana* is the product of the joint and conscious work of personality and soul. When completed, the *antahkarana* establishes perfect rapport between Monad and its physical plane expression, the personality (Bailey, 1960).

The trinity of personality-soul-Monad becomes the duality of personality-Monad via the construction of the *antahkarana*. Ultimately (at the Fourth Initiation) the body of soul is completely destroyed by fire pouring down from Monad (see Figure 17 above for the evolution of soul). The divine intermediary of soul is no longer needed as there is now complete receptivity between personality and Monad via the *antahkarana* (Bailey, 1960). One eventually enters the consciousness of the Monad, the soul body disintegrates, the personality fades out, and the illusion is ended (Bailey, 1934/1951).

We need to distinguish between the *antahkarana* and the previously discussed *sutratma*. The *sutratma* works from above downward and brings life into outer manifestation. The *antahkarana*, on the other hand, works and is built from below upward (Bailey, 1954). The *sutratma* links and vitalizes all forms into a functional whole (via a direct stream of life); the *antahkarana* embodies the responsiveness of the human to an ever-expanding range of contact (Bailey, 1960).

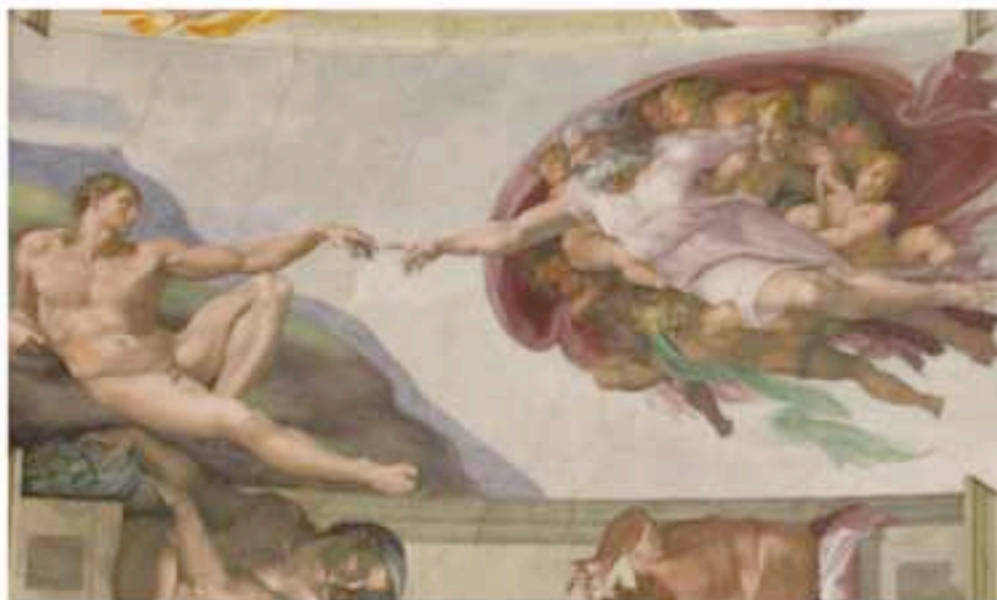


The antahkarana spans between the personality and soul and between soul and the Spiritual Triad



Figure 28. The antahkarana.

Note. From *Education in the New Age*, by A. A. Bailey, 1954, New York: Lucis. Copyright renewed 1982 by Lucis Trust. Adapted with permission.



Michelangelo seemed to understand the short distance separating humans from divinity. We must bridge this distance by the construction of the antahkarana.

*Figure 29.* The *antahkarana*: The distance separating humans from divinity.

*Note.* From Michelangelo's *Creation of Adam* in the ceiling of the Sistine Chapel.

The *antahkarana* is built by conscious effort within consciousness itself (built on the mental plane out of mental matter). Certainly, it is important to live an ethical life, to be unselfish, and to have high aspiration. These actions are foundational. However, right living is not enough. We must do more than just overcome the lower nature to bridge the gaps that separate us from higher consciousness. The construction of the *antahkarana* begins only when the individual starts to focus on the mental plane, and the prime reason for meditation is to establish this mental focus. As one starts to work in mental matter and trains oneself in the powers and uses of thought, one learns to turn the searchlight of the mind in two directions: down into the world of human affairs and upward into the world of soul activity. This is done in meditation by the conscious projection of oneself into these higher worlds.

From the base of a controlled and directed mind, one reaches into the higher worlds and into the realm of the intuition. A reciprocal activity starts from above. Bailey (1960) called this response the *lighted way*. It is brought forth by meditation, by the constant effort to draw forth the intuition, by obedience to the divine will, and by conscious group service (Bailey, 1960). My understanding of the *lighted way* is that the Spiritual Triad, in response to efforts made by the personality-soul, now does its part and helps in the construction of that portion of the *antahkarana* between itself and soul.

The building of the *antahkarana* is primarily an activity of the personality, which is aided by the soul and in time, evokes a response from the Spiritual Triad. The *antahkarana* is not something that just happens to us when we have enough soul contact (Bailey, 1960). Rather, the construction of *the antahkarana* starts when the advanced human is focused on the mental plane and begins to work in mental matter. If one trains



oneself in the powers of thought, one can use the mind (or *manas*) as a searchlight to shine both into the physical world and into the world of soul activity. As one enters into the level of higher abstract mind and into the realm of intuition, a response is set up between the higher and lower mind and a bridge comes into being between the personality and the Spiritual Triad. This bridge is built with meditation, constant effort to draw forth the intuition, and service (Bailey, 1942). As we work on mental levels, that which we construct is of so fine a substance that it cannot appear on physical levels, and so at humanity's current level of evolution, we are not in a position to verify the status of this construction project. The physical brain is unable to register whether the creation of the *antahkarana* is an accomplished fact. The only evidence of success may be flashes of intuitive understanding, a dynamic will-to-good, and the ability to understand and make others understand spiritual realities (Bailey, 1960).

Bailey (1954) prophesied that education in the future will teach the science of the *antahkarana*. This science will focus on instruction that leads to: (1) alignment of mind and brain, (2) connection of brain-mind-soul to produce the integrated personality, and (3) construction of the bridge that connects lower mind-soul-higher mind so the integrated personality can then become illumined (just as electricity travels along a wire to the light bulb). In regard to this last objective, Bailey indicated that six distinct steps are used to construct this bridge, the *antahkarana*:

- (1) *Intention* includes an understanding of the work to be done, a conscious gathering of energies to be held in place, and the preservation of these gathered energies by an established point of tension;

- (2) *Visualization* includes the use of the creative imagination (picture-making faculty), the response to intuitional impressions, and a preoccupation with dual points of tension (i.e., the point of tension previously established in the first step of intent and the point brought about now by the active picture-making action of the mind);
- (3) *Projection* involves our calling in the will;
- (4) *Invocation and evocation* involve the plea (invocation) by the blended personality for help from above and the response by the Spiritual Triad (evocation) to the point of tension created by our previous act of will;
- (5) *Stabilization* involves the long and patient use of the previous steps, followed by the use of the partially constructed *antahkarana*; and
- (6) *Resurrection and ascension* are the rising up of consciousness from soul-personality limitations and its passage into the consciousness of the Spiritual Triad (Bailey, 1960).

Figure 30 summarizes key thoughts related to the *antahkarana* and its construction.

#### *Requirements for the Creative Process*

Creativity is latent within all of us. Bailey (1955) described one way in which creativity may register, which is the experience of that inspirational flash wherein we sense an unveiled splendor and see life for a second as it essentially is. Then the vision fades and we are distraught. We want so to recover that which we glimpsed and to express it in form to reveal it to others. How do we do this? How can we recover the lost vision?

## Key Thoughts

- ❶ *Before a person can tread the path, one must become the path.* The path leads back to divinity, but to travel it, we must first construct it out of our own being just as the spider spins a thread along which it can travel.
- ❷ The mental plane is a river of consciousness and to cross it one needs a bridge. This bridge, called the *antahkarana*, connects the consciously creative individual with the world of ideas (*raincloud of knowable things*) and with the divine part of oneself.
- ❸ The *antahkarana* first spans the gap in consciousness between the personality and soul and later the gap between soul and the Spiritual Triad. It is constructed of matter from the three highest subplanes of the mental plane.
- ❹ The trinity of personality-soul-Monad becomes the duality of personality-Monad via the construction of the *antahkarana*. Ultimately the body of soul is destroyed by fire that pours down from Monad, as this intermediary is no longer needed.
- ❺ The *antahkarana* is built by conscious effort within consciousness itself (built on the mental plane out of mental matter). The construction of the *antahkarana* only begins when the individual starts to focus on the mental plane. The prime reason for meditation is to establish this mental focus.
- ❻ From a controlled and directed mind, we can project energy into the higher worlds and into the realm of the intuition. This initiates a reciprocal activity from above, and this response is called the *lighted way*.
- ❼ The building of the *antahkarana* is primarily an activity of the personality, which is aided by the soul and in time evokes a response from the Spiritual Triad.
- ❽ Six distinct steps construct the *antahkarana*, which Alice Bailey called intention, visualization, projection, invocation/evocation, stabilization, and resurrection/ascension.

*Figure 30. Construction of the antahkarana.*

*Note.* Contents are an integration of material found in *The Light of the Soul*, by A. A. Bailey, 1927, New York: Lucis. Copyright renewed 1955 by Lucis Trust; *The Rays and the Initiations, Vol. V*, by A. A. Bailey, 1960, New York: Lucis. Copyright renewed 1988 by Lucis Trust; *Education in the New Age*, by A. A. Bailey, 1954, New York, Lucis. Copyright renewed 1982 by Lucis Trust; and *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Adapted with permission.

Bailey (1955) indicated that we must first realize that it is we, and not the vision, who have withdrawn. This pain and frustration that we feel must be repeated over and over until we can hold that which we see. To do so requires the willingness to bear the pain of revelation, the power to hold onto that high point of consciousness from which the revelation comes, and the focus of the imagination upon the revelation, for it is the picture-making faculty of the imagination that links together the mind and the physical brain. Bailey summarized these three requirements as endurance, meditation, and imagination. On a different occasion, Bailey wrote that the major factors of creation on all levels and by all grades of beings are focused intention, concentrated meditation, visualization, and directed invocation leading to evocation or responsive results (Bailey, 1955).

By combining these two statements, it appears that Bailey (1955) felt that creativity requires persistence, focused intention, imagination, meditation, and invocation leading to evocation. The first two requirements appear self-evident. Throughout the Bailey literature, I found repeated use of such words as *sustained*, *focused*, *constant effort*, and *diligent*. My impression is that, though Bailey provided tools for the understanding and actualizing of the creative process, she never implied that it was easy to use these tools. Creators must learn to use persistence and strength. These represent the abilities to endure, to stand steady, and to hold on (Bailey, 1934/1951).

One reason that so many people fail to materialize their ideas is that they are unable to make a coordinated, applied effort and set into motion the substance of the three lower subplanes of the physical plane. A contributing cause of this failure can be the lack of sustained will. Many create thought-forms but then do not know how to send

them on their way. This launching of the idea is accomplished by an act of will that emanates from creator. Otherwise, the form may die a natural death if we are unable to exert our will faculty adequately (Bailey, 1925/1951).

Bailey (1925/1951) wrote that the actions of a good speaker, when preparing a lecture, are illustrative of esoteric creative work. The individual thinks, builds, and vitalizes the effort by acts of persistence and will. During preparation for the lecture, the speaker must segregate material from all of the thought material in the world and wisely build that material into form. Finally, the speaker inserts will and vitality to make the speech a living manifestation.

Before we proceed to a discussion of imagination, meditation, and invocation/evocation, one final comment is appropriate. The requirement to persist and to endure is all the more important as creative people generally run counter to world opinion (Bailey, 1934/1951). Creative people must use will and persistence all the more as they generally swim against the current.

*Imagination.* The world of meaning lies behind the world of form (the world of seeming), and the ability to penetrate these inner realms, whose existence is attested to by all teachers of esoteric teachers (the definition of *esoteric* implies inner or subjective realms), is cultivated by use of the creative imagination. This helps one both to create forms that express some sensed truth and to become sensitive to the inner realities that lead to the construction of forms on the outer plane that run true to the divine template. Inherent in all of us is an innate urge to creative life by use of the divine faculty of imagination (Bailey, 1942). Sustained imagination is a good exercise for constructive

creative work (Bailey, 1955), as imagination or visualization involves the ability to move energy currents (Bailey, 1953).

Bailey (1944) described visualization as the primary form-building aspect of the creative imagination and that is consistent with the esoteric finding that *energy follows thought*. Though many parts of the brain may be involved during visualization, the esoteric understanding is that one tends to focus particularly in an area of the brain between the pituitary gland and the pineal gland. Here one paints pictures and attempts to see what one desires. In a three-step process, one gathers energy into this specific area of the brain, focuses that energy using the power of intention, and finally sends this focused energy toward a desired destination by means of a pictorial process. Visualization builds a bridge between the emotional and the mental planes or realms. It is the lower correspondence to the construction of the *antahkarana* (Bailey, 1944).

Djwhal Khul recommended spending 5-10 minutes each morning to work with the art of creative visualization. He instructed one student to visualize daily a garden in disorder that the student was to restore to beauty and to fill with precious things. The intent was for the student to create the garden, to perfect it, and then to consecrate the garden for service, so it might become a place of refuge when the student was out of rhythm (Bailey, 1944). I have used this exercise with success and recommend its practice to others.

The creative imagination has an innate capacity to act *as if*, and this helps bridge the gap between the lower and higher aspects of mind. We become what we think, hope, and will. The biblical saying *as a man thinketh in his heart, so is he* (Proverbs 23.7) uses what Bailey (1942) called the *as if* method. Bailey felt that the heart is central to the

creative imagination and that the imagination is released from the heart into creative expression when one acts *as if* one was soul connected. The *as if* ideal, which one establishes, tends to manifest. It is a very occult practice to live *as if* the soul is in constant control (Bailey, 1955).

When we visualize, we use our highest conception of what the ideal might be. When we make a mental picture, we set up a vibration that attracts appropriate mental substance in which the mind then immerses. Our will (intention) holds together the image (Bailey, 1932). Bailey (1934/1951) felt that one of the most practical of creative activities is the creation of the thought-form of oneself as a true server and as the person one aspires to be in all aspects of one's life. One creates the pattern in the mind as true as possible to the prototype, and this becomes the ideal toward which the lower individual strives. Unfortunately, the creation of a thought-form with negative qualities (e.g., a thought-form of one as a failure) is equally likely to manifest as *energy follows thought* regardless of the quality of the thought.

Figure 31 summarizes key thoughts related to the use of the imagination in the creative process.

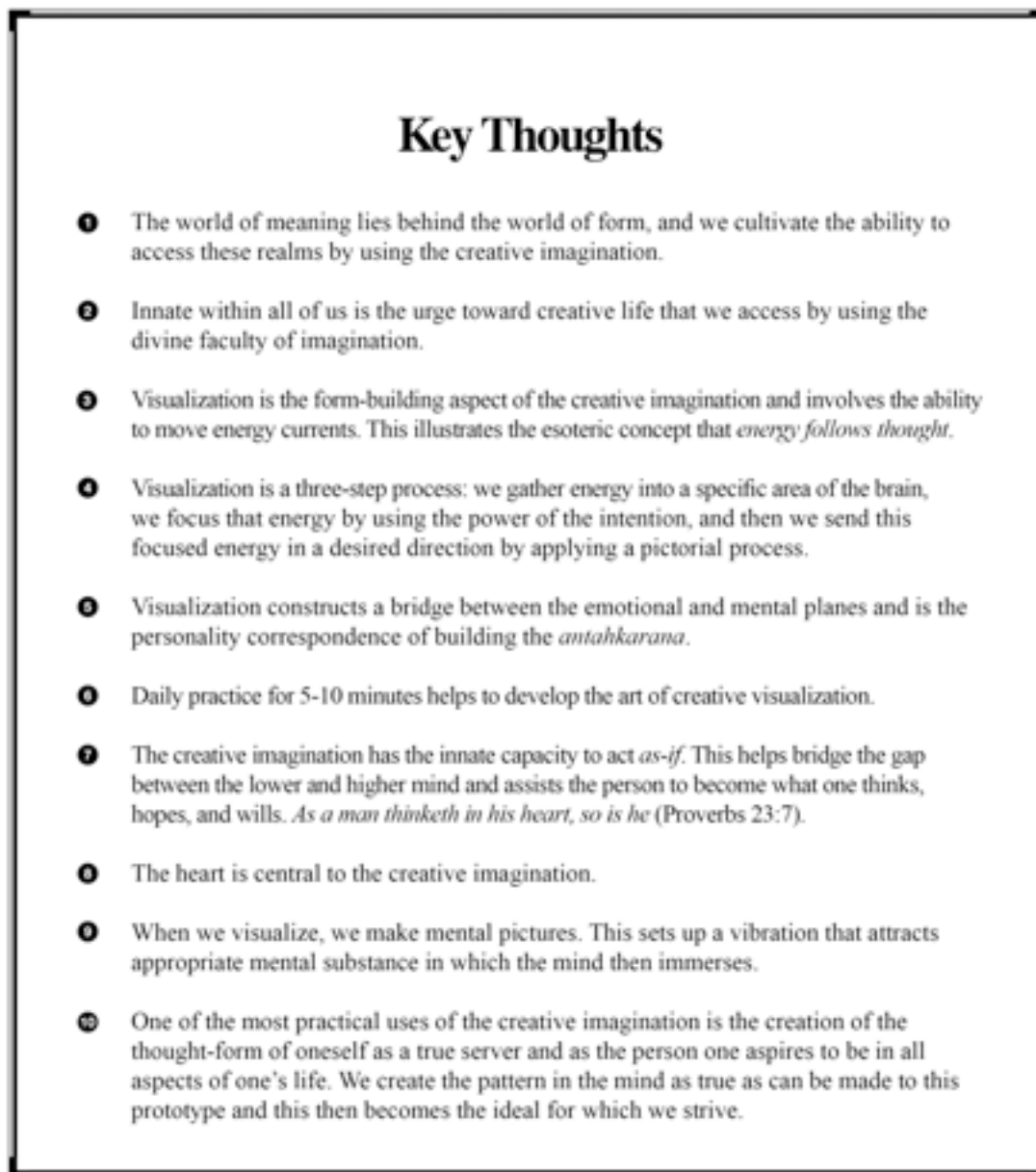


Figure 31. Imagination.

