

Tapestry of the Gods

VOLUME IV

On the Monad

A Speculative, Rational,
Intuitive Enquiry

MICHAEL D. ROBBINS, Ph.D.

The University of the Seven Rays Publishing House
128 Manhattan Avenue, Jersey City Heights, NJ 07307
© 2004 by Michael D. Robbins, Ph.D. All Rights Reserved.

First Edition published 2004.

Printed in the United States of America.

04 10 9 8 7 6 5 4 3 2 1

Library of Congress Cataloging in Publication Data

Robbins, Michael D.

On the Monad

?????. ?????

????????????

ISBN 0-9621869-0-2

ISBN 0-9621869-2-9 2-vol. set

Dedicated to

The Tibetan Master, Djwhal Khul

Who Laid the Foundation for the New Psychology

Through His Elucidation of the Science of the Seven Rays

Contents

Introduction	1
General Questions.....	5
Review of Important Points	53
Dynamics of the Human Monad.....	55
A Few Epistemological Questions	93
Monadic Psychology.....	99
The Dynamics and Detection of Monadic Rays and Subrays.....	131
Sample Ray Charts	209
The Disciplines of Identification.....	227
Conclusion.....	229

ON THE MONAD

INTRODUCTION

1. This book is written to help make the ideas in *Infinitization of Selfhood* easier of assimilation. Of course, all things progress, and my ideas have evolved somewhat on several points over the last five years. Some of the answers to certain questions reflect the evolution of these ideas.
2. Please realize that we are attempting to think about what, in many instances, is literally *unthinkable*, but the effort so to do will stimulate the abstract mind and help to build the antahkarana—especially in relation to manas and buddhi, but also, for some, in relation to atma.
3. The questions posed for answering *are meant to serve as seed thoughts*. This is also true of the way in which they are answered. It is recommended that, as time allows, you ponder some of these thoughts and see what thoughts and intuitions come to you. Perhaps they will be different that what is presented in this book. If so, fine. No one can dogmatize about the Monad and the Self, and of course, THE INFINITE.
4. You will notice that as the book progresses, the Tibetan's material is increasingly consulted. Large excerpts from His writings are extracted for the light they shed on our topic. As we bring our knowledge increasingly into application, the book uses more and more of the second ray (rather than the third).
5. Along with the book I have gathered from the Tibetan's writings almost all the many references to "monad", "monads", "monadic" and "monadically", as well as the results of searches on related words. Additionally, gleanings from the *Secret Doctrine* are included. The Tibetan has written extensively on this subject: now that most every reference is gathered, we can come closer to assimilating what He shared.
6. Don't be put off by the verbiage. We are trying to think about things for which no technical vocabulary has been evolved. Therefore the coining of words is the attempt to precipitate a number of heretofore un-precipitated intuitions. It is a lot easier, however, than *Infinitization*.
7. Try to get through the first part of this work. The second part deals more with ideas that are familiar to the readers of the Tibetan and have, perhaps, a more practical application to the life of discipleship—IF, one understands what a monad really is.
8. This is a relatively brief work. For greater elaboration and clarification please consult *Infinitization of Selfhood*.
9. Capitalization (full caps, title caps and lower case) is used to keep three levels of being straight.
 - a. THE DOMAIN of *THAT*—the ABSOLUTE.
 - b. The Domain of the One Monad

- c. The domain of the human monad.
10. When encountering a word like 'M/monad', it is to be pronounced/read simply as, "monad"; 'E/entity' is to be pronounced/read as "entity". The capitalization before the word is to signal that the concept applies to *both* the relatively great and the relatively small. At other times, a word may apply to one or the other level, and then it will have only its appropriate capitalization.
 11. When single quotes are used it can mean:
 - a. A quote within a quote—its usual significance
 - b. Or, in a more specialized way, it can signify the phrase, "so to speak". We are dealing with many ideas which words cannot literally describe. So a word is used to give the reader a *general idea* of the meaning, but that is all.
 - c. For instance, if it is said that the ONE SELF 'THINKS', this form of single quotes means, "*thinks*, so to speak", because we cannot really know anything about how the ABSOLUTE/ONE SELF 'DOES' anything. Verbs related to the ABSOLUTE will therefore be bracketed by single quotes.
 - d. Along a similar line, single quotes can also indicate that a word has been used by others or is being used by the author—*imprecisely*, and simply *suggestively*. It is the author's way of signaling to the reader that he knows the word cannot really or fully express the idea or process which he is attempting to convey.
 - e. Single quotes also mean, "not to be taken *literally*".
 - f. Also, if a word is being used in a *special way*, or a way which is *unusual with respect to its normal use*, then single quotes may be utilized to indicate this special or unusual use.
 12. If one question and its responses prove too difficult or paradoxical, go on to the next. They are not necessarily causally connected.
 13. You will find that, as the book progresses, it becomes, in a way, simpler—more practical and less philosophical. It is not recommended, however, that one simply skip the first sections and jump to the end, seeking matters "closer to home". Much of perspective will be lost thereby.
 14. Realize that if all goes well, studying these ideas will bring you closer to the World of Being, and will help to make the First Divine Aspect (of which the human monad is a reflection) a greater reality in your life.
 15. Our purpose in this exercise is to made the M/monad *real* to us. All the new teaching is based upon a growing understanding of the reality of the Spirit Aspect. We can spend years reading the word "M/monad" over and over, and never come close to understanding what it really means, and what the experience of

the M/monad may be like. This little book (and *Infinitization of Selfhood*) are meant to correct this unfortunate probability.

16. Specific benefits to be acquired:

- a. The breaking of the lower ego.
- b. A merging with spirit.
- c. Vitalization and empowerment from higher energy sources.
- d. Intimacy with Reality
- e. Intensification of *Life*.
- f. A rediscovery of the true nature of the self-as-Self-as-SELF.
- g. (Unthinkable and Unspeakable)

17. Please realize that, strange as it may seem, everything I am writing is “all about you” (or, better, ‘YOU’).

ON THE MONAD

GENERAL
QUESTIONS

1. What is meant by the term “Monad”?
 - a. The Tibetan often defines the Monad as “the One” or “the ONE”.
 - b. The Monad is the *Universal One*.
 - c. The Monad is the Universal Self.
 - d. The Monad is the essentially indivisible Universal Logos—the One and Only Definite Being. There, is, however *indefinite* BE-NESS.
 - e. The Monad both *is* and *is not* the SELF.
 - f. The Monad is the indissoluble Universal Unity.
 - g. The Monad is the One Pan-Cosmic Identity.
 - h. The Monad is the Cosmic Representative of ABSOLUTENESS.
 - i. The Monad is pure Intra-Cosmic Being but, both *is* and *is not* PURE EX-TRA-COSMIC BE-NENESS.
 - j. Essentially, the Monad is the cyclically-recurring ‘RAY’ of the ABSOLUTE.
2. What is a M/monad?
 - a. In this text, the composite term “M/monad” will mean *any* Monad or monad who is lesser in scope than the One Monad. A “monad” is the term used for the highest aspect of human identity and, a “Monad” is the term used for an identity considerably greater in ‘status’ than the human monad but lesser than the One Monad. In *reality*, however, there are no *essentially* ‘greater’ or ‘lesser’ M/monads.
 - b. Any M/monad (of great or lesser apparent status) is essentially *identical in essence* with the One Monad. In essence, all M/monads are *One* Monad.
 - c. Every M/monad (other than the One Universal Monad) is an emanation of the One Monad. Each M/monad no matter how confined in consciousness when compared to the One Great Monad is, (by progressively lessening degrees) an emanative extension of the One Monad.
 - d. In a way it is improper for a human being to say, “*my monad*” because the essential M/monad cannot be possessed; essentially any M/monad manifesting through any E/entity is the *only* presently existing Monad, the One and Only Universal Monad.
 - e. Yet M/monads in expression have greater and lesser scope, greater and lesser awareness and power.
 - f. The many M/monads are graded *reductions* of the One Monad, and the scope of each, its awareness and its power are reductions when compared

to the scope, awareness and power of the One Monad.

- g. These ‘graded reductions’ are, essentially, illusory (for the *essential* One Monad is irreducible, just as the ABSOLUTE ‘IS’ IRREDUCIBLE. In the Cosmic Process, however, these apparent ‘reductions’ are *actual*—i.e., they are ‘intra-cosmic realities’.
- h. M/monads are essentially irreducible, substantial subjectivities.
- i. All M/monads are perceivers.
- j. All M/monads but the One Monad are, as well, *perceptions*. *Essentially* each M/monad is the Unperceived Perceiver. *Actually-in-Cosmos*, the many M/Monads are the graded Self-perceptions of the One Monad however *essentially*-illusory these Self-perceptions may be.
- k. To *be* is to be *perceived*. Without the Self-perception of the One Universal Monad, there would be no *many* M/monads.
- l. Thus all M/monads except the One Universal Monad are *derivative*—derivative of It. And even It (the Universal One) is derivative of THAT—THE NAMELESS INCONCEIVABILITY (though the ‘PROCESS OF DERIVATION’ is, from the *cosmic* perspective, forever *inscrutable*.
- m. M/monads are Self-bounded subjectivities.
- n. M/Monads are *spirits*—spirits issued from the Universal Spirit.
- o. Every M/monad in Cosmos is an 8 (pronounced as the word, “I” usually is). All the terms below are pronounced as “I”, but equate to different ‘levels’ of identity.
 - i. “I” = ABSOLUTE INFINITUDE.
 - ii. “I/8” = INFINITUDE ‘BECOMING’ Finitude.
 - iii. “8” = Finitized INTINITUDE, THE-ABSOLUTE-INTINITUDE-in-Manifestation
 - iv. “I” (un-bolded) = the normal limited ego (limited Selfhood, the *personal* identity).
 - v. “i” = the instinctual identity, incompletely formed.
- p. Any given M/monad is *a specific Self-perception of a certain magnitude*. The SelfWho is perceiving is the One Monad. (For instance: the greatest Galactic ‘Gods’ are Self-perceptions of very great magnitude. A Planetary God is a lesser magnitude of Self-perception. A human being is a Self-perception of relatively slight magnitude). All these ‘G/gods’ are Self-perceptions of the

One Monad. Non of these ‘G/gods’ is Self-perception *entire*.

- q. The Universal Logos/One Monad has (or, better, *is*) *all intra-cosmically possible points of view*. No M/monad, in itself, has or is *all* intra-cosmically possible points of view. Any given M/monad is only *one* of the intra-cosmically possible points of view, but such a point of view may ‘contain’ many other subsidiary points of view, just as a M/monad of greater scope ‘contains’ M/monads of lesser scope.
- r. A M/monad is ‘born’ because the Universal Logos chooses to ‘see’ *some* of Itself rather than *all* of Itself. Thus, in a way, every M/monad is a reduction of the Self-seeing/Self-knowing of the One Monad.
- s. Divisibility (and with it) all M/monads arise because the Universal Logos, as it were, ‘shuts its Eye upon certain aspects of Itself’. If the Universal Logos’ only Act of Perception were to ‘see *all* of Itself’ and only *all* of Itself, no M/monads would ever be generated/emanated. All that would exist would be the ‘Ego-consciousness’ of the Universal Logos (which, true, would be a kind of ‘reduction’ of its true *Being*)
- t. Any M/monad (other than the One Monad) is a narrowing of the focus of the One Universal Eye, thus is, in a way, a partial ‘closing’ of the “All-Seeing-Eye”
- u. Every M/monad is a product of an illusory process—*division*. There can be no *real division* in Cosmos (or, for that matter ‘IN’ THAT—the BOUNDLESS IMMUTABLE (hence INDIVISIBLE) PRINCIPLE, hence. In fundamental fact, no mathematical operation (alternation of quantity) can be performed upon THAT.
- v. All M/monads are ‘born’ of the Universal Logos’ ‘Will to ‘see’ less of Itself than It can’. Yet for all the less and less of Itself that It sees—it continues, paradoxically (and on its own level) to ‘see’ the *entirety* of Itself—just as a greater torch remains lit even after it has lit lesser torches. The One Monad ‘sees’ less and less of Itself through the agency of the progressively ‘less-far-seeing’ emanated aspects of Itself—i.e., all M/monads other than Itself.
- w. A M/monad is essentially immortal and ubiquitous in Cosmos. The seeming conclusion of its immortality is caused by a Universal Pralaya, and its ubiquity is pragmatically (though not essentially) curtailed only by the multiple layers of its own perceptions. When these layered perceptions are shed at the ‘end’ of a Cosmos, the ubiquity of every M/monad is revealed to have existed *throughout* the duration of that Cosmos.
- x. Every M/monad other than the One Monad is “the One Monad ‘in semi Self-forgetfulness’—the “All-Seeing Eye” in constricted vision”.

- y. A M/monad is a single perspective within the One Perspective (which is inclusive of *all* points of view). The M/monad is a single eye within the Universal Eye.
 - z. The essential M/monad is indivisible, non-individual but participates in individuality. Apparent individuality is a *transience*.
 - aa. All M/monads are numbers and numbered. They are the prototypical numbers from which all aggregations are constructed.
3. What is the origin of the One Monad—the Universal One?
- a. The Universal Monad is a the cyclically and eternally recurring ‘RAY OF THE ABSOLUTE’.
 - b. This ‘RAY’ ‘FLASHES FORTH’ at the inception of every new Cosmos. As there have been and will be an infinitude of Cosmoses, there have been and will be an infinitude of ‘FLASHINGS FORTH’ of the RAY.
 - c. The One Monad is the *one and only* Representative of THAT which is utterly indescribable—the BOUNELESS IMMUTABLE PRINCIPLE. An infinitude of names could be assigned to THAT and each would be a lie. The sum of them would also be a lie. Yet, one must think and speak of THAT if one is to speak in depth of all that is Not-THAT.
 - d. The Universal Monad is the Efflux of PURE BE-NESS—WHICH IS THE INDEFINABLE, the ULTIMATELY INCONCEIVABLE.
 - e. Paradoxically, however, the Universal Monad is the one and only Illusion—the Great Illusion (though *essentially*, It is *not*, because, *essentially*, It, like very other *E/entity* which emanates from Itself, can be none other than the NAMELESS BE-NESS—i.e., *THAT-THAN-WHICH-THERE-IS-NO-OTHER*).
 - f. Thus, the Universal Monad is BE-NESS-as-Illusion; INFINITUDE-as-Finitude.
 - g. The origin of the One and Only Universal Monad is REALITY, ITSELF—however much that REALITY is THE ULTIMATELY-INCONCEIVABLE (to us or any intra-cosmic B/being).
 - h. The Universal Monad is the first definite limitation upon ABSOLUTE IDENTITY.
 - i. The Universal Monad is the first definable Individual—issuing from INFINITE INDIVISIBILITY.
4. Wherein does the limitation of the Universal Monad consist?
- a. The Universal Monad *is* essentially the ‘RAY’ OF THE ABSOLUTE.

- b. The RAY OF THE ABSOLUTE *and* the Universal Monad are *identical in essence* with the ULTIMATELY-INCONCEIVABLE, the ONE BEING/NON-BEING, BE-NESS.
 - c. The Universal Monad is Finitized BE-NESS endowed with One Set of Destined Potentials, whereas the ULTIMATELY-NAMELESS is INFINITIZED BE-NESS embracing *all possible potentials*, the infinitely-indefinite ‘number’ of which can be suggestively (though hopelessly) conceived as *infinity to the ‘infiniteth’ power* (∞^∞)
 - d. The limitation of the Universal Monad exists because *all possible potentials* do *not* inhere in It, but, rather, only One Set of Consummately Related Potentials Destined for Expression/Actualization *as* Universe.
 - e. God, the Universal Logos, the One Monad is not *absolutely free*, (during the Time of a Cosmos) to actualize/express *all* possibility, nor even to conceive of *all* possibility, because Its Time is limited and conception takes Time. God, in this sense, is a Limited Being, though Its SOURCE is BOUNDLESS, IMMUTABLE, INFINI-POTENTIATED.
 - f. The limitation of the One Monad is seen in the ratio $1/\infty^\infty$ or $\infty^\infty/1$. We can see, therefore, that One Monad is about as close to an *infinitesimal* as any one thing can be, without *actually* being it. (For more about the “infinitesimal” and the process of “infinitesimalizing”, please see *Infinitization of Selfhood*.)
5. Is there one Universal Monad, throughout ENDLESS DURATION, or are there an infinitude of Them?
- a. The Universal Monad appears cyclically throughout ENDLESS DURATION.
 - b. This Universal Being is, in a way, always the *same* and yet always distinct.
 - c. In as much as It is the eternally-cyclically-reappearing Representative of the ABSOLUTE, It is always the *same*. It is the ABSOLUTE-as-Definite-Entity, forever, throughout ENDLESS DURATION.
 - d. In as much as the ‘INSTRUCTIONS’ ‘IMPARTED’ from the ABSOLUTE (the Algorithm for the Cosmos-to-Be) are unique for each Cosmos, the Universal Monad is distinct from every other Universal Monad—distinct in Its Purpose.
 - e. Of course, It realizes Itself to be a cyclically-reappearing Entity, Whose ESSENTIAL IDENTITY is forever the same as all ‘other’ Universal Monads Who have issued forth, cyclically and forever, from the ABSOLUTE.
 - f. Yet as a Definite and Finite Being (which the ABSOLUTE is not), there is no

need to think that It (the Universal Monad) must have an *infinite memory* of all previous happenings in all previous Universes. As a Finite Being, the Universal Monad could not, by definition, ‘contain’ such an actual infinitude. The reason is as follows: *no infinitude is actualizable within the confines of a finitude*.

- g. The Universal Monad is a *non-evolving Being*, which does not ‘profit’ from Its infinitudinous past, nor will it ‘profit’ from its infinitudinous future, for Its true Nature is the ABSOLUTE *PERFECTION* of the INFINITESSENCE (the NAMELESSNESS, the INCONCEIVABLE, the IMPENETRABLE SILENCE).
 - h. There is no such thing as *infinite gain*, as, in ESSENCE, It (the Universal Monad) is, IN ESSENCE the totality of ABSOLUTE PERFECTION.
 - i. Every Universal Monad, thus, is Self-contained, and independent of the ‘influence’ of any other Universal Monad.
6. What is the Relation of the Universal Monad to Time, Space and Motion?
- a. Time is a measurement of duration relative to a particular duration which serves as a standard of measurement.
 - i. The Ultimate Standard of Duration is the ‘Regular?’ Cycle consisting of the Duration of a Cosmos and the (succeeding or preceding) ‘Duration’ of a State of NO-COSMOS.
 - ii. Eternal Time is the *infinite ‘span’* of the summed durations of all cyclic *appearances* and cyclic *disappearances* of Universal Monads/Cosmoses.
 - b. Motion is the ETERNAL PROCESS by means of which the Universal Monad/Cosmos cyclically appears and disappears. Motion is the appearance and disappearance of infinitudinous Universe-Events (i.e., the Events which *are* Universes). This is the Fundamental Movement—that there *is* and then *is not*, and then *is*, etc., *ad infinitum*, a Cosmos/Universe/Universal Monad. All lesser motions are derivative of this Archetypal Perpetual Motion, and all lesser motions, as well, are fundamentally based upon the dynamic of appearance/disappearance.
 - c. Space is the Self-awareness of the Universal Monad.
 - i. Space is always a *perception*. Where there is no perception, there is no space.
 - ii. If we ask, “Is space infinite?”, we have to ask, “Is the Self-perception of the Universal Monad infinite?”

- iii. Since the Universal Monad is, by definition, finite, (being a definite 'something' and having been 'generated') then Space is also finite, as, if that which is finite perceives itself, the perception/reflection which arises is also finite.
- iv. It follows that the entire Cosmos occurs 'within' the Self-perception of the Universal Monad. More accurately, the entire Cosmos *is* the Self-perception of the Universal Monad.
- v. Space is, therefore, not an *objective fact*; it is a subjective apperception of the One and Only Universal Being. (Let us not forget, however, the Extra-Universal BE-NESS).
- vi. The old question, "Where does Cosmos end and the void, emptiness (or non-Cosmos) begin?", has no meaning, because there is no void. There is only the Self-enclosed Perception (really Apperception) of the Universal Monad/Logos. Any-thing else does not *exist*, including a void.
- vii. Space, therefore, is not (as commonsensically conceived) a void, in which the 'Thing' called the Universe is 'located', in one 'position' or another. There is no objective space. There is only That which is 'Self-perceived', and it has *no* 'location' relative to anything else because there is *not* anything else.
- viii. So such a question as, "How large or small is the Universe relative to the 'space' within which it is enclosed?", is based upon a misconception, and an ignorance of the fundamentally *psychological/perceptual nature of Space*.
- ix. The Universal Monad 'occupies' no space. Pure Being 'occupies' no space. It is only when *Consciousness* begins that *Space* begins.
- x. What then are the 'boundaries' of the Universal Monad/Cosmos?
 - aa. There *are* 'boundaries' (of a kind) or limits, because the One Monad is finite, and Its Self-perception is, therefore, necessarily, finite.
 - bb. The Universe, however, has no 'edge'. There is no 'outside'. There is no way to escape from the Self-perception of the Universal Monad. There is no other 'Thing' than It, and so there is no 'other' that can lie 'beyond' it; there *is* no 'beyond'.
 - cc. The only possible 'outside' to the Self-perception of the Universal Monad, is the INDESCRIBABLE INFINITY

(THE INFINITIESSENCE) which the Universal Monad can never ‘contain’, because the INFINITIESSENCE, ESSENTIALLY, *is* the Universal Monad. But this INDESCRIBABLE INFINITUDE is no *thing* (i.e., IT is the NO-THING).

- dd. It may be that the Universal Monad’s Self-perception (i.e., the Universe) is so ‘curved’ that wherever one ‘journeys’, one is always, inescapably ‘within’ it. We may speak of “curved space” to describe the Force which will not ‘allow’ an E/entity (a thought-being) to ‘escape’ from that which generated it. The Universal Self-perception may be so ‘constructed’ that an ‘edge’ to it can never be found/discerned. All travel, even apparently in a straight line, is ever deflected from an ‘edge’ which does not really exist. This ‘edge’ does not really exist because there is only the ‘Self-perception’ and *no thing else*. An edge is always between two things. Where there is only one thing, there can be no edge.
- ee. All things within the One Monad are Its own Self-reflections. All E/entities or things *live* simply by the fact that they are, as it were, ‘being thought’ or being Self-reflected by the Universal Monad. In fact, all E/entities (since they, *essentially, are* the Universal Monad) “live and move and have their being” within their *own* thought or their *own* Self-reflection.
- ff. It is impossible to think of E/entities venturing ‘beyond’ That which conceives them, accounting, thus, for their very existence. No matter what they do, no matter ‘where’ they go, they will always be ‘within’ the Great (and finite) Self-Image of the Universal Monad.
- gg. If one has to speak of the ‘shape’ of the Self-perception, the Self-image of the Universal Monad, one can only, in the language of paradox, speak of a *finite sphere with no discernible circumference*. Clearly, every finite sphere of which we may know *has* a discernible circumference, and every infinite sphere (which we might propose {though hardly conceive}) would be infinite through the fact that it could *never* have a circumference. However, the ‘shape’ of the Universal Monad’s Self-Image and thus of the Universe, is suggested as a *finite sphere with no discernible circumference* because:
 - 01. It is the finite reflection of finite (though great) Being—the Universal Monad.
 - 02. It ‘seems’ to give ‘space all around’, as does a sphere—i.e., it seems to those that “live and move and have their being” within

the Universal Monad that they can ‘travel’ unrestrictedly in all directions.

03. By Its Nature as the ‘Only-Thing’, it deflects any of its E/entity-Contents from the perception/discernment of anything like a circumference, limit or bound, because any discernible, detectable circumference would suggest that ‘some-thing-other’ could exist ‘beyond’ it—and there is no other thing.
04. So, to the E/entities ‘enclosed’, there ‘seems’ to be no circumference; there ‘seems’ to be no limit, and yet there *is*, though it is not a *tangible* limit.
05. The limit is that there is *no-thing-else* but that which the Universal Monad Self-perceives; there is no way to discover or discern anything ‘outside’ of this. So we have a kind of indiscernible circumference separating (not that which is ‘within’ from that which is ‘without’, but) that which *is* (because it is Self-perceived) from that which *is not* (because it is not part of the Self-perception—i.e., it simply doesn’t exist).

06. “To *be* is to be perceived”

7. What is the Destiny of the One Universal Monad?
 - a. The Ultimate Destiny of the One Universal Monad is to be reabsorbed into the ‘ABSOLUTE’—even though in the ‘ULTIMATE’ sense, it never ‘departed’ therefrom.
 - b. The Intra-Cosmic Destiny of the One Monad is to emanate into ‘Self-identical Multiplicity’ and Be/Become/Conduct the Universal Process entirely ‘within’-Itself-as-Itself, until Its Inherent Fixed Design is fulfilled.
8. Is there one Monad or are there many monads?
 - a. In all of Cosmos there is but One Monad—*The One*
 - b. That Monad is *essentially* indivisible.
 - c. Through the process of *emanation* (the Universal Process of Self-limiting Self-extension through a graded series of reduced Self-perceptions), the *One* Monad generates (seems to become) *many* monads, but these monads have no distinct and separate being in and of themselves. The nature of their being is an *apparent, illusory*, but *actual* being.
 - d. All multiplicity, therefore, is a *seeming*.
 - e. The *essence* of every apparent being or monad is none other than *The One*

in its undiminished entirety.