*Note.* Contents are an integration of material found in *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *From Intellect to Intuition*, by A. A. Bailey, 1932, New York: Lucis. Copyright renewed 1960 by Lucis Trust; *Esoteric Psychology II, A Treatise on the Seven Rays, Vol. II*, by A. A. Bailey, 1942, New York: Lucis. Copyright renewed 1970 by Lucis Trust; and *Discipleship in the New Age, Vol. I*, by A. A. Bailey, 1944, New York: Lucis. Copyright renewed 1972 by Lucis Trust. Adapted with permission.



*Meditation.* Bailey (1922/1950, 1955) indicated that meditation as understood in esoteric studies is a process that brings about the creative alignment of instinct, intelligence, and intuition and thereby links life and form (the self and the not-self). Meditation is considered to be a focused and concentrated mental attitude that facilitates contact with higher consciousness. The meditative process, as taught, can be either with seed (reflection on specific content) or without seed (no focus on specific content).

We all experience what might be considered a prelude to meditation as we dream of better things and fight for our desires. However, Bailey taught that as we become expert in meditation, the work of thought creation proceeds more rapidly, and we then learn to recognize the soul's intent in the physical brain. Meditation is the divine prompter, the predominant creative agent (Bailey, 1955).

Bailey (1955) indicated that there are different grades of meditation work. From lowest to highest, these grades are: (1) desire; (2) prayer, which blends desire with aspiration; (3) mental reflection, which is concentrated thinking; and (4) meditation proper, which is a focused, creative mental attitude. Bailey taught that anyone can pray but only a person who primarily approaches life with a mental, as opposed to emotional, focus can effectively practice the higher grades of meditation work. All of those who discipline themselves and transmute emotion into spiritual devotion can become saints, but not all persons can become *knowers*, for they must do what the saint has done plus fully utilize the mind, which esotericists consider to be the sixth sense and which compliments the senses of touch, hearing, sight, smell, and taste. True meditation requires intense application of the mind (Bailey, 1922/1961, 1932).

Bailey (1932) taught that prayer is the expression of an individual desire or longing to a higher and external consciousness. The stimulus for prayer may be for something personal in nature or may even be a longing of the highest aspiration, such as the good of the group; nevertheless, the motive is still desire. Asking, demanding, and expecting are prayer's main characteristics. Prayer is emotional in nature in that prayer seeks after what is desired and needed; it is the heart approach. Prayer plus disciplined unselfishness produces the *mystic*. Meditation, however, carries the work forward to the mental realm. Desire gives place to practical work, as meditation is primarily an orientation of the mind toward the God within. Meditation plus disciplined service produces the *knower* (Bailey, 1932).

It is useful to learn to meditate because one result is increased efficiency. Intense business concentration (one-pointed application of the mind) can be regarded as a type of meditation (Bailey, 1922/1961). Accordingly, it is easier for someone trained in business and who has acquired increased mental efficiency to practice meditation than for unthinking people (Bailey, 1932). Great thinkers have long solved problems along the lines of meditation. By intense concentration and focus on a problem that interests them, these thinkers tap the inner reservoirs of inspiration and bring down from the higher levels of the mental plane results that benefit the rest of us (Bailey, 1922/1961).

The process of meditation contains the elements of attraction, interest, concentrated attention, and finally prolonged one-pointed reflection. The initial results of meditation often include: (1) a shift of the attention from the world of feeling (the emotional plane) to the world of thought (the mental plane), (2) a reorientation of the mind to higher subplanes within the mental plane and to the intuitional plane, and (3) the

development of the skill to focus the mind on any chosen object (Bailey, 1932). Bailey (1932) divided the meditation process into five parts:

- (1) *Concentration*: one learns to focus and use the mind;
- (2) *Meditation*: one applies the mind, now focused, with strength and persistence in a goal-oriented direction;
- (3) *Contemplation*: an activity of soul apart from the mind where the latter is held in a state of quiet, now with no specific goal;
- (4) *Illumination*: one carries down to the physical brain the soul knowledge achieved in contemplation; and
- (5) *Inspiration*: the result of illumination, which demonstrates in a life of service.

Bailey (1932) gave practical advice on how to learn concentration. She recommended that one become extremely interested in a subject and then learn how to develop one-pointed focus on this subject. One should cultivate the habit of accuracy in all life's affairs. Pay attention to detail and every day, focus intensely on something. The goal is to train the mind to be our servant and not our master. Bailey's advice in this area is reminiscent of the Buddhist process of mindfulness meditation that is frequently practiced in certain groups today (Rothberg, 2006).

The difference between the steps of concentration and meditation is the time factor; meditation is prolonged concentration. Rightly done, the mind never leaves the chosen topic. One must not daydream or follow stray thoughts. This is very different from trying to make the mind blank, however. Neither inhibition nor repetitive thoughts lead into the next stage of contemplation (Bailey, 1932).

Contemplation, as taught by Bailey (1932), is that form of meditation wherein the human consciousness ceases; it is the soul that contemplates. The Higher Self becomes active; the lower self becomes quiet. Contemplation is a psychic gateway from one state of consciousness to another. Contemplation is the interlude wherein the soul is active. The mind and brain are held steady in relationship to soul, and based upon how well this is done, this will determine the mind's and brain's ability to register what soul perceives (Bailey, 1932).

In meditation, we try to gain control over the mind so that it becomes a sensitive receiver of the thoughts and desires of soul. The mind is a sense; the brain is a receiving plate. The mind is never led into a trance stage. It has to be busy all the time—but busy in one direction. When the mind is identified with soul, the mind holds steady and refuses contacts that come from elsewhere. This results in the shining forth of the light of the soul. However, this illumination is gradual and comes in stages (Bailey, 1932).

Bailey (1934/1951) summarized the concentration-meditation-contemplation parts of the overall meditation process. In essence, she indicated that the concentration part of the process involves the focus of the concrete mind to allow access to the abstract mind in soul realms. The meditation part is the prolongation of this contact in the higher subplanes of the mental plane. From that state, the contemplation part leads one into the silence to tap the Mind of God (the *raincloud of knowable things*) by the intuition in order to bring divine ideas into physical consciousness (see Figures 24 and 26).

Bailey (1932) indicated that when rightly and diligently followed, meditation results in increased soul contact. However, a certain stage in evolution must be reached before meditation will be successful (Bailey, 1932). Certain preliminary requirements as

necessary for meditation to be most effective and these are that: (1) our physical bodies are strong and clean (purification), (2) our emotional bodies are controlled, and (3) our mental bodies are our instruments and not our masters (Bailey, 1922/1961). Meditation is dangerous and profitless for the individual who practices it without the foundation of good character and clean living. Meditation can bring in energies that stimulate the undesirable aspects of that person's life. Our fertilizing a garden full of weeds simply produces bigger weeds (Bailey, 1934/1951).

Bailey (1922/1950) advised those who would undertake the process of esoteric meditation to: (1) first know thyself and then proceed slowly and carefully, (2) study the effects of the meditation in one's life as one proceeds, (3) be regular yet realize that eternity is long and that which is built up slowly survives, and (4) realize that psychic phenomena are not an indication of success but that true spiritual effects are always accompanied by an outer life of service.

Bailey also gave practical suggestions for successful meditation: (1) seek daily a quiet spot free from interference; (2) always use the same spot to meditate if possible, as this practice facilitates contact with the higher plane; and (3) sit in a position in which you are unconscious of the physical body. Figure 32 summarizes Bailey's key thoughts related to the significance of meditation in the creative process.

Dr. Hoehne designed a specific meditation for the general public based on these esoteric principles. She called this meditation the *Community Light Meditation* (see details in Appendix D). My experience is that this is an excellent and safe meditation regardless of the extent of one's prior involvement with the meditation process.

## Key Thoughts

- ❶ We all experience what might be considered as a prelude to meditation as we dream of better things and fight for our desires. However, when we become expert in conscious meditation, the work of thought creation moves more rapidly, as we then learn to recognize soul's intent in the physical brain.
- ❷ The ascending grades of meditation work are desire, prayer, mental reflection or concentrated thinking, and meditation proper.
- ❸ Anyone can pray; only the mentally polarized person can meditate.
- ❹ Meditation increases efficiency, and intense business concentration is a type of meditation.
- ❺ Great thinkers have long solved problems by using meditation. By using intense concentration and focus, these thinkers tap the inner resources of inspiration and retrieve from the higher levels of the mental plane results that benefit humanity.
- ❻ The meditation process consists of five parts: concentration, meditation, contemplation, illumination, and inspiration.
- ❼ Concentration involves the focus of the lower mind to gain access to the higher mind. Meditation is prolonged concentration.
- ❽ The soul contemplates; the human consciousness ceases. Contemplation is a psychic gateway from one state of consciousness to another.
- ❾ In meditation, we try to gain control over the mind so that it becomes the sensitive receiver of the thoughts and desires of soul.
- ❿ Meditation, if rightly and diligently followed, will result in increased soul contact. However, a certain state of evolution must be reached before meditation is successful as meditation can gather energies that stimulate the undesirable aspects of one's life. Fertilizing a garden full of weeds simply produces bigger weeds.
- ⓫ Psychic phenomena are not an indication of success in mediation, but true spiritual effects are always accompanied by an outer life of service.

*Figure 32. Meditation.*

*Note.* Contents are an integration of material found in *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust; *From Intellect to Intuition*, by A. A. Bailey, 1932, New York: Lucis. Copyright renewed 1960 by Lucis Trust; and *Discipleship in the New Age, Vol. II*, by A. A. Bailey, 1944, New York: Lucis. Copyright renewed 1972 by Lucis Trust. Adapted with permission.

*Invocation leading to responsive results.* There appears to be great wisdom in the biblical saying, *ask and it shall be given to you; seek and ye shall find; knock, and it shall be opened unto you* (Matthew: 7.7). Bailey (1955) certainly felt this to be the case as she listed invocation as one of the five requirements for effective creativity (along with persistence, focused attention, imagination, and meditation). She felt that humanity's proper use of invocation, when accompanied by the creative imagination, would bring about such creative activities as to eventually establish a new heaven and a new earth (Bailey, 1960).

Creativity requires the work of bridging from one plane to another as we must contact archetypal ideas on the intuitional plane. This bridging work is accomplished by: (1) a self-induced and self-initiated impulse by the lower to the higher out of a desire embrace the higher, (2) the higher responds as a reflex action to the lower (the invocation of the lower and the evocation of the higher), and (3) extraneous stimulation then results (Bailey, 1925/1951). We have previously discussed the existence of those higher beings that stand ready to help us; yet they never impose themselves upon us or infringe upon our free will. We must first invite them in, and often we lack the knowledge or are too prideful to do so.

I also find it effective to invoke the aid of the inner builders. As I work on this thesis, I try to envision both its angel and soul aspects and appreciate the assistance that I receive from them. As creation is always a cooperative effort, I keep a lighted candle next to my desk as an acknowledgment of the contribution of the inner muses.

*Goals of the Creative Process*

Bailey (1934/1951) felt that the conscious creator has two objectives: to evolve one's instrument so that soul will have better bodies of contact in the three worlds (change oneself) and to create forms in the outer world that embody energy that boosts human evolution (service). These two objectives are interdependent. As one changes oneself, one provides a clearer channel for the down-flow of divine ideas into physicality for the betterment of humanity. As one serves, one attracts higher energy to purify the bodies.

The highest form of conscious creativity requires soul alignment, and effective soul alignment requires a stable mental vibration, emotional stability, and etheric poise to permit a free flow of energy into the physical brain (Bailey, 1925/1951). We must bring our minds to bear on the purification of our vehicles so that distortions that might disfigure the divine prototypes that we contact will be removed when we have those flashes of insight that are the creative seeds (Bailey, 1934/1951). By strenuous effort and following spiritual rules, we eventually manage, with meditation, to touch matter of a finer quality than is the normal custom. We contact our soul body; later we contact the intuitional plane. By virtue of this contact, our own vibrations are temporarily and briefly quickened (Bailey, 1925/1951). When followed by right action, the effect of this is: (1) a stimulation of the higher quality atoms in the subtle bodies, (2) a discarding of atoms of lower quality, and (3) an attraction of replacement atoms of higher quality (Bailey, 1936/1962). We thus rebuild our bodies into purer channels by this stimulation, repulsion, and attraction process (Bailey, 1922/1950).



Soul alignment and the other activities necessary to evolve one's instrument into a better body by which soul can contact physicality most definitely have a positive impact on one's physical health. In fact, Bailey (1953) elucidated 10 laws related to esoteric healing, and 2 of these laws deal with improved health from contact with soul energy:

Law I. All disease is the result of inhibited soul life. This is true of all forms in all kingdoms. The art of the healer consists of releasing the soul so that its life can flow through the aggregate of organisms which constitute any particular form. (Bailey, 1953, p. 532)

Law VI. When the building energies of the soul are active in the body, then there is health, clean interplay and right activity. When the builders are the lunar lords and those who work under the control of the moon and at the behest of the lower personal self, then you have disease, ill health and death. (Bailey, 1953, p. 534)

We have already given considerable attention to service, Bailey's second objective for the conscious creator, and we need not repeat that discussion here. However, we should always bear in mind that service does not just refer to religious and humanitarian activities; any action that drives us forward in an evolutionary manner is considered service (Bailey, 1954). To create according to the divine template (without selfish distortions) is to serve. Just the very urge to create can get one to move in the right direction, as that urge can bring about concentration, which is one of the first steps in the meditation process (Bailey, 1942).

The presence of an inner spiritual life, however, does not necessarily equate to service by creative activity, as mental focus, which is a skill developed from dedicated efforts, is also required in the creative process (Bailey, 1934/1951). Many spiritually oriented individuals are not particularly creative. Bailey (1925/1951) explained that this ineffectiveness often results when people's interests are not centralized and are too diffuse. No one thing grabs the attention; they scatter their energy. As a result, no

creation is ever properly energized and then launched. Instead, people surround themselves with clouds of half-formed and disintegrating thought-forms. The condition is similar to living near a rotting corpse, which is unpleasant and unhealthy.

The artist and the educator illustrate these dual objectives of creativity. The task of the artist is alignment, meditation, and then the focus of attention on the world of meaning. This is followed by attempts to express divine ideas in adequate forms to uplift humanity (Bailey, 1942). Educators solidify their own personal grasp of the facts learned by teaching that knowledge to others. In the interplay with other minds, the teacher's own vibration is keyed up to higher planes, which brings in fresh intuitions and truths (Bailey, 1934/1951). Ideally in both professions, we witness the interplay of personal change and service.

#### *Energy Centers and the Rules of Magic*

The human mechanism contains energy centers (or chakras; see Figures 14 and 15) that facilitate creativity (Bailey, 1942). By understanding the creative process, we boost our creative efforts; this helps stimulate and awaken these centers, which in turn further aids the creative process and moves one along the journey to become a conscious creator. In addition, there are rules for advanced creativity (called *magic* in Bailey's *A Treatise on White Magic*). Though these rules are not yet practical at our level of evolution, the study and understanding of these rules are beneficial for intellectual development and will save us considerable time when we evolve to the point at which we can use these rules (Bailey, 1934/1951).

*The creative centers.* As we evolve, we undergo a transference and related transmutation of energies from the sacral center (see Figure 15 for the positions of the

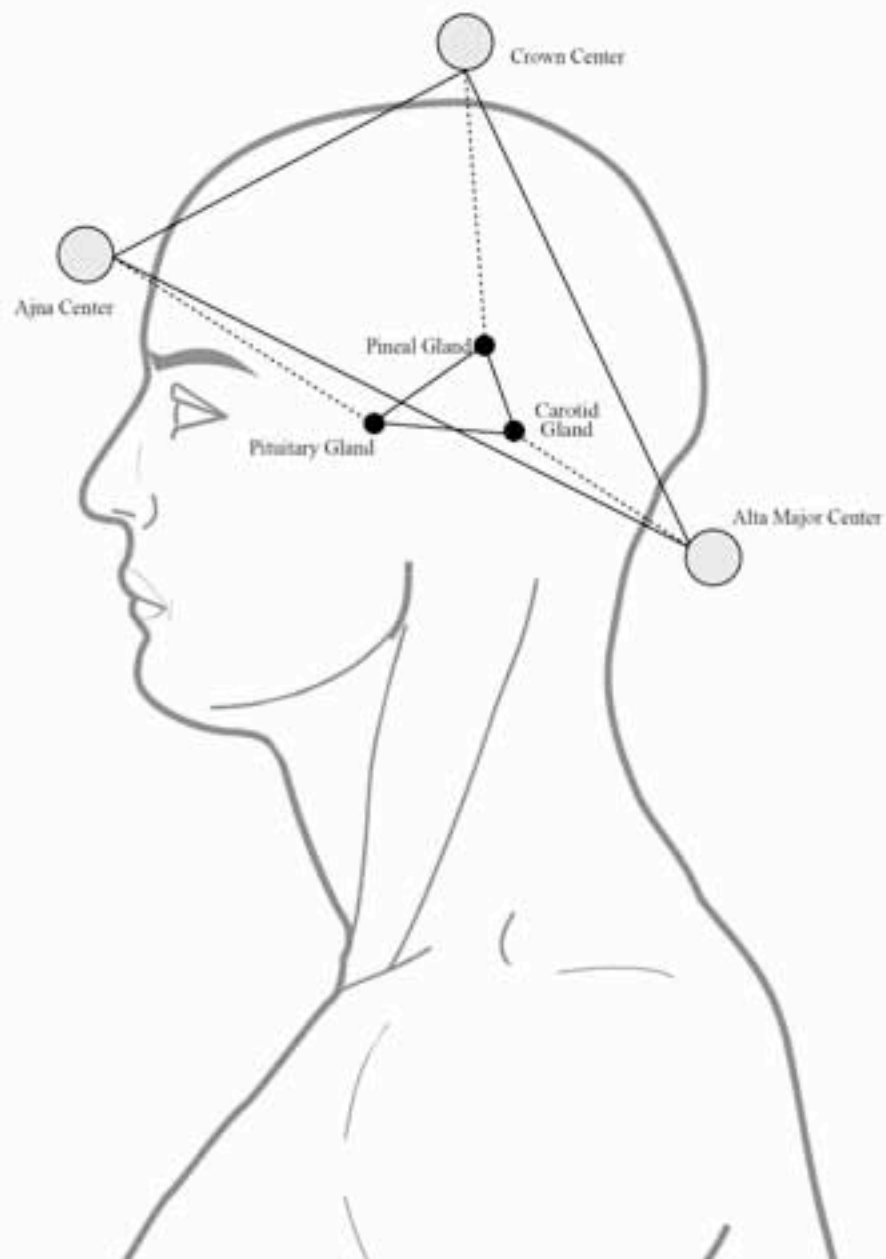
seven major energy centers), which is the domain of physical creativity, to the throat center, the domain of higher creativity (Bailey, 1953). As the creative urge turns upward, we live less potently in our physical, sexual urges and place more emphasis on other creative expression (Bailey, 1936/1962). The throat center registers the creative intent of soul transmitted to it from the *ajna* center (the etheric energy center between the eyebrows). This leads to some sort of creative activity and is the higher correspondence to the physical creative activities of the sacral center (Bailey, 1953)

Creative activities result from the throat center's response to the other higher centers (heart, *ajna*, and head). For this reason, Bailey (1925/1951) focused her attention on these higher etheric head centers instead of directly on the throat center. She indicated that an accurate realization in the physical brain of that which soul intends to convey only becomes possible with direct alignment of personality with soul and a resulting transmission of soul energy to one of the physical head glands (pituitary, pineal, or carotid). These glands are the lower correspondence of the etheric head centers (*ajna*, crown, and *alta major*). The *antahkarana* must be more or less constructed and the etheric head centers at least partially awakened or opened before soul can transmit to the physical brain. In other cases, the impulses to the physical brain come from the astral or lower mental planes or even more likely, from impulses from the involuntory elementals that compose the lower self (Bailey, 1925/1951).