- f. The Many *are* the One and *not themselves*.
9. Then how can the Wisdom Teaching speak of the reality of many M/monads?
 - a. Multiplicity is an *actuality* but not an essential *reality*.
 - b. Under the ‘spell’ of the Self-imposed Great Illusion, there appear to be many M/monads arranged (through emanation) as a *hierarchy* of M/monads.
 - c. The One Monad forever *becomes* the many M/monads but ever remains Itself alone.
 - d. The One Identity forever *becomes* the many identities (of all degrees of apparent power, scope and consciousness) but forever and essentially remains but One Identity.
 - e. The many M/monads are actualities in Cosmos; they are *facts-in-Illusion*, and must be treated as *actual*, without conferring upon them an affirmation of their *essential* Reality.
10. If the many M/monads are essentially un-Real, and only the One Monad is Real, why treat these M/monads seriously and with respect—as if they were Real?
 - a. All *things* within Cosmos (other than *The One*) are essentially un-Real.
 - b. The question more properly to be asked is “Why treat *anything* seriously and with respect—as if *anything* were Real?”
 - c. A proposed answer is that the Cosmos itself is an inexorably and eternally recurring Great Illusion.
 - d. The Cosmos has appeared and disappeared cyclically forever, and will continue to do so forever.
 - e. The One and Only Self or Universal Logos has forever willfully confronted, and will forever willfully confront Itself with the illusion of multiplicity.
 - f. *Things*, therefore, will exist, cyclically, forever and, though unreal, are purposeful. (What their purpose is will be addressed later).
 - g. Because *things* (i.e., the intra-cosmic multiplicity) are intentional, purposeful and inescapable as Self-presentations, they should be treated seriously, with respect—as inescapable (though transient) actualities. In practical terms, this means that things are to be treated *as if* they were *Real*. We might say that *things* are *Real-enough*!
 - h. Multiplicity is both *purposeful* and *planned*. The apparently many M/monads are part of this purposeful, planned multiplicity. The Self-conceived reason

for their existence must be fathomed.

- i. Only by learning the modus-operandi of multiplicity can there be a conscious return to seamless unity—Synthesis.
- j. Only by acknowledging and reckoning with the *many* M/monads can there be a conscious return to the essential Reality of the One and Only Monad (which, paradoxically, is un-REAL when ‘compared’ to the ABSOLUTE).

11. What is the Universal “Fixed Design” of the One Monad?

- a. The Universal “Fixed Design” is the ‘Pattern at the Beginning’ (of any discrete Cosmos) which is destined to become actualized as the ‘Pattern at the End’ (just before the termination of Cosmos).
- b. In a sense the Universal Fixed Design inheres in the ‘RAY’ of the ABSOLUTE as it ‘FLASHES FORTH’ ‘FROM’ the UTLIMATELY-INCONCEIVABLE.
- c. The Universal Logos ‘Carries’ this Universal Fixed Design within Itself as the Pattern-to-be-Actualized by means of the Universal Process.
- d. The Universal Fixed Design is a distinctive *Set* of Perfectly-Related Actualizable Possibilities isolated from the UTLIMATELY-INCONCEIVABLE which (perish the mind!) can be ‘conceived!’ of as the FOUNT OF ALL POSSIBILITY.

12. Is the One Monad, the Universal Logos, therefore, free or conditioned or determined?

- a. The Universal Logos is neither entirely free nor entirely conditioned-determined.
- b. The Set of Destined Perfectly-Related Actualizable Possibilities is coeval with the Origination/Appearance of the ‘RAY OF THE ABSOLUTE’. This Set inheres as a ‘Destined Pattern’ within the One Monad. The actualization of this Pattern-as-Cosmos is, therefore, *determined* and, thus, the One Monad is not ultimately *free*, for the Destined Pattern is Its Conditioning Program. Out of all the many ‘Acts’ that the One Monad *could* originate/perform, It is conditioned by the formative Presence of the Destined Pattern inherent within Itself.
- c. However, *how* the Pattern is to be actualized, realized, expressed *in-Cosmos*, and the *time* it is to take, is the prerogative of the One Monad, Who is *free* by means of *virtually* endless possibilities to unfold the Pattern and finally ‘arrive at’ the Final Consummation of the Destined Pattern how It Will.
- d. Therefore the One Monad is conditioned by the Pattern, and all the ‘lesser’ M/monads are *conditioned* by the ‘lesser pattern of the Pattern’ which inheres within T/them, but are *free* to ‘work it out’ with each other during the

Universal Process. ‘Behind’ this Process, however, there is but One Actor and the seeming ‘multilogue’ is really a *monologue*.

- e. It is therefore proposed that even the One Universal Monad is subject to limitation vis-à-vis the FOUNT OF ALL POSSIBILITY. We remember that the One Monad is *Limitation Itself*, when contrasted with THAT which is THE ULTIMATELY-CONCONCEIVABLE. Paradoxically, however, THE ULTIMATELY-INCONCEIVABLE is also, THE *INCOMPARABLE*, and, therefore, cannot be contrasted with anything (because IT forever *IS* everything).
 - f. All M/monads, derivative of the One Monad, are likewise subject to limitation, but are *free to conform* to the ‘destined lesser pattern of the One Destined Pattern’ they ‘find’ inherent within themselves as they persevere throughout the Universal Process.
13. Does the One Monad have content or is it contentless pure being?
- a. The essence of the One Monad is Pure Being—though not the inconceivable PURE BE-NESS which can be predicated of ABSOLUTENESS (which, paradoxically, forever resists all predication).
 - b. All of universal possibility inheres within the One Monad (even infinite possibility, of a kind) though not the *greatest infinitude* of possibility.
 - c. The One Monad is ‘ENDOWED’ with a vast yet ‘limited infinitude’ of ideational possibility, the expression of a ‘portion’ of which is a necessity—all this possibility ‘RECEIVED’ as such, from THE ABSOLUTE. Only a ‘portion’ of this ‘CONFERRED’ Ideational Possibility can *actually* be expressed, as the One Monad’s Time as an ‘Existent’ is limited. And in any case, no infinitude whether of the greatest magnitude or not, can be expressed in *any* amount of time, as there would always be more of the infinitude than there would be of time.

The analogy to the tiny life of the human being is suggestive. Even the tiny human life has a *potential* infinitude of possibilities, but only the tiniest portion of them can *actually* be expressed in the limited time of an incarnation.

- d. Of all the limited infinitude of ideational possibility inherent in the Universal Logos and inscrutably ‘CONFERRED’ (“in the Beginning”) by the ABSOLUTE via ITS ‘RAY’, *One Set of Actualizable Possibilities* is the ‘DESTINED’ Set. Even within a Set of Actualizable Possibilities arranged in (what for the Universal Logos is) Perfect and Unalterable Relationship, there is nevertheless contained a lesser infinitude of *unactualizable* possibilities (an infinitude of them, in fact, but infinitely many of them *trivial* and incidental).

If the mind of tiny man can conceived of a multitude of infinitudes simply within its normal process of thinking (such as the infinite set of all odd or even numbers, and numberless other infinite sets within the set of natural numbers), we can be sure that the Universal Logos contains within Its Cosmic Thought numberless infinitudes *other* that the *perfection* of the Destined Set of Actualizable Ideational Possibilities ‘CONFERRED’ by THE FOUNT OF ALL POSSIBILITY at the last (cyclically recurring) Dawn of Time.

- e. This Circumscribed Set of Actualizable Ideational Possibility is the *Perfect Seed of each Cosmos*.
 - f. This “Set” is the Archetype of the Universal Fixed Design
 - g. On the basis of this Seed, the Universal Logos conceives, maintains and expresses, the Universal Fixed Design—the Ideal Pattern of each new Cosmos.
 - h. The only difference between the Archetype of the Universal Fixed Design which the ABSOLUTE ‘CONFERS’ and the *Actual* Universal Fixed Design, is that the Universal Logos *invests Itself* in the *Actual* Fixed Design by *Becoming* it—be might say ‘Bodily’. The Universal Logos begins to *Embody* this Design, *Enacting* its Pattern within Himself. The Actual Fixed Design and the Universe which follows from it, *Is the Universal-Logos-in-Process*.
 - i. Thus, as difficult and filled with paradox as the concept is, there does appear to be a difference between ‘CONFERRED’ PRE-COSMIC IDEATION ‘ARISING’ from THE FOUNT OF ALL POSSIBILITY—and—the Embodiment of that ‘IDEATION’ as that Embodiment occurs *in-Cosmos* and within the Process of the Universal Logos. The first is *given*; the second (the Embodiment) is an Act of Will of the Universal Logos *acting as Himself*.
14. Is the One Monad ‘God’ or should the ABSOLUTE be considered ‘God’ (or more properly ‘GOD’)?
- a. So much depends upon how we define “God”.
 - b. If by ‘God’ we mean a *finite* Entity with specifiable attributes (no matter how great that Being may appear when compared to such beings a man), then we must say that the ‘God’ is the One Monad or Universal Logos—the greatest of all *definable* Beings.
 - c. Certainly, if by ‘God’ we mean the Creator or ‘Becomer’ of a finite Universe, then ‘God’ is the One Monad or Universal Logos. At least, this is the way in which the term ‘God’ is used in these discussions.
 - d. If by the term ‘God’ we attempt to mean THE ABSOLUTE, we have to acknowledge that THE ABSOLUTE cannot be a finite Creator.

- e. If we choose this second possibility, we will agree with Spinoza who said in the “Definitions” of his *Ethics*:

“By *God*, I mean a being absolutely infinite—that is, a substance consisting in infinite attributes, of which each expresses eternal and infinite essentiality”.

This is clearly an attempt to define THE ABSOLUTE. How we could know this, or *anything* about the ABSOLUTE (or even that IT ‘EXISTS’) is, of course, the great and ongoing problem.

- f. It is clear that THAT-as-‘GOD’ cannot be only the One, because we have defined it as THE *ALL*. The only sense in which IT IS the One, is that the One must be *included* in THE *ALL*.
- g. That such an INCONCEIVABILITY does ‘EXIST’ (all words fail, of course), we propose with Spinoza. A “being absolutely infinite” is suggested by the formula ‘ ∞ ’. But about this ‘WHAT?’ we can legitimately say absolutely nothing (including the statement that we can say absolutely nothing!) And yet we do, perforce. Is it a punishable offence? It once was—by death—we are told by H.P.B..
- h. Perhaps, one of the best reasons to engage in such a speculation condemned from the outset to contradiction and futility, is to be able to know at least something about ‘God’ (the Finite ‘God’). In contrast to the UNKNOWABLE, we at least gain some assurance that we can speak something of ‘God’ (the One Monad and Universal Logos) as *knowable*.
15. Are M/monads divisible or indivisible? In what respect is a M/monad a “simple substance” (as per Leibniz)?
- a. A M/monad (of no matter what ‘status’ in terms of its expression) is *essentially indivisible*. Pure Being has no parts. (One can question whether Pure Being *in-Cosmos*, is *Really* ULTIMATE PURE BEING or BE-NESS.) In as sense, even the One Monad is already a *compound* as it ‘contains’ inherent, though limited, possibility.
- b. However difficult it is to solve the degree of simplicity of the One Monad and Its emanative extensions, the vehicles of expression of any M/monad at any ‘depth of prakritic immersion’ *are* divisible.
- c. Thus as a M/monad appears to ‘change’ during the process of ‘emanative extension or retraction’; it is not the essential M/monad itself that changes, but the vibratory frequency of the prakritic boundaries which ‘contain’ the fulness of its being.

16. Are M/monads immaterial?

- a. M/monads are immaterial when compared to their sheaths.
- b. And each M/monad is relatively immaterial compared to a M/monad it may emanate.
- c. What, really, is *immateriality*? In the ultimate sense immateriality is *imperceivability*, though we use the term “immaterial” much more loosely.
- d. That which is *material* is *perceivable*.
- e. Further, and more drastically, if anything, ‘x’ is *perceivable*, it is, by that very fact, *material*.
- f. From this perspective, anything that *exists* is *material*.
- g. The only true ‘IMMATERIALITY’ is the UNPERCEIVED PERCEIVER—*THAT*.
- h. Since, ultimately in Cosmos, any perception is *Self*-perception, materiality or materialization can be understood as *an act of Self-perception*.
- i. When a M/monad merely *is*, it is as immaterial as it can be—in *Cosmos*.. When it perceives itself, the *Self*-perception is a materialization.
- j. *Being* is immaterial; consciousness (i.e., ‘*seeing*’, *perception*) materializes.

17. Can one M/monad be perceived by another?

- a. The vehicles or vibratory extensions of a M/monad can be perceived by another M/monad. There is no problem in this.
- b. If the perception of one M/monad by ‘another’ M/monad exists, we would call it ‘*registration of another as Self*’.
- c. Such perception would be *an act of Self-recognition*, for all M/monads are *One Monad*. This is not, necessarily, ordinary perception (as explained below).
- d. A related question can be framed in another manner: “Can a M/monad perceive itself”? The entire theory of Cosmic Generation proposed in the Radical Infinitist World View, is based upon this dynamic. However when, (by whatever means) a M/monad ‘perceives’ itself, there is a reduction in the fulness of its being. When a M/monad *is itself* fully, there is no reduction of being.
- e. On a more mundane level, we might say that ‘every perception of Self is a reduction of that which is perceived’. This means that ‘Every Self-perception is Self-reduction’.
- f. Thus, *seeing* is an *act of limitation*.
- g. There is, thus, an important difference between ‘seeing’ another and ‘being’

another.

- h. If one (as a M/monad) thinks he has ‘seen’ another M/monad, that which he has ‘seen’ is no longer the M/monad *in its fulness*.
- i. But, *if* by an *act of identification* (that all-important word), one (as a M/monad) recognizes oneself as *being* ‘another’, or recognizes ‘another’ as *being* oneself—then, that act does *not* reduce the essential nature of the apparent ‘other’.

18. Some anomalies concerning perception:

- a. **8**-theOneMonad,Am,(essentiallyandintermsofCosmicProcess)theUn-Seen Seer—the Eternal Subject of all perceptions. (It can be asked, futilely, whether **8**-theOneMonad can be ‘PERCEIVED’ by THAT. Any *act* predicated of THAT cannot be imagined (except the *appearance* of the ‘RAY’ – Who knows how?).

Since THE FOUNT OF ALL POSSIBILITY IS THE FOUNT OF ALL POSSIBILITY, there is the possibility that:

- i. the One Monad is ‘PERCEIVED’
- ii. the One Monad is *not* ‘PERCEIVED’
- iii. the One Monad is *both* ‘PERCEIVED’ and *not* ‘PERCEIVED’
- iv. the One Monad is *neither* ‘PERCEIVED’ nor *not* ‘PERCEIVED’

It’s hard to get a *definite answer* from THAT—and here is a *very great problem*. With respect to THE INCONCEIVABLE, we human beings can only “hope for the best” (with all the philosophical implications of that phrase).

- b. Continuing—**8** *Am* rather than *Am Not*, and **8** *Know 8 Am* rather than that **8** *Am Not*.
- c. **8** *Am* a permanent-in-Cosmos immaterial, unperceivable *Substantiality*, Who will always *Be other* than what It *perceives*. The fact most descriptive of Me is simply that **8** *Am*. My substance is *Is-ness*. Better, **8** *Am dimensionless, unperceivable, substantial Is-ness*. **8** *Am* only ‘*be-able*’; the Real **8** is not *see-able*.
- d. Fortunately and practically, one can realize that One *is* another through the heart.
- e. The depth of Prakritic Immersion is the degree of *perspectival limitation*. My only limitation is that which **8** perceive. Perceptions only ‘cover’ Reality. When nothing remains to be perceived (other than *My Self*), **8** have reached

the highest state of liberation achievable in this Universe—infinately greater lies *'beyond'* any particular Universe—remember ∞^∞ !

- f. Essentially, **8** Am a Stranger to My own perceptions. **8** Am a Stranger to what **8** 'see'. And yet, all **8** 'see' is **8** as well. Quite a world, is it not?
19. Of what, then, is the One Universal Monad (and all subsequent M/monads) composed?
- a. In a sense, the One Monad (and all derivative M/monads) is completely *insubstantial* (if substance were 'made of' matter-perception), and from another perspective, is the One and Only Sub-stance of Cosmos (that which 'stands' beneath).
 - b. If we ask, of what is a M/monad essentially 'made', we would have to say, essentially 'of nothing', of Itself, alone.
 - c. A M/monad is simply *pure being* or *pure existence*. It simply *is*, and is *simply*.
 - d. The most distinctive feature about a M/monad is that it *is* rather than *is not*.
 - e. The substance of a M/monad (far from being material) is *being itself*. This may not be an easy concept, as, so often, when we search for the *substance* of something, we are looking for that which is material-perceivable.
 - f. The One Monad, essentially, has no vibratory dimensions, no spatial dimensions, no essential qualities (other than the 'Perfect Set of Ideational Possibilities'), no temporal dimensions (other than the time-limits imposed by the Great Breath). *Being* is Its one essential dimension. When one looks for the essential substance of the One Monad (or any M/monad), that substance is '*Is-ness*'
 - g. Searching Cosmos, one cannot find any other thing that *is* other than the One Monad. All the rest is a delusion 'covering', as it were, Its true nature. (Though, let us be reminded, a most *necessary* delusion!)
 - h. Monads are essentially unperceivable. All derivative M/monads (derived through the Self-sight of the One Monad), are to the extent they are perceived, *un-Real*, or at least, less than fully essential.
 - i. This is why there is only *One* Monad in all of Cosmos. All the many Self-perceptions of Itself are less Real than Itself, and it is only when the Many are no longer *seen*, that Reality-in-fulness returns to the awareness of all illusory participants in Cosmos.
 - j. Self-perception has generated multiplicity and multiplicity is equivalent to the Great Illusion.

- k. Thus, aphoristically, *seeing* robs *being* of its nature.
 - l. Perceiving anything other than itself is a veil upon any M/monad. Of course this perception is necessary or there would be no manifested Cosmos (and there *must* be). Still, *the principal veils upon pure M/monadic being are its perceptions of anything other than itself*.
 - m. Even *Self*-perception is a veil. Only when the One Monad simply *is*, is it unveiled.
20. Is there a more practical approach to the assessment of materiality and immateriality?
- a. In a more practical sense, however, the One Monad in Cosmos is the *least* material of all cosmic contents (even though these contents derive from the One Monad's Self-perceptions).
 - b. Each M/monad is the least material factor in the system which it generates. In the sense here used, "materiality" means density, concretion and limitation.
 - c. For practical purposes, the M/monad is the 'Eternal Subject', the Perceiver, Purusha. Whatever is perceived is always more material than the perceiver. Only when the perceiver *becomes* the *perceived*, does that perceiver appear to become material.
 - d. Even Self-perception is Self-limitation. But Self-*being* is not.
21. Do M/Monads have "extension"?
- a. Extension is a perception—a 'presentation in consciousness'.
 - b. Extension is a special kind of perception or presentation—one that depends upon the perception of a 'sphere' or 'space' of consciousness and the apparent *filling* of that sphere or space with sensory data—especially optical data, but to a certain extent auditory and tactile data.
 - c. Extension, therefore, is that which apparently 'takes space' within the perceived sphere or space of consciousness. Visual data obviously 'takes space', and it is to this type of data that the term "extension" most applies. Tactile data, as well, can be inferred as 'taking space'. Auditory data can be localized in space, and helps the individual orient himself in space.
 - d. In all this consideration, we must remember that the conviction in consciousness that *space exists*, is, itself, a kind of perception.
 - e. M/monads, however, are not, in the ordinary sense, *perceivable things*.
 - f. While it may be possible to 'see', with inner sense, the vehicles through which M/monads manifest or express, the essential M/monad itself escapes visual

detection.

- g. The essential M/monad simply *is*, without having a spatial representation.
- h. Must everything that exists be spatially represented? Many things which we think are *not* spatially represented actually *are*, and are detectable through inner senses—thoughtforms, for instance.
- i. But some aspects of Cosmos are detectable without spatial representation. We might say that they are, in a sense *non-localized*. Spatial representation is equivalent to localization.
- j. Thus, the question, “Where is the M/monad?” cannot be answered in spatial terms. It is both nowhere and everywhere, and both and neither.
- k. And yet a M/monad *is*, and is *detectable*, or *registrable*—by ‘another’ M/monad. But unless the perceived M/monad is *identified with*, the detection or registration is a reduction of the perceived Monad’s essential being.

22. If M/monads have no spatial extension, do they have *temporal* extension?

- a. Spatial extension is one kind of extension; *temporal extension* is another. Things *are*—‘for a time’—and then, are not. They seem to ‘extend’ through a certain time period, and then to cease, perhaps later to reappear.
- b. Do M/monads have, then, temporal extension?
- c. M/monads may appear to have a specifiable temporal extension during the period that they persist at one level of ‘prakritic immersion’. In fact, it is the monadic *vehicles* which have temporal extension—i.e., which begin and end.
- d. The M/monad itself, *in its pure essence*, simply *is* for the ‘forever’ of a Cosmos (which is *not* a true ‘FOREVER’)
- e. The M/monad (whether as the One and Only Monad or as its numerous M/monadic extensions) persists throughout the Cosmos.
- f. Never is there a time *during* Cosmos when any M/monad is *not*—though there are necessarily times when certain kinds of *monadic vehicles* are not.
- g. Even the ‘smallest’ of monads in scope of awareness (i.e., those which seem to appear at some point in the Emanative Process) have always (during Cosmos) *been*—as *inherent aspects of apparently ‘greater’ Monads*. But the, so to say, ‘confinement of consciousness’ which characterizes an apparently particular monad has *not always been*. Before the time of emanation, or, much later, during that time of absorption, at both of which times ‘lesser’

M/monads exist as inherent aspects within ‘greater’ Monads, the ‘lesser’ M/monads have no apparently isolated awareness as later they *will* have (or as earlier they *did* have) during the period when they were emanated forth into distinct particularity. The consciousness within the ‘greater’ Monad which includes these aspects (which are *destined to be* apparently distinct M/monads, or which *were* apparently distinct M/monads) **is one consciousness**. This is important. The ‘isolated’ M/monad does not always know how much it is a Monad ‘greater’ than itself. It once knew, and will know again.

Thus, when a M/monad is reabsorbed into its Parent Source, its ‘confined consciousness’ or ‘confined awareness’ no longer exists, but is liberated into the inclusive consciousness of the Parent Source (i.e., into the Consciousness of the more inclusive Monad). The previously ‘confined consciousness’ then *realizes* that it has *always been* the consciousness of the ‘greater’ and ‘now-including’ Monad. The limited monadic field which the ‘confined consciousness’ previously informed is now but a recognized lesser aspect of the Greater Including Monad. In short, the consciousness of the previously ‘confined M/monad’ leaves its confinement and recognizes that it has always been a *greater consciousness* of a *greater and more inclusive Monad*.

- h. So, during Cosmos, at least, any M/monad cannot meaningfully be said to have temporal extension, because the *essential being* of the M/monad endures throughout the entirety of any and all Cosmoses.
 - i. Thus any M/monad (as an *essence*) has (during a Cosmos) *no particular space* and *all of cosmic time*. However, the fields or vehicles through which an apparently distinct M/monad expresses *do* have a limited space and have a limited time, but the *essential* M/monad is simply ‘nowhere’ and ‘everywhere’ in Cosmo, and endures ‘forever’ (as ‘forever’ is understood within Cosmos).
 - j. Is any M/monad truly ‘FOREVER’? Yes and no. In as much as a M/monad is none other than the ‘RAY’ of the ABSOLUTE, then, “Yes”, the M/monad is, in *essence*, FOREVER. But, from the cosmic perspective, “No”, for even the One Monad of a Cosmos is an Impermanence and is *Self*-contained, whereas the ABSOLUTE is BOUNDLESSNESS-in-ETERNAL DURATION—the “BOUNDLESS IMMUTABLE PRINCIPLE”.
23. If M/monads have no extension what accounts for their differences in scope of perception?
- a. In Cosmos, every M/monad is, *in essence* everywhere and universally enduring.
 - b. Yet, M/monads participating in the Universal Emanative Process seem to be

of different scopes—both with regard to consciousness and potency. How is this possible?

- c. Simply, that the many M/monads are ‘*many **degrees** of perceptual Self-limitation*’. In Cosmos, greater Self-perceptions are surrounded or ‘enveloped’ (as it were) by lesser Self-perceptions.
- d. For instance, a Life in Cosmos is, fundamentally, a Self-perception of the One Monad, and the living vehicles through which that Life expresses, are ‘lesser’ Self-perception (in relation to which the Life is a ‘greater’ Self-perception of the One Monad).
- e. There is no-thing in Cosmos which is not, fundamentally, a Self-perception of the Universal Monad Itself, or a Self-perception of the Universal Monad via Its emanative extensions. Essentially the One Monad *is* Its extensions and, thus, ‘works through’ those extensions.
- f. The M/monadic ‘envelopes’ limit the range of the M/monad’s perceptions.
- g. So, although every M/monad is essentially *everywhere* (and later, when relieved of its imprisoning environment by means of the processes of abstraction and absorption, will so realize), during Time and Space, that aspect of the M/monad which is subjected to ‘prakritic immersion’ is preoccupied with limitation, and does not fully realize the Cosmos-embracing scope of being/consciousness which is always and ever available to itself in that ‘part’ of itself which did not ‘descend’ into prakritic immersion, because that ‘part’ is always *at one* with the fulness of the One and Only Monad.

What this means is that any M/monad is always *essentially* the One Monad which, Itself, never descended into *perceptual limitation*. Any apparent descent of the One Monad into perceptual limitation is done through the process of emanation. ‘Perceptual limitation’ *is* ‘prakritic immersion’.

- h. We remember that there is (paradoxically) a ‘part’ of the essentially-impartite M/monad which never ‘descended’ into Self-limitation, and a ‘part’ which did. This is, in a sense, the story of the “Prodigal Son” who went forth into a “far country”. His brother stayed “at home” and remained, as it were, “one with the Father”. In this way, all M/monads, other than the One Monad are always *two*, though, of course, *essentially one*.
- i. That ‘part’ which never descended, is forever ‘at Home’, not only *with* the One and Only Universal Monad, but *as* that One Universal Monad.
- j. The paradox is profound, but its intuitive understanding will reveal one of the most fundamental tenets of *Cosmos-generation through Emanation*.

24. What is the origin of the many monads other than the One Monad?
- a. The many M/monads emanate from the One Monad—the Universal Logos.
 - b. They are of the same essence as the One Monad, but are increasingly limited as regards their perception of the entirety of that which the One Monad perceives.
25. How can a simple substance, like the One Monad, even act—especially, act upon Itself?
- a. This is a profoundly difficult question.
 - b. If the One Monad, in essence, has no ‘parts,’ and is essentially, *Pure Identity*, *Pure Being*, what is there, as it were, ‘within It’ that can move or act?
 - c. Perhaps it can be said that the One Universal Monad (though *essentially* ‘PURE BEING’ (i.e., BE-NESS), cannot be (in-Cosmos, at least) ‘PURE BEING’ (BE-NESS).
 - d. Inherent within the One Monad as potentials (and derived from THE UNFATHOMABLE BE-NESS) are all powers and faculties to be unfolded within the span of the Cosmos which the One Monad will Self-generate.
 - e. We might say of the One Monad, therefore, that it is the *Purest Possible Beingness in Cosmos* (remembering that *perfectly* PURE BE-NESS is *not* possible in Cosmos), **and** the *Totality of All Cosmically-Possible Faculty*.
 - f. The most fundamental of all Faculties inherent within the One Monad is *Consciousness itself*.
 - g. With regard to the One Monad, we might say: Pure Being, It *is*. Consciousness, It *has*.
 - h. *And* inherent ‘within’ Consciousness is the Power to Move/Apply Consciousness with respect to Itself (i.e., with respect to the One Monad). Hence, within the One Monad is the Power to Act (of course, *upon Itself*, as there is no ‘Other’).
 - i. The first ‘Act’ of the Universal Logos is to *be fully conscious of Itself*, thus ‘seeing’ Itself, and by that ‘Act,’ generating *objectivity*.
 - j. The next ‘Act’ (which is the beginning of many similar subsequent ‘Acts’) is to ‘move’ Consciousness from contemplation of *entirety* to contemplation of *partiality*—which simply means, to focus Consciousness in such a way as to reveal less and less of the Universal Logos’ Original Self.
 - k. Through the instrumentality of these two Foundational Faculties, all other inherent (i.e., ‘CONFERRED’) Faculties can be brought forth into Universal

Logoic Embodiment.

- l. It is Consciousness which allows It (the One Monad) to transform Itself into an *Object*. From the first, it is already the One and Only *Subject*.
 - m. The Universal Logos, then, is initially a Subject without an Object. By utilizing inherent Consciousness and Movement It Self-reflects, and thus ‘becomes’ an Object as well.
26. With what kinds of possibility is the One Monad/Universal Logos ‘PRESENTED’? What are the implications of this ‘PRESENTATION’ for freedom and its opposite?
- a. From the ‘ABSOLUTE’ is ‘BESTOWED’-into-Finitude or ‘CARRIED’-into-Finitude (through the ‘FLASHING FORTH’ of the PRIMEVAL RAY), an Idea of All Cosmic Possibility—which is, in fact, a very limited range of possibility.
 - b. All Cosmic Possibility is, itself, a *limitation* upon ALL POSSIBILITY.
 - c. All Cosmic Possibility is, indeed, an infinitude of possibilities, but *it is an infinitely lesser infinitude than the INFINITUDE of ALL POSSIBILITY* inherent ‘within’ THE FOUNT OF ALL POSSIBILITY. This is an important statement.
 - d. Further, within a Finite Cosmos, even *all* the possibilities of the Set of All Cosmic Possibility, cannot be *actualized* in Cosmic Time. The One Monad cannot negate the Compulsion of Extra-Cosmic Time ‘enforced’ by the GREAT BREATH.
 - e. It is the PRIMAL ‘BESTOWAL’ from the FOUNT OF ALL POSSIBILITY (namely, from the ABSOLUTE via the ‘RAY’ OF THE ABSOLUTE) which ‘contains’ the full range of Actualizable Possibility from which ‘God’ the Universal Logos can ‘work’
 - f. This *freedom in the face of a Limited Infinitude*, is the one kind of *freedom* possessed by the One Monad.
 - g. The Universal Logos is *free* only to this extent.
 - h. It is *not* free to determine with which Set of Actualizable Possibilities it is ‘BESTOWED’ by the NAMELESS ONE OF INFINITE NAMES (the INSCRUTABLE-INCONCEIVABLE).

(Why, however, should the Universal Logos need such a freedom, for It realizes Itself to be THE ABSOLUTE. It realizes that the dynamics of the ‘BESTOWAL’ ‘OCCURRED’ when It (the Universal Logos) was infinitely more potentized *as* the ABSOLUTE.

- i. The One Monad/Universal Logos is *not* free to determine the Primary Mode by which a Universe can be set in motion—namely through Emanative Self-Perception. (At least, so it seems to us.) If from a One there is to be a Many, that Many can only be Self-generated from the One. (Perhaps this is a *special case* pertaining only to *this* Cosmos but, given things as they appear to be, it seems a *necessary case*.)
- j. But, It (the One Monad) *is* free, in Its choice of *how* to actualize the Set of Destined Ideational Possibilities (a definite Configuration of Destined Relationships which inevitably ‘contains’ within its structure a limited infinitude of possibilities ‘PRESENTED’ by THAT—the FOUNT OF ALL POSSIBILITY).
- k. It is intuitively objectionable to conceive of a Universe in which the One and Only Creator is not, to a degree, *free*. But it is illogical to imagine that the One Creator (Who is a mere Finitude deprived of access to TOTAL INFINITY) can be totally or infinitely free. The One Monad/Creator/Universal Logos cannot, for instance, bridge the gulf between Itself as a Finite Being and the ABSOLUTE—the INFINITELY INFINITE until the ‘Universal Day Be With Us’.
- l. Clearly we are here speaking of things of which one cannot speak with hope of accuracy, and, perhaps, should not speak. But the very effort so to speak contains the possibility of breaking into a perception of Reality customarily denied by the present level of Prakritic Immersion of the human monad.)
- m. We will hypothesize the existence of *that* within this ‘TRANSFERRED’ Ideation (from the ‘REALM OF ALL POSSIBLE IDEATION’ and inherent within the One Monad), which *guides* the One Monad in Its choices. Let us call it the Set of All Destined Perfectly-Related Actualizable Possibilities. This Set might be likened to a kind of Algorithmic ‘Code’ which sets forth the Universal Fixed Design—That which is ‘INTENDED’ by THAT which ‘CONFERRED’ it.
- n. Perhaps there is a *Mode* in which such ‘Universe-Generating’ has been *Done* forever, and perhaps all Universal Logoi proceed (at first) in the same or similar manner. This we cannot know, and maybe, it is *unknowable* even by a Universal Logos, Whose ‘Memory’ would have to be *infinitely long and complete* to know it (which is impossible for a Finite Being).
- o. But it is important to realize that the One Monad/Universal Logos (no matter how relatively infinite It may seem to human beings), is not infinite at all and that the possibilities inherent within It are only *finitely infinite*. The One Monad is ‘possessed’ only of a *limited infinitude* of possibilities within the Set of Destined Perfectly-Related Actualizable Possibilities. Further, It

Labors under the compulsion of the GREAT INEXORABLY-RHYTHMIC BREATH. And though It can *conceive* of more infinitudes than any of Its Self-generated M/monads can conceive, it cannot conceive of an *infinitude of infinitudes*, nor can it (in the Time to which It is limited) *actualize* but a tiny portion of the infinitudes that It *can* conceive. That ‘portion’ is crystalized in the Set of Destined, Perfectly-Related Actualizable Possibilities.

- p. Of course the One Monad is free to conceive of numberless ‘sub-infinitudes’ within the limited portion of ALL POSSIBILITY ‘PRESENTED’ to It, but the Cosmic Task of the One Monad is to actualize/be/become/embody the Set of Destined Perfectly-Related Actualizable Possibilities, rather than to dwell upon all the many ‘sub-infinitudes’ of possibilities which can be found within that Destined Set.
 - q. The One Monad or Universal Logos is a *finite* ‘God’ limited to the contemplation of *lesser infinitudes*. During the span of Cosmos, the GREATEST OF ALL INFINITUDES lies infinitely beyond the One Monad’s scope. That even these lesser infinitudes must be stupendous in nature, can be construed by realizing that even man can conceive of a great variety of infinitudes within his own very limited world.
27. If the One Monad/Universal Monad is, to a degree, free, in what respect is It free? In what respect is It not free?
- a. The One Monad/Universal Logos is *free* to ‘Set Up’ (or Choose to Become) an Archetypal World—the World of Being which, during Cosmos, will ‘hover over’ the World of Becoming or Mosaic World of ignorance, individualism and fragmentation (qualities which apply to that lower world until it is redeemed in the second part of the Universal Process).
 - b. We cannot know (nor can any Universal Logos ‘Know’) if the Archetypal Worlds of an infinitude of Universal Logoi were similarly or identically structured.
 - c. The One monad is *not free* to choose from the infinitudes of possibilities with which It is *not* ‘ENDOWED’. It is *not* free to Conceive the ‘INCONCEIVABLE’. Even to It (Who is the Greatest Definite One—at present), the INCONCEIVABLE BE-NESS is, in fact, *inconceivable*.
 - d. Thus, the One Monad/Universal Monad (just like any other M/monad) is *free within the range of Its own present ignorance*.
 - e. The One Monad is *free* within every one of its Self-generated Self-perceptions according to the *limited scope* of a particular ‘Self-generated Self-perception’. Each Self-generated Self-perception is, of course, an emanatively derived M/monad.

28. Why insist that 'God', the Universal Logos should have some degrees of freedom? Why not conceive It as a 'Son of Strict Necessity'?
- a. It seems necessary to choose between a 'God' Who is *free within limits*, and One Who is compelled in every particular and in every act by Inherent Law. If Law results from Will—from whence came this Law? That will be an eternal problem.
 - b. It seems illogical to deny 'God' the One Monad, that which we (and every M/monad), who are but emanative derivatives of the One Monad, possess.
 - c. We M/monads possess *freedom within the confines of our own ignorance*. We are not utterly determined beings. Our will, our power of choice is *free within constraints*.
 - d. Whence came this freedom if the One of Whom we are merely an emanation does not possess it?
 - e. Just as we have 'within' us an Archetypal Pattern or Fixed Design which *can* guide us as we exercise our limited freedom, so the same is conceivable of 'God', the One Monad or Universal Logos.
 - f. We hypothesize, therefore, that it is unlikely that the One Monad functions without reference to (and, even, *obedience* to) 'CONFERRED' PRE-COSMIC IDEATION—which is that 'BESTOWAL'-as-Bestowal which 'APPEARED' from the FOUNT OF ALL POSSIBILITY.
 - g. But from the perspective of a limited creation of the One Monad (such as man is), it seems unjust, to insist that this One 'God' or Monad is *compelled* to perform in every particular and in every act exactly as a 'BESTOWED' Algorithmic Directive would *demand*.
 - h. Further (admitting the huge and almost laughable limitations of anthropocentric arguments) it would seem tediously uninteresting for the One God (Himself a 'RAY'-as-Ray of the ABSOLUTE), to be *compelled* to do anything.
 - i. Such a state of affairs would, as it were, 'take the *fun* out of Cosmos'. And we, as emanations and Self-reflections would also be deprived of our spontaneity.
 - j. If the Universal Logos/One Monad acts in accordance with, or in obedience to, the 'BESTOWAL' via the 'RAY'—which is hypothesized as the Set of Destined Perfectly-Related Actualizable Possibilities, then, we propose that It does so because It realizes that It is, *essentially* and after all, the 'BESTOWER'. There is no *external* compulsion. There would be, rather, a full embrace of a Self-as-SELF-'CHOSEN' Destiny.

29. Examination of three possibilities concerning the one and only kind of EXTRA-COSMIC ‘HAPPENING’:

- a. For the sake of fair argument and to open the consideration to alternative possibilities (since we as human beings cannot *know* how it really was/is), we would be well advised to objectively examine the intuitive appeal of the following primordial possibilities:
 - i. The possibility that the ‘RAY’ which ‘FLASHED FORTH’ from the FOUNT OF ALL POSSIBILITY ‘CARRIED’ the ‘FIAT’: *thus it **shall** be.*
 - ii. The possibility that the ‘RAY’ which ‘FLASHED FORTH’ from the FOUNT OF ALL POSSIBILITY ‘CARRIED’ ‘INJUNCTION’: *thus it **should** be.*
 - iii. The possibility that the ‘RAY’ which ‘FLASHED FORTH’ from the FOUNT OF ALL POSSIBILITY ‘CARRIED’ ‘ALLOWANCE’: *thus it **may** be.*
- b. Perhaps every type of human mind will have its own preference—its own idea of that which is most intuitively appealing. There is no way to say what is right and wrong in reference to these possibilities.
- c. The **first possibility** takes all freedom from the One Monad. There will be for It no free choices about the structure of the Cosmos-to-Come. The full range of Destined Perfectly-Related Actualizable Possibilities is set forth in completeness, and ‘God’ has but to **obey**. Since the Universal Logos would not be ignorant of the structure of these possibilities, It has but to *enact them implicitly*, and really has no choice to do otherwise. The Universal Logos, then, would be free to *will* only that which It *must*.

From the human perspective, some of the ‘sting’ is taken from this option by our recognition that the Universal Logos realizes that the ‘PRESENTED’ Fixed Design (the Set of Destined Perfectly-Related Actualizable Possibilities) is *Really Its Own*.

If, however, we wish to find what we human beings usually call freedom, we encounter an irony in the realization that in this scenario the Universal Logos would not be *free within Itself*, but would, in fact, be *free through ignorance*. Because of Emanative Self-extension, each succeeding M/monadic Self-reflection would be further limited in Self-awareness and further removed from the ‘FIAT’, and would thus be *free* to misunderstand it, disobey it, ignore it or, etc. This is *freedom through oblivion*, or the *freedom to be ignorant*. This

kind of freedom would, of course, always exist when Emanative Self-Extension is operative, but in this first possibility, it is the *only* obvious freedom.

With respect to this first scenario, the way for to salvage the freedom of the One Monad is, as suggested above, through recourse to the thought that the One Monad already and forever *Is* the INCONCEIVABLE BE-NESS. Then whatever 'ISSUED FORTH' from that BE-NESS in terms recognized as a 'FIAT' would, in fact, be Self-generated (conceiving the One Monadic Self *as* the SELF that, *somehow*, 'DID' the 'GENERATING') Thus the freedom of the Universal Logos is salvaged through the expedient of saying, in effect, '8 do not appear to be free, but 8 am, because 8-as-I 'CONCEIVED' the Design'. In short, as a human being might say, "I really am free because I did it to myself!"

- d. The **second possibility** allows freedom of choice to the One Monad, but offers, as it where, 'GUIDANCE' from the INSCRUTABLE SOURCE. A Set of Possibilities is 'PRESENTED' to the 'ABSOLUTE-Become-Universal Logos', but even though the Set of Possibilities 'PRESENTED' is a *limited set*, it is still an *infinite set* containing many infinities within it.

(The possibilities of greater and lesser infinitudes is mathematically acceptable, according to the work of Georg Cantor on Transfinite Mathematics, and is not so much nonsense as it may first seem)

From this perspective, the Universal Logos would Know that out of the Set of All Universal Possibilities 'PRESENTED' to It by the SET OF ABSOLUTELY ALL POSSIBILITIES, one Finite Set of Possibilities is 'INTENDED'. We have been calling this Set the Set of Destined Perfectly-Related Actualizable Possibilities (but in scenario two, this Set would *not* be *rigidly destined*).

This would be the *guidance* which the Universal Logos would be *free to follow*, realizing, of course, that such 'GUIDANCE' was Its-Own Guidance—for what is the Universal Logos, *in essence*, but the ABSOLUTE, ITSELF.

With this second scenario, there would be for the Universal Logos *complete freedom within limits*, and yet the 'PRESENTATION' of an *internalized Archetypal Pattern* 'Inherited' from the SOURCE OF ALL POSSIBLE PATTERNS. There would, however, be **no insistence** that That Particular Pattern be the *One* Actualized during the Universal Process.

- e. The **third possibility** or scenario is an 'ALLOWANCE'. A Set of All Cosmic Possibilities (a Limited Infinitude) is 'PRESENTED', and *no guidance* is offered. The Universal Logos is completely and ut-

terly *free* to creates It's Own "Fixed Design" by *choosing for actualization*, any of the limited infinitude of 'PRESENTED' possibilities.

To the author, this scenario has less intuitive appeal than either of the other two, because it seems to rob the impending Universe of *purposefulness* in relation to the ABSOLUTENESS from which It 'AROSE'. *Anything* could happen in the coming Cosmos.

"In the Beginning", *something*, we know, 'HAPPENED'. We don't know what, why or how—only that Something 'DID HAPPEN'. Perhaps, because we are human, we think that there must have been a 'REASON' for this 'HAPPENING'—that 'WITHIN' the INFINITESSENCE, the FOREVER-IN-SCRUTABLE-TO-ALL ABSOLUTE, a 'HAPPENING' 'OCCURRED' which 'RELATED' *what* 'HAPPENED' to *why* IT 'HAPPENED'. This, pitiable as it seems, is the human faith. The faith is that the 'HAPPENING' (which has forever cyclically 'HAPPENED') was, in human terminology and according to human conception, 'PURPOSEFUL'—or at least of a NATURE INFINITELY GOOD. (Of course words fail.) Thus, one intuitively seeks for a *link* between the PRIMORDIAL 'HAPPENING' and the Universal Logos that 'RESULTED' from the 'HAPPENING'. One seeks to see the Universal Logos as the intra-cosmic Carrier of 'THAT WHICH HAPPENED'. One seeks to think that the ONLY ONE would not 'WASTE ITS TIME' 'FLASHING FORTH' a Universe that could become just about Anything.

If there were no inherent 'INTENT' from THAT, the Universal Logos (strange as it may seem—by definition, living in a state of *infinite ignorance* with respect to ALL POSSIBILITY) would have nothing inherent as a guide. What would determine the many choices to come?

Perhaps those who love risk would say, "What a great Universe!. It's all left up to 'Me' (for 'I'-as-8) *am* the Universal Logos, just as 'I'-as-8-as I *am* THAT.

Other might think that even 'God' needs a Guiding Conscience!

Thus, to the author, this third scenario lacks *integrity*. It creates an insuperable gap of ignorance between the ABSOLUTE and what has been called the "Son of Necessity"—the One Monad/Universal Logos/'God'.

Each unitary B/being needs guidance (even 'God'), because the fact that It is a unitary, definite and identifiable *thing* or *specificity*, means that it is infinitely removed from the ABSOLUTE which is its inevitable goal—"at the 'End'."

The Antahkarana ‘stretching’ from the Finite to the INFINITE would be the greatest of all Antahkaranas, but there is no assurance that it ever was created or could be, because it would destroy the *intended Finitude of Cosmos*.

It seems to the author that the return to ABSOLUTE INFINITY is no gradual Antahkaranic Process, but a sudden and complete *de-substantiation* at the Conclusion of every Cosmos. Without some ‘INTENT’ from THAT, even the Universal Logos might not ‘Know’ when “It was all over”.

Therefore, at least to have some Guiding Presence representing the IN-SCRUTABLE WILL OF THE ABSOLUTE seems most intuitively appealing. Otherwise (again in anthropomorphic terms) we run the risk of having a ‘misguided’ Universal Logos.

30. A preferred solution with respect to the EXTRA-COSMIC ‘HAPPENING’.
 - a. The author’s choice is something of a blend between possibility one and possibility two.
 - b. There is an argument which favors the idea that the ‘CHOICE’ ‘MADE’ concerning ‘what kind of a Universe it shall be’, was ‘MADE’ within the INSCRUTABLE INCONCEIVABILITY. More reasonably, we can hypothesize that the CHOICE was not a Choice made *within* Cosmos.
 - c. If the One Monad were ‘PRESENTED’ with a limited infinitude of possibilities, but were
 - i. obliged to choose between them, even though one set of such possibilities were ‘FAVORED’; or were
 - ii. ‘PRESENTED’ with a limited infinitude of possibilities to choose from without there being a ‘DESTINED’ Set; or if
 - iii. the One Monad were *not* presented with a *limited* infinitude of possibility but, rather, had *all possibility* to choose from—then, a problem of the incommensurability of *an infinitude of acts within a finite time* would arise.
 - d. Because the One Monad is proposed as a *Finite* Being, and because, in such a case, the Universe would have a *finite* duration (if the Second Fundamental of the Secret Doctrine, the Law of Periodicity, were to be respected), the very process of, shall we say, ‘reviewing the possibilities’—the One Monad’s Meditative Act “at the Beginning”, could not be fully performed, because every act of a finite being (even the Universal Logos) takes a finite amount to time.

- e. If the Universal Logos were presented with *all* possibilities from the FOUNT OF ALL POSSIBILITY, the stated problem is *easily* seen. In a Finite Universe there would simply be *no time* to consider them *all*. *Acts in Time take time.*
- f. If, however, the Universal Logos were not presented with *all* possibilities, but only *some* possibilities from which to choose, even within this Set of *Some* Possibilities, there would inhere or be concealed numberless infinitudes which had to be considered.

If tiny man (beholding the perceptual objects within the limited domain of his thought) can conceive of many infinite sets and an infinitude of possible combination within them and between them) then how much more true is this of the Universal Logos? (*Vastly* more true, but not *infinitely* more true!)

- g. For the consideration of the numberless infinitudes concealed within such a ‘Presented Set of Possibilities’ (‘DERIVED’ from the ABSOLUTE INFINITUDE OF POSSIBILITY of the FOUNT)—for even this consideration, the Universal Logos would have insufficient time.
- h. The validity of this entire argument hinges of the assertion that the Universal Logos (being a specifiable Being) is *finite*.
- i. The conclusion is: the ‘CHOICE’ regarding what is hypothesized to appear “in the Beginning” as the ‘Destined Set of Actualizable Possibilities’ for any one Universe, ‘OCCURRED’ ‘WITHIN’ *THAT*—THE ABSOLUTE, ‘when’ *Time was not*.
- j. Attempting the doomed task of saying anything about this ‘CHOICE’, we might say that only in a STATE OF UTTER TIMELESSNESS could such a ‘CHOICE’ be ‘MADE’.
- k. An implication to be derived from this conclusion is: ‘God’ has *guidance*—though, of course, the *guidance* comes from Itself, as ‘God’ *knows* that It is REALLY only THE ABSOLUTE.
- l. We are saying that the Design for the present Cosmos ‘COMES FORTH’ from the ABSOLUTE DEITY by ‘PROCESSES’ *utterly and forever unknown* to any specifiable Being in Cosmos (including the Universal Logos). However, the Universal Logos *knows*, at least (just as we believe we know) that the Presented Design is *essentially* ‘His Own Design’ and proceeds to *enact it by being it and becoming it*.
- m. Thus it is proposed that the Universal Logos is not exactly *compelled* (as in scenario one); the Logos would still have *choice* to fulfill the ‘PRESENTED’

Design or *not* to fulfill it, and choice about *how*, in detail, to fulfill it. It is, however, proposed that the Universal Logos would realize that the ‘BESTOWAL’ of the Set of Actualizable Possibilities, was indeed and in fact, Perfectly-Related and ‘DESTINED’ for actualization-in-Cosmos—‘DESTINED’ by Himself-as-THE ABSOLUTE, and that the ‘BESTOWAL’ was, in fact, His Own ‘FIAT’/‘INJUNCTION’—thus a ‘FIAT’/‘INJUNCTION’ to be *voluntarily obeyed* because its true nature and origin would be *realized* by the Universal Logos.

- n. The bridge between scenarios one and two is made through the Universal Logoic Realization that He is, *essentially*, THE SOURCE of the ‘FIAT’/‘INJUNCTION’. Thus, in effect, we have something less than an absolute ‘FIAT’ and more than an ‘INJUNCTION’ which almost certainly *shall be* and, indeed, *should be*.
 - o. Thus, more colloquially, we get the Universe we have ‘INTENDED’ from the ‘START-as-Start’, and are free within limits regarding how we shall embody it, sustain it and bring it to fruition. The only “wild-card” is *ignorance* (with all its unpredictability) caused by ‘Emanative Self-Veiling’. *Ignorance* makes the Universe a ‘Game’ rather than a Flawless Performance.
31. If the One Monad is essentially indivisible, how can it divide Itself into many monads?
- a. The essence of the One Monad is indivisible. It appears to divide itself by a *decision* or *willful refusal to behold only its own Self-entirety*.
 - b. ‘Division’, thus, is an act of *limited Self-beholding*.
 - c. Each ‘lesser’ M/monad is of the same essence as the One Monad, and, in fact, is *identical* with it, except that the ‘lesser’ M/monad is a more limited scope Self-beholding when compared to the Great Self-beholding (which is always sustained by the One Monad on the highest level of Cosmos).
32. Why does the One Monad ‘divide’ Itself?
- a. The One Monad is the ‘RAY’ of the ABSOLUTE
 - b. The One Monad appears ‘OUT’ of the ULTIMATELY-INCONCEIVABLE with a ‘SELF-DECIDED’ Ideal Pattern to be Created (or, rather, ‘Become’). The Ideal Pattern (“Fixed Design”) is to be *actualized*—i.e., rendered Self-perceivable (perceivable by the One Monad as ‘within’ Itself). The method of this ‘Creation’, ‘Becoming’, Actualization—call it what you will—is by means of Emanation.
 - c. All patterns, by definition, are by their very nature *hierarchical* in as much as they are based upon a relationship between *greater* and *lesser*, even if the *greater* is simply the entirety of the pattern considered as a whole. If a

pattern does not have parts (i.e., 'lessers') it is not a pattern.