There are two major etheric centers in the head. The *ajna* center is located between the eyebrows and has the pituitary gland as its physical manifestation. The crown center is at the top of the head and has the pineal gland as its manifestation. Advanced worldly persons have their consciousness focused at the *ajna* center. Mystics

have their consciousness centered at the top of the head. From esoteric training, one eventually learns to focus at the midway point between these focal points of personality and of soul, a spot in the center of the head within the magnetic field called the *light in the head*, which is presumably located in the triangle created by the pituitary, pineal, and carotid glands (see Figure 33). Creative work on the physical plane is best performed when the attention is focused at this spot (Bailey, 1934/1951).

Bailey (1925/1951) indicated that as the etheric crown center awakens, the permitted inflow of soul energy stimulates the pineal gland and causes it to start to function. As the heart center awakens, the pituitary gland comes into activity (though they are not in physical proximity). As the throat center awakens, the alta major center is stimulated and its physical plane correspondence, the carotid gland, vibrates adequately. The pineal gland is the organ of spiritual perception from which we learn the will of soul. When the pituitary gland is active, we can mold and build in angel substance. When the alta major center stimulates the carotid gland, we can materialize the desired forms that we construct (Bailey, 1925/1951). In total, these aspects of Bailey's teachings might be considered to be esoteric neuroscience.



*Figure 33.* The etheric head centers and the corresponding physical glands.

*Note.* From *Esoteric Healing, A Treatise n the Seven Rays, Vol. IV*, by A. A. Bailey, 1953, New York: Lucis. Copyright renewed 1981 by Lucis Trust. Adapted with permission.

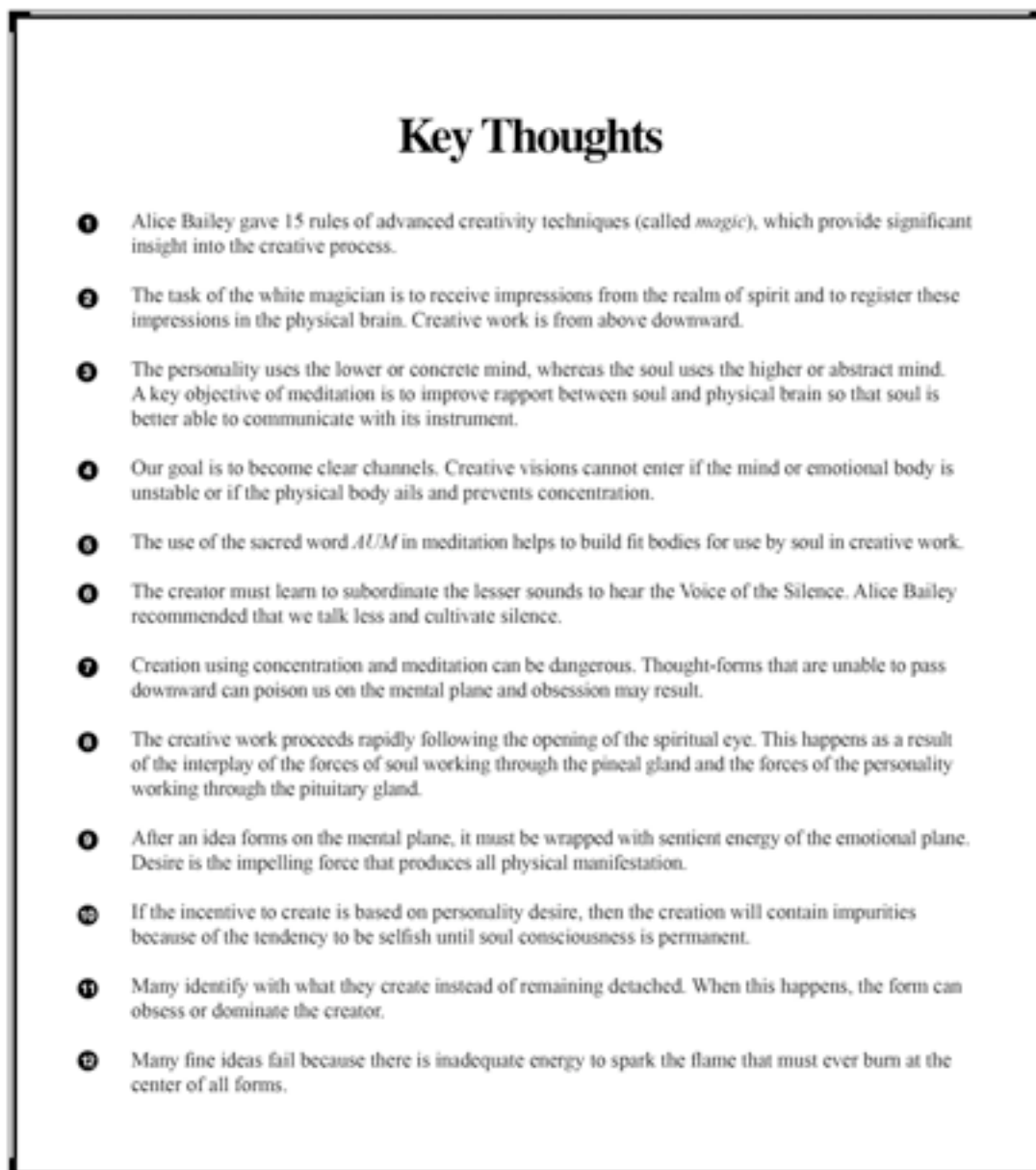
Bailey (1953) indicated that these etheric head centers (two major: crown and *ajna*; one minor: alta major) work as a unit, forming a triangle of energy flow as do the corresponding physical glands (pineal, pituitary, and carotid). Figure 33 illustrates these two energy triangles. At a certain evolutionary point, fiery energy circulates within these triangles. When the pineal gland is properly stimulated, something of great spiritual significance happens; the spiritual eye opens and this links the physical planes with the subjective worlds. The inner planes stand revealed (Bailey, 1925/1951). This inner vision is also known as etheric vision and reveals the world as illustrated in Figure 13 (Hoehne, personal communication, April 4, 2009).

The practice of visualization helps in the development of the spiritual eye. When we concentrate in this manner, we picture images just a few inches away from the location of the spiritual eye (Bailey, 1925/1951). The spiritual eye is an energy center that we construct as a tool by which to access planes that are not readily accessible to us, just as Monad constructed the soul body to access the lower planes. The spiritual eye has its position in the center of the forehead. It exists in etheric matter and has a close correlation to the pineal gland, which exists in dense physical matter. The spiritual eye is formed by the activity of three factors: the direct impulse of soul, the activity of the crown center, and the reflex action of the pineal gland. The spiritual eye is the director of energy, Monad's instrument of will, and a most definite aid in the highest forms of creative expression (Bailey, 1925/1951).

*The rules of magic.* Appendix F provides Bailey's (1934/1951) 15 rules of magic, which give instruction for the use of energy in the three worlds. This energy either is consciously manipulated by soul or unconsciously manipulated by the inherent forces

within matter. If soul controls, we become the intelligent ruler of our destiny; if matter (personality) controls, we are prisoners of our form energy. As previously mentioned, these rules do not have direct practical application for humanity today. For example, during parts of the creative process, the Masters use certain highly guarded *words of power* or mantras to stimulate the building entities. We are denied access to these mantras until we have evolved to the point at which we can be trusted to use them wisely. Nevertheless, these 15 rules give significant insight into the creative process as it works on the mental, emotional, and physical planes (see Figure 34).

Djwhal Khul, in his commentary on the first rule, indicated that the rules must be followed with an absolute purity of motive as one's intent is crucial to dissolve obstructions and to prevent distortions in the creative process. The magician's task is to receive impressions from the realm of spirit and then register these impressions in the physical brain. The creative work is from above downward. This requires at-one-ment among soul, mind, and brain. The white magician must have the ability to enter the silence of the high places, to maintain steady inner poise, and to control the thoughts (Bailey, 1934/1951).



*Figure 34.* The rules of magic.

*Note.* From *A Treatise on White Magic*, by A. A. Bailey, 1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Adapted with permission.



The personality uses the lower or concrete mind, whereas soul uses the higher or abstract mind. The goal in conscious creation is to render the mind (and subsequently the brain) negative and receptive to soul. A conscious relationship is then established between the soul and its instrument on the physical plane. One of the key objectives of daily meditation is to establish this relationship wherein brain and mind vibrate in unison with soul. As the meditation practice proceeds, the rapport between soul and brain becomes steadily closer; this allows soul to communicate more effectively with its reflection (Bailey, 1934/1951).

There are three stages of the form-making process: (1) the stage at which, centered in soul consciousness, we visualize the work to be done; that is, we see the finished product; (2) the stage at which the mind responds to the soul's call and is swept into thought-form-making activity related to the work to be performed; and (3) the stage at which there is established within the brain, then synchronized with mind and soul, a focal point or channel through which the soul can pour its energy for the performance of the creative work (Bailey, 1934/1951).

Before creative work can proceed, however, it is important to have a developed mind, a well-nurtured intelligence, and some degree of mind control. The creative visions cannot come through if the mind is unstable, the emotional body vibrates violently, or the physical body ails and thus prevents concentration. Our goal is to become clear channels (Bailey, 1934/1951).

Bailey (1934/1951) recommended the use of the Sacred Word *AUM* in meditation. It is helpful in the building of fit bodies to be used by soul in creative work.

When sounded forth with deep intent, *AUM* loosens the coarser matter in the three bodies and then acts as a magnet to gather finer matter to replace that which was dislodged.

Thought-forms created by the white magician are brought into being by the focused efforts of the soul and of the personality in three stages: (1) the period when one struggles to achieve the inner quiet so as to be able to hear the Voice of the Silence (the voice of soul), (2) the period wherein one trains oneself to clear hearing and right interpretation of the inner voice of the soul and then ponders reflectively upon the message imparted, and (3) the period wherein one sets in motion the mental matter for the building of the thought-form in part by steady visualization (Bailey, 1934/1951).

The creator must learn to subordinate the lesser sounds. The Voice of the Silence is heard only as one reduces the volume and quantity of normal sounds. Djwhal Khul recommended that we talk less and cultivate silence. This helps our clarity of vision and depth of inner realization, which will determine the fitness of the created form to fulfill its purpose. Most people express weak thought and rapid action. The student of creativity should strive for concentrated thought and slow action (Bailey, 1934/1951).

Every time we meditate, we work with thought-forms and create in mental matter. Using these developed skills in creative activities, we are able to build thought-forms that are ensouled by our vitality and driven forth by our will to an independent life and activity. We inspire the form with life so it will fulfill our intention; we link together the idea and the form with steady vision so it can serve its purpose (Bailey, 1934/1951).

People are sometimes slain by their own thought-forms. Thought creation from concentration and meditation can be dangerous. When we create thought-forms, we must not clutch them but must allow these forms to pass downward toward physical

manifestation. If not, these imprisoned thought-forms can poison us on the mental plane. Obsession may result if we become the victim of our own creation; we can become suffocated by our own thought-forms (Bailey, 1934/1951).

The work of creation proceeds rapidly once the spiritual eye manifests. The vibratory interplay between the forces of soul working through the pineal gland and the forces of the personality working through the pituitary gland causes the opening of the spiritual eye and it then registers the illumination within all forms. The spiritual eye is the controlling factor in directing the will aspect of the soul into the three worlds, and it also works to purify our bodies further by driving out lower vibration matter (Bailey, 1934/1951).

After an idea takes form on the mental plane, it must be wrapped with sentient energy from the emotional plane. The form will precipitate into physical appearance only if our desire is adequate. The creator must consider the nature of the emotional substance into which this mental form must be wrapped and then gather such matter of the emotional plane. If one cannot do so, then the thought-form becomes a dead shell on the plane of the mind, for it lacks that motivating power of desire to carry it forward to completion on the physical plane. Desire, whether in its lowest and most selfish aspect or in its highest and most aspirational nature, is the impelling force that produces all human physical manifestation (Bailey, 1934/1951).

If our motives are selfish or our emotional bodies seething with fear or hatred, then the thought-forms are often lost within us and lose their separate existence. It is as if the thought-forms were sucked into an emotional whirlpool and disappear. If the incentive to action in the three worlds is based on personality desire, then the action will

be characterized by impurity, for there is always the tendency toward the path of selfishness until soul consciousness is permanent. The creative goal is always to stand in soul consciousness and not be swayed by the ebb and flow of life (Bailey, 1934/1951).

Many identify with what they have created instead of being detached from it. The form can then obsess or dominate them. Instead, we must learn to withdraw our attention and desire from the thought-forms we create (detachment) and remember that the embodied idea will be nourished by the spiritual energy that flows directly from soul. The tangible results will reflect the strength of the spiritual energy that animates the form (Bailey, 1934/1951).

Conscious creativity involves: (1) the ability to sense the idea, the divine prototype, or archetype that exists for everything known or unknown; (2) the ability to bring that vision down to the mental plane; (3) then a period of gestation in which one slowly builds into the thought-form of as much of the vision as one was able to bring down; and finally (4) out of desire to see the vision brought down to earth for others to share, one vitalizes the thought-form with the power of the will to bring it into existence (Bailey, 1934/1951).

The magician, by desire or strong motive, increases the vitality of the form until it is powerful enough in its separate life that it can go forth upon the physical plane. The creator must proceed with caution. Many fine ideas fail to materialize, because there is not enough energy to generate that spark of living flame that must ever burn at the center of all forms. When there is too little energy (persistent attention), then the creator's thoughts waver and the idea is stillborn. When there is too much energy (the expression

of too violent a purpose), then a fire blazes forth that can destroy the embryonic form (Bailey, 1934/1951).

When we send a thought-form on its way, we let go of our attachment to it while at the same time, we maintain, by our intentionality, an energetic link to it by a fine thread of animated substance so that the form will not die for lack of vital sustenance. However, we must be careful not to cause the form to return to us via this thread with its mission unfilled. This can be dangerous as we then become prey to that which we created (Bailey, 1934/1951).

### *Practical Experience*

I spoke with Dr. Hoehne (personal communication, May 22, 2009) about her experiences with the advanced creation process. She shared with me the following thoughts, which are based on her experience and intuitive realizations:

- (1) The whole process is natural, and in time, one does it without really thinking. The process is much more of an *allowing* and less of a manipulation.
- (2) When an idea comes, the impression forms that we are not the only persons to receive it. It is as if the idea were scattered like seeds and seeks a proper container in which to grow. We must trust and have faith in the divine idea and that it is for the good of all.
- (3) The creative process requires reasonable control over our thought life. We must stay with the idea in a focused and detached way as it percolates and clothes itself; we follow the idea with interest but do not identify with it.
- (4) Creativity happens by virtue of maintaining a point of tension. As we hold our focus and the idea becomes more formulated, things that support the idea

are magnetically attracted into our outer life: people, books, or whatever life is necessary to embody the idea automatically come into our field to support the embryo's growth.

- (5) We keep the focus or point of tension on the idea and try not to go off on tangents. If we become too concrete, we put chains around the idea; if our thoughts are too divergent, we clutter the mind and lose focus.
- (6) Love is an important ingredient, but this is not love for the idea or the thought-form but for humanity as a whole. We do not create for ourselves but receive to pass on to that which is lesser.
- (7) We add emotions (ideally high aspirational and not low personal) and then stay focused yet detached as the idea starts to manifest. When one has expectations, one interferes with the angel life in the building process.
- (8) Throughout the creative process, we must do the legwork and the thought work to support the idea; we cannot ever be lazy.
- (9) The manifestation of an idea is a process of co-creation with the angels. Our part in the process is to hold the focus to bring in soul energy and to do the legwork. We do not interfere with the angels' part as they are much more skilled at the specifics of construction than we are. This explanation of Dr. Hoehne's brought up to me the analogy that humans are the factory's power source and conveyor belt, but the angels are the skilled laborers on the assembly line.
- (10) We must always see as beautiful that which manifests and should not be critical of the creation.

- (11) Eventually, we must let go of the embodied idea. As with watching a beautiful cloud in the sky, the time comes for us to remove our attention and let the cloud drift away. Then a new idea comes, and we watch a new cloud.
- (12) We may have to put some future energy into the form if we are called to do so. We do this in a detached way.
- (13) Many people are surrounded by half-finished thought-forms. This is very unhealthy.
- (14) The creative process involves a learning curve. Early attempts may suffer from the tendency to insert the personal will. Something manifests, but that which is born will not be good. This can lead to bitter lessons.
- (15) Esoteric creation is centered in the throat chakra. We can also create by the use of the energy of the sacral center. This is what selfish people do, and we are all too familiar with the results. Bailey (1936/1962) stated that one of the great transformations in human evolution is the transference of the sacral energies used in the lower creative process up via the heart to the throat center to support the higher creative process.
- (16) That which is constructed on the inner planes is more real than that which is constructed on the physical plane as it will continue to exist there.