- d. The 'SELF'-'DECIDED', Self-Acknowledged Task of the One Monad is to Express this Ideal Pattern (i.e., Its inherent potentials). The expression/actualization of this Inherent Pattern of potentials requires subdivision—for the Ideal Pattern (the "Fixed Design") is based upon the *greater* and the *lesser*, and so the Cosmos to be 'Become' must evidence a *greater* and a *lesser*. The 'Act of Subdivision' is the only way of creating a *lesser* from a *greater*.
- e. Self-division through Emanation is the method by which 'INTENDED' Universal Possibilities inherent in the 'INTENDED' Pattern are actualized.
- f. The method of Emanation is required, because only through Emanation can the One Monad apparently divide Itself and, yet, remain *undivided*, completely and inseparably Itself.
- g. The Divine Algorithm/Divine Pattern/"Fixed Design" inherent in *an* One Monad (since any one of the infinitude of 'Beginnings') is achieved through the *emanative generation of hierarchically-ordered multiplicity*.
- h. Thus, to generate-emanate a Universe through apparent Self-division is the programme of the One Monad, 'DECIDED' 'WITHIN' the ULTIMATELY-INCONCEIVABLE. The 'DESIGN' for the Programme 'ORIGINATES' 'WITHIN' the ONE, but is executed through *emanative 'Self-division'* in-Cosmos, within the internal dynamics of the One Monad.

33. What are the major dynamics of Emanative Self-Division?

- a. Emanative 'Self-division' is a Cosmic-Monadic Intra-Psychic Act. (I do not refer to the cosmic monadic plane as it may be discussed in *A Treatise on Cosmic Fire*). There is no *externality* to it—only *internality*. This apparent 'Self-division' all occurs 'within' the Self-Conscious Being of the One Monad.
- b. Emanative 'Self-division' is accomplished by the One Monad through a *willful narrowing or limiting of Self-perception*. The One Monad 'extends' Itself into states of reduced Self-perception by progressively recognizing Itself as, apparently, less and less.
- c. By this 'narrowing' or 'limiting Self-perception' it 'Creates'/'Becomes' the major Universal Aspects of Itself and (by means of the self-perceptions of the various tiers of M/monads It emanates) It 'Creates'/'Becomes' the minor Aspects of Itself as well.
- d. From Itself (alone), It 'Becomes' (whether sequentially or simultaneously) the Three Aspects of the Universal Trinity.
- e. Each of the Three Aspects is a Primary 'Sub-Universal' Monad (of the high-

est rank, next to the One Monad)

- f. This Trinity of Primary Sub-Universal Monads, ‘Become’ through Emanation (whether sequentially or simultaneously) the Seven Secondary Sub-Universal Monads—the Universal Septenate, and yet the Trinity of Primary Sub-Universal Monads remains exactly Itself.
- g. The Septenate of Secondary Sub-Universal Monads (supported by the participatory Self-perceptions of the Trinity of Primary Sub-Universal Monads) ‘Becomes’ the next (Tertiary) Universal Aspectual Sub-Division (perhaps the Twelve, or perhaps the Forty-Nine).
- h. The Emanative Process continues (proceeding through the Laws of the One Monad’s Ideal Archetypal Structure) through sequentially succeeding phases, ‘Generating’/‘Becoming ever larger groups of progressively-lesser Sub-Universal Monads
- i. The Process we are describing can be thought of as occurring within what might be called the Archetypal World (the World of Being) which is based upon the “Fixed Design” inherent within the One Monad and ‘DERIVED’ from the ULTIMATELY-INCONCEIVABLE—the truest “ONE ABOUT WHOM NAUGHT MAY BE SAID”.
- j. Each Sub-Universal Monad (whether or the Primary, Secondary, Tertiary, ‘Quaternary’, ‘Pentenary’, ‘Sextenary’, ‘Septenary’, etc. category) is endowed with the power to *emanate*. Emanations may proceed successively—with each successive Number-Being deriving-emanating from the numerically-preceding Number-Being; *or* Emanation may proceed from cooperative Groups of Number-Beings, Who together and simultaneously Emanate the next Sub-Universal Category of Number Beings. (Practical Example: Does the Being known as the ‘Three’ emanate the ‘Four’, and the ‘Four’ the ‘Five’, etc.; or do the Beings known as the ‘One’, ‘Two’ and ‘Three’—*together*—emanate the ‘Four’, ‘Five’, ‘Six’ and ‘Seven’—*together*? Both methods are possibilities and would proceed by different Emanative Dynamics) (For an elaborated discussion, please see *Infinitization of Selfhood*.)
- k. For each type of Emanation, however, a willfully reduced scope of ‘Self-sight’ would be the method of ‘Creating’/‘Becoming’ the next-lesser Number-Being. According to this hypothesis, *to ‘see’ oneself as less than fully oneself is to **become** (also) ‘another’—other than oneself*; or, similarly, *to perceive oneself as less than fully oneself is to **exist** (also) as ‘another’—other than oneself*; or, for these Sub-Universal Number-Beings, to ‘see’ Oneself (not as one is, but as *less than one fully is*) is to ‘create’ an *aspect* of Oneself which is less than the *entirety* of Oneself—without, however, destroying or essentially compromising the entirety of Oneself.

- l. Looked at in another way, during the process by which a M/monad ‘sees’ itself as ‘less’ (by doing so apparently ‘creating’ another ‘lesser’ being or M/monad) the original M/monad has not discontinued ‘seeing’ itself in its entirety—by means of which it has ‘created’ its own *objective* or ‘mother’ state.
 - m. To ‘see’ oneself as one fully is, is *not* an emanation. To ‘see’ oneself as ‘less’ than one full is, *is* an emanation. This is an important, though subtle, distinction
 - n. The successive reductions of S/self through S/self-sight can be said to focus on hierarchically-arranged, progressive-reduced Facets or Aspects of the Inherent Fixed Design—an unfathomable EXTRA-COSMIC ‘DESIGN’ ‘INHERITED’ as a intra-cosmic Design, from the ULTIMATELY-INCONCEIVABLE by means of the ‘RAY’ which ‘FLASHED FORTH’ at the Beginning (one of an endless series of ‘Beginnings’).
 - o. The Universe/Cosmos, therefore, *gradually appears* through certain successive ‘Acts’ of the One Monad—i.e., through a successive series of *refusals* to ‘see’ Itself as It *is* in Its Entirety—even while continuing to ‘see’ Itself as It *is* in Its Entirety. Such ‘Acts’ would require simultaneous, multi-leveled ‘Vision’ or Self-perception. This type of *self-replication* may even be possible to man. (cf. TCF 1192-1194)
 - p. These ‘Acts’ require that the One Monad (and all Its Successors) both *hold established Self-sight* and *reduce established Self-sight simultaneously*.
 - q. In more familiar terms, such Emanative Acts requires that the One Monad *see Itself simultaneously as the One and, yet, each and all of the Many*—each of the Many being identical with the One Monad yet reduced in the scope of its S/self-perception (i.e., apperception). This is true, in degree, of each lesser M/monad who replicates the Self-sight process of the One Monad.
 - r. At a certain point in the Emanative Process the Archetypal World is complete. The process of Emanation continues—lesser Monads from greater Monads—until the Monads Who come forth should more properly be denominated as “monads”. It is these *monads* who, as it were, leave the World of Being (the Archetypal World) and enter the World of Becoming.
 - s. The human monad is such a monad.
34. Does the One Monad evolve?
- a. In the Sense that the One Monad is *Really* the ‘RAY’ OF THE ABSOLUTE (and, thus, in a sense, THE ABSOLUTE, ITSELF) It does *not* evolve. The ABSOLUTE, TRUE INFINITY, THE EVER-COMPLETE, THE UNFATHOMABLE, THE ULTIMATELY INCONCEIVABLE, is PERFECTION

ITSELF. (Even if {as the FOUNT OF ALL POSSIBILITY} IT includes the possibility that IT is imperfect, that very fact would be an indication of ITS PERFECTION—or TOTAL COMPLETION.)

- b. The, Essence of the One Monad (which Essence is *THE ESSENCE*), does not, evolve, as nothing can be added to It/IT or taken from It/IT, nor can it be multiplied or divided. It is meaning less to perform any mathematical operation upon ∞^∞ .
 - c. The One Monad, per se, as the One Cosmic Being, *also*, does not evolve. It becomes no *better* as a result of the Self-emanated Universal Process, because *essentially* the One Monad is *THE IT*, and *THE IT* is *already-and-forever* ALL IT CAN BE.
 - d. Also there is no endless progress of evolving Universal Monads, because if there were such progress, *any* Universal Monad would have an infinitude of evolutionary progress *anterior* to Its present state, and thus would *always-and-ever* be *infinitely evolved* (whatever that can mean in terms of form) and, therefore, incapable of expression as a limited Existence. In a sense, each Universal Monad would be the ABSOLUTE (in ITS ENTIRETY) and, thus, the very Existence of the Universal Monad would be negated.
 - e. Universal Monads (Universal Logoi) are, therefore, non-evolving, Self-demonstrating Beings, objectifying Their full potentials to Themselves. They *Self-reflect*; They do not *evolve*. They are no better than they *are*. They are *always* Complete-in-Themselves for the duration of the Cosmos through which They manifest. Their ultimate value is established from the “Beginning” and endures until the “End”.
 - f. If for the One Monad, evolution is taken to mean “achieved Self-expression”, then the One Monad can be said to evolve, but in this process of Self-expression One Monad’s ESSENCE does not change, improve—i.e., evolve.
35. Does a M/monad (not the One Universal Monad) evolve?
- a. A M/monad, also, can be *no better than it is*.
 - b. But a M/monad can be maximally expressive of its inherent ‘pattern-within-the Pattern’.
 - c. By holding its *position* within the Hierarchy of Emanated M/monads, a M/monad has, as it were, ‘distanced itself’ from the Ultimate Universal Pattern.
 - d. Also each M/monad has the task of objectifying-to-itself its inherent Ideal Pattern or Fixed Design—always a part of the Universal Ideal Pattern—the Set of Destined Perfectly-Related Actualizable Possibilities.

- e. If evolution is taken to mean “achieved S/self-expression”, then a M/monad can be said to evolve, but in this process of S/self-expression the M/monad’s Spirit Essence (which is none other than *THE ESSENCE*) does not change, improve—i.e., evolve.
 - f. If evolution means ‘returning from whence it came’, then each M/monad *does* return to its original ‘position’ in the Archetypal World of Being along a line of what might be called ‘Emanative Retraction’ (in contrast with its line of outgoing which can be called ‘Emanative Extension’), but such a return is not really a betterment, an improvement or, thus, an evolution.
 - g. If ‘making the potential actual’ is considered evolution, then all M/monads (and even the One Monad) could be said to evolve, but the capacity generated during a Universal Process can never be an *addition to* the Essential Nature of the Universal Monad (Who is *essentially* the ABSOLUTE ESSENCE-via-ITS ‘RAY’), nor an addition to the Essential Nature of any M/monad (which is simply the ‘One-Monad-in-Emanative-Extension’, and thus, again, really *THE ESSENCE*). All possible capacities which could possibly be generated in a Universal Process, already inhere in fullness within the ABSOLUTE, the ‘INFINITESSENCE’. Such capacities were never ‘missing’, and so their apparent generation is not really an addition to the capacity of any M/monad or even of the One Monad which, let it be reaffirmed, does not evolve from Cosmos to Cosmos.
36. If the One Monad (and Its M/monadic extensions) do not evolve, what is the point of the entire Universal Process? Is the Universal Process, then, not a limiting, tedious, stultifying performance?
- a. The nature of the ABSOLUTE is *already-and-forever* INFINITIZED BLISS.
 - b. THE ABSOLUTE as the SYNTHESIS-OF-ALL-POSSIBLE-SYNTEHSES ‘DWELLS’ forever in ITS INDESCRIBABLY ‘ULTIMATIZED’, ‘INFINITIZED’ STATE—PURE BE-NESS.
 - c. This BLISS ‘UNDERLIES’, nay, *IS*, everything forever. No improvement upon ULTIMATELY-INCONCEIVABLE INFINITIZED BLISS is possible.
 - d. The Universe periodically *occurs* so that ‘CONTRADICTION’ may be honored. Just as the 1 contradicts ∞ or (infinitely more) ∞^∞ , so the Universe contradicts the ABSOLUTE.
 - e. The Universe, therefore, is the most extreme denial of ABSOLUTE BLISS, and, later in the Universal Process, the *re-discovery of same*.
 - f. The Universe is a *necessity*, if the ABSOLUTE is to ‘BE’ the ABSOLUTE. (For a discussion of PERFECTION’S ‘NEED’ for Imperfection, see *Infinitization*

of Selfhood.)

- g. The Purpose or Theme of the Universe (the Expression of the One-Monad-as-Universe) is not to “get better”, not to “improve”, not to “grow” (because all of these are inherently impossible to BE-NESS), but to become the negation of INFINITUDE and ITS BLISS, the then (in Time— which is also a negation of ETERNITY) to move towards re-becoming that BLISS, by re-merging with INFINITUDE and ITS NAMELESS BLISS. Along the way, an all-pervading Universal Bliss occurs.
 - h. In a certain respect, the Entire Universe can be called the ‘Veil of Opposition’, the ‘Not-INFINITE’, the Finite. But, as ‘Time’ passes, the One Monad expressing through Its Universe, reveals to Itself (through the experience of *Universal Bliss*) a fragment of the BLISSFUL INFINITUDE FROM WHICH It ‘CAME’.
 - i. Once the ‘Infinitudinally Cyclic Condition of Negation’ (a strange way of talking about the Universal Process) has been fulfilled, the One Monad is (again) ready to deny the Negation and re-become the ABSOLUTE.
 - j. One can hardly speak of ‘weariness’ with regard to such a Universal Process as it *always has gone on forever*. This Process is What THE IT ‘DOES’—the IT being the ABSOLUTE (who properly cannot be said to ‘DO’ anything).
37. Are there an infinitude of M/monads in Cosmos or is there a finite number of them?
- a. No infinitude of any kind can be actualized within that ‘Great Limitation’ we call a Cosmos.
 - b. Infinitude can never *take form*, though its existence can be intuited.
 - c. Cosmos and everything in it is subject to *number*—especially, to the number *one*.
 - d. Really, there is only *One* Monad in Cosmos. That One Monad *Is* Cosmos.
 - e. The One Monad is subject to Time and cannot produce a Universe of ‘Infinite Emanative Self-extension’ which would *last forever*, or else the Law of Periodicity would be violated—as a Universe of infinite duration would preclude the appearance of a cyclically succeeding Universe.
 - f. The M/monadic Self-extensions of the One Monad (i.e., the E/entities we call the various Monads and monads), must necessarily be limited in number, or the Universe and its processes would endure forever, which would contradict the necessary periodicity of the Process of Universe-Formation/Destruction (one of the Foundational Principles of the Secret Doctrine)
 - g. In short, it is proposed that there are a finite number of M/monads in Uni-

verse, all of which are, essentially, *One Monad*.

38. What is the human monad?

- a. The human monad, like any other M/monad or like the One Monad is essentially a 'RAY' OF THE ABSOLUTE.
- b. In fact, it can reasonably be said that the human monad, like any other M/monad is **THE** 'RAY' OF THE ABSOLUTE, for the *essence* of any M/monad does not diminish through Emanative Extension.
- c. The human monad is, therefore, one with the One Monad.
- d. The human monad is one with the M/monad immediately preceding it in the Emanative Chain within the Hierarchy of all M/monads-in-Universe.
- e. The human monad is the *One Monad at a certain limited scope of Self-recognition*. When the One Monad 'beholds' Itself *as* the human monad, the One Monad '*sees*' far less of Itself than It does when It 'beholds' Itself as one of the Universal Septenate, for example, or, still less, as one of the Universal Trinity.
- f. Thus, the human monad is a specific circumscription of sight of the One Monad. The same could be said of all M/monads other than the One Monad.
- g. From another perspective, the human monad is the One Monad (and all hierarchically preceding M/monads) at a certain 'depth' of Emanative Immersion. The human monad is circumscribed by layers of presently impenetrable multiplicity, which it will gradually 'see through' as the Universal Process proceeds.
- h. All greater M/monads participate in the consciousness of all lesser/more circumscribed M/monads (the moreso if the lesser M/monads emanated from them), so every M/monad is a specific circumscription of the One Monad's Self-Knowledge (or what we might call 'Universal Sight').
- i. The human monad is the 'spark within the Flame'—the Flame, Itself, being the One Monad or manifested 'RAY' of the ABSOLUTE.
- j. The human monad is, for practical purposes, the fundamental *reality* of the little human system.
- k. The human monad is, for practical purposes, the "Father in Heaven" of the little human system.
- l. The 'depth of immersion' of the 'One-Monad-as-human-monad', is the monadic plane of the cosmic physical plane, the second subplane of the cosmic physical plane.

39. Is the human monad a “tabula rasa” (clean slate), or it is possessed of faculty generated by experience?
- From the following it will be seen that the M/monad, rather than being a passive and insubstantial breath, is endowed with “stores of knowledge”. We must decide whether these “stores of knowledge” were gathered during the monad’s long expressive history or whether they are inherent within it as the endowment of Universal Wisdom.
- “When atmic consciousness is developing by means of the intuition, the [Page 264] Initiate can contact the stores of knowledge inherent in the Monad, and thus learn the Words of Power.” (LOM 263-264)
- The word “inherent” is important, suggesting, perhaps, that such knowledge was not *accumulated* but is, rather, part of the original monadic endowment—a small ‘portion’ of the ‘ENDOWMENT’ ‘DERIVED’ from the ‘RAY’ and inherent in the One Monad.
40. What is the origin of the human monad?
- To answer this in an ultimate intra-cosmic sense is not difficult—the origin of the human monad is the One Monad of which the human monad is an emanation.
 - The question should be asked: “What really is the *identity* of the human monad?” “Should its identity be considered as contained within itself?” ‘Or should its identity be considered, rather, as the full identity of that next greater M/monad in which it (the human monad) is contained as an aspect?’ The human monad is an emanation of something greater—an ascending series of greater M/monads ending, finally, in the One Monad. The human monad is, in itself, impermanent and is simply a *transitory phase of the One-Monad-in-expression*.
 - The human monad is an *emanatory phase* of the One Monad.
41. Can the human monad be said to have existed since the beginning of a particular Universe?
- This is a more difficult question and be answered, superficially, by saying, “In a way, yes, and in a way, no”.
 - At the beginning of Cosmos, only the One Monad exists or *is*. Even once the Emanative Process has reached its full ‘extension’, only One Monad can truly be said to exist—though, *apparently*, (and effectively in terms of the Universal Process) there are a multitude of M/monads hierarchically arranged and in existence as apparently distinct centers of Life..
 - Perhaps, it can be reasonably said that the human monad and all other

M/monads exist ‘at the Beginning’ as ‘implicate aspects’ of the One Monad, as inherent destined sub-patterns within the One Universal Pattern (the multi-plex “Fixed Design”).

- d. It is as if the One Monad releases (through emanation) the largest Sub-Patterns first (through the successive emanation of the Primary Sub-Universal Monads, then the Secondary Sub-Universal Monads, etc., etc.,) each successive M/monadic emanation, ‘containing’ fewer and fewer sub-patterns (i.e., hierarchically arranged lesser M/monads), until the phase of emanation of the ‘least possible monad’—the monad that contains no lesser monads, no sub-sets of itself.
- e. That a terminal point of M/monadic extension is reached, is the result of the “Will of God”—the Universal Logos, the One Monad.
- f. In a finite Universe, such a point must be reached, although it is difficult to specify whether the human monad represents that terminal point where emanative extension ceases, or whether there are, indeed, lesser monads which are emanations of the human monad. In any case, in a finite Universe, termination of the Emanative Process is required.

42. Can the human monad, or any M/monad (even the One Monad) be said to have existed *before* the beginning of a particular Universe or *after* its dissolution?

- a. The human monad or any other M/monad (even the One Monad) did not exist, *per se*, *before* the beginning of any particular Universe nor will they exist *after*.
- b. Each M/monad is a special case or phase in an unrepeatable (though recurrent) Para-Universal Process.
- c. All I/identities within Cosmos are, ‘REALLY’ *false* I/identities. They exist for a time. They ‘appear’ with the appearance of Cosmos and disappear with its disappearance.
- d. The *true* I/identity within each M/monad (and even within the One Monad) is the ABSOLUTE I-NESS of the INCONCEIVABLE SELF. Thus, the *true* I/identity is THE IDENTITY.
- e. All lesser states of I/identity (even the apparently vast Identity of an infinitude of Universal Monads) are simply *derivative identities*. They derive from the only IDENTITY which IS and ever WILL BE.
- f. When Universal Pralaya comes (as it has, does and will, cyclically, forever), all apparent lesser I/identities vanish, and are restored to the ONE TRUE IDENTITY. Naturally, if the One Universal Monad does not ‘survive’ this, no lesser M/monad (which are simply aspects of the One Universal Monad)

will.

- g. So Universal Dissolution dissolves all partial I/identities. Thus all M/monads (including the One Universal Monad) have existence only with respect to the a particular Cosmos of which they are a 'part'.
43. Can the human monad, or any M/monad (even the One Monad) be said to exist forever in the future and to have existed forever in the past?
- a. Part of the answer is given in the section above.
 - b. Although the *essence* of every M/monad is *utterly immortal*, the M/monad itself (as the severest possible limitation upon INFINITY) is a 'thing' of One Universe *only*.
 - c. Thus, whereas it can be said that I-THE-ABSOLUTE exist forever, it cannot be said that 8-as-M/monad exist forever. The specialized, unique and unitary 'worlds' of M/monads (worlds born of changing perceptions) are constantly changing even within Cosmos, and these 'worlds' (even the final 'world' which is the 'Entire World-of-that-Cosmos') perish with the Cosmos.
 - d. Each M/monad is a limitation. Only if we call the ULTIMATE-SELF the 'ABSOLUTE MONAD', can it be said that the MONAD IS FOREVER.
44. What happens to 'my' immortality if 8 as a monad exist only during the duration of this present Cosmos?
- a. If 8 (the Self-in-Cosmos) identify my essential Selfhood with any of the M/monadic states through which 8 pass *during* Cosmos, then it will seem that 8 am not immortal.
 - b. Mortality is change. M/monads are part of *change*, and only ONE NAMELESS THING, paradoxically, 'CHANGES' NOT. My immortality must not depend upon that which changes.
 - c. But as a New Universe 'appears', I-as-8 will, as it were, 'be there', just as I have always been. Again I-as-8 will *be* the Universal Monad as well as all Its M/monadic extensions. My Identity will *essentially* be the same as it always has been and always will be—namely my Identity will be the ONLY IDENTITY.
 - d. But the Cosmic 'Scene' will have changed and the specificity of my M/monadic participation in that New Cosmos will have altered in ways which cannot now be known.
 - e. As all the 'One and many M/monads' I-as-8 will be identifying My-Self with what is (compared to the preceding Universe) an 'Entirely New World'.
 - f. What such a World/Universe may be is *inconceivable* to 'me' (the little 'I')

now. Even the higher reaches of this *present* Universe are inconceivable to ‘me’, so how to imagine an Entirely New Universe based on Laws which *may* be entirely other than present Universal Laws?

45. What is the destiny of the human monad?

- a. The destiny of the human monad, per se, is Intra-Universal, and *only Intra-Universal*.
- b. That destiny does not suggest that the monad-as-monad (or any M/monad as M/monad) will *live beyond* the destruction and dissolution of the present Universe.
- c. Within Universe, the destiny of the human monad is, ultimately, to re-become the One Monad in Its fullness of scope, such that what *was* the human monad and what is *now* and always-in-Cosmos the One Monad are indistinguishable—one and the same—in *awareness*.
- d. The process of consciously re-becoming the One Monad is accomplished through what might be called ‘M/monadic Re-ascent’.
- e. Lesser M/monads are reabsorbed into their Sources of Emanation. This process continues until the Universal Septenate is re-absorbed into the Universal Triad, and the Universal Triad is reabsorbed into the One Universal Monad.
- f. When the reabsorption of ascending M/monads occurs, there eventuates a state which we might call ‘Identity Sharing’. My fellow M/monads (the M/monads at the same level of Cosmic-immersion as mine) are like many ‘eyes’ which are extensions of One Superior ‘Eye’. They are like many lesser identities which are equally a part of one Greater Identity.
- g. Before re-absorption into their Source, the *extensions* of these M/monads are in a state of what might be called ‘M/monadic Encapsulation’, and they do not share to any great extent each other’s experiences. For instance, I as a personality do not share very many of the experiences which you as a personality have. Perhaps, 8-as-a-Soul share *more* such experiences. Perhaps, 8-as-monad, do, in fact, somehow participate in ‘your’ monadic process, but *my* self-extensions into the lower worlds (i.e., my soul and personality) do not participate very much in the process of *your* extensions into the lower worlds.
- h. Thus the extensions of each M/monad are like a world unto themselves (though as higher and higher stages of human evolution are reached) some degree of *permeation of identity* can be reasonably thought to occur—certainly on the soul level and increasingly on the personality level.
- i. As reabsorption approaches there is an increasing sense that 8-as-Monad

am the *same* as 'You'-as-monad. The 'World' which 'You-as -monad' have been embodying and supervising now starts to become the 'World' which '8-as-M/monad' have been embodying and supervising. (The same could be said for positions higher on the Cosmic Pyramid, and would apply as above to 8-as-Monad and You-as-Monad.)