### Concluding Comments

This chapter made a lengthy presentation of the underlying assumptions and postulates related to Bailey's esoteric explanation of the creative process and attempted to organize her comments in a succinct manner. I feel that her thoughts on creative process are clear and that she gave detailed explanations for her underlying reasoning. Though

one may strongly disagree with what Bailey said, I do not think that any fair-minded person who seriously looks at her work would disagree that her work is comprehensive and internally consistent. By now, it should be apparent to the reader that esoteric thought presents reality as a series of repeating patterns as illustrated by the phrase *as above, so below*. As such, one might conclude that Bailey's explanation of the creative process provides subjective explanatory value that can be generalized as to the nature of the subjective causes behind objective manifestation.



## CHAPTER 4

### DISCUSSION

#### Selected Themes in Mainstream Creative Scholarship

Chapter 2 presented selected mainstream constructs of creativity and examined the meaning, types, and source of origination of creativity. Those discussions elucidated the following previously listed themes that are now pertinent to the determination of whether the Bailey work has a place in mainstream psychological thought:

- (1) Creative effort and self-growth can be functionally interdependent as creative efforts can facilitate self-actualization and self-actualization can facilitate creativity. One tends to grow as one creates and one tends to move to increased creativity the more one grows (Maslow, 1968; Rogers, 1980; Rhodes, 1998; Richards, 2007c; Runco & Ebersole, 1998; Runco & Richards, 1998);
- (2) An interconnectedness exists between the individual and a larger whole and the creative process can be an important bridging agent between the two (Bateson, 2002; Combs & Krippner, 2007; Radin, 2006; Ricard & Thuan, 2001; Richards, 2001; Stapp, 2007; Sundararajan & Averill, 2007; Wilber, 2000);
- (3) The source of some creative inspiration may be transpersonal. In such cases, the principle job of the individual may be to act as a clear channel for the creative stimulus to flow through the psyche without distortion (Assagioli, 1974; Combs, 2002; Combs & Krippner, 2007; Jung, 1959; Richards, 2007);  
and

(4) The existence of interconnectedness and transpersonal sources of inspiration may undermine the strict materialist view of the creative process, and it may be constructive to seek explanations of the creative process outside of the mainstream constructs of creativity scholarship (Bateson, 2002; Radin, 2006; Rao, 2005; Stapp, 2007).

I hope that that readers of this thesis recognize from the previous discussion of Bailey's work that these four themes found in mainstream creativity scholarship are also key postulates of esoteric thought.

Bailey advised that the esoteric model of creativity only be used as a hypothesis and as a basis for experimentation until the theories are proved or disproved (Bailey, 1925/1951). No student of esoteric thought is ever asked to accept blindly that which is presented. Instead, the student is asked only to have an open mind and to consider seriously the laws and rules that have apparently advanced many in the past (Bailey, 1934/1951).

#### *Interdependence of Creative Efforts and Self-Growth*

Bailey (1934/1951) recognized the interdependence of creative efforts and self-growth, all else being equal, and indicated that the creative process can result in self-change, for one changes oneself as one changes one's thoughts; energy follows thought. The persistence, imagination, and focused attention required in the creative process can refine the bodies in the direction of self-actualization. One effect of contact with higher realms during the higher forms of creative process can be personal purification, which creates better bodies through which soul may contact physicality. Bailey went so far as to try to explain the process wherein we touch matter of a finer quality by contact with these

planes. By virtue of this contact, one's own vibrations are quickened and one subsequently rebuilds one's body into a purer channel by a process of stimulation, repulsion, and attraction of more refined subplane matter (Bailey, 1922/1950). Creative efforts stimulate self-growth.

Bailey (1925/1951) acknowledged that the highest forms of creative process are only possible by advanced humanity, in that the process requires an integrated personality that is subsequently soul-aligned. This can occur only when one has stable mental and emotional bodies plus etheric poise to permit a free flow of higher energies into the physical brain. These evolutionary characteristics, which are found in advanced humanity, can facilitate further creative efforts.

#### *Interconnectedness*

The worldview that underlies Bailey's (1922/1950) explanation of the creative process stresses both the vertical and horizontal interconnectedness of all. The individual is connected both above with soul and laterally with all creation. Furthermore, all souls are part of the one soul. In esoteric terms, we are all one.

Bailey (1925/1951) indicated that all life interconnects in a vast etheric web that underlies all of physicality. The medium of this etheric web permits (and explains) many of the phenomena that are considered supernatural. For example, as a result of this etheric interconnectedness, telepathy is possible. She personally revealed her own extraordinarily advanced telepathic ability and stated that 18 of the 24 books published under her name had in fact been telepathically transmitted to her by the Tibetan, Djwhal Khul. Today, many would consider this communication to be a channeling process, yet Bailey went to

great lengths to indicate that it was not a channeling interaction but rather a conscious telepathic interaction (see chapter 3 and Bailey, 1960).

The esoteric explanation of the advanced creative process presupposes the interconnected between the individual and a larger whole, even as the process involves the contact of divine prototypal ideas in the intuitional plane and the subsequent abstraction of these seeds for manifestation in the physical plane. This process requires the coordinated efforts of brain, mind, and soul. The *antahkarana* is the rainbow bridge that connects the individual with the world of ideas of the greater whole (Bailey, 1954).

#### *Transpersonal Sources of Inspiration*

The esoteric understanding of creativity presupposes that abstract ideas or archetypes exist on nonphysical planes of consciousness and that these ideas are contacted and brought through as part of the advanced creative process. Physical objects are considered reflections of inner realities; the physical plane is the world of form, whereas the inner planes are the worlds of meaning or essence. The point of origination of everything is on transpersonal planes (Bailey, 1925/1951).

Mainstream transpersonal insights reflect in part the worldview that one can contact realms of knowledge and archetypes beyond one's concrete self (Richards, 2002). Meditation and contemplation are effective ways to move us in this direction and improve our ability to benefit from the inflow of higher energies (Combs & Krippner, 2007). Bailey (1927) agreed and explained in detail the step-by-step meditation process that accomplishes this transition.

*Explanations Outside of Mainstream Constructs*

Interconnected and transpersonal sources of inspiration lie outside of and are inconsistent with the materialist construct of creativity theory. Their existence then would indicate the need to expand such mainstream viewpoints to accommodate such realities. Esoteric theory might be a productive field to plow in this regard as interconnected and transpersonal domains are key components. Furthermore, esoteric theory provides such explanations in meticulous detail.

The extremist position in the materialist construct of consciousness sees something akin to a billiard ball universe wherein consciousness is irrelevant or at best redundant (Stapp, 2007). As many humanists find this view without resonance, there may be the tendency to dismiss the science upon which this group bases its beliefs rather than seek alternative explanations for these findings. What explanation would a humanist give for the research findings of Benjamin Libet (or more recently those of the Bernstein Center for Computational Neuroscience) that appear to indicate that consciousness lags behind the brain processes that control the body, at least for the behavior studied (Dennett, 1991; Holz, 2008)?

The esoteric foundational principles for Bailey's work may provide such an explanation. A common esoteric saying is that we are the *witness* (meaning soul, the source of consciousness), not the *doer* (Bailey, 1927). Perhaps there is often literal truth in this saying, as hard as its implications may be to accept. My understanding of Bailey's teachings leads me to the conclusion that the stream of consciousness that I believe to be mine is generally only my identification with the consciousness inherent in the body (angel or deva plus elemental). We may often be like children strapped to a car seat with

a toy steering wheel who think they really are driving the car. Perhaps we generally take credit for the products of other evolutions, considering them as our own. Certainly we accept the existence of an inherent intelligence in the body that lies outside of our control and that maintains all of the involuntary functions of the body. Regardless of whether one were to believe that one consciously causes the heart to beat (though certain advanced individuals can consciously alter the heartbeat), that still would not be true. Similarly, could not this inherent intelligence in the body that regulates the involuntary functions also influence or control functions that we consider to be conscious?

My initial reaction to such a contention was that any compromise of the executive role of the conscious self was heart-wrenchingly unacceptable. However, after struggling with this possibility for almost a year, I see the situation in a somewhat different light and believe it should be further considered. Perhaps Bailey correctly saw the human essence in terms of its divine aspect, which resides in higher realms of reality. This is surely worth further consideration. Maybe what is generally construed as human in this realm is arguably in some aspects a machine or instrument of perception. It might take a machine to survive in a place so unsuitable for beings that are essentially divine.

I see such a viewpoint as analogous to that of a robotic submarine used to penetrate and explore the deepest parts of the ocean. That which is truly human in its highest aspect is the intelligence that guides that robot from a distant location; this intelligence designed and energized the machine and then set the intent for its mission. However, alone in the dark, that robotic submarine is programmed for certain independent activities that it undertakes without continuous input from the remote operator.

Bailey might have contended that the human (soul or higher self) part of us does not always actually stir the pot. Nevertheless, she would say that the human part most definitely selected the menu, gathered the ingredients, and radiated the energy to cook the stew. Furthermore, for one whose mind is free from obstructions, feedback from the master chef is readily available.

#### Testable Hypotheses and Suggestions for Future Study

Bailey (1936/1962) herself indirectly gave clues as to testable hypotheses for her explanation of the creative process when she wrote of the probable lines for the future exploration of the existence of soul. She felt that the widespread scientific recognition of the existence of a soul would establish a new academic paradigm. With the acceptance of soul as a guiding principle, it is not as daunting a leap to accept the accessibility of higher consciousness and knowledge (the Masters and the Ageless Wisdom). Were this the accepted worldview, why then would it appear strange to think that those saints and sages who gave so much to humanity during their physical incarnations would continue to serve humanity while they are out of their physical bodies? This premise then could open the door to knowledge via revelation and its implications for creativity and all other subjects. Humanity need not discover everything on its own should there actually be the potential of help from above. Would not the rational among us choose to boost evolution by taking advantage of that which may already exist and is said to be known to those of more developed consciousness? In fact, this is what we all do individually when we study the works of the great minds that came before us in physicality.

Bailey (1936/1962) predicted that evidence in support of the existence of soul would come about in multiple ways and in the relatively near future. Several of her

predictions as to how this would happen were: (1) from the increasing numbers of psychics in the world and the growing sensitivity of humanity to higher plane impressions. Though development along psychic lines does not prove the existence of the soul, it certainly breaks down the strictly materialistic position; (2) from the ever-growing number of individuals with what is called etheric vision, which reveals the etheric counterpart (energy body) of the physical plane. These individuals are able to see the energy bodies of people who are called *dead* and those who have dropped their physical sheaths during periods of sleep. Bailey suggested that when the numbers of individuals with this vision are large enough, their collective voice will be heard (both this and the previous point would presumably be reflected in increased public awareness of the phenomena); (3) from the increased focus of the psychologists of the world on the divinely exceptional (those states of consciousness that transcend the ordinary states of intelligent awareness) and less on distorted minds and defective equipment; (4) from study of the power of prevision (currently studied within parapsychology); and (5) from a study of light and the radiation of particles of light (perhaps a future focus of the CERN electron accelerator). Bailey thought that the study of the soul would eventually become as legitimate and respectable as the investigation of any scientific problem (Bailey, 1936/1962).

I suggest that research into the hypothesis of etheric vision (which Bailey predicted will increase) might prove productive. Persons who report that they have etheric vision have what Bailey (1936/1962) called the *reawakened third eye*. The spiritual eye, though not generally taken seriously in Western science, is a more accepted concept in the East, as evidenced by the *tilak* mark worn between the eyebrows of many



Hindu women. Convincing research related to etheric vision and the etheric body, which it reveals, might add credibility to Bailey's views in this area and by further association, to her other teachings, including her explanation of the creative process.

I know of no direct research in the area of etheric vision, though research into Kirlian photography (i.e., postulated to be associated with either an electrical discharge or perhaps even a new type of energy transmission from the body) may in some ways be related (Boyers & Tiller, 1973). Etheric vision appears to be extraordinarily rare as are the consciousness levels that are said to be responsible for it. For this reason, a critical-case method seems appropriate for any such research. Lest this potential avenue of research sound hopelessly new age and unscientific, I testify that I have close association with two individuals who state that they possess this vision. In addition, I know a third person in whom I think this vision is awakening. Therefore, I am convinced that there is an existing research population. The main difficulty may not be to locate such individuals but rather the daunting task of convincing them to submit to the public scrutiny of such research. I think that one must approach the task of research oriented to this population in a collaborative manner wherein those individuals who possessed these exceptional skills and who were willing to demonstrate their reality would participate in the research design.

A second area for potentially productive research might be the examination of telepathy within committed spiritual groups. Bailey (1925/1951) hypothesized that etheric matter provides the interconnectedness that makes telepathy possible and felt that telepathy would be increasingly experienced, particularly as people routinely connect on nonphysical planes, such as may occur in group meditation. I participate in a spiritual

group in which nine members connect with each other on the inner planes every day in meditation and have done so daily for more than four years. Although our experience of telepathy is only anecdotal, we feel it to be real and increasing. Radin (2006) showed that existing research makes a strong case for telepathy, though no individual piece of research has produced results that are absolutely convincing to all. Certainly there is no research that in any way records a level of telepathic proficiency similar to what Bailey purported to have, wherein entire books were telepathically dictated to her by Djwhal Khul (Bailey, 1951a). I foresee the possibility of a time when committed spiritual groups could demonstrate a level of telepathy that is beyond what has been scientifically recorded to date.

#### Concluding Comments

Bailey's work has accurately been classified by the scientific community as *spiritual* and then somewhat minimized from the academic perspective as a result. After all, Bailey wrote of the existence of soul and of the importance of knowledge gained by revelation. She has drawn on areas that have not yet been subject to mainstream investigation. As such, it is quite understandable that her work would not have received serious consideration in the selection of areas appropriate for further scientific investigation.

Yet, despite the apparent classification of Bailey's work as fringe academic literature, my opinion is that Bailey has contributed significantly to psychological thought in that she did in fact present a detailed description of the creative process; her work seems to have scientific significance if for no other reason than it delineates the proposed pertinent parts that underlie such a description. To demonstrate Bailey's accomplishment,

this thesis attempted to distill her presentation on creativity by the abstraction of essential principles in the 10,000 pages of her work and the subsequent organization of these principles of into an esoteric explanation of the creative process.

Many serious researchers might dismiss the Bailey's understanding outright; few if any are likely to accept it in its totality. This seems appropriate (though regrettable). However, my conclusion remains that there exists within the body of the Bailey work an extensively detailed explanation of the creative process and its potential role and value. I feel that serious researchers who are able to examine the Bailey work thoroughly and with an open mind would agree with this conclusion. Moreover, because of her model's detailed structure, researchers might find it useful as scaffolding upon which other psychological models of creativity can be explored or compared even if those researchers disagree with Bailey's conclusions.

Bailey's body of work (1925/1951, 1934/1951, 1936/1962, 1942) examined multiple aspects of human existence. She dealt directly with the thorny questions of the nature of life, the nature of consciousness, the planes of existence, the prototypal or archetypal patterns (raincloud of knowable things), the symmetry between the macrocosm and the microcosm (as above, so below), and the detailed makeup of the human constitution, with extensive explanations of the relationship among physical brain, mind, and soul. From this backdrop, Bailey explained the creative process in such detail that an organization of her comments revealed clear hypotheses related to the creative process. She postulated that creativity converts existing abstract ideas into concrete forms, thus allowing divine patterns to precipitate into physicality as a result of effective thought-forms that are built by the coordinated efforts of soul, mind, and physical brain.

Bailey felt that this occurs when the mind accesses that which the soul already knows and then transmits the information to the physical brain via a pathway (*antahkarana*), which each of us must construct for ourselves. Creativity is aided by persistence, focused attention, imagination, meditation, and invocation of higher energies. The creative process has the dual goals of service, by the promotion of human evolution, and self-change, which provides the soul or higher self with better bodies for ongoing expression in physicality. Finally, the creative faculty is latent within the human mechanism and awaits stimulation so that all may eventually become conscious creators.

Regardless of the validity of the esoteric position on creative process, most agree that creativity materially contributes to humanity's evolutionary growth. As such, an expanded understanding of the creative process may assist psychologists in the development of a science with procedures that might be taught to others to foster human creativity and positively impact the future. Given the importance of this endeavor, should we not follow Bugental's (2001) counsel that psychology expand its range and seek out the bedrock of lasting principles wherever they may be found? Alice Bailey produced some excellent and complex work on creative process out of a longstanding esoteric tradition. This work needs further explication in that her work is consistent with and an expansion of a tradition of transpersonal models of creativity that are already recognized by at least a significant subgroup of mainstream scholarship.

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## APPENDIX A

## GLOSSARY OF ESOTERIC TERMS

The definitions in this glossary explain key esoteric terms as these terms are used and defined in this thesis.

A. B.C. D.

*Abstract mind*: Higher mind, as opposed to lower or concrete mind (Bailey, 1927).

*Ageless Wisdom*: Ancient principles that have been kept alive by the Spiritual Hierarchy and passed down through the ages to humanity as it is ready to receive the knowledge (Bailey, 1922/1951).

*Angels*: *Devas*; those members of an evolution that are equal in importance and parallel to the human evolution. They are the intelligent lives that are the builders of form (Bailey, 1925/1951).

*Animal soul*: The aggregate of the informing lives of our mental, emotional, and physical/etheric bodies (Bailey, 1925/1951).

*Antahkarana*: The energetic pathway that advanced humanity constructs between the concrete mind where one lives to the abstract mind where one can access the world of ideas; the *rainbow path* (Bailey, 1925/1951).

*Antichrist*: In esoteric thought, the 1st Ray, Father, or destroyer aspect that breaks form to release the inner life for future growth (Bailey, 1925/1951).

*Archetypal patterns*: Ideas (thoughts of God) or prototypal patterns that exist on the intuitional plane and can be accessed by the abstract mind (Bailey, 1925/1951).

*Army of the Voice:* Those groups of elementals that build forms in response to energy currents but do so without concern for the source of those energy currents (Bailey, 1925/1951).