- j. The 'Life' 'You' have been living is shown to be, mysteriously, the 'Life' which 8 have been living, and vise-versa, and even though 'we' knew it now.
 - k. Further, it is shown that the 'Lives' both of us have been living, are, somehow, *one life* which *something greater than ourselves* has been living. A superior M/monad has been living *through* us all the time.
 - l. It turns out that just as 8 am realizing my-Self as 'You' and 'You' are realizing your-Self as 'Me', so we are *both* (and *all* the many M/monads like ourselves) realizing ourselves as the next Superior Monad in Whom we all "live and move and have our being".
 - m. Thus, we do not *lose* our monadic identity in this reabsorption, but rather, 8 gain 'Yours' and 'You' gain 'Mine' and we *both* gain the Identity of *That* which emanated us.
 - n. And, thus, it proceeds all along the Line of Emanative Retraction, until tier after hierarchical tier of M/monads *coalesce*, and, finally, all M/monads identify themselves only as the One Monad Who sent all derivative M/monads forth.
 - o. The study in which we are engaged is that of the Science of Being, and it has laws and dynamics which are quite unlike the sciences as applied within the lower worlds, and even the Science of Consciousness applied on the level of Soul.
46. Are there any monads of lesser status than the human monad?
- a. There are no self-consciousness-generating monads of lesser status than the human monad.
 - b. It is doubtful that there is a one-to-one correspondence between every atom and a monad, or between every molecule, every primitive life form, every plant and a monad.
 - c. It is proposed (and needs consideration in light of the opposite proposition which seems to be proposed by the Teaching) that there are too many minute forms of life (sub-atomic particles, atoms, molecules, complex molecules, simple life forms, plants, etc.) for *each* of them to be the embodiment of a particular monadic life destined for individualization.. At some point in the emanative descent of the One Monad, so it would seem, aggregations must appear as the vehicles through which a single monad expresses.

- d. Perhaps, the human monad, *before* it produces an individualized form through which to work, manifests progressively and successively through aggregations of atomic forms, numerically lessened aggregations of molecular forms, still lessened aggregations of simple life forms, plant forms of a number further reduced, and finally, perhaps, through small groupings of animal forms, until, when individualization is approaching, there is *one form of animal man* through which the a monad (soon to manifest through a self-conscious, thus, human form) will manifest. This model needs consideration to prove its value or its inutility.
- e. It is if, on the lower planes, single monads manifest through many forms (the symbol for which might be a pyramid, with its point achieved in the human kingdom). These single monads (let us call them the monads-soon-to-be-human-monads) participate in some mysterious way with the Third Divine Aspect (the Being, Fohat, responsible for the First Outpouring) and the Second Divine Aspect (the Son, responsible for the Second Outpouring)
- f. It becomes clear, however, that certain of the higher animals are already being prepared for individualization, and thus the monad which is expressing through them may very well be working through *only them*, and not through a number of similar animals.
- g. The moment when the cut-off point arrive—after which the ‘monad-soon-to-be-a-human-monad’ begins to express through one form rather than several or even many—has yet to be determined.
- h. When do Spiritual Triads begin to be collected for Group Soul demonstrations? Collections of such Triads must also be collections of monads.
- i. Perhaps many ‘one-day-to-be-human-monads’ cooperate together in the manifestation of the Mineral Kingdom, fewer with respect to the Vegetable Kingdom, still fewer with respect to the earlier divisions of the Animal Kingdom, until the point is reached when there is a correspondence—one ‘monad-to-be-a-human-monad’ to one animal form—as in the case of the domestic animals.
- j. The theory which proposes that there is one monad for every atom and that every atom will one day evolve into a human being (or even a greater E/entity) runs into difficulty due to the hierarchical-pyramidal structure the Life and the lives in Cosmos. There are fewer and fewer greater Entities as one ‘climbs’ the Hierarchy of Life.

It seems quite impossible for each atom, *per se*, to ‘become’, let a say, a Galactic Logos, a Super-Galactic Logos, or, on a far

higher level, One of the Septenate of Sub-Universal Monads. There are too many of the lesser lives and too few of the greater.

Rather, there seems to be an emanation from and re-absorption in *pre-existent sources*, with no necessity for the miniscule lives (like atoms—or still lesser lives), to one day become a source equivalent to these pre-existent sources.

Unless these two views of concerning the development of lower life forms are clarified, we will have a major cognitive dissonance in the field of Esotericism. One theory promises a vast future of growth and enlargement for every atom, promising that each atom, per se, will ‘individually’ become a man, a Planetary Logos, a Solar Logos, and on and on. This view, it is proposed, leads to the illogical conclusion that each of the multitudinous many will ‘individually’ ‘become’ the One.

The other theory (proposed as preferable) states that each miniscule life is an emanation from pre-existence sources and returns to pre-existence sources, and that no miniscule life can (in itself) ‘become’ such a pre-existent source. Rather, a miniscule life, accompanied by a myriad of similar lives, goes forth from and return to their Parent Source more or less *together*. The many ‘re-become’ the One that sent them forth, only to discover that they have not *really* been the many but, in fact, always the One. It is proposed that this view is more logically convincing and does not lead to the logical impossibilities of the first view. The relative merits of these two views must be carefully explored.

- k. It might be proposed that for every E/entity in incarnation, six more are out of incarnation, and thus, that there is ‘room at the top’. But even those out of incarnation, still are composed of many lesser lives (for instance astral, or mental atoms, or various kinds of non-physical elementals and devic lives). So the problem of the many in the One is not solved by simply pointing to the existence of an abundance of non-incarnated E/entities. There are greater *and* lesser non-incarnated E/entities, and the greater ones are composed of (have aggregated into their natures) many of the lesser ones (even though the vehicles of these lesser ones may not be physical). All up and down the Pyramid of Life, greater Entities include lesser entities. At the ‘top’ are the few; at the ‘bottom’ are the many. An ascending unit of life cannot be, per se, a Great Entity (stationed on a high level of Cosmos)—one for ‘came forth’ *before* the ascending unit of life ‘appeared’ and who will remain after the ascending unit of life has ‘disappeared’. The whole problem with the first theory, it seems to the author, is based upon an illusion which might be called the ‘illusion of ever-expanding ‘granular’ identity’.

- l. If, as is sometimes proposed, there were a match of one M/monad to one atom (forgetting sub-atomic particles/lives) then, under the Law of Periodicity and in a *finite* Universe, there must come a time when a group of developing monads would be the '*least* monads in Cosmos). There would be no lesser atomic monadic lives which could form the vehicles of the advancing monad. Such monads could not 'become' greater and greater lives in Cosmos, including in their wholeness an increasing number of lesser lives, because there would be *no* lesser lives. A man, a Planetary Logos, a Solar Logos has an *huge* number of lesser lives within its sphere of manifestation. As the end of the Universe were reached, this state (in which a Great Being has many lesser beings within its body of manifestation) would be denied. It would be logically shown (in such a periodic, finite Universe) that every atom *cannot per se*, 'become' a man!
- m. These questions, complex and difficult though they are, are important ones to solve if we wish to understand how the 'monad-to-be-a-human-monad' progresses through the kingdoms lower than the human.

ON THE MONAD

REVIEW OF
IMPORTANT POINTS

1. THE ABSOLUTE both IS and IS NOT.
2. 'FROM' THE ABSOLUTE 'COMES' the One Monad—the Universal Monad.
3. The One Monad is the Universal Logos, and is the One Cosmic Being.
4. The One Monad knows that It is essentially THE ABSOLUTE.
5. THE ABSOLUTE 'CONFERS' the Destined Pattern of the Cosmos-to-Be—the Universal Fixed Design. This Pattern is inherent within the One Monad as a 'legacy' of PRE-COSMIC 'IDEATION'. (We cannot know what this 'IDEATION' REALLY IS. IT is beyond any possible conception. We can only infer that it 'OCCURS'.
6. The One Monad embodies the Destined Pattern. The One Monad 'becomes' the Destined Pattern.
7. The One Monad 'creates' a Cosmos through the Process of Emanation.
8. From the One Monad come many M/monads, generated through this Process of Emanation.
9. The many M/monads are really the One Monad.
10. The method by which the One Monad emanates into the many M/monads is 'Self-sight'.
11. The many M/monads (and, thus the Universe) are created through the One Monad's multiple, progressive acts of Self-perception.
12. All M/monads and Universe are the One Monad's Self-perceptions.
13. The One Monad is the Universe, essentially, and the immense variety of the Universe is all born from the One Monad's Self-perception as carried on via the progressive self-perception of the M/monads which have been emanated from the One Monad. 'Behind' and 'within' the creative, E/entity-generating self-perception of any M/monad lies the Self-perception of the One Monad Who continues to 'work through' the emanative self-perceptions of the many M/monad's of which It (the One Monad) is the Source.
14. In this Cosmos, the Greater go forth earlier and return later. The Greater, as it were, 'hold Their dimension', as the successively lesser ones become lesser dimensions.

ON THE MONAD

DYNAMICS OF THE
HUMAN MONAD

1. What is the difference between the M/monad and the M/monadic sheath?
 - a. As regards the human monad, the monadic sheath is a form composed of the substance of the monadic plane (which the second subplane of the cosmic physical plane). Many other M/monads, 'positioned' hierarchically in a 'position' superior to that of the human monad, can be presumed to have M/monadic sheaths composed of finer substance than the monadic sheath of the human being.
 - b. Further, the monadic sheath of the human being will have within it substance of a particular subplane of the monadic plane, depending largely on the level of polarization of the monad.

"Ray Two and Law Two are closely allied, and it is [Page 578] interesting to realise that it is on the second subplane of the monadic plane that the majority of the Monads have their habitat; there are a few Monads of power or will on the atomic subplane, but their numbers are not many, and they simply form a nucleus in evolutionary preparation for System III, the power system. The majority of the Monads are on the second subplane and they are the Monads of love; on the third subplane can be found quite a number of the Monads of activity, but numerically not as many as the Monads of love. They are the failures of System I." (TCF 577-578)

"The Monads of love return (after life in the three worlds and the attainment of the goal) to their originating second subplane, that being also the goal for the monads of activity who have to develop the love aspect." (TCF 578)

"The fourth subplane of the monadic plane is in a very real sense the place of transition from off the egoic ray (whichever that ray may be) on to the monadic ray; these three major rays are organised on the three higher subplanes of the monadic plane in the same way that the three abstract subplanes of the mental are the group of transference from off the personality ray on to the egoic." (TCF 119)

- c. The monad, itself, is not a vehicle, but *That* which is expressed through a vehicle.

"There must not be confusion as to the distinction between the hierarchies of Beings and the seven Rays, for though there is close connection, there is no resemblance. The 'Rays' are but the primordial forms of certain Lives who 'carry in their Hearts' all the Seeds of Form. The Hierarchies are the manifold groups of lives, at all stages of unfoldment and growth who will use the forms.³¹ The Rays are vehicles and are, therefore, negative receivers. The Hierarchies are the users of the vehicles, and it is the nature of these lives and the quality of their vibration which under this great Law of Attraction

brings to them the needed forms. These are the two primal distinctions, Life and Form, and these two are the “Son of God,” the second Person of the Trinity in His form-building aspect. They are the Builders and equally exist in three groups with their lesser differentiations. It is not necessary here to place these groups on certain planes in the solar system.

These hierarchies of Beings Who come in on the Ray of Light from the centre are the seeds of all that later is and it is only as they pass out into manifestation and the forms which they are to occupy are gradually evolved, that consideration of the planes becomes necessary. The planes are to certain of these hierarchies what the sheaths of the Monad are to it; they are veils for the Life indwelling; they are media of expression, and exponents of force or energy of a specialised kind. The quality of a Ray is dependent upon the quality of the hierarchy of Beings who use it as a means of expression. These seven hierarchies are veiled by the Rays, but each is found behind the veil of every ray, for in their totality they are the informing lives of every planetary scheme within the system; they are the life of all interplanetary space, and the existences who are expressing themselves through the planetoids, and all forms of lesser independent life than a planet. Let me briefly give certain hints concerning these hierarchies which may serve to elucidate that contained in the Secret Doctrine concerning them.” (TCF 1194-1196)

- d. A M/monad, *per se*, is *Life Itself*, an essential irreducible divine essence, utterly simple, non-composite, pure being.
- e. A M/monad *in its inmost nature* is forever unqualified and unconditioned. Its apparent conditioning derives from its focus on one or other levels of immersion in Cosmic Prakriti—matter.
- f. (Matter is *perceptual objectivity*. That which is perceived is ‘material’. Any act of perception is an act of *materialization*. Only the *act of identification*—which is an act of *apperception*—is *not* an act of materialization.)
- g. The conditioning of any M/monad (which does not touch its *essential* nature) also derives from the ‘portion’ it contains of the ‘PRE-COSMIC IDEATION’ which is particularly relevant to the creation of that particular Universe in which it (a particular M/monad) is expressing.
- h. Thus, there is never any *real* difference between the *essential* status of any M/monad in Cosmos; they are utterly *identical in essence*; only their spheres of expression differ. Their spheres of expression also depend upon the scope of the Pattern of Universe-relevant ‘PRE-COSMIC IDEATION’ which inheres in them.

For instance, the condition of a human monad is different from (and less complicated than) the monad of a Planetary Logos because the Pattern of

Universe-relevant ‘PRE-COSMIC IDEATION’ inhering in the monad of a Planetary Logos is far greater in scope than the analogous Pattern inhering in the human monad.

- i. M/monads, though identical in essence, temporarily differ in what might be called ‘spheres of sight’. They differ in their external consciousness, but not in their own Self-apprehension. At least when they Self-perceive, the *know* they are *pure being*. However it is reasonable to think that the Self-perceived *intensity* of that pure being increases as the M/monad is abstracted into ever more attenuated vehicles of expression, because the many ‘layers’ which the M/monad ‘wears’ during its long pilgrimage act as veils to its fullest possible Self-realization.
 - j. Thus, a human monad, although it apperceives/realizes itself *as monad*, has not the fullness of monadic Self-realization available to, for instance, a Planetary Logos Who apperceives/realizes Itself *as monad*, nor it, to a Solar Logos, Who has an analogous apperception/realization, and so forth.
 - k. The greatest of all monadic Self-realizations (in any Cosmos) is the prerogative of the One Universal Monad, Who, in terms of any Cosmos, dwells in the maximally unveiled state. (Let it be remembered, that the fact that the Universe is a definite Entity is, itself, in the nature of a *veil* upon ULTIMATE REALITY which is forever ‘*in-de-finite*’, *undefinable*, *unspecifiable*).
 - l. Thus, it can be inferred, that even in this cosmically supreme state of Cosmic-Monadic-Self-Realization, an inescapable intimation of Its *finitude* is to be ‘sensed’ by the One Monad, for *existence itself is but a sheath upon THE ABSOLUTENESS*. Thus, even full Cosmic-Monadic-Self-Realization can be inferred as *infinitely less* than the INCONCEIVABLE FULLNESS of the ‘INFINITESSENCE’.
2. What is the relation of the M/monad to the Creative Hierarchies?
 - a. All Creative Hierarchies are aggregations of M/monads—a collection of ‘lives’ expressing at a practically identical level of prakritic immersion (immersion into matter)

“The quality of a Ray is dependent upon the quality of the hierarchy of Beings who use it as a means of expression. These seven hierarchies are veiled by the Rays, but each is found behind the veil of every ray, for in their totality they are the informing lives of every planetary scheme within the system; they are the life of all interplanetary space, and the existences who are expressing themselves through the planetoids, and all forms of lesser independent life than a planet.” (TCF 1195-1196)

 - b. A Creative Hierarchy is, therefore, a large ‘family’ of M/monads or essential

lives, standing at more or less the same level of cosmic evolution.

- c. Each Creative Hierarchy of M/monads vibrates to and expresses primarily through a certain plane or planes, and through a certain ray or rays.
- d. As well, each Creative Hierarchy of M/monads vibrates to and expresses *primarily* through certain zodiacal and planetary energies.
- e. These rays, signs/constellations and planets confer upon the family of M/monads the qualities of its sheaths. Thus, in addition to the vibratory frequency of the sphere of M/monadic immersion (i.e., the vibratory nature of the localized ‘planar’ environment through which the submerged M/monad is expressing), the rays, signs/constellations and planets help determine the present function (within the Cosmic Purpose, Plan and Cosmic Economy) of any given M/monad or M/monadic grouping—(i.e., a Creative Hierarchy).

What we usually call Creative Hierarchies are a relatively limited grouping of cosmic entities (lesser in status than Planetary Logoi). It is certainly reasonable, however, to consider Planetary Logoi, Solar Logoi and Cosmic Logoi as members of Creative Hierarchies of a much more exalted nature, and so forth, until we encounter our Universe’s Ultimate Creative Hierarchy—the Sub-Universal Ten—Three plus Seven).

3. What is a M/monadic ray?

- a. We use this term so often that acute thought as to the true nature of a M/monadic ray has rarely been applied.
- b. “A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the force aspect which it creates. This is a true definition of a ray.” (EP I 316)
- c. The Tibetan’s definition can be held in mind when we contemplate the nature of a M/monadic ray.

(It is not meaningful to consider the One Universal Monad as ‘having’ a Ray. The Universal Monad is the *Number One* ‘behind’ all subsequent universal emanative differentiations, including *ray* differentiations. Nor is the One Monad of any Universe comparable to the One Monad of any of an infinitude of other Universes—past or to come. Each Universe is a totally Self-contained ‘Incomparability’. Each Universe does not, for instance, occupy a particular ‘place’ in a sequence of Universes, nor is it a part of any pattern of Universes. A *pattern* is by definition, a *finite thing*. No matter what may be taken as a starting point (even a point occurring a centillion of universes ago), an infinitude of Universes has *always and forever elapsed*, making any attempt to combine them into a pattern an impossibility. An ‘infinite-pattern’ is a self-contradiction)

- d. It is not the *essential monad* which vibrates to a ray, because, *in essence*, the *monad* is the One –the One and Only Representative of the ONE AND ONLY NAMELESS INCONCEIVABLE ‘NO-THING’. Any ray or quality would be a limitation upon its essentially illimitable NATURE.
- e. So, in relation to any M/monad, what is it that *has* the ray?
- f. For one thing, the substance aggregated ‘around’ the M/monad vibrates principally to a particular ray, as well as to a great diversity of astrological influences (which in the case of the greatest Monads can be galactic and super-galactic in nature). Thus a M/monad appears to have distinctive ray quality.
- g. This substance vibrates in this way, however, not only because of the vibratory nature of the plane on which the M/monad is ‘anchored’, but because the M/monad is, as it were, ‘carrying’ ‘within’ it many *more* subtle vibratory qualities than are characteristic of the particular vibratory domain in which it finds itself temporarily ‘anchored’.
- h. The picture is not simple. It is not that we (or any E/entity) simply have a M/monadic sheath in which the *pure* and *essential* M/monad (the ‘ray of the ray of the ray, etc. of the One Universal Ray of the ONE ‘RAY’ OF THE ABSOLUTE) finds itself anchored in an *unmediated* manner.
- i. The *pure and essential Monad* which we *essentially are*, is ***many times veiled***.
- j. Please note that the term, “ray”, can mean two things—and we must keep them distinct: 1) “ray” can mean simply a *quality* of energy. The seven rays, for instance, are seven qualities of energy; 2) the term, “ray”, can also have a far more abstract meaning, and designate the *essential identity* of an E/entity with the ONE ‘RAY’ OF THE ABSOLUTE. This ‘RAY’ (greatest of them all) *becomes*, through emanation, ***all*** M/monads including the One Monad of a particular Universe. Such a ‘RAY’ has no ‘quality’ in the same sense that the seven rays have quality. This ‘RAY’, and all ITS emanative derivatives, are, when translated into Cosmos, *the* Fundamental Existential Fact—Pure Being.

Thus, a M/monad *has* a ray (qualitatively); and a M/monad *is* a ray (existentially)—i.e., a ‘ray of a ray of a ray, etc., of the Universal Ray which is ‘RAYED FORTH’ as the ‘RAY’ OF THE ABSOLUTE at the beginning of every Universal Manvantara.

- k. Each M/monad ‘carries’ with it a kind of ‘qualitative code’ (originating from the very highest planes of Cosmos—beyond any plane specified in present books), and this ‘code’, itself, is a kind of veiling upon the pure divine *essence-life* which any M/monad, essentially, *is*.

- l. So even though a M/monad, such as a human monad, may abstract itself (withdraw itself) from its monadic sheath upon the monadic plane, it is not, thereby, the *unveiled monad*. Far from it.
- m. The human monad in question has simply withdrawn into its next more refined sheath, and there are *many* such, from which it successively withdraws as it seeks identification with the One Monad and expression through the One Monadic Sheath on the highest planes of the Universe.

We might say that the Greatest Monadic Sheath is caused by the Self-perception of the Universal Logos—a perfect, perceptual reflection of Itself.

- n. When considering the human monad, for instance, we might say that a second ray monad, (i.e., one who carries the qualities of the second ray within its magnetized veils), may be a monad from Jupiter or Venus (to name just two possibilities). Its Jupiterian origin will be evidenced by a certain kind of vibratory quality it carries; the Venusian origin would be evidence by a different kind of vibratory quality. Still more remote origins (from stars or various constellations) might be ‘layered-in’ to its internal fields as ‘qualitative veils’ to be shed one after the other as the abstraction/obscuration process (the process of Monadic Return) proceeds.
- o. So, a M/monad is a multi-layered B/being, though the layers (as veils) do not qualify its *essence* which is *life, spirit, being*—call it what you will.
- p. The seven ray come not only from the seven major stars in the Great Bear; not only from the One About Whom naught may be said; but from the Primal Universal Septenate, Itself.
- q. Perhaps, every M/monad (of the human type, for instance) has not only a ray that it is demonstrating upon the second subplane of the cosmic physical plane, but *many rays*, gradually disclosed/revealed as vibratory quality during the long process of abstraction back to Source.
- r. What seems like the major monadic ray in the process of human evolution, may or may not be the major ray of that particular monad, but only the subray of a subray of a subray, etc., —subrays revealed by many phases of ‘peeling away’ which occur during the process of ‘monadic retraction’.
- s. The truly *Major* Ray of any M/monad is the Ray it gains by being a member of the Universal Septenate. Each M/monad is, fundamentally, a member of only one Sub-Universal Monad within the Universal Septenate.
- t. A still more *Major* Ray of any M/monad is the Ray it gains by being a member of the Universal Triad. Each M/monad is, fundamentally, a member of only one Sub-Universal Monad within the Universal Triad.

- u. A still more *Major* Ray of the Monad is the Ray it gains by being a member of the Universal Duad. Each M/monad is, fundamentally, a member of only one Sub-Universal Monad within the Universal Duad.
- v. That is as far as it goes. The quality it gains by being a part of the Universal One, should not be called a Ray at all. The Universal One (the One Monad) has Quality, yes—Quality based upon the Series of Possibilities It will, of necessity, manifest during Its coming expression *as* a Universe. But that Quality is not one of Seven, Three or Two Qualities. It *is* what It *is*—distinct, unique, incomparable.
- w. In terms we, with our human limitations, may understand, the ray of any M/monad, is necessarily a subray of some veiled Ray Quality *far* more remote, recessed, interior—an impartation of Quality from the *true Origin within the true “Night of Time”*.
- x. This Ray (probably we should consider it as one of the Sub-Universal Triad), we cannot detect. Its detection lies far, far ahead in the Universal Process, at the time when the apparently ‘individual’ M/monad has broken through a successive series of rings-pass-not, and is ready to enter the truly Archetypal Worlds.
- y. For practical purposes, the ray of the human monad, is the ray quality most emphatically and noticeably expressed upon the second subplane of the cosmic physical plane (the systemic monadic plane)—no matter how many *recessed* ray qualities of differing natures may be secreted in the various relatively unexpressed levels of its subtle, internal energy system.
- z. The energy layers ‘around’ any *pure monad* are like the layers of an onion which, when peeled away, one after another, reveal *nothing* in the center of it all.
- aa. Although it is said in *A Treatise on White Magic*,
 “Forget not, the primary ray of the Monad continues through the aeon. It changes not. (TWM 111)
 we have to ask, “what is the ‘aeon’?” Even if that ray does not change for many continuing phases of human evolution, it *will* change or give place to a higher ray expressive of the same qualitatively-‘rayless’ essential nature, when man becomes far more than man. Thus, at length, the ray that, apparently and for all practical purposes, changes not, will be discovered to be but a sub-ray of a greater M/monadic expression.
- bb. When M/monads are absorbed into a Source which sent them forth (even if the absorption is not the Ultimate Absorption), they find that they are expressing the M/monadic ray of that Source Itself.

- cc. A still further reabsorption will certainly come, and yet another M/monadic ray of a still higher Source will be the ray of M/monadic expression. And so on, until the Final Absorption.
 - dd. We are certainly ‘multi-rayed beings,’ even though the great number of latent rays are far too recessed to be presently detected.
4. What is a M/monadic subray?
- a. The question of what is a M/monadic subray has, in fact, been answered by the foregoing.
 - b. All M/monadic rays are one of the seven, but this must be understood in a particular way.
 - c. For practical purposes, the *major* monadic ray (of a human monad focussed on the systemic monadic plane) is *one of the three*—the Three Rays of Aspect.
 - d. Each human monad, however, has a subray, and it will be *one of the seven*.
(cf., TCF 176)
 - e. Thus, it is said that there are seven types of monads.

“The Karma of the Human Hierarchy in its seven groups, and of the individual Monads. This in itself is a vast and intricate subject...” (TCF 470)

“It is a statement analogous to the one that humanity is only found in the three worlds; nevertheless, the human Monads in their seven types are found on the plane of spirit—as it is the plane of duality—the deva monads are likewise found there.” (TCF 691)

“The builders of the human personality again are divided into seven main groups; all devas, just as is the case with the human Monads, come under one or other of the seven Rays, and are responsive to one or other of the seven logioic streams of fiery energy. According to a man’s egoic Ray, so will be the type of deva substance influenced.” (TCF 943)
 - f. These seven types of human or deva monad are based upon the monadic *subray*, and not upon the *major* ray of the monad which must be one of the three Rays of Aspect.
 - g. In the case of the human monad (or the monads of devas of comparable development to that of human beings), the usual monadic subray is a ray traceable to the systemic monadic plane.
 - h. But, as previously seen, there are (as revealed sequentially during ‘M/monadic retraction’) *many* subrays of the essential M/monad (which is, of course, the One Monad). Every time a M/monad is retracted/abstracted into a waiting

Source, the major ray on which it had been *principally* expressing is *turned into but a subray* of the New Source.

- i. We are all a part of something greater which, itself, is part of something still greater, and so forth, until the Greatest One is reached. Each new Source Environment into which the rising, retracting, returning M/monad is absorbed has its own series of dominant rays, and it is *on* these rays (and *as* the New Source), that the newly absorbed/retracted M/monad begins to function—albeit, retaining, as subrays, the rays on which it formerly and *principally* expressed.
5. What is the difference between the major M/monadic ray and a M/monadic subray?
 - a. Priority and frequency of change are the major differences.
 - b. The major M/monadic ray does not change throughout the aeon; the M/monadic subray *does* change. The changes probably occur:
 - i. In relation to the evolutionary process. It is proposed that the M/monadic Rays of Attribute are more likely to be powerful in earlier days. This would apply whether the status of a system which envelops the M/monad is high or low. The greater system enveloping the human monad is relatively low. The greater system enveloping the Solar Logoic Monad has a significantly higher status, and the system enveloping the Galactic Logoic Monad—a still higher status. But all these systems, it is proposed, have their analogous Rays of Attribute and Rays of Aspect.

(It is hypothesized, based on certain statements by the Tibetan, that the human monad, like the individual soul, *and* the human personality, emphasizes, at first, the Rays of Attribute. Similarly, any greater M/monad, in relation to its larger enveloping system, may also emphasize, at first, the Rays of Attribute. There seems always to be a progressive movement from emphasis upon Rays of Attribute to an increasing emphasis upon Rays of Aspect).

- ii. As regards the human monad, the changes of subray occur in relation to the *will* of Sanat Kumara or the Planetary Logos (and, thus, in relation to the present *needs* of the Divine Plan as these great planetary Beings seek to manifest that Plan upon the cosmic physical plane).
- iii. It is not presently possible for strictly human thinkers to determine how often the M/monadic subray may change. Perhaps these changes (other than the ones which are dictated by Planetary Logoic need) are correlated with the changes of soul ray which may occur with changes

of root race or, perhaps, sub-race focus.

- c. The major M/monadic ray holds hidden the *final purpose* of the M/monad in relation to its expression on the cosmic physical plane.
 - d. The M/monadic subray is instrumental to the major M/monadic ray, and acts to further specialize its focus and expression, but does not determine the *final purpose*.
 - e. With respect to the human being, the major monadic ray, as well, in large but not exclusive measure, determines the *destiny of the human monad* upon the Way of Higher Evolution. Which of the seven or nine Cosmic Paths will the human monad tread? (cf., R&I 411-412) The monadic ray is a conditioning factor in this otherwise *free* choice. Really, the initiate of the sixth degree is *free* to make the *correct* choice. Perhaps, as regards still greater M/monads, there are also still Paths to choose, in the choice of which the M/monadic ray is a factor.
 - f. The planetary *source* of the human monad in question may also be a conditioning factor in making this important choice. For instance, a human monad which 'came from' Vulcan, and for whom the first ray is the major monadic ray, may be oriented differently towards the seven or nine Cosmic Paths than a different first ray monad which 'came from' Uranus or Mars.
6. How many subrays can or does a M/monad have?
- a. As regards a human monad, there are seven possible subrays (although all the lesser rays—such as the ray and subray of the soul, the ray and possible subray of the personality, and the rays and subrays of the personality vehicles—can be reasoned as subrays of the monad).
 - b. The following reference is important in this regard:

“After the third Initiation all human beings find themselves on their monadic ray, on one of the three major rays, and the fact that Masters and Initiates are found on all the rays is due to the following two factors:

First. Each major ray has its subrays, which correspond to all the seven.

Second. Many of the guides of the race transfer from one ray to another as They are needed, and as the work may require. When one of the Masters or Initiates is transferred it causes a complete re-adjustment.” (TCF 176)
7. Are there seven types of human monad? If so, in what sense?
- a. There are *three* principal types of human monads (expressing principally on the three Rays of Aspect).

- b. There are, however, from another perspective, *seven* types of human monad.
- c. “It is a statement analogous to the one that humanity is only found in the three worlds; nevertheless, the human Monads in their seven types are found on the plane of spirit—as it is the plane of duality—the deva monads are likewise found there.” (TCF 691)

“The builders of the human personality again are divided into seven main groups; all devas, just as is the case with the human Monads, come under one or other of the seven Rays, and are responsive to one or other of the seven logoic streams of fiery energy. According to a man’s egoic Ray, so will be the type of deva substance influenced.” (TCF 943)

- d. That there are seven types of human monad may, in another sense, correlate with their origin on one of the seven sacred planets (Vulcan, Jupiter, Saturn, Mercury, Venus, Neptune, Uranus).
 - e. The “type” of the human monad may or may not correlate with its ray. “Type”, therefore, may be a question of planetary origin.
 - f. If “type” correlates with the ray of the human monad, the only way that Rays of Attribute can qualify a human monad is through the monadic *subray*.
 - g. Again it should be emphasized that the human monad’s planet of origin is a *most significant factor* in determining the nature of the monad in question.
8. Why is the major M/monadic ray always one of the three Rays of Aspect, whereas the M/monadic subray can be any of the seven rays?
- a. In all hierarchical arrangements, there are always a superior three and a subsidiary seven.
 - b. The structure of M/monadic expression seems to reflect this hierarchical arrangement.
 - c. In a certain sense, the expression even of *soul* rays (i.e., egoic rays or “individual” rays—as they have been called {EP I 169}) also reflects this three/seven arrangement. The following references pertain to this division (according to the numbers three and seven) in the domain of soul rays:

“Every human being finds himself upon one of the seven rays. His personality is found, in every life, upon one of them, in varying rotation, according to the ray of the ego or soul. After the third initiation he locates his **soul** (if one may use such an inappropriate word) on one of the three major rays, though until that time it may be found in one of the seven ray groups. From that exalted

attitude he strives towards the essential unity of the Monad. “ (EP I 128)

“4. The soul rays dominate the personality and the three become again the one, as the dual ray of the soul and the blended ray of the personality vibrate to the measure of the highest of the soul rays—the ray of the soul’s group, which is ever regarded as the true egoic ray.” (EP II 18)

“Enquiry might naturally arise as to whether the egoic ray is necessarily one of the three major rays, and if Initiates and Masters are not to be found upon some of the rays of mind, the minor four.

The answer lies here: The egoic ray can always be one of the seven, but we need to remember that, in this astral-buddhic solar system, wherein love and wisdom are being brought into objectivity, the bulk of the monads are on the love-wisdom ray. The fact, therefore, of its being the synthetic ray has a vast significance. This is the system of the SON, whose name is Love. This is the divine incarnation of Vishnu. The Dragon of Wisdom is in manifestation, and He brings into incarnation those cosmic Entities who are in essence identical with Himself.” (TCF 176)

9. What is the role of planetary rays in relation to the human monad?
 - a. Monads do, indeed, ‘come from’ (if not, ultimately, *originate*) on various planets.
- “11. “Saturn, Jupiter, Mercury and Venus are the four exoteric planets and three others which must remain nameless (Pluto and the two hidden planets. A.A.B.) were the heavenly bodies in direct astral and psychic communication—morally and physically—with the Earth, its Guides and Watchers. The visible orbs furnish our humanity with its outward and inward characteristics and their Regents or Rec-tors with our Monads and spiritual faculties.” (S.D. I. 628.) (EA 643)

“*The lotuses of Brahman*, in which the second petal is showing signs of opening and the second aspect in its lowest manifestation is showing signs of demonstration. They stand as representing certain groups of Egos from certain planetary schemes, notably Jupiter and Venus...” (TCF 841)

(Note, that “Egos”, in this case, can be reasonably proposed as a term equivalent to “monads”. The planets from which they come—Jupiter and Venus— have a strong second ray component {for Jupiter, reasonably the soul ray and for Venus, the personality ray}. The bulk of human monads are on the second ray, and the bulk of presently manifesting/incarnating second ray monads *individualized* in Lemuria. It is not egos-as-egoic

lotuses who come from Jupiter and Venus, but “Egos”-as-monads who, in this case, individualizing in Lemuria, become “egos” or *lotuses*. The “*Lotuses of Passion and Desire*”—a still more advanced group, contain the bulk of second ray monads, but it would seem that the “Lotuses of Brahman” certainly contain a significant number of such monads as well. It may be fruitful to ponder whether significant numbers of Lotuses of Passion and Desire may not also have originated from Jupiter and Venus.)

”*Lotuses of passion or desire*. They are so called because their fundamental nature is embodied love in some one or other form. The bulk of the Monads of Love are among this large group and they are to be seen incarnating in the bulk of the well-to-do, kindly people of the world. They are divided into five groups, of whom three individualised upon this planet, and two were the very latest to individualise upon the moon chain.” (TCF 842)

(Note: It is important to realize that there can be no *lotuses*, per se, *until*, individualization has occurred. At individualization the lotus—in bud—is created. So when “Egos” come in from Jupiter or Venus, they are not coming in *as lotuses*, but rather, as *monads*, which, *individualizing*, begin expressing as lotuses. The point in all this discussion is that human monads do come to Earth from other planets.)

“He must also bear in mind that groups of Monads come into incarnation according to which centre in a Heavenly Man of a particular planetary scheme, or which centre of the solar Logos, is in process of vivification or cyclic activity, and that certain of the centres of a solar Logos and this particular solar system are in a condition of partial pralaya through the process of the absorption of the lower solar life forces by the centres of higher vitality.” (TCF 1090)

”All the Monads are, as you know, under the control, or rather form part, of the consciousness of one of the Planetary Spirits”. (LOM 34)

- b. It is very probable that some planets are in existence as organized systems *prior* to the development of Earth as such a system.

“In connection with these two planets, it must be remembered that Venus is a sacred planet and the Earth is not. This means that certain of the planets are to the Logos what the permanent atoms are to man. They embody principles. Certain planets afford only temporary homes to these principles. Others persist throughout the mahamanvantara. Of these Venus is one.” (TCF 298-299)

From the above we can infer that Venus has a greater planetary duration

than Earth—whether pre-existing or post-existing the Earth or both. Perhaps this is true of other sacred planets which are sources of human monads—for instance, Jupiter (as above).

- c. Speculatively, it may be said that the major ray of the human monad relates it to one of the synthesizing planets—Uranus, Neptune or Saturn. Based upon the following reference, Uranus is proposed as monadically expressive of the first ray, Neptune of the second and Saturn of the third.

“Note:—Esoterically speaking, the planets which are the expression of the three major rays are:

Ray I. Uranus.

Ray II. Neptune.

Ray III..... Saturn.” (EP I 420)

- d. A still more occult relationship may relate the human monad to one of the Three Great Beings Who ‘surround’ the Solar Logos, and Who, apparently, requires three planetary schemes through which to express Themselves. (cf. TCF 1238 and EP II 98-99) These three can be called the Brahma, Vishnu and Shiva of our solar system. First ray monads would relate to or even be ‘sourced’ from the solar systemic Shiva; second ray monads from the solar systemic Vishnu, and third ray monads from the Being who plays the role of Brahma within our system. Ultimately however, the human monad finds its place within the Sun and must be transferred thereto. (cf. IHS 196)
 - e. The monadic subray (which can be any one of the seven) may relate the monad to a planet in which that particular ray is strong. It is likely that each monad, according to its ray, it related to one of the seven sacred planets.
 - f. The planets from which the human monads ‘come’ color their quality. This coloration comes due to the qualitative nature of the planet itself and its stage of evolution, and due also to the rays which are *expressing* through the planet and being *transmitted* through it from other and higher Sources.
10. Does a M/monad have a life independent from its ‘planet of temporary origin’?
- a. This is a very difficult question. Really, the question is—can any *part* be independent of the *whole* of which it is a part?
 - b. If the ‘least’ monad intended for expression in Cosmos, is already (from the dawn of Cosmos) a subdivision or ‘part’ of the Great Whole—containing a lesser intended whole (in which the monad is also a ‘part’), containing a still lesser intended whole (in which that monad is *also* a ‘part’), containing a *still* lesser intended whole (in which that monad is, *as well*, a ‘part’), etc., etc., then, can that monad (or any M/monad) ever be *free* of the M/monadic

wholes by means of which it ‘descended’ into *apparent* independent particularity (i.e., manifestation as, let us say, a human monad), and by means of which it (hypothetically) may well re-ascend into absorption into a larger Identity (i.e., manifestation as part of the Monad of a Planetary Logos, or—more—manifestation as part of the Monad of a Solar Logos?, etc., etc., -until the One Universal Monad has reabsorbed it and all M/monads.

- c. The *mysteries of identity* are involved in this question.
- d. Ultimately a human monad has its home within our Sun.

“Thus the solar Lord, the inner Reality, the Son of the Father, and the Thinker on his own plane becomes the intermediary between that which is of the earth, earthy, and that which finds its home within the sun.” (IHS 196)

And perhaps, no matter whither a human monad may be destined (and no matter which of the seven or nine Cosmic Paths it is to tread) *it will not do so until the end of the Mahamanvantara*, which end is preceded by its reabsorption into the Solar Logos which breathed it forth. This means that the human monad would return to its “home” within the Sun/Solar Logos.

- e. From this perspective, a human monad is an extension of a Solar Logos, and, in a way, *is* a type of Solar Logoic ‘participation’ in whatever environment it finds itself immersed. This needs pondering.
- f. Thus, from this perspective, wherever a human monad ‘goes,’ and whatever it learns and whatever capacities it acquires, it is to be considered a *Solar Logoic extension or emanation*, and will be retracted to its Parent Source.
- g. Of course, a Solar Logos is *also* a Monad in expression, but one of far vaster scope than the lesser M/monads it includes.
- h. And it, too, is an extension of a greater Parent Source—a still greater and higher ‘Sun’ (using this term figuratively).
- i. A Solar Logos—as Monad—also is retracted into its Parent Source—when the *cosmic time* for such retraction occurs.
- j. If the analogy holds good, then greater M/monads would have *their* ‘Homes’ within still greater ‘Suns’ (i.e., Cosmic, Super-Cosmic, Galactic, Super-Galactic, etc., Logoi and the stellar aggregates which represent Them).
- k. The following is a crucial theoretical thought and upon its validity or falsity hinges the fate of the human monad and all other M/monads in Cosmos.

Following this mode of thinking, it is proposed that a human monad does not go on *to become* a Solar Logos, but *already is* a Solar Logos—in *emana-*

tive extension.

- l. A Solar Logos does not go on *to become* a Constellational Logos, but *already is a Constellational Logos—in emanative extension.*
- m. A Constellational Logos does not go on *to become* a Super-Constellational Logos, but *already is a Super-Constellational Logos* (the “Unknown” of TCF 293)—*in emanative extension.*
- n. So we see how it goes. We—apparently and immediately identified as the human monad—are *already* every superior M/monad in the pyramidal emanative sequence *above* us. Please ponder on this revolutionary existential proposal.
- o. Thus, as we *rise* through monadic retraction and reabsorption, we are not *becoming* anything—only *re-becoming* what we already are.
- p. Thus, from this perspective, it would appear that the apparently ‘individual’ M/monad, is not really free to go on and on, ‘rising’ independently, but must remain with the Whole which breathed it forth, which Whole remains with the Greater Whole which breathed *It* forth, which Greater Whole remains with the *Still Greater Whole* which, in turn, breathed *It* forth, and so on—but *not* “and so *ad infinitum*” as in a finite Universe (posited because of the Law of Periodicity), there is an *End*.
- q. Thus, we see, symbolically, the hour class figure again and again, or the figure ‘X’, beneath another which is beneath another etc. For although there are moments of apparent M/monadic independence in which there is freedom to ‘go out’ along a number of different possible channels of development, there always comes the *time of in-gathering* or of return to the next most ‘elevated’ Parent Source. For us a Solar Logos is that Parent Source, but for a Solar Logos, a Constellational Logos is, and so forth, until the Ultimate Parent Source in Cosmos is reached—the Universal Logos.
- r. From this perspective, then, we progress *with* the Whole of which we are a part, which Whole progresses with Its Whole, etc., etc..
- s. Thus, if we as human monads are emanated from a temporary Source we call a planetary Logos, It, *Itself*, is due to be absorbed into the Solar Logos which is both our “home” and Its home.
- t. Perhaps, throughout Cosmos, there is a condition of what we might call ‘ascending M/monadic integrity’ accompanying an ‘expansion of M/monadic consciousness through ascent’.
- i. This would mean that although a M/monad is reabsorbed into its Parent Source, it would still maintain its identifiable integrity.

- ii. The earned capacities it re-bestowed upon/within its Parent Source would (with the re-bestowed capacities of M/monads of equal degree) become part and parcel of the Parent Source. The once extended M/monad would now inhere in the Parent Source and there would be no more need for it to 'go out'.
- iii. With these developments, the consciousness that was interred in the projected or emanated lesser M/monad would no longer be limited to that M/monad, but would have the freedom of range of the Parent Source. This would be true for all M/monads of like degree.
- iv. What they represented *in extension* would now *remain inherent* in the enriched Parent Source.
- v. The *scale would change*. There would be no more need for the extension/emanation of smaller units (for instance the human monad). Now, in the scale of things, the Parent Source would become the *smaller unit* until It, Itself, was retracted into *Its* Parent Source.
- vi. And thus the process would continue 'upwardly'—a given Parent Source, retracting its emanations/extensions, all of which would return *to complete identification with the fullness of consciousness of the Parent Source*.
- vii. Then, that Parent Source (with other M/monads {i.e., Parent Sources} of similar degree, and with respect to a still Greater Monadic System containing all those particular Parent Sources) would stand in relation to that Greater Monadic System as 'monads of smallest scope', free to develop in various ways (just as the human monad did) until they, too, were retracted into what is for them a superior Parent Source—the Greater Monadic System.

In other words, the 'great', in time, become the 'small', pursue their own Path of Development, and, like the human monad which was 'contained' within them, are also retracted into a still greater Monadic System or Parent Source.

- viii. The Ultimate Parent Source would be the One Universal Monad, the Universal Logos.
- ix. By the time there occurred the Final Retraction of the Seven into the Three, the Three into the Two and the Two into the One, all lesser M/monadic extensions which had been emanated *into* (and *as*) Cosmos would be ***inherent*** in the structure of these 'Final Number Beings'—

the Presiding Archetypes of the Universal World of Being. These Great Beings (although supremely great and vast compared with the kinds of M/monadic extensions which had ‘gone forth’ during Cosmic Expression), would, at that Final Time be the *smallest ‘independent’ Monads in scope of consciousness* (though, of course, any M/monadic ‘independence’ is always fundamentally illusory. Always the One acts *through* the Many).

- x. Along the ascending “Way of Retraction”, each time a retraction occurred, and many M/monads of like degree ‘came Home’, the consciousness encapsulated within the ‘returning ones’ would be *liberated into the full scope of consciousness of the greater Monad that absorbed them*.
 - xi. Then, each reabsorbed M/monad would *re-become* every other reabsorbed M/monad. Each would be all and all would be each. This is a radical proposition which requires pondering.
 - xii. The aspects that each of them represented while in extension (i.e., having ‘gone forth’) would now be *inherent* in the Parent Source, and the identity of each absorbed M/monad *would be only the Identity of the Parent Source* and *not* the little identity of the little monadic extensions.
 - u. The picture is one of an expanding and retracting Universe; a Universe going from simplicity into multiplicity, and by graded steps, returning through lessening multiplicity into greater and greater simplicity, until the original simplicity is reached.
 - v. In the process of ‘M/monadic Retraction’, that which seemed large and encompassing, becomes small and instrumental, and the process progresses, until the Largest Universal Oneness is reached.
 - w. This Largest One (immediately before reabsorption into the NAMELESS), realizes Itself as virtually *infinitesimal*—the smallest possible unit. And that is the end of that particular Universal Cycle amidst an endlessness of Universal Cycles.
11. What are M/monadic Groupings and what is their function?
- a. “*On the plane of the Monad*, as the law of cohesion, the law of birth, if we might use that term, resulting in the appearance of the Monads in their seven groups. Love the source, and the Monad of love, the result”. (TCF 576)
 - b. “It should be remembered that all people are units of consciousness breathed

forth on one of the seven emanations from God. Therefore, even their monads or spiritual aspects are inherently different just as in the prism (which is one) there are the seven differentiated colours. Even this is so only because of the nature and point of view and the perceiving apparatus of the man whose eye registers and differentiates the varying rates of vibratory light. These seven subsidiary groups again produce a varying outlook, mentality, and approach, all equally right, but all presenting a slightly different angle of vision.” (TWM 32-33)

- c. The concept of the “slightly different angle of vision” is important when considering that which differentiates M/monadic types.
- d. Within any planetary scheme there are seven groupings of human monads. The chart on p. 344 of *TCF*, although principally applicable to much greater beings, suggests this by analogy.
- e. A particular group of human monads incarnates in a particular planetary scheme, and within this group, there is a further sevenfold division, based necessarily on the principal subray of the monad.
- f. Human monads form groupings in the various centers of a Planetary Logos:

“It should be borne in mind by students that all egoic groups come under the Law of Karma, but only as it affects the Heavenly Man, and not the law as it demonstrates in the three worlds. This karmic law, which is the governing impulse of His centres, will show itself in peculiar ways, and as the human monads compose those centres, each group will have its own “activity” problems, will spiral through the round of Being in its own peculiar manner, and will demonstrate qualities and motions different from its brothers. For instance, through withdrawal of energy and not through basic inertia those monads who are the sum total of the centre of creative force of the Heavenly Man show qualities of violent reaction on the physical plane against certain “laws of nature” and in the period of their transition from the lowest centre to the throat centre of the Heavenly Man, betray qualities of revolt which make them a puzzle to their brothers.” (TCF 1105-1106)

Each group of monads, as stated, “demonstrate qualities and motions different from its brothers”. The qualities and motions are appropriate the center in the Planetary Logos to which the particular monad belongs. It appears that while, in general, humanity as a whole forms the *throat* center of the Planetary Logos, human monads can be found focussed within *all* the centers—depending upon the perspective from which one understands the centers. “Globes” for instance, are centers within the Planetary Logos. “Chains” are even greater centers within the Planetary Logos. It can easily

be understood how various groupings of human monads could be found on any of the seven globes within any of the seven chains (each chain containing—at various points in its unfoldment—seven globes). The Kingdoms of Nature are also to be considered as centers within a Planetary Logos, but human monads can only be found (or will, on day be found) within the four superior kingdoms—the Human Kingdom, the Kingdom of Souls, the Kingdom of Planetary Lives, the Kingdom of Solar Lives)

- g. Certain monads within the Fourth Creative Hierarchy have particular powers, such as the ability to manifest in two or three appearances (depending upon the monadic ray). (cf. TCF 1194)
- h. A Cyclic Tabulation detailing various types of human monads:

A cyclic tabulation is of equal interest but is of a totally different nature, carrying to the initiated and intuitive investigator many hints of an evolutionary and historical value. Again we might append a brief epitome of some of the expressions used and of some of the names under which human beings are grouped in the archives of this the seventh department:

- 1. Units of the fire-mist stage,
- 2. Points of lunar origin,
- 3. Sons of the sun,
- 4. Devas of the fourth degree,
- 5. Flames from interplanetary spheres,
- 6. Atoms from the crimson sphere—a reference to certain Egos who have come to the earth from the planetary scheme whose note is red, (Note, again, the use of the word “Ego” with a capital “E”, to indicate human monads.)
- 7. The successful Vyasians,
- 8. The points in the third planetary petal, and groups of others related to the twelve petalled planetary lotus,
- 9. The lovers of low vibration,
- 10. The rejectors of the eighth scheme,
- 11. The points of triple resistance,
- 12. The followers of the ARHAT,

13. The cyclic sons of peace,
14. The recurring sons of war,
15. The specks within the planetary eye,
16. The recognised points within the chakras. These naturally exist in ten groups.