*Ascended Masters:* Members of the Spiritual Hierarchy who are the elder brothers of the race; the Masters who have evolved from the human kingdom into the kingdom of souls (Bailey, 1922/1951).

*Ashram:* The inner plane organization of a Master's group of disciples (Bailey, 1922/1951).

*Astral plane:* The emotional plane, which is the second lowest of seven planes of consciousness in our solar system (Bailey, 1925/1951).

*Atlantean civilization:* A very ancient and advanced civilization that predated recorded history and was destroyed when the land mass upon which it was based slowly sunk into the ocean (Bailey, 1934/1951).

*AUM:* The sacred word that is often used in meditation; when sounded with deep intent, it loosens the coarser matter of the three bodies and then acts as a magnet to attract finer replacement matter (Bailey, 1922/1950).

*Bodhisattva:* The *Maitreya*; the head of the Spiritual Hierarchy, which currently is the Christ (Bailey, 1922/1951).

*Brahma:* The third part of the Hindu trinity; the Creator; in esoteric thought, analogous to the Holy Ghost of the Christian trinity (Bailey, 1925/1951).

*Buddha:* An ascended master currently in Shamballa and who was the previous head of the Spiritual Hierarchy before that position was assumed by the Christ.

*Builders:* Groups of angels or *devas* (Bailey, 1925/1951).

*Chakras*: Energy centers; the etheric body is composed of lines of force and energy.

Seven major energy centers occur along the spine and in the head where these lines repeatedly cross each other (Bailey, 1934/1951).

*Chitta*: The lower or concrete mind; mind-stuff (Bailey, 1927).

*Christ*: The current head of the Spiritual Hierarchy and that Being that overshadowed the historical Jesus (Bailey, 1922/1951).

*Concrete mind*: That portion of the mental body located on the lowest four subplanes of the mental plane and coordinated by the mental unit (Bailey, 1927).

*Contemplation*: A stage of the mediation process that occurs as an interlude during periods of intense concentration and is analogous to the place of silence between breaths; an activity of soul apart from the mind (Bailey, 1927).

*Creation*: The appearance in physical manifestation of some form of energy from the coordinated work of soul, mind, and physical brain (Bailey, 1960).

*Day of Brahma*: The basic unit of cosmic time, it corresponds to a period of 4.3 billion years of physical manifestation of the solar system (Bailey, 1925/1951).

*Death*: The process whereby the indwelling consciousness turns its attention elsewhere and the body form disintegrates; in esoteric thought, birth; the relocation of one's consciousness to the inner planes (Bailey, 1953).

*Devas*: Angels; those members of an evolution that are equal in importance and parallel to the human evolution; intelligent lives that are the builders of form (Bailey, 1925/1951).

*Divine plane*: The highest of the seven planes of consciousness in our solar system; the location of the solar Logos (Bailey, 1925/1951).

*Divine Vampirism:* That process whereby soul sucks out the good from personality life and stores it in the soul body (Bailey, 1925/1951).

E. F. G.

*Electric fire:* The fire or energy of spirit that expresses itself as divine will (Bailey, 1925/1951).

*Elementals:* Spirits of the elements; beings on the involutory path and divided into the kingdoms of earth (gnomes), air (sylphs), fire (salamanders), and water (undines); the *little lives* (Bailey, 1925/1951).

*Emotion body:* That part of the soul's body of expression (the personality) that is located on the emotional plane of consciousness (Bailey, 1936/1962).

*Emotional plane:* The second lowest of the seven planes of consciousness in our solar system (Bailey, 1925/1951).

*Energy:* In its totality, God; Spirit; Life (Bailey, 1925/1951).

*Energy center:* The etheric body is composed of lines of force and energy. Seven major energy centers occur along the spine and in the head where these lines repeatedly cross each other; chakras (Bailey, 1953).

*Enlightenment:* Transfiguration; the 3rd initiation wherein the entire body is flooded with light (Bailey, 1937).

*Esoteric:* That which deals with the subjective side of life (Bailey, 1932).

*Esoteric astrology:* The science that deals with those conditioning and governing forces that play upon the whole field of space and all that is in it (Bailey, 1951b).

*Esotericist:* One who seeks understanding of the subjective or inner side of life (Bailey, 1932).

*Esoteric psychology*: That system of psychology taught in the Ageless Wisdom that focuses on the inner world of causes that leads to the outer world of effects (Bailey, 1936/1962).

*Etheric body*: The exact replica of the dense physical body, which is its shadow; the vehicle of *prana* (Bailey, 1950b).

*Evil*: Anything that has been evolutionarily outgrown (Bailey, 1953).

*Evolution*: The process by which the indwelling entity takes a form or vehicle of expression, perfects it, and finally achieves liberation for the life within (Bailey, 1925/1951).

*Evolutionary arc*: The Path of Return; the period in which the pull of Spirit overpowers the pull of form (Bailey, 1925/1951).

*Fire by friction*: The fire or energy of form (matter) that expresses itself as active intelligence throughout the physical world (Bailey, 1925/1951).

*Fire of God*: Matter, as opposed to the God of Fire, which is Spirit (Bailey, 1925/1951).

*Form*: The opposite polarity of life; matter during physical manifestation (Bailey, 1925/1951).

*Glamour*: Emotional distortions of reality (Bailey, 1950a).

*God of fire*: Spirit as opposed to the Fire of God, which is matter (Bailey, 1925/1951).

*Great Invocation*: Invocation or prayer released by the Spiritual Hierarchy in the 20th century for the purposes of uplifting humanity (Bailey, 1955).

*Great Ones*: The Ascended Masters and those of even levels of consciousness (Bailey, 1922/1951).

*Gunas*: The innate qualities of matter that consist of *tamas* (inertia), *rajas* (mobility), and *sattva* (rhythm) (Bailey, 1925/1951).

H. I. J. L.

*Hall of Wisdom*: The educational structure of the inner worlds for those on the Path of Initiation (Bailey, 1954).

*Hierarchy*: The Spiritual Hierarchy; the body of Masters and their disciples that is currently headed by the Christ and is the intermediary between Shamballa and humanity (Bailey, 1922/1951).

*Human constitution*: At the highest level is Monad (in the monadic plane) with a body of expression called the Spiritual Triad, whose permanent atoms are in the highest subplanes of the spiritual, intuitional, and mental planes. Below that is the soul, which is generally located on the third from highest subplane of the mental plane, and its body of expression, the personality, is located in the mental, emotional, and physical planes of consciousness (Bailey, 1925/1951).

*Hylozoism*: The basic theory of Helena Blavatsky's *Secret Doctrine* that conjectures that all is alive and continually swept into expression by the breath of God (Bailey, 1925/1951).

*Illumination*: The process by which the physical brain receives what the soul already knows (Bailey, 1932).

*Illusion*: Mental distortions of reality (Bailey, 1950a).

*Incarnation*: One of repeated earthly experiences through birth in physical bodies wherein one learns from experience to unfold the divinity within (Bailey, 1925/1951).



*Individualization:* The process by which animal-man became human; the coming together out of abstraction of the two factors of Spirit and matter by means of a third factor, which is the intelligent will, purpose, and action of an Entity (Bailey, 1922/1951) .

*Initiation - 1st, 2nd, 3rd, 4th, 5th:* Sudden expansions of consciousness induced by the Spiritual Hierarchy or Sanat Kumara at the appropriate time of personal evolution. In the 1st initiation, the soul has attained a high degree of control over the physical body. In the 2nd initiation, the soul has attained a high degree of control over the emotional body. In the 3rd initiation (the *transfiguration*), the soul has attained a high degree of control over the mental body. In the 4th initiation, the soul lotus bursts and the central life is liberated. In the 5th initiation, the adept releases the lower bodies and has the option of seven paths to pursue for continued service and evolution (Bailey, 1922/1951).

*Integrated personality:* The personality that has coordinated or brought under control its physical/etheric, emotional, and mental bodies (Bailey, 1936/1962).

*Intelligent purpose:* Mind (Bailey, 1925/1951).

*Intuition:* The appreciation by the mind of some aspect of truth that emanates from the world of ideas of the intuitional plane and is already known by soul (Bailey, 1934/1952).

*Intuitional plane:* The middle of the seven planes of consciousness in our solar system and the location of the divine prototypes or archetypes (raincloud of knowable things; Bailey, 1925/1951).

*Involution:* The process whereby the indwelling entity takes to itself a vehicle of expression or form during a period of manifestation (Bailey, 1925/1951).

*Involutionary arc:* The Path of Descent; the period of the dominance of form attraction (Bailey, 1925/1951).

*Jesus:* The head of the 6th Ray department in the Spiritual Hierarchy; the Master over whom the historical Christ overshadowed (Bailey, 1922/1951).

*Jewel in the lotus:* The spark of Spirit hidden within the inner bud of the soul (Bailey, 1922/1951).

*Law of Analogy:* Refers to the repeating patterns found within different planes of the solar system (as above, so below); the Law of Correspondence (Bailey, 1925/1951).

*Law of Correspondence:* Refers to the repeating patterns found in different planes of the solar system (as above, so below); the Law of Analogy (Bailey, 1925/1951).

*Law of Cycles:* The divine law that governs the ebb and flow of all life (Bailey, 1925/1951).

*Law of Rebirth:* The cosmic law responsible for reincarnation and the method whereby evolution fulfills the will of God (Bailey, 1925/1951).

*Laws of Nature:* Those streams of energy that play upon our solar system and whose results are always the same and vary only according to the nature of the form through which they operate (Bailey, 1925/1951).

*Life:* Spirit during periods of physical manifestation (Bailey, 1925/1951).

*Lighted way:* The response from above that results when one projects energy into the higher worlds and into the realm of the intuition (Bailey, 1955).

*Little lives:* The elementals (Bailey, 1925/1951).

*Lord of Civilization:* The *Mahachohan*; the Master that heads the 3rd Ray or Intelligence Aspect of the Spiritual Hierarchy (Bailey, 1922/1951).

*Lord of the World:* Sanat Kumara (Bailey, 1922/1951).

*Lords of Light:* The Masters of the Spiritual Hierarchy who work for the evolution of all life (Bailey, 1925/1951).

*Lords of Materialism:* Those members of the Dark Brotherhood who oppose the effects of the Lords of Light (Bailey, 1925/1951).

*Lords of Will and Sacrifice:* Monads (Bailey, 1925/1951).

*Lords of Sacrifice:* Monads (Bailey, 1925/1951).

*Lower nature or self:* The human personality as opposed to *Higher Nature of Self* meaning the human soul (Bailey, 1927).

#### K. L. M.

*Karma:* The Law of Cause and Effect; *as a man sows, so shall he reap* (Bailey, 1925/1951).

*Kingdom of souls:* The 5th kingdom, which is above the 4th or human kingdom (Bailey, 1937).

*Kundalini:* The internal vitalizing fire that deals with matter and its development and expresses itself in the personality through the center at the base of the spine (Bailey, 1925/1951).

*Macrocosm:* The solar system and beyond (Bailey, 1925/1951).

*Mahachohan:* The Lord of Civilization; the Master that heads the 3rd Ray or Intelligence Aspect of the Spiritual Hierarchy (Bailey, 1922/1951).

*Mahakalpa*: The great cycle of the solar system that includes 100 Days and Nights of Brahma or 311 trillion years (Bailey, 1925/1951).

*Maitreya*: The head of the Spiritual Hierarchy, which currently is the Christ (Bailey, 1922/1951).

*Manas*: Higher mind, which is the intelligent will, the active purpose, and the fixed idea of some Entity that brings about existence, utilizes form, and works out effects from causes through discrimination in matter. This discriminative factor animates all substance (Bailey, 1925/1951).

*Manu*: The Master that heads the 1st Ray or Will Aspect of the Spiritual Hierarchy (Bailey, 1922/1951).

*Master Djwhal Khul*: That ascended master who works under Master Koot Hoomi and who was the true author of the majority of the work published under Alice Bailey's name (Bailey, 1922/1951).

*Master Koot Hoomi*: The ascended master who works under the Christ and was the master of the *ashram* in the Spiritual Hierarchy of which Alice Bailey was a member. Djwhal Khul is also one of His disciples (Bailey, 1922/1951).

*Masters*: Those beings who have evolved beyond the human kingdom into the kingdom of souls; the term generally implies that one has taken the 5th initiation (Bailey, 1922/1951).

*Matter*: The opposite pole from Spirit or energy. It is more accurate to refer to this Spirit-matter polarity as existing prior to manifestation (the birth of a solar system) and during the period of *pralaya*. When the two are interrelated during manifestation, the terms *life* and *form* are more accurate (Bailey, 1925/1951).

*Maya*: From Sanskrit meaning *not-that*; the power inherent in creation that makes things appear different from what they actually are (Bailey, 1950a).

*Meditation*: Focused and concentrated mental attitude and fixed reflection that facilitate contact with higher consciousness (Bailey, 1927).

*Mental body*: Part of the soul's body of expression, the personality, which is located on the mental plane of consciousness (Bailey, 1925/1951).

*Mental matter*: Matter of the mental plane of consciousness (the third from lowest of the seven planes in our solar system; Bailey, 1925/1951).

*Mental plane*: The third lowest of the seven planes of consciousness in our solar system; the plane of consciousness in which soul is located (Bailey, 1925/1951).

*Mental unit*: Focal point of energy on the mental plane around which the concrete mind is built (Bailey, 1925/1951).

*Microcosm*: The human (Bailey, 1925/1951).

*Monad*: The One; the threefold Spirit on its own plane; the microcosmic absolute of which the Spiritual Triad is the expression (Bailey, 1925/1951).

*Monadic plane*: The second from the highest of the seven planes of consciousness in our solar system; the location of Monad, the One (Bailey, 1925/1951).

#### N. O. P.

*New Group of World Servers*: The people of all races and all nations who are the forerunners of the externalization of the Spiritual Hierarchy (Bailey, 1957).

*Night of Brahma*: A period of equal duration to a Day of Brahma (4.3 billion years) in which the solar system is in a state of *pralaya* or nonmanifestation (Bailey, 1925/1951).

*Not-self*: The matter through which the Self or Spirit works (Bailey, 1927).

*One About Whom Naught Might Be Said*: That exalted Entity whose body of expression is seven solar systems of which our solar system is a part (Bailey, 1925/1951).

*One Life*: Godhead (Bailey, 1925/1951).

*Oversoul*: Entity of which all individual souls are a part (Bailey, 1925/1951).

*Path of Initiation*: The path that leads the aspirant to sudden expansions of consciousness called *initiations*, which are induced by the Christ or Sanat Kumara at the appropriate time of personal evolution (Bailey, 1922/1951).

*Path of Decent*: The involutionary arc in which attachment to form dominates (Bailey, 1925/1951).

*Path of Return*: The evolutionary arc in which the pull of Spirit overpowers the pull of form (Bailey, 1925/1951).

*Permanent atoms*: The five so-called atoms (or focal points of energy) along with the mental unit which the Monad appropriates for purposes of manifestation. One is located on the highest subplane of each of the five planes below the Monadic Plane (the mental unit is located on the fourth subplane of the mental plane); these form a stable center around which various sheaths are built; they are literally small force centers (Bailey, 1925/1951).

*Personality*: The synthesis of the etheric, emotional, and mental bodies enclosed in a dense physical body (Bailey, 1936/1962).

*Physical/etheric body*: Part of the soul's body of expression, the personality, which is located on the physical plane of consciousness (Bailey, 1950b).

*Physical plane:* The lowest of seven planes of consciousness in our solar system; its lowest three of seven subplanes (solid, liquid, and gaseous) form the dense physical portion of the plane and the highest four subplanes form the etheric portion (Bailey, 1925/1951).

*Plan:* The thought-form of the Great Ones for the evolution of all life (Bailey, 1957).

*Pralayas:* The cosmic heaven of rest between cycles of activity; a period of nonmanifestation (Bailey, 1925/1951).

*Prana:* The vital principle that sustains form and drives evolution (Bailey, 1925/1951).

*Probationary Path:* Path that precedes the Path of Initiation wherein one aligns oneself with the forces of evolution that chisel one's character (Bailey, 1922/1951).

#### Q. R. S.

*Raincloud of knowable things:* Ideas (prototypal or archetypal patterns) that can be accessed on the intuitional plane by the conscious mind and eventually brought down into physicality (Bailey, 1927).

*Rajas:* Mobility; the middle of the three *gunas* or qualities of matter (Bailey, 1927).

*Rays of Aspect:* Rays 1, 2, and 3 (Bailey, 1960).

*Rays of Attribute:* Rays 4, 5, 6, and 7 (Bailey, 1960).

*Reincarnation:* Rebirth as governed by the Law of Cycles; repeated earthly experiences through birth in physical bodies wherein one learns from experience to unfold the divinity within (Bailey, 1925/1951).

*Ring-pass-not:* The periphery of the sphere of influence of any central life force whether an atom, a person, or a solar Logos (Bailey, 1925/1951).

*Sanat Kumara*: The Lord of the World; an Existence that came from the planet Venus and is now the direct reflection in incarnation of our planetary Logos (Bailey, 1922/1951).

*Sattva*: Rhythm; the highest of the three *gunas* or qualities of matter (Bailey, 1927).

*Science of invocation and evocation*: The future form of worship that will replace prayer wherein higher energies are invoked with the result of an evocative response from above for the evolution of life (Bailey, 1957).

*Self*: Spirit that works through matter or the not-self (Bailey, 1925/1951).

*Seven energy centers*: The etheric body is composed of lines of force and energy. Seven major energy centers occur along the spine and in the head where these lines repeatedly cross each other; chakras (Bailey, 1953).

*Seven planes*: There are seven interpenetrating planes of consciousness within our solar system; in ascending order, these planes are the physical, the emotional, the mental, the intuitional, the spiritual, the monadic, and the divine (Bailey, 1925/1951).

*Seven Rays*: The seven radiant qualities of the One Life; the seven creative agencies (Bailey, 1960).

*Shamballa*: The headquarters of Sanat Kumara; the sacred island in etheric matter that at the time of Bailey's writings was in the Gobi Desert (Bailey, 1922/1951).

*Shiva*: The first part of the Hindu trinity; the Destroyer; in esoteric thought, analogous to the Father of the Christian trinity (Bailey, 1925/1951).