Each name conveys to the mind of the initiate some knowledge as to the place in evolution of the Monad concerned, the nature of its incarnations, and its place in cyclic evolution.” (TCF 1082)

- i. It can be inferred that human monads are associated with that particular planetary center or chakra to which their major monadic ray, their monadic subray, or their triadal ray (considered as a subray of the monad) render them resonant.
12. What is the relation of the human monad to the Planetary Logos in which it ‘finds’ itself?
- a. Every human monad vibrates to the ray of a particular Planetary Logos in Whose body of manifestation that monad is expressing. Further, every human monad may vibrate to the ray of a particular Planetary Logos Who is the Parent Source for that monad. For example, many human monads expressing on the planet Earth have, for their Parent Source either Jupiter or Venus. Thus, human monads within the sphere of manifestation of the Earth, may claim as their Parent Source other Planetary Logoi than the Planetary Logos of Earth.
 - b. The Relation Between a Planetary Logos and the Monads which Express within His Scheme: “The planetary Logos of this scheme is primarily occupied with a particular group of units, or with those Monads who vibrate to His key, are colored by the same colour as Himself, answer to the same number, and are esoterically known by the same Name.” (TCF 364)
 - c. Human Monads Come Under the Influence of the Various Planetary Logoi: “all Monads pass at different times under the influence of the different planetary Logoi, and all are found at some time in each scheme. This does not mean that every human unit passes a period of incarnation in each scheme. It means that on some one globe in every scheme, human units will be found either prior to physical incarnation, between different egoic cycles (a totally different thing to periods between physical lives), between different rounds or manvantaras, or between the various root-races and subraces. As stated in various occult books, many of the present advanced humanity individualised on the moon chain, and only took physical bodies

in the earth chain during the fourth root-race, thus escaping incarnation during the first three rounds, and the first two races of the fourth round. In the interim, they came under the planetary influence of another Logos of a scheme, and were occupied during that immense period of time in fanning the manasic flame, and developing the attributes of manas, so that the Atlantean root-race found them adequately equipped to cope with life conditions. (TCF 354-365)

- d. A Particular Planetary Logos and Monads Who are on His Ray: “3. Each secret conveys a key to the *nature* of some particular Planetary Logos, and consequently gives the clue to the characteristics of those Monads who are on that particular planetary ray. It is obvious how necessary such knowledge is to the adept who seeks to work with the sons of men, and to manipulate the force currents affecting them and which they emanate.) (IHS 164)
13. What does it mean that the centers of the Planetary Logos are composed of human and deva monads?
- a. All human and deva monads have particular functions within the planetary scheme of a particular Planetary Logos. Although that function may not be obvious during the earlier stages of development of the monads (i.e., the periods when they are manifesting principally through their projections—i.e., personalities and souls), as they “come to themselves” as monads polarized upon the systemic monad plane, the functions related to the chakra in which they find their place will also be clarified for them.
 - b. **Devas are on All the Seven Rays Monadically:** “1. Those devas who form the permanent atomic substance of all the Monads, both in and out of physical incarnation. They are divided into seven groups according to the Ray of the Monad.” (TCF 676)
 - c. **Devas Monads, Like Human Monads are on All the Seven Rays:** “The builders of the human personality again are divided into seven main groups; all devas, just as is the case with the human Monads, come under one or other of the seven Rays, and are responsive to one or other of the seven logioic streams of fiery energy.” (TCF 943)
 - d. **Human and Deva Monads Find Place within the Seven Centers of a Heavenly Man:** “These seven Heavenly Men, in Whose bodies each human Monad and each deva finds his place, form the seven centres in the body of the Logos.” (IHS 99)
 - e. **Human and Deva Monads are the Cells in the Body of a Heavenly Man:** “The method whereby a man assumes conscious place in the body of a Heavenly Man differs in different planetary Schemes; the Heavenly Man, Who uses our planetary Scheme as His body of manifestation, chooses

to work in this particular way during this particular period for His own specific purposes; it is part of the process of vitalising one of His centres, and of linking up His heart centre with its connection in the head. As other of His centres are vitalised, and come into full activity, other methods of stimulating the cells in His body (the deva and human monads) may be followed, but for the present the cosmic Rod of Initiation, which is applied to a Heavenly Man, in much the same manner as the lesser rods are applied to man, is being utilised in such a way that it produces that specific stimulation which demonstrates in the activity of man on the Path of Probation and the Path of Initiation.” (IHS 178)

- f. **The Heavenly Men are the Grouped Consciousness of the Human and Deva Monads:** “On the buddhic plane (the fourth cosmic ether) the Heavenly Men (or the grouped consciousness of the human and deva Monads) begin to function, and to escape eventually from the cosmic etheric planes.” (TCF 120)
- g. **Human and Deva Monads are the “Units” in the Bodies of the Heavenly Men:** “On higher planes the Heavenly Men (through atma-buddhi-manas) aim at a similar progression. These two, the Heavenly Men plus the units in Their bodies, which are composed of deva and human monads form, in their totality, the Grand Heavenly Man.” (TCF 244) (Note: the term “unit” refers to a self-conscious life”.)
- h. **The Body of a Heavenly Man is Made Up of Human and Deva Monads:** “Perhaps some light may be thrown upon the obscurity of the matter by the realisation that just as the Logos has (in the non-sacred planets) the correspondence to the permanent atoms in the human being, so the middle evolution between these two (God and man) is the Heavenly Man, whose body is made up of human and deva monads, and Who has likewise His permanent atoms. Always the three higher principles can be distinguished in importance from the four lower.” (TCF 299)
- i. **Human and Deva Monads Being Transferred out of the ‘Human’ Kingdom!:** “Herein lies the reason for His [the Lord of the Seventh Ray] inflowing force at this time, for a profound movement is in order of accomplishment, and a transference is in progress which calls for His particular type of energy. A transference is being effected of certain groups of human and deva Monads out of the human kingdom into the fifth or spiritual kingdom. During His cycle of close on two thousand five hundred years, a specific number of men will pass on to the Path of Initiation, and take at least the first Initiation, thus transferring their centres of consciousness out of the purely human into the early stages of the spiritual.” (TCF 446)
- j. **Deva Units Far Outnumber the Human:** “The centres are allied or con-

nected with consciousness, and are composed of self-conscious units—the human Monads. The remainder of the body is composed of deva substance, yet the two together form a unity. The deva units therefore far outnumber the human, and deva substance is also feminine and negative, the human Hierarchy being masculine. Through the positive activity of the centres, the negative deva substance is influenced, built and energized. This is true of a solar Logos, a planetary Logos and a human being.” (TCF 637)

- k. **Human and Deva Monads Found on the Plane of Spirit:** “...nevertheless, the human Monads in their seven types are found on the plane of spirit—as it is the plane of duality—the deva monads are likewise found there.” (TCF 691)
- l. **All Human and Deva Monads Come Under One of the Seven Rays:** “The builders of the human personality again are divided into seven main groups; all devas, just as is the case with the human Monads, come under one or other of the seven Rays, and are responsive to one or other of the seven logioic streams of fiery energy. According to a man’s egoic Ray, so will be the type of deva substance influenced.” (TCF 943)
- m. **Human and Deva Monads are “Points” within Planetary Schemes:** “First, that mode of activity which distinguishes the Vishnu aspect of Deity, or the motion of the Divine Manasaputras. This involves, therefore, a consideration of the effects of this motion:
 - i. Within the planetary schemes, Their bodies.
 - ii. Upon the atoms or “Points” in those bodies, the human and deva Monads.” (CF 1028-1029)
- n. **Fire, Circulation and Sparks—Human and Deva Monads:** “We can picture to ourselves the glory of this concept; the downpouring of the streams of fiery sparks; their flashing forth into points of intensified fire as they meet conditions which produce occult “ignition”; and the constant circulation of the forty-nine fires constructed of the sixty thousand million human Monads and the countless streams of deva monads: fire on every side—a network of fiery rivers of living energy, focal points of intensified brilliancy and everywhere the sparks.” (TCF 1093)
- o. We can conceive that just as the chakras in the etheric body of the human being have divisions (for instance, jewel and petals), this would similarly be the case for the chakras of a Planetary Logos in which the human and deva monads found their place. Given the identification of the human type with the will and of the deva type with the form, it is likely that the human monads would be ‘positioned’ closer to the jewel in any particular chakra,

and the deva monads be found more with the petals.

14. What is the relationship of the human monad to the Sun, the Heart of the Sun and the Central Spiritual Sun?

a. The human monad is that which has its home within the Sun.

“Thus the solar Lord, the inner Reality, the Son of the Father, and the Thinker on his own plane becomes the intermediary between that which is of the earth, earthy, and that which finds its home with in the sun.” (IHS 196)

b. The human monad (in relation to our solar system) is, thus, derivatively, a *solar* being, no matter in which Planetary Logos it may be a chakric constituent.

c. Although the human monad is, in a sense, a great *heart center* (related to Jupiter and the number, twelve), it is more related to the Central Spiritual Sun rather than the Heart of the Sun.

d. **An Analogy Linking the Monad and the Central Spiritual Sun:** “c. Under this Law of Sacrifice, Sanat Kumara (to express the idea in occult terms) ‘must turn His back upon the Central Spiritual Sun, and with the light of His Countenance irradiate the path of the prisoners of the planet.’ He sentences Himself to stay for as long as may be needed, ‘acting as the Sun and light of the planet until the Day be with us and the night of pralaya descends upon His finished task.’ Thus and only thus can the light of the Central Spiritual Sun begin to penetrate the dark places of the Earth; when this happens all ‘shadows disappear’—an occult reference to the all-embracing radiance of the Monad as it absorbs both its reflection, the soul, and its shadow, the personality.” (DINA II 287)

e. All shadows disappear because the various aspects of the personality (and soul) become metaphysically *transparent*, and no longer opaque to monadic light.

f. **The Monad Relates the Initiate to the Central Spiritual Sun:** “1. The Monad relates the initiate to the Will of God, to the Council at Shamballa, to forces active on the planet Pluto, and on another planet which must remain nameless, and also to the Central Spiritual Sun.” (R&I 96).

g. **The Central Spiritual Sun, Like the Monad, Emanates Light:** “The light and life of God Himself may emanate from the central Spiritual Sun, but it is only as the light within the solar system itself is awakened and aroused that there will come that eventual blazing forth which will typify the glory of the Sun shining in its strength. Similarly, the light of the soul may emanate from the Monad, but it is only as the light within the little system (directed

by the soul) is awakened and aroused that there will come the eventual shining forth of a son of God.” (TWM 73)

- h. The human monad is really the *central spiritual sun* of the human energy system.
- i. To the extent that Sanat Kumara is a disciple of our second ray Solar Logos, Shamballa (and thus all human and deva monads) are responsive to the Solar Logos’ second ray nature, and thus, as well, to the “Heart of the Sun” which, specifically, distributes this second ray nature. Whereas both the soul and personality of the Solar Logos are on the second ray, the Solar Logoic Monad is, most probably *not*—quite reasonably being on the fourth ray, as our Solar Logos is a Logos of the “fourth order” (though exactly what this “order” means remains ambiguous)

“For the sake of clarity, yet at the same time speaking symbolically, Sanat Kumara might be regarded as a personal disciple of the Solar Logos, with all that that indicates of cosmic responsibility.” (R&I 421)

It must be remembered that the dominating ray, the outstanding influence in our solar system, is the great cosmic second Ray of Love-Wisdom, a dual ray,—that is, a ray combining two great cosmic principles and energies. It is the ray which governs the “personality” of our solar Logos, if such an expression may be used, and (because it is dual) it indicates both His personality and soul rays, which in Him are now so balanced and blended that, from the angle of humanity, they constitute the major ray, the one ray. This major ray determines both His quality and His purpose.” (EP I 334)

15. What is the meaning of the fact that human monads on the three major rays may be focussed on different subplanes of the monadic plane?
 - a. The energies transmitted into all aspects of the human energy system emanate from the monadic subplane on which the monad has its ‘residence’. Although the monad is synthetic, one or other of the three aspects of the Divine Will will be emphasized.
 - b. **The Subplanes on Which the Three Main Monadic Types Have Their Habitat:** “Ray Two and Law Two are closely allied, and it is interesting to realise that it is on the second subplane of the monadic plane that the majority of the Monads have their habitat; there are a few Monads of power or will on the atomic subplane, but their numbers are not many, and they simply form a nucleus in evolutionary preparation for System III, the power system. The majority of the Monads are on the second subplane and they are the Monads of love; on the third subplane can be found quite a number of the Monads of activity, but numerically not as many as the Monads of

love. They are the failures of System I.” (TCF 577-578)

- c. **The Fourth Subplane of the Systemic Monad Plane—A Place of Transition:** “The fourth subplane of the monadic plane is in a very real sense the place of transition from off the egoic ray (whichever that ray may be) on to the monadic ray; these three major rays are organised on the three higher subplanes of the monadic plane in the same way that the three abstract subplanes of the mental are the group of transference from off the personality ray on to the egoic.” (TCF 119)

May it be that, before this transference, the human monad is in some way focussed on subplane four?

- d. **The Synthesizing of the Various Aspects of the Monad:** “i. Another synthesis takes place on the synthetic second ray on the second subplane of the buddhic plane and the monadic plane, while the comparatively few Monads of will or power are synthesised on the atomic subplane of the atmic. All three groups of Monads work in triple form on the mental plane under the Mahachohan, the Manu, and the Bodhisattva, or the Christ; on the second or monadic plane they work as a unit, only demonstrating their dual work on the atmic plane, and their essential triplicity on the buddhic plane.” (TCF 119-120)
- e. **Synthesis Upon the Higher Three Levels of the Monad Plane:** “*Second*, a similar process [i.e., similar to ‘the balancing of electrical phenomena, or the achievement of synthesis in connection with Man’] in connection with a Heavenly Man transpires on the three higher subplanes of the monadic plane. Viewed in a larger sense it takes place on the three major planes—the atmic, buddhic. and manasic—just as in the three worlds of human evolution—the physical, astral, and mental—the synthesising process proceeds on the higher of the three involved.” (TCF 314)

16. What are the distinctions between three major groupings of human monads: those who individualized on the Moon Chain; those who individualized in Lemurian times and those who individualized in Atlantis?
 - a. One difference is purely in the area of experience. The human monads who individualized on the Moon Chain are the most developed, having had the longest individualized experience (when compared with human monads who individualized within the Earth Chain).
 - b. Also, the Moon Chain human monads (though presently developing within the Earth Chain) cannot be considered as *true* Earth Chain humanity; the Lemurian human monads *are* true Earth humanity, as are those human monads who individualized in Atlantean times)

- c. Note, in the tabulations below that the term, “Egos”, with a capital “E”, refer essentially to human monads expressing themselves as individualized egos. It is ‘monadic origin’ which is being discussed. Even the term “ego”, with a lower case “e”, can refer, in this context, to the human monad and its origin.
- d. It is very important to realize that the references below *must* be related to *monadic types*, and not, strictly speaking, to *egoic types*, as all souls/egos, when first individualizing, have for their rays, the fourth, fifth, sixth and seventh rays (the Rays of Attribute) while the rays discussed below are the first, second and third—Rays of Aspect.

Human Beings Entered Incarnation on one of the Four Rays of Aspect: “Every human being, in the earlier stages of his development (in ancient Lemuria and Atlantis, or possessing today the Lemurian or Atlantean state of consciousness—and there are many such), comes into incarnation upon one of the four Rays of Attribute, because these rays are peculiarly and uniquely related to the fourth kingdom in nature, and therefore to the fourth Creative Hierarchy.” (R&I 558-559)

During Early Periods, All Human Beings Conditioned by Four Rays of Attribute: “During these earlier periods all human beings were conditioned by the four Rays of Attribute; both as souls and as incarnated persons they were upon one of these four rays. Towards the middle of the Atlantean cycle (untold millions of years ago) the influence of the third Ray of Active Intelligence became exceedingly potent. Certain of the advanced humanity of the period gradually found their way on to, or rather into, the stream of divine energy which we call the third ray. The possibility, therefore, of their becoming integrated personalities was for the first time recognised, and humanly recognised. Such an integration must ever precede conscious human initiation.” (R&I 560)

It might be thought that human beings from the Moon Chain could, as a result of their long experience on that chain, have achieved a *soul focus* upon the third ray, and have entered incarnation within the Earth Chain with that third ray soul focus.. We learn, however, that “certain of the advanced humanity of the [Atlantean] period gradually found their way on to, or rather into, the stream of divine energy which we call the third ray”. It is these very Moon Chain human beings who would have been the *advanced humanity* of that period. Thus, it can be reasoned that, as “egos” (strictly speaking) they were not upon the third ray *before the time* in which they found their way onto the third ray. Here we must reinforce an important realization: that although these human beings were, in great measure, focussed upon

the third ray *monadically*, they were still focussed upon the fourth, fifth, sixth or seventh rays *egoically*—i.e., as souls. This argument lends continuing credence to the idea that when DK speaks of “individualising egos” in the references below, He is speaking of *monadic types*.

- e. **Tabulation of Monadic Types and Their Origins:** “We now begin our study of the five groups of souls. For purposes of classification and comparison, we shall divide our earth humanity into the following groups:

- | | |
|---------------------------|----------------------------------|
| 1. Lemurian Egos | our true Earth Humanity. |
| 2. Egos which came in | on Atlantis. |
| 3. Moon chain Egos | from the moon. |
| 4. Egos | from other planets. |
| 5. Rare and advanced Egos | awaiting incarnation. (EP I 201) |

- f. **Origin of Major Monadic Types:** “Just how and why egos come into our planetary evolution from earlier cycles and from other planetary systems is a subject of the greatest interest, but it is of no real importance to the students of this Treatise. We shall not therefore consider it or deal with it. It is of a speculative nature and utterly past their possible corroboration or capacity to check. There is no standard of comparison nor can they judge by inference what is important. All that can be said is that the three major monadic types came into being, either from the moon chain or during the Lemurian stage of individualisation, and that these three determine much that is transpiring today. All that it is here possible to do is to give some information which may throw a light on the subject, and colour our general thought, but which it is impossible either to check or accept except as being inferential or possible. All this can later be determined by the student when his knowledge and powers are greater than they are at present and adequate for that purpose.

The three major types are, as is well known, those of will or power, of love-wisdom and of active intelligence. The following facts must, therefore, be remembered:—

1. That egos of all types individualised upon the moon chain, but that the egos of active intelligence constituted 75% of the total, the remaining 25% being divided between the other two.
2. That in Lemurian times, the egos of love-wisdom preponderated, and in their turn constituted 75%, with the remaining 25% being the egos of active intelligence. Very few indeed, practically a negligible number, individualised along the line of power or will at that time.
3. There was a very large influx of individualising egos in early Atlantean

days and they were practically all of the power-will type. It might be stated that 80% of those who entered human evolution at that time were egos who were expressing the will aspect of deity, and that the remaining 20% were along the line of love-wisdom.

These all, with the egos which individualised upon the moon chain and which came in steadily, as the planetary conditions fitted them, until the final stages of the Atlantean period, [Page 212] constitute the bulk of our modern humanity, plus some rare egos which drift into our planetary evolution for some reason or other, and never become properly adapted to or fitted into our planetary life. They persistently remain abnormalities.

(EP II 210-212)

- g. Regardless of the rays upon which they primarily express, the differing groupings of human monads carry the qualities of the chains and races in which they individualize.
 - i. Moon Chain monads carry the quality *intelligence* since the Moon Chain was the *third* chain and intelligence is related to the Third Divine Aspect.
 - ii. Earth Chain monads (conditioned by the number, four—the Earth Chain being the *fourth* chain) express more fully along the *love* line, and indeed, the majority of those individualizing in Lemurian times were *second* ray monads.
 - iii. As well, Earth Chain monads are characterized by a greater *materiality* and are more easily in harmony with the earthiness of this Planet.
 - iv. Earth Chain monads has less manipulative intelligence than Moon Chain monads which, in turn, are less qualified by Love-Wisdom than the former.
 - v. It may be that human monads who individualized in early Atlantean days will experience greater conflict between the “pairs of opposites” and greater struggles upon the astral plane.
 - vi. These Atlantean monads (the great majority of them on the first ray) will come into full expression in the next solar system.
17. Since the rays of the personality and soul are always, initially, the Rays of At-tribute, does this fact tell us anything about the seven subrays of the human monad?

- a. The major ray of the human monad remains the same throughout the aeon. The major polarization within the spiritual triad (whether that polarization is atmic, buddhic or manasic) is tied to the major ray of the monad. Thus the major polarization of the spiritual triad is also a constant.
 - b. But since the soul ray is the same as the triadal ray, and since the soul ray in so many cases does change from one of the Rays of Attribute to one of the Rays of Aspect, the ray of the triad must also change.
 - c. Can the subray of the human monad be related to the ray of the spiritual triad such that when the triadal ray changes it is also an indication that the subray of the monad is changing? Maybe or maybe not. Only expert reincarnational research accompanied by psychic powers which reveal the highest levels of the human energy system would disclose the truth of this matter.
 - d. In any case, it is important to assess whether the subrays of the human monad are correlated with the degree of progression of the human evolutionary cycle (for instance—early, middle or later stages). Is it possible that just as the soul ray must (in the early phases of human evolution) be one of the four Rays of Attribute, the same is true for the subrays of the human monad? The idea is an interesting one for the following reason: the human monad is the source and point of impulsion for all that transpires within its projected vehicles—soul and personality. If the soul and personality are obeying certain laws (for instance, a law which ensures that *only* Rays of Attribute can qualify soul and personality expression in the early days of human evolution) then those laws must be impelled or imposed from some source. Since the *major* ray of the human monad changes not (during the entirety of its sojourn in the lower five worlds), and since that major ray is *always* one of the three Rays of Aspect, then the monadic subrays (which include the four Rays of Attribute) become possible sources for impulsing or imposing a condition in which only the “Lower Four” prevail.
18. What is the relationship between the human monads and various planetary sources—such as Venus, Jupiter, Vulcan, etc., and the chains and globes of the Earth Scheme corresponding to those planetary sources?
- a. Human monads (with deva monads) form part of the centers of our Planetary Logos.
 - b. As well, it can be hypothesized that they form part of the centers of the Globe Lord in Whose ‘body’ they are expressing, and similarly in the body of the Chain Lord.
 - c. Since the a Globe Lord and a Scheme Lord are really aspects of the Planetary Logos of a Scheme, the participation in the centers of these two types of

Lords does not negate the fact that such monads are still are constituents in the centers of a Planetary Logos.

- d. In fact, the planetary globes and planetary chains may be the *very centers* or *chakras* in which the human and deva monads play their principle part. One can see that Monads *greater* than the human monad are included within the planetary scheme of Earth. For instance, each Globe Lord is a Monad as is each Chain Lord, and these two types of Monads are embraced within the Planetary Logoic Monad.
- e. Depending upon the globes and chains within which a given human monad may be playing its part, so will be the influence of the other Planetary Logoi upon that monad—for each of the globes and chains is resonantly tuned to one or other of the various Planetary Logoi of our solar system.
- f. Thus, a human monad may come under the influence of another Planetary Logos while still remaining *within* its own planetary scheme; *or*, a monad may also focus for a time within the planetary scheme of these other Planetary Logoi.

Human Monads Come Under the Influence of the Various Planetary Logoi: “all Monads pass at different times under the influence of the different planetary Logoi, and all are found at some time in each scheme. This does not mean that every human unit passes a period of incarnation in each scheme. It means that on some one globe in every scheme, human units will be found either prior to physical incarnation, between different egoic cycles (a totally different thing to periods between physical lives), between different rounds or manvantaras, or between the various root-races and subraces. As stated in various occult books, many of the present advanced humanity individualised on the moon chain, and only took physical bodies in the earth chain during the fourth root-race, thus escaping incarnation during the first three rounds, and the first two races of the fourth round. In the interim, they came under the planetary influence of another Logos of a scheme, and were occupied during that immense period of time in fanning the manasic flame, and developing the attributes of manas, so that the Atlantean root-race found them adequately equipped to cope with life conditions. (TCF 354-365)

19. What is the importance to the disciple/initiate of the human monadic ray compared to the importance of the ray of the planetary source of the human monad, and, also, to the “Universal Ray” (the ray of the solar system)?
 - a. The different categories of rays emanating from a hierarchy of ray sources are sequentially emergent in the development of the human being.
 - b. The physical, emotional and lower mental rays are the first to emerge, com-

ing into successive prominence over a number of millions of years.

- c. At a relatively later period of human development, the personality ray emerges. The man is a thinking, feeling, acting entity and is, no longer, in the 'childhood' of his human development.
- d. The soul ray (which is also the ray of the higher mind, intuitional vehicle and atmic vehicle) is the next to emerge, and long is the warfare between the soul and personality ray.
- e. The personality ray is *a* subray of the soul ray and these two rays are most often of different quality.
- f. The period of emergence of the soul ray stems from the opening of the fifth petal of the egoic lotus, and continues in power until the third initiation, and perhaps intensifies even beyond that climactic point.
- g. In principle the soul ray continues to be a potent factor in the energetic demonstration of the man even *after* the fourth initiation and until Mastership is achieved, because this soul ray is identical with the ray of the spiritual triad (EP I 168-169), and the spiritual triad continues to grow in influence until the fifth initiation.
- h. After the third initiation the human monadic ray (which may have been making its presence felt ever since the second initiation when will begins to supercede desire) emerges more strongly.
- i. There is some question about whether the third initiation is take *on* the soul ray or monadic ray. Different references indicate either of these possibilities.