*Silver thread: Sutratma*; the line of energy that forms a permanent link between the Monad and the personality (via the soul). The life current that flows through it is



- differentiated into a consciousness thread that is anchored in the head and a life thread that is anchored in the head (Bailey, 1925/1951).
- Spiritual eye:* An energy center near the etheric forehead that when opened in advanced humanity allows access to higher realms; it is the Monad's instrument of will (Bailey, 1953).
- Solar Angel:* The advanced angel or *deva* that with great sacrifice nourishes the human soul in its long period of evolution (Bailey, 1925/1951).
- Solar fire:* The fire or energy of soul, which is love (Bailey, 1925/1951).
- Solar Logos:* The great Entity whose body of manifestation is the entire solar system (Bailey, 1925/1951).
- Soul:* The Christ within, the mediator or middle principle, the relationship between Spirit and matter. Soul is group conscious and one with all other souls. It overshadows the personality and connects with the human by a thread of energy. The real self or higher nature is the soul; the lower nature or personality is its instrument (Bailey, 1925/1951).
- Soul lotus:* A permeable golden energetic egg or body that permits contact with other soul bodies yet retains its identify. Metaphorically, it is spoken of as an unfolding 12-petaled lotus flower (Bailey, 1925/1951).
- Space:* The ring-pass-not (periphery of the sphere of influence of any central life force) wherein the activities and purposes of the Logos are worked out (Bailey, 1925/1951).
- Spirit:* The Monad, the Real, the Eternal, or the One Life that lies behind soul or consciousness (Bailey, 1925/1951).

*Spiritual Hierarchy*: The body of Masters and their disciples that is currently headed by the Christ and that is the intermediary between Shamballa and humanity (Bailey, 1922/1951).

*Spiritual plane*: The third from the highest of the seven planes of consciousness in our solar system (Bailey, 1925/1951).

*Spiritual triad*: The body of expression of Monad, just as personality is the body of expression of soul (Bailey, 1925/1951).

*Stanzas of Dzyan*: Lines from the *Book of Dzyan*, which is said to be an ancient Tibetan text that contains portions of the Ageless Wisdom and which formed the basis of much of Helena Blavatsky's *The Secret Doctrine* (Bailey, 1925/1951).

*Substance*: The universal intangible thing that stands behind matter; it is the ether in its many grades; it is synonymous with space (Bailey, 1925/1951).

*Sutratma*: Silver thread; the line of energy that forms a permanent link between the Monad and the personality (via the soul). The life current that flows through it is differentiated into a consciousness thread that is anchored in the head and a life thread that is anchored in the head (Bailey, 1925/1951).

T. U. V. W. X. Y. Z.

*Tamas*: Inertia; the lowest of the three *gunas* or qualities of matter (Bailey, 1927).

*Thought-form*: A manifestation of mental matter into a particular form; these are consciously created and comprise a myriad of elemental lives held together loosely by an embedded idea that is the nucleus of energy (Bailey, 1925/1951).

*Three worlds*: The physical, emotional, and mental planes of personality existence (Bailey, 1925/1951).

*Time*: The succession of events as registered by the physical brain; does not exist in the nonphysical planes of consciousness (Bailey, 1925/1951).

*Transfiguration*: The 3rd initiation wherein the entire body is flooded with light; commonly called *enlightenment* (Bailey, 1922/1951).

*Universal Mind*: The mind of God (Bailey, 1925/1951).

*Vishnu*: The second part of the Hindu trinity; the Sustainer; in esoteric thought, analogous to the Christ of the Christian trinity (Bailey, 1925/1951).

*Web of life*: The vital etheric or energy body that underlies and interconnects all life (Bailey, 1925/1951).

*White magic*: Procedures for advanced creativity that are used currently by the Masters and will be used by advanced humanity in the future (Bailey, 1934/1951).

*Words of power*: Mantras used in *white magic* (Bailey, 1934/1951).

*World Soul*: The oversoul of which all individual souls are a part (Bailey, 1925/1951).

## APPENDIX B

## BOOKS PUBLISHED UNDER THE NAME OF ALICE BAILEY

Books written by Djwhal Khul through Alice Bailey:

- Initiation, Human and Solar* (1922)
- Letters on Occult Meditation* (1922)
- A Treatise on Cosmic Fire* (1925)
- A Treatise on White Magic or The Way of the Disciple* (1934)
- Discipleship in the New Age: Volume One* (1944)
- Esoteric Psychology: Volume I, a Treatise on the Seven Rays* (1936)
- Esoteric Psychology: Volume II, a Treatise on the Seven Rays* (1942)
- The Problems of Humanity* (1947)
- The Reappearance of the Christ* (1948)
- The Destiny of the Nations* (1949)
- Glamour: A World Problem* (1950)
- Telepathy and the Etheric Vehicle* (1950)
- Esoteric Astrology: Volume III, a Treatise on the Seven Rays* (1951)
- Esoteric Healing: Volume IV, a Treatise on the Seven Rays* (1953)
- Education in the New Age* (1954)
- Discipleship in the New Age: Volume Two* (1955)
- The Externalisation of the Hierarchy* (1957)
- The Rays and the Initiations: Volume V, a Treatise on the Seven Rays* (1960)

Books written by Alice Bailey:

- The Consciousness of the Atom* (1922)
- The Soul and Its Mechanism: The Problem of Psychology* (1930)
- From Intellect to Intuition* (1932)
- From Bethlehem to Calvary: The Initiations of Jesus* (1937)
- The Unfinished Autobiography* (1951)

Book written jointly by Djwhal Khul and Alice Bailey:

- The Light of the Soul: The Yoga Sutras of Patanjali* (1927)

## APPENDIX C

## EXTRACT FROM A STATEMENT BY THE TIBETAN

“Suffice it to say, that I am a Tibetan disciple of a certain degree, and this tells you but little, for all are disciples from the humblest aspirant up to, and beyond, the Christ Himself. I live in a physical body like other men, on the borders of Tibet, and at times (from the exoteric standpoint) preside over a large group of Tibetan lamas, when my other duties permit. It is this fact that has caused it to be reported that I am an abbot of this particular lamasery. Those associated with me in the work of the Hierarchy (and all true disciples are associated in this work) know me by still another name and office. A.A.B. knows who I am and recognizes me by two of my names.

I am a brother of yours, who has travelled a little longer upon the Path than has the average student, and has therefore incurred greater responsibilities. I am one who has wrestled and fought his way into a greater measure of light than has the aspirant who will read this article, and I must therefore act as a transmitter of the light, no matter what the cost. I am not an old man, as age counts among the teachers, yet I am not young and inexperienced. My work is to teach and spread the knowledge of the Ageless Wisdom wherever I can find a response, and I have been doing this for many years. I seek to help the Master M. and the Master K. H. whenever opportunity offers, for I have been long connected with Them and with Their work. In all the above, I have much told you much; yet at the same time I have told you nothing which would lead you to offer me that blind obedience and the foolish devotion which the emotional aspirant offers to the Guru and Master Whom he is yet unable to contact. Nor will he make that desired contact until he has transmuted emotional devotion into unselfish service to humanity—not to the Master.

The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition. Neither I nor A. A. B. is the least interested in having them acclaimed as inspired writings, or in having anyone speak of them (with bated breath) as being the work of one of the Masters. If they present truth in such a way that it follows sequentially upon that already offered in world teachings, if the information given raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind (the plane whereon the Masters *can* be found) then they will have served their purpose. If the teaching conveyed call forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teaching be accepted. But not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondence, then that is well and good. But should this not be so, let not the student accept what is said.”

Source: *Education in the New Age*, by A. A. Bailey, 1954, New York: Lucis, pp. xiii- xiv.

## APPENDIX D

## SECOND STANZA OF DZYAN

“AUM,” said the Mighty One, and sounded forth the Word. The sevenfold waves of matter resolved themselves, and varied forms appeared. Each took its place, each in the sphere ordained. They waited for the sacred flood to enter and to fill.

The Builders responded to the sacred sound. In musical collaboration they attended to the work. They build in many spheres, beginning with the third. Upon this plane their work commenced. They built the sheath of atma and strung it to its Primary.

“AUM,” said the Mighty One. “Let now the work proceed. Let the Builders of the air continue with the Plan.”

The Deva-Lord and Builders upon the plane of air worked with the forms within that sphere which is reckoned mainly theirs. They wrought for union, each in his group assigned. The moulds grew fast beneath their hands.

The sacred plane of juncture, the fourth great plane, became the sphere within the greater circle which marked the goal for man.

“AUM,” said the Mighty One, He breathed forth to the fifth, the plane which is the burning-ground, the meeting place for fire. This time a cosmic note is heard beneath the sound systemic. The fire within, the fire without, meet with the fire ascending. The guardians of the cosmic fire, the devas of fohatic heat, watched o’er the forms that formless stood, waiting a point in time.

The builders of a lesser grade, devas who work with matter, wrought at the forms. They stood in fourfold order. Upon the threefold levels in empty silence stood the forms. They vibrated, they responded to the key, yet useless stood and uninhabited.

“AUM,” said the Mighty One, “Let the waters too bring forth.” The builders of the watery sphere, the denizens of moisture, produced the forms that move within the kingdom of Varuna. They grew and multiplied. In constant flux they swayed. Each ebb of cosmic motion increased the endless flow. The ripple of the forms was seen.

“AUM,” said the Mighty One, “Let the Builders deal with matter.” The molten solidified. The solid forms were built. The crust cooled. The rocks concealed. The builders wrought in tumult to produce the forms of maya. When the rocky strata were completed the work stood in completion. The builders of the lowest grade announced the work was finished.

Forth from the rocky strata emerged the covering next. The builders of the second agreed the work was done. The first and second on the upward way stood forth in fourfold form. The inner five was somewhat seen by those whose sight was keen.

“AUM,” said the Mighty One, and gathered in His Breath. The spark within the peopling third impelled to further growth. The builders of the lowest forms, manipulating densest maya, merged their production with the forms built by the watery ones. Matter and water merged produced the third in time. Ascension thus progressed. The builders worked in union. They called the guardians of the fiery zone. Matter and water mixed with fire, the inner spark within the form were blended all together.

The Mighty One looked down. The forms met His approval. Forth came the cry for further light. Again He gathered in the sound. He drew to higher levels the feeble spark of light. Another tone was heard, the sound of cosmic fire hid in the Sons of Manas.

They call their Primaries. The lower four, the higher three, and the cosmic fifth meet at the great inbreathing. Another sheath was formed.

Source: *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925/1951, New York: Lucis, pp. 15-16.

APPENDIX E  
COMMUNITY LIGHT MEDITATION  
Step-by-Step Process

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(Bells, three rings...)

### **I. CONCENTRATION**

We straighten our spine, sit erect, and put both feet on the ground.  
We connect our energy centers like pearls on a string.  
(Pause, circa three breaths long.)

Together, we quietly sound the OM,  
achieving relaxation in the etheric physical body.  
Quietly, we sound the OM, achieving calm and tranquility  
in the emotional body.  
Quietly, we sound the OM, achieving mental clarity and focus.  
(Pause, circa three breaths long.)

Next, we focus our attention in the middle of the abdomen.  
Inside the belly, we visualize a small energy ball.  
For a moment, we deeply breath in and out of this energy ball.  
(Pause, circa three breaths long.)

Slowly, we move this energy ball down to the base of the spine,  
and then slowly up the etheric spine.  
Momentarily, we pause between the shoulder blades, near the heart center.  
We sense for a moment the expansive, loving energy of this center.  
(Pause, circa three breaths long.)

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### **II. MEDITATION**

Continuing upward, we move the energy ball further up the etheric spine  
and into the head, letting it come to rest in the center of the head  
near the etheric pineal gland.  
(Pause, circa three breaths long.)



## Soul Alignment

Together we say, with focused attention, the ancient mantra:

More radiant than the sun,  
Purer than the snow,  
Subtler than the ether is the Self,  
The Spirit within us.  
We are that Self, that Self we are.<sup>1</sup>

## III. CONTEMPLATION

### Soul Identification

Slowly, we move our attention from the center of the head, up and above the head.  
We lift our attention as high as is comfortable.  
We hold our attention one-pointedly. We are ONE with soul.  
(Pause, circa three breaths long.)

### Group Integration

If we meditate alone, we can skip the following step.  
If we meditate as part of a group,  
we each say our name—or our chosen Gift Quality,  
loving and connecting with each other as souls.  
We imagine that we are all points of soul light,  
fusing and blending to make a radiant sun,  
with rays of light going out toward the four corners of the earth.

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<sup>1</sup> *From Intellect to Intuition*, p. 228, by A. A. Bailey.

### **Contemplation and/or Reflection on Group Seed Thought**

Next, we contemplate for \_\_\_\_ minutes, experiencing the silence of soul.  
(select a length of time from 5 to 20 minutes).

During this time we also can focus on a selected seed thought.  
(Pause, \_\_\_\_\_ minutes long.)

### **IV. ILLUMINATION**

Slowly, we return our attention to the mind and brain,

recognizing that they are interpreters of the Soul's impressions.

We focus back in the head center.

To stabilize our consciousness in the state of illumination,  
we say together the following mantra:

There is a peace  
That cannot be understood;  
It abides in the hearts  
Of those who live in the Eternal.  
There is a power  
That makes all things new;  
It lives and moves  
In those who know  
The Soul as One.<sup>2</sup>

### **Opportunity for Service**

To distribute the energies contacted,  
we send out and connect through light, love, good will, and service  
with groups who are helping their brothers throughout the world,  
and with all humanity.

(Pause, circa three breaths long.)

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<sup>2</sup> *From Intellect to Intuition*, p. 228, by A. A. Bailey.

## V. INSPIRATION

Moving our attention further down

into the heart center, again we pause.

Using the focused will, we unite heart and head.

They are becoming ONE, giving us understanding and intelligent love.

(Pause, circa three breaths long.)

Finally, we continue moving our focus down into the belly.

Deeply we breathe in and out the belly.

With each breath we relax and ground ourselves within the physical body.

(Pause, circa three breaths long.)

Slowly we come back into the here and now.

We open our eyes, being inspired and present!

We say The Great Invocation . . .

### The Great Invocation

From the point of Light within the Mind of God

Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

From the center where the Will of God is known

Let purpose guide the little wills of men –

The purpose which the Masters know and serve.

From the center which we call the race of men

Let the Plan of Love and Light work out.

And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

To close, together we sound OM three times:

**OM ... OM ... OM.**

(Bells, three rings...)

## INSTRUCTIONS FOR THE COMMUNITY LIGHT MEDITATION

Uta Linde Hoehne, Ph.D.

*We honor and thank all who came before us,  
all teachers from whom we have learned and who have  
been there for us with infinite patience, love, and wisdom.*

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### INTRODUCTION

Our lives can be full of frantic schedules, crisis and drama, worries, fears, pain, and disease—all representing obstacles to a sense of fulfillment and happiness. What are the solutions? The solutions have been with us for a long time. Simply relax and go within. Meditate.<sup>3</sup>

The Community Light Meditation (CLM) is a tool used to overcome obstacles. It can give us a map to our hearts, minds, and souls—in short, to ourselves. We can continue leading our life with its familiar routines with one exception—the addition of a daily 20-minute meditation. Meditation, however, is not a quick fix for our problems, nor does it provide instant answers to our questions without effort on our part. We still have to think for ourselves and be responsible for ourselves.

#### **What is the CLM?**

CLM is a guided meditation involving a process of focusing and utilizing higher stages of consciousness. Centered in the here and now, the process moves from the more instinctual to the more mindful stages of consciousness.

CLM consists of five steps: concentration, meditation, contemplation, illumination, and inspiration. Similar to Jacob's ladder, though in this instance not referring to angels, CLM allows humans to step up and down the "consciousness ladder". It can be thought of as a process of becoming and of letting go. CLM is democratic and demonstrates equality because everyone can learn it, and it can be practiced any time and any place. In addition, it is an effective stress reduction meditation.

#### **How did the CLM come about?**

It was conceived in August 2005, during one of my darkest hours, as I was crying out to Soul for direction and guidance. The answer came in the form of this tool, a process that allowed me to access answers while at the same time still having to think for myself. In the course of the following months and years, through group life and group meditation, the CLM was rounded out, like a pebble in a riverbed being stirred and polished into a wondrous stone.

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<sup>3</sup> From "Brain Longevity: The Breakthrough Medical Program that Improves Your Mind and Memory" by D. S. Khalsa and C. Stauth.

**What is the CLM based on?**

The CLM is based on the following ancient and modern texts:

1. ***Bhagavad-Gita***: An ancient Hindu text that presents a description of the Soul depicted through a dialogue between Krishna (representing the Soul) and Arjuna (representing the aspirant), thus revealing the Soul's glory behind every form.
2. ***Yoga Sutras***: An ancient Hindu doctrine that explains a step-by-step graded system of development of the Soul.
3. ***New Testament***: Biblical text that focuses on the power of the Soul as demonstrated in the life of Christ.
4. ***From Intellect to Intuition***<sup>4</sup>: Modern-day text by A. A. Bailey, which interprets the above-mentioned teachings and techniques in modern-day language.

**How is the CLM implemented?**

By using the mind in connection with but separate from the brain, attention is focused from one stage of consciousness to the next—or up and down the “consciousness ladder”. Sound is utilized in mantras and the sacred word OM to open up and stabilize ourselves in different states of consciousness.

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<sup>4</sup> “From Intellect to Intuition” by A. A. Bailey

## THE FIVE STAGES OF THE COMMUNITY LIGHT MEDITATION

### STAGE I: CONCENTRATION

Focus your mind in the lower abdomen.

Draw all senses inward.

Move energy upward.

At the beginning of this stage, we relax the entire body, calm the mind, and listen inside ourselves until we can sense the body's rhythm. We use the sacred word OM to center, to open up, and focus. Since ancient times, humanity has known the power of sound. It can either lift us upward toward the heavens, like a bird spreading its wings under a gently upward breeze, or it can carry us downward. Besides other factors, its effect depends upon the intention. During the stage of concentration, we intend to let go of what would distract us and to welcome that which would assist us.

Our mind is an aspect of our mentality. It can function independently from our physical brain, such as in fantasy, dreaming, and memory recall. In focusing, the mind's energy becomes more intense and precise like a laser beam. With practice, the ability to focus becomes clearer and clearer. This is an innate quality of our mind.

In the beginning of the meditation, we focus our mind at one area in the lower abdomen, approximately 0.5 inches below the navel and 2.3 inches inward depending on the body type. The lower abdomen is the most instinctual part of the physical body. In addition, we focus on the etheric and not physical body parts, because the mind's focus can be very intense. The scriptures compare the effects of a focused mind with fire, because it illuminates everything. Therefore, it is healthier and safer to focus on the etheric body only. To focus here grounds us and connects us to the moment.

Our five senses connect us with our outer and inner world by informing us of our outer and inner environments. During the meditation this flow of information can distract us. Using the breath, we draw our senses inward, calming them and putting them temporarily to rest. The following activities are symbolic of what we are attempting to achieve.

- Calling all family members to come home to gather around the dinner table.
- In school, after the break, the bell rings. All children stream in from outside to inside the classroom.

When we have calmed down our five senses and we are no longer engaged with them, then we begin working on an energetic level.

How and why do we move the energy upward?

With moving our focus slowly upward through the different energy centers of the spine, our consciousness also moves upward. It is a process of becoming and letting go. How can we accomplish this? To help us with this process we imagine an energy ball. By focusing on this energy ball, we imagine that it slowly rolls upward, vertebrae by vertebrae. We breathe in and together with the breath we move our

focus and our mind upward. The symbolism of a stepladder, step-by-step or vertebrae-by-vertebrae, might help us here. In this manner we touch each energy center or chakra, one after the other<sup>5-6</sup>. With time and practice, some people have even the (imaginary) sensation of a gentle upward massage.

Key thoughts:

- Intention
- Breath
- Mind
- Senses
- Becoming and letting go
- Energy centers or chakras
- Etheric body

## **STAGE II: MEDITATION**

Transcended emotion.  
Mind focused and clear.  
Aligned with soul.

What are emotions and why should we transcend them in this meditation? Emotions are the intermediary between sensations and thoughts. They are in the middle—the connecting link between the two. What we sense in our outer and inner environments can be translated into a whole range of emotions, for instance, from devotional aspiration, to most tender affection, to intense hatred.

Sometimes emotions can be compared to colors in terms of their whole range of shades, tones, and hues. They present us with the opportunity to experience life in all its nuances. Similar to colors, emotions present a whole range of vibrational experiences, each unique in its quality. Using these concepts can give us the opportunity to help guide us to a more balanced integration of elements required for higher levels of conscious awareness.

We experience feelings and emotions on several levels and through polar opposites. These layers are as follows:

1. There are feelings with no thoughts attached to them. They are linked to our sensory perceptions. They are pre-verbal, organic, and polar (for example, happy/unhappy, content/discontent).

Often, we are pulled in two directions by opposing feelings. For instance, we may say: “I feel happy and unhappy at the same time” and we are caught in that feeling. Then we are no longer able to see our life and life events in context – from a higher point of view. We lost sight of the rest of our surroundings, for instance, feeling trapped and not seeing a way out.

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<sup>5</sup> From “Tai Chi Classics,” by W. Liao.

<sup>6</sup> From “Awaken Healing Energy Through the Tao,” by M. Chia

Generally, if something is pleasurable, we want it to continue. Likewise, if something gives us pain, we want it to stop.

It might happen quite frequently that we are torn emotionally, pulled simultaneously in opposite directions. For example, we might be happy and unhappy at the same time. Sometimes even our feelings are like ping-pong balls, bouncing back and forth between the two polar opposites; one moment we may feel deeply depressed and the next moment we may feel euphoric.

2. When thoughts are attached to feelings, they evolve into emotions; therefore, emotions are the intermediary between feelings and thoughts. The qualifying, discriminating aspect of the mind identifies what is felt. We can now give a name or label to the feeling and can communicate about it to others clearly (e.g., "I'm happy, because..." or "I feel jealous,..." or "I feel ignored and I'm angry, because..."). We are able to communicate with others.

During meditation, it is helpful to transcend the emotions because they can cloud our spiritual perceptions.<sup>7</sup> What does it mean to *transcend*, and how is this accomplished? To transcend means to *rise above*. Here, during the stage *Meditation*, we leave our feelings and emotions behind. When we shift our focus in the form of the energy ball into the head, we have risen above and have left the emotions behind.

This is not repressing emotions; rather we are turning our attention upward for a certain period of time. One method of doing this is to tell our emotions to wait until we return our attention back to them. It is similar to telling a pet to wait for us when we leave the home, promising to return later.

To use a metaphor: a mountaineer, while ascending to the peak, is leaving behind all that might burden and hinder him, first in the valley and later at base camp. When he finally reaches the highest point, he can expect a clear, far-reaching and magnificent view over all that lies below. That experience and knowledge he will then bring back once he returns.

When we are going through the five stages of the CLM, we can have similar experience. First we leave everything behind and from a higher consciousness we attain a clearer view of our life. Returning to everyday consciousness we bring back wisdom, illumination and inspiration.

How and why do we focus and clear the mind?

Without emotions to distract us, the mind becomes quiet and ready for the soul's impression. At the same time, there is no negation of the normal mental functioning. When we practice meditation regularly, we will be able to maintain this state of concentration and a clear, focused state of functioning longer and longer.

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<sup>7</sup> From "Walking the Middle Path: Balancing the Pairs of Opposites Through Systemic Interactions," by A. Stinson



If we get distracted, we can have a gentle, but firm allowing attitude. We simply allow the distractions to be there. We are kind, but firm. We ask ourselves: Who am I? Or, Who are we? The answer is: We are not our feelings, emotions, or even our thoughts. We are the observer, the higher consciousness, the soul, or the self. We are the soul and we are only expressing and experiencing ourselves through thoughts, emotions, and feelings.

What is Soul or higher consciousness?

Soul can be understood as the highest aspect of consciousness within us. It has many names, for instance, the observer, self, soul, or even the master. It is the core of everything good, beautiful, and real in us. Soul exists not only in us. It exists in everything to a different degree, in the sun, earth, humans, animals and plants – even in the individual atom.

When we attempt to train ourselves to keep our personality—the physical, emotional, and mental aspects—in an attitude of one-pointed, positive expectancy, then we are able to have an intimate relationship with the soul. Now we can say that we are aligned with Soul. Symbolically, we could say, “We are, with our energy centers, aligned with the soul like pearls on a string.”

How can we understand the personality as an integration of physical/etheric, emotional, and mental aspects?

Ancient wisdom teachings hold that man unites within himself mineral, plant, animal, human, and divine aspects or features. The mineral and plant elements compose the physical/etheric aspects. The animal component makes up the emotional aspect, and the divine component can express the abstract mental and intuitional aspects. We unite all these different stages of consciousness within us, from sentiency, to instinct, to feelings-emotions, to concrete thoughts, to the potential of abstract mind and intuition.

During this stage of meditation, we again use sound. An ancient mantra opens up and stabilizes our consciousness in soul alignment. The sound will attract to our personality substance of finer vibrations and will discharge that which is coarser. It will also help us to align by creating a bridge, a direct connection between the brain, the mind, and the soul. In ancient wisdom teachings, this connection is called *Antahkarana* or Rainbow Bridge.

Key Thoughts:

- Feelings and emotions
- Transcendence
- Soul and/or higher consciousness
- Soul alignment
- Personality
- *Antahkarana* or Rainbow Bridge

### **STAGE III: CONTEMPLATION**

Transcended thoughts.  
 Identified with soul.  
 Interlude of silence.

During contemplation, we move our focus from inside the head to above the head. Without straining, we push our focus out and above the crown of the head. How high depends on what is possible and comfortable for each of us, perhaps only a few inches or feet, or even farther. Whatever we may be able to do is all right. It is appropriate and will work for us.

Our thoughts are left behind temporarily. We now identify with that part within ourselves, which is identical with the soul, the highest aspect within us. When we are able to thoroughly yield to soul, we find oneness. If we would remain identified with our personality, we would sense separation and feel excluded from this world. The keys to accomplish identification with soul are relaxation, concentration, meditation, and imagination.

What are thoughts?

Thoughts are ideas clothed in thought substance with a specific purpose.<sup>8</sup> For instance, the divine idea "Love" is the manifestation of God Himself. "Love is the life expression of God Himself; love is the coherent force which makes all things whole ..., and love is all that is."<sup>9</sup> If we would love in such a way described in this quote, we would directly express soul love. Its purpose would be healing and uniting. Personality love in contrast is emotional, full of feelings, and most of the time, on some level of consciousness, its purpose is self-serving. If we are honest with ourselves, in our personal loves, we most often have certain expectancies.

When we identify with the personality, we can have access to what is called the concrete mind, intellect, and thoughts. Soul resides just above the stratum of the concrete mind, namely in the abstract mind. It is composed of the highest substance of the mental realm.

To use a metaphor, our mind is like a river with the stream of thoughts or streams of consciousness flowing along the riverbanks with certain breadth, depth, currents, rapids, and so forth. There are healthy rivers and thoughts with plenty of life in them, nourishing everything in their path. However, there are murky or even stagnant rivers or thoughts as well, more taking rather than giving life.

During contemplation, we enter the world of the abstract mind, the world of Soul. It is Soul now who is thinking. There is a profound silence within the soul state, which, in time, can even penetrate consciousness during our daily life. While listening intently to the silence we may discover many delicate harmonious sounds and rhythms. It can bring us closer and closer to the world of the divine.

To describe the world of Soul, we must use the language of the physical world and clothe that which is experienced in pictures, symbols, and metaphors. Consequently, the descriptions are only approximations tinged with distortions.

In the state of contemplation, we have different options. If we mediate alone, we proceed directly to the next step.

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<sup>8</sup> From "A Treatise on Cosmic Fire," by A. A. Bailey

<sup>9</sup> From "Esoteric Healing," p. 356, by A. A. Bailey

If we are part of a group, on this level of higher consciousness, we can join and integrate with the souls of the group members. This is accomplished by saying each of our names and/or chosen gift qualities and by uniting with it.

A gift quality is a feature we are inspired to manifest in ourselves with the intention of service to the group, the community, and humanity. Examples would be "joy," "clarity," "illumination," and "truth." Through naming and connecting, we envision each gift quality aiding and strengthening the individual member, the group, and humanity as a whole. We imagine all as points of Soul light, fusing and blending to make a radiant sun. We think and feel as one group; we have a sense of universality and at the same time a sense of individual identity.

We have the choice to contemplate with or without a seed thought. If we choose a seed thought and concentrate on it during this stage of meditation, this will help us to find answers to our questions. Simultaneously, it sets boundaries to guide and protect us in this new level of consciousness.

To use a metaphor, especially for beginners of meditation, a seed thought is like a playpen for small children. The playpen protects and supports them until they can stand and walk safely on their own. However, a seed thought also can be understood as a garden surrounded with high protective walls. Within the safety of the garden, we can reflect and ponder upon what is close to our heart and soul.

A seed thought could be a line from an inspirational song, a poem and/or a prayer, or even one of the chosen gift qualities. Examples would be: *Loving Understanding*, *Freedom from Ties*, or from the prayer of St. Francis of Assisi, "Make me an instrument of thy peace." It is preferable for the beginner as well as the advanced meditator that the seed thought is uncomplicated.<sup>10</sup>

We may also meditate without a seed thought. The intensity is important here. We are holding our attention, relaxed, but focused as high as possible. The result is a continuous letting go and becoming, letting go from everything unnecessary so that Soul can find its expression in our daily life.

Symbolically, we can compare this process with building a funnel or a chimney that must be built correctly and routinely maintained so that the fire can burn brightly and the smoke escapes.

During the meditation without a seed thought we are building a bridge or a connection from our daily life to the higher states of consciousness. The result is the burning of a spiritual fire permeating every aspect of our life. Esoterically we then could say, "We are holding our mind in the light."

Each of these approaches has its advantage. When we become more experienced in meditation, we can do both: contemplate with and without a seed thought at the same time and/or intermittently.

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<sup>10</sup> From "Techniques of Soul Alignment: The Rays, the Subtle Bodies and the Use of Keywords" by K. Abraham.

Key thoughts:

- Thought
- Soul identification and Soul alignment
- Group integration
- Gift quality
- Seed thought
- Meditation with and without seed thought

#### **STAGE IV: ILLUMINATION**

Thoughts reactivated.

Loving understanding.

Truth formulated and expressed in words.

We return our focus from the soul back to our mind and brain. Subsequently, there can be a down-pouring stream of Soul light, knowledge, or illumination. In the beginning, it might be only for a moment or moments. However, with practice and time, it will increase more and more.

The return path or the decent from the consciousness ladder takes us from soul to mind and back to the brain. We now ask ourselves: In what ways are mind and brain different or the same? Our mind is intangible and non-local, not bound to time and space. It is subjective and able to link us into higher states of consciousness, for instance, into soul states or even higher. Our brain, on the other hand, is objective and local. It has a place and time in our life. The brain connects us with mind and also with the physical body, with the world of sense, feelings, and emotions. Mind and brain are now connected.

The thoughts are activated in the stage of illumination as a natural reaction to the down pouring of energy. It is as if all of a sudden all veils are dropped. Answers to questions become clear. In a way, it is as if we were looking at ourselves from the outside in, observing ourselves with loving understanding. If we practice this meditation the state of illumination will become more and more frequent, and with time, perhaps, instantaneous.

We are able to formulate and express in spoken language what we received in a knowing way, often without words. Through our language and the spoken word, an impression is brought out from the subtle world and becomes concrete. It can be communicated to our fellowmen. This subtle and natural process makes it possible for us to be present in humbly serving others.

Key thoughts:

- Mind and brain
- Subtle and concrete worlds
- Service

## STAGE V: INSPIRATION

Emotions reactivated.  
Union of heart and head.  
Life of inspiration.

According to a thesaurus, the word *inspiration* is defined as “revelation, bright idea, motivation, flash and fire”.

Now we are able to sense the fire of inspiration within us. We are able to apply it to our own lives and are able to inspire and motivate others. Inspiration creates truth, beauty, and the Divine in art, science, psychology, and spirituality. It fills life with energy and joy. In this stage of inspiration we welcome our emotions back in a more enlightened manner. What might have been a burden before might now become an opportunity for inner growth. For example, feelings of anger, denial, and judgment can now be acknowledged and transformed into loving acceptance and tolerance.

We talked about the polar nature of our feelings during the stage of *meditation*. During the stage of *inspiration*, we sense polarities again, but now we can experience both polarities at once, not only horizontally on the feeling level, but also vertically on several levels of consciousness. For instance, we can sense the universal and simultaneously the specific. We could say that we have inspiration, while at the same time we do not have it. This has nothing to do with us individually. To understand this process better, we could use the analogy of electricity. It is energy, which is being transmitted through a wire. Electricity is *in* the wire, but is *not* the wire. In short, inspiration gives us the opportunity to have a more complete understanding of life.

During this stage of inspiration, we imagine heart and head becoming one, giving us meaning, understanding, and intelligent love. This makes it possible for us to become not only self- but also group-conscious. We are becoming aware of and caring for the greater whole.

How can we unite heart and head?

Through a conscious and creative engagement. The “as if” method will help us here. We imagine “as if” the heart and head are united. This imagination releases creative energies. The “as if” imagination activates creative energy, one of the steps in the creative process. When we follow this process – over time – heart and head will become a unity. We speak now of the “thinking heart”, a milestone in spiritual development.

Esoteric knowledge reveals that the heart is the custodian of the power of imagination. “As a man thinketh in his heart so is he.”<sup>11</sup> Therefore, this method can bring release and happiness.

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<sup>11</sup> From “Discipleship in the New Age II,” p. 555, by A. A. Bailey

How is the energy of inspiration experienced?

For the one who experiences and/or who transmits inspiration to others, it appears like soft champagne bubbles filled with love and light. It streams from above into the crown of the head, and fills the whole body from head to toe. It endows the quality of spontaneously reaching out a helping hand without expectations. It stimulates the true, beautiful, and real in others. We could use the analogy of the "green" thumb. Living organisms grow, thrive, and become beautiful because of a loving touch.

The one who is inspired, the recipient, becomes more himself. He feels seen, touched, encouraged, and energized. However, we cannot forget that this energy is not ours. It flows from the divine through Soul to us. The practice of the Community Light Meditation helps us to develop this ability. We link our consciousness with soul, yet we keep both feet firmly on the ground. To a certain extent, it demonstrates the interconnectedness of the visible and invisible world we live in and the great opportunities that are provided for us.

We close our meditation with the *Great Invocation*. It is a non-denominational prayer identifying God as the Intelligent Being of our universe and includes all humanity. The word Christ is used and symbolizes soul, expressed through love, right intention and mindfulness. We are asking for love, light, and power for all of humanity. Strengthened and inspired, we re-enter our daily life.

To summarize, CLM is a guided meditation involving a process of focusing and utilizing higher stages of consciousness. Centered in the here and now, the process moves from stage to stage, from the more instinctual to the more mindful stages of consciousness.

The Community Light Meditation consists of five steps: concentration, meditation, contemplation, illumination, and inspiration. It can be thought of as a process of becoming and letting go. It is also a transformative process. Feelings, emotions, and thoughts that might have been burdensome before can now become an opportunity for growth.

Key thoughts:

- Spiritual fire
- Universal and specific
- Thinking heart
- Group consciousness
- Creative imagination
- The Great Invocation

## GLOSSARY OF TERMS FOR THE COMMUNITY LIGHT MEDITATION

The following Glossary provides explanations of terms used in the Community Light Meditation.

**Aspirant:** An aspirant has reached a point in his life that enables him to take responsibility for his own affairs, personal feelings, health reactions, and finances. An individual who realizes that there is a greater meaning to life than momentary amusement and material satisfaction and gradually becomes aware of one of the many approaches to Soul or Self.

**Chakra (Energy Center):**

A Sanskrit word meaning *wheel*. There are seven chakras or major intersections of force in the etheric, emotional, and mental bodies. The seven chakras are located in the following areas: the base, sacral, solar plexus, heart, throat, ajna, and head centers<sup>12</sup>. Each is made of a more refined substance than the preceding center.

**Christ:** Christ is known by many names: for instance, Avatar, Bodhisattva, Coming One, Great Lord, Jesus, Maitreya, and Master Jesus. Christ consciousness can express itself in the human heart through love, goodwill, and harmlessness.

**Disciple:** One who has recognized the increasing needs of the world. He approaches these problems mentally and spiritually, rather than emotionally. He possesses a finer sense of values and is dedicated to meeting human needs through expressions of love and goodwill. The disciple's mind is fluid and flexible. He is capable of adjusting techniques, presentations, ideals, and methods according to the needs of the moment and the people involved.

**Esoteric, Occult:**

Both terms are synonymous, generally referring to knowledge that is somewhat hidden and/or restricted to a small group. Meditation is a path to developing that knowledge.

**Ether:** Ether is the form-making substance within the universe. It exists in different gradation from the most fine to the less dense to the almost dense physical. Ether is the starting point of all manifestations in the universe

**Etheric Spine:**

The energetic substance of its counterpart, the physical spine.

**Gift Quality:** A chosen soul quality an individual is inspired to manifest in himself with the intention of service to the group, the community, and humanity. Examples include joy, clarity, and truth.

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<sup>12</sup> From "The Soul and Its Mechanism," p. 111, by A. A. Bailey

- Guru:** A spiritual teacher who is a master in metaphysical and ethical doctrines. A guru may have followers to direct and guide. The teachings and the philosophies of A. A. Bailey, as followed by the Spiritual Studies Institute, differentiate themselves from guru worship. They do not ask for *followers*, but consider themselves as co-workers and work as a team.
- Hierarchy:** The hierarchy consists of a group of masters who have reached a certain relative perfection. They engage in the continuous development of the Divine Plan. This group of spiritually developed beings is subjectively connected to each other. Within our planetary system, Christ and Buddha are at the center of the spiritual hierarchy.
- Initiate:** (L. initiatus). One who enters into a new phase of learning due to getting in touch with mystical experiences and secret knowledge.
- Initiation:** A subjective expansion of consciousness. Initiation is a group event rather than an individual event. It does not relate to something glamorous that is publicly recognized or acclaimed. Initiation is a growth in experience and the attainment of a point of tension between that which is most important and that which not important. Through a step-by-step process in the awareness of holding that point of tension, the initiate recognizes increased responsibilities toward the group, the community, and humanity.
- Intuition:** It is not related to psychic impressions. Intuition does not mean to have a vision, to hear the silence, or to have a joyful attitude towards the teachings. Intuition is the clear perception by the mind of some aspect of truth emanating from the Universal Mind via the Soul, allowing us to recognize symbols, arrive at meaning and understanding, and express intelligent love. It is an expression of Soul.
- Master:** On an individual level, the true master resides in the heart, in the higher consciousness, or represents the true spirituality in every being. Formally, within the ranks of the hierarchy a master is a being who has dedicated his life to service to humanity. He is the embodiment of perfect poise, a clear point of view, and loving understanding. A Master does not refer to himself as a master, but as a "disciple of a certain degree". Masters do not *tell* but *motivate* individuals to become the best they can be at all times, and act from their highest level of being. An example of a master is the Dalai Lama.
- Mind:** Comprised of the concrete mind and the abstract mind. Human beings have relatively easy access to the lower subplane of the mental plane, which is the concrete mind or intellect. From a human perspective, Soul resides just above this stratum, namely in the abstract mind. Access to the abstract mind is achieved, for example, through meditation. Both the concrete and the abstract mind can be experienced in connection with but also separate from the brain.



**Mystic and Occultist:**

The mystic approaches God devotionally and primarily through the heart. God and the divine energies are recognized and felt externally. The occultist approaches God through a focused mind through the head. He recognizes God as immanent and looks at himself as His reflection. The advanced disciple and aspirant unite both the mystic and the occultist approaches. In his heart, the qualities and energies of heart and head are unified.

**New Group of World Servers:**

A group of people who serve all humanity and focus on the will-to-good. They contribute to the betterment of humanity and support the development of unity. They belong to all disciplines, religions, and countries. They are linked subjectively by their common goal. The United Nations and the Red Cross are examples.

**Personality:** Composed of three aspects: the mental, emotional (or astral), and physical/etheric. When the three aspects of the personality function as a unit, we speak of an integrated personality, which opens the door to soul awareness in addition to concern about human beings outside our closest family members and friends. We become involved in activities focused on the wellbeing of the community, country, and humanity. We have the need to serve others without having any expectations of results and rewards in whatever form they may take.

**Plan:** The part of the Plan that we can understand relates to the ending of selfishness and separateness for all humanity. It can be achieved on a daily basis in the "will-to-good" and the "will to do no harm." We learn from the spiritual texts that the Plan is created by the spiritual hierarchy and the masters.

**Psychic Powers:**

Remnant powers from the ancient past include "seeing things" or "hearing voices". During that time the emotional nature was developing and many aspirants learned how to open up to the emotional or astral worlds. During ancient times, psychic abilities were considered normal.

Today, many aspirants seek to develop not so much the emotional, but the mental nature. Developing intellectual abilities and mental poise provides the opportunity to open up to the more inclusive consciousness of soul and intuition. Therefore, engaging in psychic activities can be confusing, misleading, and even dangerous for the modern aspirant.

**Philosophy, Religion, Theology:**

Philosophy is the study of truth. Religion is a particular institutionalized system of theological beliefs and practices. Theology is the study of divinity.

**Purpose:** This term is related to the Great Invocation. It refers to the Will of God in connection with the development (evolution) of life on earth. "The purpose which the Masters know and serve." The purpose in regard to

humanity should be understood as furthering the unity of humanity, of all nation and races.

**Seed Thought (Meditation Theme):**

A word or concept to think through into a more inclusive, loving understanding. This provides enlightened answers to questions, while at the same time giving protective boundaries.

**Soul:**

Sometimes referred to as Ego, higher consciousness, Higher Self, or Observer. Soul relates to higher cognitive functioning or abstract thinking, which can relate to and identify with the divine in all life, including other human beings. This term is also used in humanistic transpersonal psychology.

If we can concentrate mentally on this soul level, we can experience true love, understanding, and intuition. It is possible to experience unity with all living beings while maintaining one's own identity. Meditation is a path to achieving that stage.

**Substance:**

A concept that can be understood on a soul level and relates to the sum total of atomic life out of which each form manifests, from the smallest to the largest. The universe, sun, moon, and fixed stars partake in this process of bringing substance into matter and returning it again to its source. It is a constant process of becoming and letting go.

"Substance is energy." "Substance is cosmic etheric matter, or that of which the four higher planes of our seven planes are composed. From the human angle, ability to work with and in the cosmic etheric substance demonstrates first of all when the abstract mind awakens and begins to impress the concrete mind."<sup>13</sup> Intuition is an idea covered by the etheric substance.

**The Great Invocation:**

A non-denominational prayer acknowledging and honoring God as the Intelligent Being of our universe. In this prayer, the word *Christ* is used to encompass a universal consciousness expressing love, good will, and harmlessness.

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<sup>13</sup> From "Telepathy and the etheric vehicle," p. 189, by A. A. Bailey

## KEY THOUGHTS AND STUDY QUESTIONS

### INTRODUCTION

#### Key Thoughts:

- Concentration and focus
- Consciousness ladder
- Creative sound

#### Questions to Ponder:

- 0.1 *In what way do you think meditation could reduce stress?*
- 0.2 *How can listening inside ourselves and becoming aware of the body's rhythm through the breath and heartbeat, for instance, help us to concentrate?*
- 0.3 *Why do you think it is useful to be centered in the here and now while being focused on the more mindful stages of consciousness?*
- 0.4 *Instead of focusing immediately as high as possible, what could be the benefit of using a "consciousness ladder" or step-by-step process in meditation?*
- 0.5 *What are the qualities of the human mind that make it possible to focus and move from one stage of consciousness to another, or move up and down the "consciousness ladder"?*
- 0.6 *In the greatest need and pain, divine help often seems to be the nearest. Do you think this is a common phenomenon? Why and/or why not?*
- 0.7 *What are your thoughts about the fact that the descriptions, explanations, and demonstrations about the soul have been around for thousands of years, and it is just now that a greater number of people are becoming interested in them?*
- 0.8 *What might be so different and special about the present time that makes the interest in the higher states of consciousness possible?*
- 0.9 *How could sound influence our state of consciousness?*

## FIVE STAGES OF THE COMMUNITY LIGHT MEDITATION

### STAGE I: CONCENTRATION

Key thoughts:

- Intention
- Breath
- Mind
- Senses
- Becoming and letting go
- Energy centers or chakras
- Etheric body

Questions to Ponder:

- 1.1 *Besides other benefits, what is the health benefit of relaxing, listening inside, and gently opening up to the sound?*
- 1.2 *Can you think of activities other than meditation when, despite distractions, narrowing the mind's focus can be of benefit?*
- 1.3 *What role does intention play in meditation and is it effective?*
- 1.4 *All creation seems purposeful. Can you imagine what the divine purpose of our sense organs and the senses might be?*

*Ears ..... Hearing  
 Skin .....Feeling by Touch  
 Eyes.....Sight  
 Tongue .....Taste  
 Nose..... Smell*

- 1.5 *What is the relationship between the dense physical and the etheric bodies, and how do they relate to each other?*
- 1.6 *What do you think could happen if in meditation we only focused on the physical body?*
- 1.7 *Is it possible that during meditation the instinctual part in us could get unduly stimulated and overtake us when we focus at the one area in the lower abdomen? Why and/or why not?*

- 1.8 *What is the relationship between our breath and sense perceptions? How do they influence each other?*
- 1.9 *What is the relationship between our mind, breath, energy centers, and states of consciousness?*

## **STAGE II: MEDITATION**

### Key Thoughts:

- Feelings and emotions
- Transcendence
- Soul and/or higher consciousness
- Soul alignment
- Personality
- Antahkarana or Rainbow Bridge

### Questions to Ponder:

- 2.1 *Do you think it is an opportunity to be able to become aware of and work with the several "onion" layers of our feeling-emotional-thought life? Would it not be better just to forget about all the unpleasant and painful feelings and, symbolically speaking, rise above them? Why and/or why not?*
- 2.2 *What could the following statement really mean: "We are, with our energy centers, aligned with soul like pearls on a string."*
- 2.3 *Please name the different states of consciousness of the personality. How do these different states of consciousness work together to make up one integrated personality? Can you recognize these different aspects within yourself?*
- 2.4 *What are names used for Soul and what do they mean? Why would we equate Soul with everything good, beautiful, and real?*
- 2.5 *What metaphors could we use to help us in the building process of the Antahkarana?*

- 2.6 *Why do we need to build a connection between the brain, the mind, and Soul? Why do we have to "work" for this connection? Is not the divine aspect already present at birth in all life forms including ourselves?*

### **STAGE III: CONTEMPLATION**

Key thoughts:

- Thought
- Soul identification and soul alignment
- Group integration
- Gift quality
- Seed thought
- Meditation with and without seed thought

Questions to Ponder:

- 3.1 *How can we shift our mental focus above the head and at the same time, symbolically speaking, have both feet firmly on the ground? What metaphors could assist us in this process?*
- 3.2 *In this meditation as a beginner, is it useful to try a step-by-step process and first raise a few inches, and then with time attempt to shift higher and higher? Would it not be more appropriate to raise the focus as high as possible?*
- 3.3 *There are many distractions during meditation. For instance, some of us may have "wandering" or even "racing" thoughts. How could such people focus and leave the thoughts behind? (See Appendix)*
- 3.4 *How can we identify with Soul? Is it possible to lose ourselves in this process? Why and/or why not?*
- 3.5 *What is the difference between soul alignment and soul identification?*
- 3.6 *Can you think of someone in human history who has expressed soul love?*
- 3.7 *How do you define thought and thought substance? (Review Glossary "substance")*

- 3.8 *Can you think about thoughts and/or concepts other than love, which might originate as divine ideas with a specific purpose?*
- 3.9 *Can you think of an example of stepping up a concrete thought into the abstract mind?*
- 3.10 *Why is the abstract mind composed of highest substance of the mental realm?*
- 3.11 *Please explain how it is possible that in the world of Soul we find profound silence while at the same time we might hear delicate harmonious sounds. Is this not paradoxical?*
- 3.12 *Please define in what ways a seed thought or meditation theme is used in this meditation.*
- 3.13 *Please define how the term "Gift Quality" is used in this meditation.*
- 3.14 *What are the benefits of both meditation with and meditation without seed thought?*

#### **STAGE IV: ILLUMINATION**

Key thoughts:

- Mind and brain
- Subtle and concrete worlds
- Service

Questions to Ponder:

- 4.1 *In what ways are the mind and brain different and/or the same?*
- 4.2 *Did you ever have the experience that seemed like you were looking at yourself from the outside in and observing yourself with loving understanding?*
- 4.3 *How are the subtle and concrete worlds interrelated, and how could we penetrate from the concrete into the subtle worlds?*

- 4.4 *How can we serve our fellow men and communicate in understandable language about our experiences in the subtle world without being disbelieved, mistrusted, and/or ridiculed? Please be specific.*

### **STAGE V: INSPIRATION**

Key thoughts:

- Spiritual fire
- Universal and specific
- Thinking heart
- Group consciousness
- Creative imagination
- The Great Invocation

Questions to Ponder:

- 5.1 *Can you remember times in your life when you felt both the universal and the specific simultaneously? Please give examples.*
- 5.2 *What is group consciousness, and why is it unfolding within the human heart and not in any other (etheric) organ or energy center?*
- 5.3 *In what ways would your life be the same and/or different if you would have truly developed a "thinking heart"?*
- 5.4 *Do you think that creative imagination could be a useful tool in the development of human consciousness and that perhaps it should even be taught in schools?*
- 5.5 *Inspiration is compared in this meditation to fire. Even in a meditation, is it not dangerous to "play" with fire?*
- 5.6 *Did you ever feel inspired by something and/or someone, feeling encouraged and energized to stretch beyond your personal boundaries?*
- 5.7 *What are your thoughts and feelings about a universal prayer like the "Great Invocation," uniting humanity in spite of all the (seeming) differences? Is this something new?*



## APPENDIX TO COMMUNITY LIGHT MEDITATION

### HOW TO DEAL WITH DIFFERENT DISTRACTIONS DURING MEDITATION

Below you will find a few distractions that might occur during meditation and methods to remedy them. Do not forget, however, the greatest distraction to a regular meditation is you.

- **Wandering mind:** Use the daisy method. Picture a daisy. When your mind wanders, let it wander around the outskirts of the flower petals. Let your mind go all the way out, only to return to the center.
- **Sluggish, sleepy mind:** Simply refocus your mind.
- **Restless mind** (like Mexican jumping beans): Allow the restlessness to be there. Breathe, relax, and refocus. You could also use the analogy of cars racing by (your thoughts) on a freeway. You tell yourself: "I am not my thoughts. I don't need to jump up and start driving."
- **Busy mind:** Use the objectifying method and write down the list of things to do before you start meditating to free up your mind. You may also try for a moment to see yourself and your frenzy from the point of view of the soul.
- **Negative mind:** Observe your mind without judging. Shed the light of awareness on your drama. In addition, before you begin meditating, you can make a list of the 10 most important dramas in your life. Now imagine the worst to the best outcomes for each instance. Make a note of it.
- **Turmoil of emotions:** You can use the breath. Put your hands on your abdomen and breathe in and out deeply. This method can also be applied to the heart. You can use the Chi Gong abdominal breath—quick in and out breaths through the nostrils for 10 seconds, ending with 5 abdominal breaths, moving energy up the etheric spine and down in front. At the end the breath is coming to rest in the abdomen.

*Author's Note:* Please note the intentional use of the Universal Masculine throughout this document to preserve the integrity of the language used in the teachings of Alice A. Bailey and the Spiritual Studies Institute. In addition, while meditating using the process of the CLM, we are working on energetic levels. These levels express relative polarities of positive-masculine, feminine-negative, and neutral respectively. The Universal Masculine applies here to Soul energy in relation to the mental, emotional, and etheric/physical aspects of the individual.

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APPENDIX F  
RULES FOR MAGIC

The following is excerpted from *A Treatise on White Magic*, by A. A. Bailey, (1934, New York: Lucis. Copyright renewed 1979 by Lucis Trust. Used with permission).

Rule One

The Solar Angel collects himself, scatters not his forces but, in meditation deep, communicates with his reflection.

Rule Two

When the shadow hath responded, in meditation deep the work proceedeth. The lower light is thrown upward; the greater light illuminates the three, and the work of the four proceedeth.

Rule Three

The Energy circulates. The point of light, the product of the labors of the four, waxeth and groweth. The myriads gather round its glowing warmth until its light recedes. Its fire grows dim. Then shall the second sound go forth.

Rule Four

Sound, light, vibration, and the form blend and merge, and thus the work is one. It proceedeth under the law, and naught can hinder now the work from going forward. The man breathes deeply. He concentrates his forces, and drives the thought-form from him.

Rule Five

Three things engage the Solar Angel before the sheath created passes downward; the condition of the waters, the safety of the one who thus creates, and steady contemplation. Thus are the heart, the throat, and eye allied for triple service.

Rule Six

The devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.

### Rule Seven

The dual forces on the plane (whereon the vital power must be sought) are seen; the two paths face the solar Angel; the poles vibrate. A choice confronts the one who meditates.

### Rule Eight

The Agnisuryans respond to the sound. The waters ebb and flow. Let the magician guard himself from drowning, at the point where land and water meet. The midway spot, which is neither dry nor wet, must provide the standing place whereon his feet are set. When water, land and air meet there is the place for magic to be wrought.

### Rule Nine

Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path.

### Rule Ten

As the waters bath the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labors then, and let the inner builders enter on their cycle.

### Rule Eleven

Three things the worker with the law must now accomplish. First, ascertain the formula which will confine the lives within the ensphering wall; next, pronounce the words which will tell them what to do and where to carry that which has been made; and finally, utter forth the mystic phrase which will save him from their work.

### Rule Twelve

The web pulsates. It contracts and expands. Let the magician seize the midway point and thus release those "prisoners of the planet" whose note is right and justly tuned to that which must be made.

### Rule Thirteen

The magician must recognize the four; note in his work the shade of violet they evidence, and thus construct the shadow. When this is so, the shadow clothes itself, and the four become the seven.

#### Rule Fourteen

The sound swells out. The hour of danger to the soul courageous draweth near. The waters have not hurt the white creator and naught could drown nor drench him. Danger from fire and flame menaces now, and dimly yet the rising smoke is seen. Let him again, after the cycle of peace, call on the Solar Angel.

#### Rule Fifteen

The fires approach the shadow, yet burn it not. The fire sheath is completed. Let the magician chant the words that blend the fire and the water.