Purpose of the Egoic Ray Revealed at the Third Initiation:

"At the third initiation there is revealed to the initiate the purpose of the subray of the ray to which he belongs, that upon which his Ego finds itself. All egoic units are upon some subray of the monadic ray. This knowledge is conferred upon the initiate so as to enable him eventually to find for himself (along the line of least resistance) the ray of his Monad. This subray bears upon its stream of energy many groups of Egos, and the initiate is therefore made aware not only of his egoic group and its intelligent purpose, but of many other groups, similarly composed. Their united energy is working towards a clearly defined goal." (IHS 121)

Kumaras and Other Great Lives Revealed with Conscious Recognition of the Monad:

"What do these names and these great Individualities mean to you and to average humanity? Nothing at all and this is necessarily so. They remain

but names and possible hypothetical expressions of divinity until after the third initiation when the conscious recognition of the Monad becomes possible; then Forces and Energies, personified for us in these great and stupendous Lives, can be demonstrated as having true existence. (EXH 158)

Dominating Power of Egoic Ray Continues Until Third Initiation:

“The second period, wherein the egoic ray holds sway, is not so long comparatively; it covers the period wherein the fourth and fifth triangles are being vivified, and marks the lives wherein the man throws his forces on the side of evolution, disciplines his life, steps upon the Probationary Path, and continues up to the third Initiation.” (TCF 175)

After the Third Initiation Human Beings Find Themselves on Their Monadic Ray:

“After the third Initiation all human beings find themselves on their monadic ray, on one of the three major rays,,, (TCF 176)

Color of Egoic Ray Predominating at the Third Initiation:

“By the time the third Initiation is reached, a wondrous transformation has transpired. The outer sphere is palpitating with every colour in the rainbow, and is of wide radius; the streams of electrical energy circulating in it are so powerful that they are escaping beyond the periphery of the circle, resembling the rays of the sun. The nine petals are fully unfolded, forming a gracious setting for the central jewel, and their orange hue is now of a gorgeous translucence, shot with many colours, that of the egoic ray predominating.” (TCF 763)

After the Third Initiation Monadic Ray Begins to Make Its Presence Felt:

“After the third initiation, the disciple has three rays active in him, for the ray of the Monad begins then to make its presence felt. An analogous condition is found in all the kingdoms in nature.” (EP I 237)

Monad Ray Understood Only After Third Initiation Has Been Taken:

“The monadic ray has an effect which can be understood only after man has taken the third initiation.” (EP I 407)

All Rays Subsidiary to the Soul Ray, Which Dominates at the Third Initiation:

“When the ray of the soul focusses itself fully through him, and all his centres are controlled by that focussed soul ray, then he becomes the transfigured

Initiate, and takes the third initiation. The ray of the personality is occultly “extinguished” or absorbed by the ray of the soul, and all the potencies and attributes of the lower rays become subsidiary to and colored by the soul ray. The disciple becomes a “man of God,”—a person whose powers are controlled by the dominant vibration of the soul ray and whose inner, sensitive mechanism is vibrating to the measure of that soul ray which—in its turn—is being itself [Page 18] reoriented to, and controlled by, the monadic ray.” (EPI 17-18)

After the Third Initiation, Personality Sensitive to Electric Fire:

“After the third initiation, the whole personality, composed of the three aspects, becomes sensitive to the energy of pure electric fire or life, as it pours through the “closed bud at the heart of the egoic lotus.”” (EP II 23)

Monadic Energy Comes Into Full Activity in Etheric Body After Third Initiation:

”Though the etheric body of man is an expression of the seven ray qualities in varying degrees of force, the etheric body of a Master is an expression of monadic energy, and comes into full activity after the third initiation.” (EP II 294)

However, First and Second Initiation on Ray of Ego:

“1. Those who are preparing for the first and second initiations, taken upon the ray of the Ego, and

Third Initiation Take on Ray of Monad:

2. Those who are preparing for the two next initiations, which are taken upon the ray of the Monad. You have here a cause of the transference of people from one ray to another. It is only an apparent transference, even though it entails passing into the group of a different Master. This takes place after the second initiation.” (LOM 267)
- j. The fourth and fifth initiations, however, are definitely taken on the monadic ray.
- k. During all this time, various subrays have emerged and played their part—on the personality level, on the soul level indicating sub-ashramic affiliation, and also on the monadic level and influential in still larger ways and in arenas of larger scope.
- l. There are, however, factors which discriminate even those who are upon the same monadic ray. One such factor is the influence contributed by the human monad’s planet of temporary origin (no planet is the *ultimate* source

of origin for any human monad). Different human monads are ‘from’ different planets and, naturally, carry with them the vibratory quality of that planet, no matter what may be the monadic ray.

- m. Since every planetary scheme contains within itself the influence of every other planetary scheme, it can readily be seen that human monads of all the three types (and really—if the monadic subrays were brought into consideration—of all the twenty-one types) are to be found on *every planet*. It does not take much to imagine that, for instance, a Venusian monad on the third ray would differ in quality from a Vulcanian or Uranian monad on the same ray. The monadic ray would be the same, but a fundamental *planetary* coloring *still anterior to the coloring of the monadic ray* would be detectibly present. Perhaps such a quality would emerge even relatively early in the expression of the monadic ray.
- n. No matter what planet may be the source of temporary origin for a particular human monad, the monad is essentially a *solar* factor (just as all the planets are) for all of them are to be absorbed at length (metaphysically if not literally) into one another and finally into the Sun. Because a human monad is a solar being, the ray of the Solar Logos plays a vital role in conditioning it. This ray of the Solar Logos can be reasonably inferred to be what the Tibetan calls the “universal ray”.
- o. An interesting hint is given regarding a “universal ray”.

“I would have you bear these relationships in mind, but I would have you also remember that at this Initiation of Decision the Master can move forward on any one of the seven Paths which He may decide is, for Him, the field of His future service. This expression of His choice is, as you know, not dependent upon His ray energy or upon what might be the impelling force of the planetary rays; i.e., that of the planet itself (the personality ray of the planetary Logos) or upon the soul ray of Sanat Kumara. It is not for me to tell you whether this dominating ray is His soul ray or the monadic or universal ray. (R&I 720-721)”

Since both the personality ray and soul ray of the Solar Logos are the Second Ray of Love Wisdom, the universal ray must be the second. The monadic ray of the Solar Logos (some say it is the fourth ray) would not really be effective until our Solar Logos was a “sacred” Solar Logos—and had (analogously to the Planetary Logoi) passed its *fifth* initiation, which it has not yet accomplished. The monadic ray of this great Being will be *most* effective in the next solar system altogether—the solar system of *will*.

“It must be remembered that the dominating ray, the outstanding influence in our solar system, is the great cosmic second Ray of Love-Wisdom, a dual

ray,—that is, a ray combining two great cosmic principles and energies. It is the ray which governs the “personality” of our solar Logos, if such an expression may be used, and (because it is dual) it indicates both His personality and soul rays, which in Him are now so balanced and blended that, from the angle of humanity, they constitute the major ray, the one ray. This major ray determines both His quality and His purpose.” (EP I 334)

- p. Thus, as evolution within our solar system proceeds, there will come a time when to the quality of the monadic ray and the quality of the monad’s planet of temporary origin, must be added the effective power and quality of the *universal ray*—the Ray of Love-Wisdom.
- q. Whereas the ray of the human monad’s planet of temporary origin would be extremely important at the sixth initiation (which is ruled by the third ray) at which time an initiate becomes a “Planetary Life”, and may begin training for his destined Path on the Way of Higher Evolution in a planetary school on a sacred planet, the *universal ray* emerges into great importance at the seventh initiation—that of the Resurrection. This initiation is ruled by the Second Ray of Love Wisdom (R&I 340) and establishes the initiate in a new relationship with the Solar Logos. The Christ and the Buddha are in process of fully achieving this initiation presently.
- r. It can be seen therefore, that all rays which may condition a human being have their appropriate time of emergence. Not only is a man colored by the rays of his own energy system (culminating with the emergence and dominance ray of the human monad), but also by the planetary rays of Earth, by the rays of his planet of temporary origin and by the universal ray—the personality and soul ray of the Solar Logos (effectively his ‘Parent Source’—though from a less ultimate perspective, a Planetary Logos of one of the seven sacred planets can also be considered a ‘Parent Source’ to the human monad.
- s. To be qualified principally by the *universal ray* is the most important spiritual achievement for any unit of life in this second ray solar system.

ON THE MONAD

A FEW
EPISTEMOLOGICAL
QUESTIONS

1. Can one obtain true knowledge about the monad? (Is it possible, really, to “know” anything about the monad? Or can the monad be known at all?)
 - a. The premise in the Ageless Wisdom Teaching, is that, indeed, one can obtain true knowledge about the human monad, because one already *is* that very monad.
 - b. To the degree that it is possible to obtain radical *Self*-knowledge, it is possible to obtain knowledge of the monad.
 - c. One cannot be entirely *objective* about the monad because any contact with it is, for the human being as presently constituted, perhaps the deepest possible *subjective* experience.
 - d. It is, therefore, necessary to ‘study’ one’s ‘highest’, interior states of awareness to gather such knowledge.
 - e. We might ask, “During such states, can the mind, per se, gather knowledge?” We might say that such deep, interior ‘knowledge’ cannot, at first, apprehended through the mind; rather, the intuition which reveals *wholeness*, is the ‘organ’ through which initial apprehension occurs. At least the registrations of the intuition are an approach to monadic ‘knowledge’.

“Intuition is the synthetic understanding which is the prerogative of the soul and it only becomes possible when the soul, on its own level, is reaching in two directions: towards the Monad, and towards the integrated and, perhaps (even if only temporarily) coordinated and at-oned personality. It is the first indication of a deeply subjective unification which will find its consummation at the third initiation.

Intuition is a comprehensive grip of the principle of universality, and when it is functioning there is, momentarily at least, a complete loss of the sense of separateness. At its highest point, it is known as that Universal Love which has no relation to sentiment or to the affectional reaction but is, predominantly, in the nature of an identification with all beings. Then is true compassion known; then does criticism become impossible; then, only, is the divine germ seen as latent in all forms.

Intuition is light itself, and when it is functioning, the world is seen as light and the light bodies of all forms become gradually apparent. This brings with it the ability to contact the light centre in all forms, and thus again an essential relationship is established and the sense of superiority and separateness recedes into the background.”(GWP 2-3)

- f. Awareness of the human monad, or monadic awareness, is on the ‘line’ of

the intuition, though 'higher'. There is a line of energy which extends from the monad, through the buddhic or intuitional aspect of the spiritual triad, through the synthesis-love petal of the three synthesis petals of the egoic lotus, through the three love petals of the egoic lotus, through the astral permanent atom and the astral body, and thence to the heart within the head, the heart center and, presumably, the astral body.

- g. The intuition (as here described) though of an exceedingly high nature, is still, so it would seem, the antechamber to monadic awareness.
- h. We read of the intuition that
 "at its highest point it is known as that Universal Love which has no relation to sentiment or to the affectional reaction but is, predominantly, in the nature of an identification with all beings."

Perhaps the highest point of the intuition is not confined to the level of the buddhic plane but actually focussed on the monadic level. The term "Universal Love", in this context, suggests the Love of the Solar Logos, which can be more fully accessed from the monadic plane than it can from the buddhic (though there will be resonances to this Love on the buddhic level).

- i. The monadic plane is, in many respects, a *solar* plane and is attuned to the energy of the Solar Logos. The monad is that "which has its home within the sun", so the solar attunement is clear.
- j. It can be questioned whether human monads on all rays will experience the kind of Universal Love here described by the Tibetan. Perhaps not to the same degree as the second ray monad, but the monad, per se, is focussed upon the *second* systemic plane which is ruled by the *second ray* planet Jupiter. The God of our Solar System is a God of Love, and the human monad is intimately connected with this Logos. Further, the monad, generically, is on the *heart line*, even though it is a center of will.
- k. Therefore, to the extent that the highest aspect of intuition is functioning, and to the extent that the realization that "God is Love" and "God is a Consuming Fire" sweeps through the consciousness of the one who seeks to 'know' the monad—to that extent will the monad be known.
- l. The mind however (even the sophisticated, pattern-apprehending abstract mind) will not be the immediate instrument of recognition. The realization and re-cognitions will have to, as it were, be impressed upon the mind by other and higher faculties. This impression, then, can be translated into terms, symbols and diagrams with which the mind is familiar.
- m. There are, we are told, stores of knowledge in the monad—presum-

ably from a vast anterior experience, and (according to hypothesis) from the inherent patterns residing within any M/monad.

“When atmic consciousness is developing by means of the intuition, the Initiate can contact the stores of knowledge inherent in the **Monad**, and thus learn the Words of Power.” (LOM 263-264)

”Knowledge” suggests that which is apprehensible by the mind. But what sort of mind would be required—a manasic mind, an atmic mind, a mind inherent in the monad itself which, surely, cannot be devoid of mind. If mind is an inherent faculty in the highest Universal Entities, it is, according to the proposed hypothesis concerning the origin of any M/monad, also an inherent faculty in such a M/monad.

- n. Our problem is that mind, as we usually know it, has severe limitations and seems to work within its own world—a world rather ‘distant’ from the plane of the monad.
 - o. In general it should be said that mind should not make the first ‘attack’ upon the monad; other faculties—exalted intuition, intensified will—are more suitable and more likely to succeed. But after attack has been made, and the monad has somewhat yielded its mysteries, the mind can translate that which has been, through other means, *known*.
2. How can one obtain true knowledge about the monad? (Do we need direct experience of the monad in order to know anything about it? Or what process is to be undertaken in order for us to know even something about it?)
 - a. Yes, direct experience is needed.
 - b. It is, of course, possible to study what has been written about the human monad from those (like DK) Who presumably *know*. One can also study the spiritual literature of the ages in which the highest states of consciousness/awareness/bliss are described as best the author can.
 - c. It is also possible to *reason* about what the human monad must be, but this is not the same as *direct experience*, and cannot really be called “knowledge”. It can only be called ‘thought about possible knowledge’.
 - d. The process by which one can approach knowledge about the human monad is twofold and apparently contradictory.
 - e. The first approach would be to accept *nothing* as the monad. It is a process of constant elimination and rejection. This is the ancient Vedantic technique which is intended to reach the True Self by accepting no definable state *as* the Self. It is primarily a first ray technique and carries much truth, for in

searching for the monad, we are looking for the *knower* rather than the known and knowable.

- f. The second approach would be to embrace *everything* as the monad. This would be a process of total inclusiveness, and can be equally as effective as the first method—perhaps, in this second ray solar system, *moreso*. There is nothing the *essential* monad is not, and this technique acknowledges that fact. It is based upon “I am Than” and “Naught is but Me”. This approach is just as destructive of limited identifications as the first method. What distinct and limited thing can the identity be when it is everything?
 - g. Maybe the best approach is to use *both* methods, for indeed the true identity (which, for practical purposes the monad is) is both *everything* and *nothing*.
 - h. The two approaches recommended are on the first and second ray lines. Is there an approach along the third ray line. This is not as easy to see, but perhaps by *identifying with all activity*, the seeker can grasp a kind of universal ubiquity (a kind of *omnipresence*) which is akin to monadic awareness.
3. Can the monad be experienced? (Or does one simply have to be it?)
- a. The word “experience” has an “ex” in it, which separates the experiencer from that which is experienced. This will not do in the case of the human monad. Perhaps the coined word, ‘in-perience’ is more suggestive. Technically speaking, when we look for the Self (the one who is doing the ‘looking’) we are dealing with apperception rather than perception.
 - b. With regard to the contrast between knowledge through *experience* and knowledge through *being*—one already *is* the monad. It is just that one does not usually *know* this. So *being* the monad, in and of itself, is something common to all human beings—even the most ignorant. *Being* the monad is, therefore, not something people have to work at ‘doing’; further, the fact that they *are* the monad, helps very few to realize that fact.
 - c. Obviously, something further is needed. One must have *awareness* of the state of *being*. There are psychospiritual states in which consciousness and being seem to fuse and blend. The highest states of being need not be unconsciousness. Intensified beingness always seems to carry its own type of awareness, even though the awareness may be of no-thing in particular.
 - d. There is, rather, an awareness of *substance*—that which substands all particularity. Not only an awareness, but a ‘feeling at one with’ that substance. One *knows* one *is* the *sub-stance*. One cannot approach the monad through being alone, unless it is assumed that being (being higher on the epistemological hierarchy than consciousness) somehow subsumes consciousness.

- e. If one sees photographs of Ramakrishna in the state of Nirvikalpa Samadhi, he has an ecstatic look on his face. Obviously he *knows* that he is in a state of bliss. Being and consciousness fuse and blend at that high point. The monad cannot be approached without them both. Perhaps that is why the monad is sometimes called atma-buddhi.
4. What is the monad out-side (beyond) the mind (of the knower)?
- a. The 'experience'/'inperience' of the monad is beyond the individual mind altogether. It lies beyond any sense of limited individuality.
 - b. If, as Ramakrishna says, "all egoism consists in 'Me' and 'Mine'", monadic awareness defeats that egoism. One no longer possesses—even oneself. Rather, one is *possessed* by the Great Life which *lives* one, *breathes* one, and *is* one. The use of the word "one" here (as a pronoun) is revealing. For one is, indeed the One, and the One is the monad—of whatever status.

ON THE MONAD

MONADIC
PSYCHOLOGY

1. When, in the course of human evolution, can the monad, per se, be consciously experienced?
 - a. Until a human being is an initiate of the sixth degree, he cannot experience life as a monad on its own plane—the second subplane of the cosmic physical plane, also called the “monadic plane”. Thus, until that time, the fullness of monadic awareness is not his.
 - b. Although the monad is a conditioning factor since the very earliest days of evolution, it is an *unconsciously conditioning factor*, and affects the matter aspect rather than the consciousness aspect of divinity.
 - c. **Even at the First Initiation the Monadic Influence is Registered—but By the Soul:**

“The first faint tremor of the impact of monadic “destiny” (I know not how else to express this concept) makes itself felt, but is registered *only* by the soul of the initiate and on the level of soul consciousness; it is never registered by the man on the physical plane who is taking the first initiation; his brain cannot respond to this high vibration. Theoretically, and as a result of the teaching of the Ageless Wisdom, the spiritual man (in incarnation) has known that he is essentially the indwelling Christ, and the attainment of the Christ consciousness has been and will be his goal; the knowledge here referred to concerns something higher still—the Self-identification of the soul on its own plane and the Self-recognition which relates that Self to the enveloping whole, the Monad. If I might word it symbolically, I would say that the soul, the Christ (after the first initiation), *knows* that the inevitable processes of Christ-expression on Earth have been started and that the attainment of ‘the full-grown man in Christ’ cannot be arrested. The centre of interest which has hitherto been directed to bringing this about now shifts and the soul *on its own plane* (not in the reflection of its consciousness on Earth) becomes determined to ‘go to the Father’ or to demonstrate the highest aspect of divinity, the will aspect.” (R&I 312-313)

“If you will carefully study these four statements you will see what is the knowledge referred to in this command given in Rule XIV to the initiate at the first initiation, the command to *Know*. It is the order to reorient the soul to the monad and not an order to reorient the personality to the soul, as is so oft believed.” (R&I 315)

- d. As the second initiation is taken, the influence of the human monad begins to emerge over the horizon of consciousness.

“Once the second initiation has been taken, the watching Hierarchy can

begin to note the constant reorientation of the soul towards the monad, and the attractive power of that highest aspect over the initiate.” (DON 120) The “attractive power” is experienced by the “initiate” and not only by the soul on its own plane.

Preparation for Monadical Response after the Second Initiation:

”2. Those who are preparing for the two next initiations, which are taken upon the ray of the Monad. You have here a cause of the transference of people from one ray to another. It is only an apparent transference, even though it entails passing into the group of a different Master. This takes place after the second initiation.” (LOM 267)

The Meaning of “Spirit” Conveyed to an Initiate of the Second Degree:

“The nature of Spirit is dealt with in the New Testament in one of the esoteric statements addressed by the Great Lord to the initiate, Nicodemus. As he was an initiate of the second degree it may be supposed that he had some glimmering of understanding as to the meaning of the words, which were spoken to him as part of his training in preparation for the third Initiation.

“The wind (prana or Spirit) bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth. So is everyone that is born of the Spirit.” (TCF 1229)

The Attempt to Express the Will Nature of the Monad after the Second Degree:

“The word *Express*, in its deepest meaning and when given at the second initiation, does not mean the necessity to express the nature of the soul. It means (behind all other possible meanings) the command to express the will nature of the monad and to “feel after” and embody the Purpose which lies behind the Plan, as a result of the developed sensitivity. Obedience to the Plan brings revelation of the hidden Purpose, and this is a phrasing of the great objective which impulses the Hierarchy itself. As the initiate learns cooperation with the Plan and demonstrates this in his life of service, then within himself and paralleling this activity to which he is dedicated as a personality and soul, there is also an awakening realisation of the Father aspect, of the nature of the will, of the existence and factual nature of Shamballa and of the universality and the livingness of whatever is meant by the word “Being.” He knows and is beginning to express that pure Being as pure will in activity.” (R&I 315-316)

Invoking the Monad Before the Third Initiation:

“It is not possible for any disciple who has not taken the third initiation to **ascertain** [emphasis, MDR] his monadic ray, but any disciple building the antahkarana, and who has reached the stage of projection, *should know his soul ray and his personality ray, and should remember that their fused or blended potency must perform the act of projection.* The energy of the Monad can be evoked, but it results in a down-pouring towards its working agent and it is not an act of projection per se. The act of projection is the work of the “shadow and the reflection.” (R&I 508-509)

- e. By the time the third initiation is taken it becomes possible for the disciple not only to *feel* the presence of the monad, but to “ascertain” his monadic ray.
- f. As the fourth and fifth initiations are approached and passed, the power of the monadic ray grows in relation to the soul/triadal ray. By the time the initiate is a Master of the Wisdom, He is very much an expression of the monadic ray and very nearly knows, by direct experience, the full nature of monadic awareness..

“Though the etheric body of man is an expression of the seven ray qualities in varying degrees of force, the etheric body of a Master is an expression of monadic energy, and comes into full activity after the third initiation.” (EP II 294)

2. What type of experience is the experience of “monadic awareness”?
 - a. Regardless of commonalties between such experiences, an experience of the human monad will differ in important particulars for every human unit and will depend upon many factors—principally the point in evolution of the human unit and the number which characterizes the monadic ray (i.e., ray one, ray two, ray three, etc.). Though the experience is intensely subjective and has, throughout history, defied description in ordinary words—as witness the frustration felt by even the highest mystics when they tried to relate their deepest and highest spiritual experiences—still some indications can be offered.
 - b. **The Monadic Awareness of the Christ:**

“3. The exclamation of the Christ, ‘Father, not my will, but Thine be done,’ indicated His monadic and realised ‘destiny.’ The meaning of these words is not as is so oft stated by Christian theologians and thinkers, a statement of acceptance of pain and of an unpleasant future. It is an exclamation evoked by the realisation of monadic awareness and the focussing of the life aspect within the Whole. The soul, in this statement, is renounced, and the monad, as a point of centralisation, is definitely and finally recognised.”

(R&I 314)

- c. In the state of monadic awareness (though probably reduced in intensity by the inhibitory presence of personality and soul) the ring-pass-not of identity will enlarge greatly. The experience of the personality can be described as “I am” or, perhaps, as ‘I am I and *only* I’; the experience of the soul, as “I am That”, or ‘We are united in Love’; the experience of the human monad (call it, perhaps, an ‘inperience’) as “I am That I am”, or “I am That and That am I”. It is an experience in which *all identities are seen as One Identity*.

Differentiating Between Three Identity Mantrams for Three States of Consciousness:

“That which must be emphasised is the little realised concept that this assertion of “I am” distinguishes not only man, but is *the mantric word which preserves the integrity of all groups* likewise. When man can say “I am That” he is beginning to sense his oneness with his group. When groups make a similar assertion they are beginning to realise their identity with all other groups. When a planetary Logos echoes the words “I am That” He is approaching the hour of synthesis, or of absorption. When a solar Logos utters the words, a year of Brahma will be drawing to a close, and the hour of conscious merging with His greater group will be approaching. Broadly (in relation to man) it might be stated that:

“*I am*” refers to the *personality* consciousness on three lower planes, or to all that is considered as inferior to the causal body. It concerns a man’s realisation of his place upon the globe within a chain.

“*I am That*” refers to his *egoic* consciousness, and to the planes of the Triad. It concerns a man’s realisation of his place within the chain, and his relationship to the group of which he forms a part.

“*I am That I am*” refers to a man’s *monadic* consciousness, and his relationship to the planes of abstraction. It concerns his realisation of his position in the scheme.

When the initiate can say “I am That I am,” then he has merged himself with his divine essence, and is freed from form.” (TCF 420)

- d. In the state of monadic awareness, there is an overwhelming sense of **same-ness** no matter how much differentiation is beheld; and, probably, the sense of differentiation increases as well (differentiation within ‘seamlessness’), for synthesis, it is said, *differentiates*. The experience is one of “Unity in Diversity”. Even more, it is an experience of ‘*Sameness in Diversity*’.

It is mysterious—this conversion of differentiation into the factual apprehension of all things *as* the same substance. To a degree, this type of awareness is based upon an *act of abstraction*. Further it requires a refined *sensitivity* to that which is not material. The awareness has become sensitized to the fundamental contrast between *being* and *non-being*. The very fact that something *is*, evokes recognition. It is not so much *what* something is that awakens the attention, but *that something is at all*—this is the realization.

Is there *something* that all things share in common? The monadically aware consciousness is sensitive to this *something*. What all things share is simply *that they are*. Thus, they share *being itself*. This is often overlooked by consciousnesses more interested in *what* they see than *that* they see—at all.

The sense of sameness, therefore, is based upon the perception of *shared being*. Being is a great leveler, a great common denominator. Obviously, nothing that *is*, is without it. The realization of this fact can be shocking. The “raw fact of existence” stares us in the face for so many years and yet eludes notice, until one awakens to the shocking realization that something *is* rather than *is not*. Related to this is the further realization that all things that are—*are*—rather than *are not*.

The search for sameness is akin to the search for simplicity. The ability to apprehend simplicity is one of the last spiritual faculties to be developed on the path of discipleship. Utter simplicity and utter sameness are—*the same*.

The discovery of sameness ‘undercuts’ illusion. Illusion is based upon an irresolvable multiplicity. To dispel illusion we need to discover that which *unites* all that is perceived. One can look for harmonies and complementarities and find them, but not all things are harmonious or complementary. Only the solvent of *being*, itself—applied equally to all ‘existents’ can resolve the complex many into the utterly simple One.

- e. The state of monadic awareness conveys a deep sense of *identification*:

The barriers between different identities or entities are down; the sense of separation is abolished. That which is perceived is perceived *as if from the ‘inside’*.

This involves the abolition of the sense of the normal ‘location of identity’. Normally (for the personality consciousness), identity is experienced as if *within* that which is closest—namely the body and the various personality fields. As the faculty of identification grows, however, this ‘location of iden-

tity' is transferred, as it were, 'outside' the normal personal fields (without, however, losing connection to its 'original placement').

The result is that the 'location of identity' can be transferred into *whatever is perceived* within the field of consciousness. The conviction develops—"I am *that*, and *that*, and *that...etc.*" There is nothing that I am not. "Naught is but me." (EP I 417) Although this particular mantram pertains to high realizations upon the second ray, it (like the phrase "Isolated Unity") is applicable to *all* manner of monadic realizations.

The "I am That" consciousness is of the soul. If it persists long enough and with sufficient intensity, it leads into the "I am That I am" awareness which is specifically monadic. The '*thatness*' of any particular *that*, fades gradually into obscurity. The "that" could be anything; its characteristics matter not. *Something other than itself* is recognized as suffusing it. "I am That" speaks of unity with what is. "I am That I am" speaks of the hidden cause of that unity which, in monadic awareness, begins to emerge.

In a way, monadic awareness is a kind of subjective 'solvent', which dissolves lower states of consciousness and the boundaries which characterize them.

The seat of the "life aspect" is within the heart. Identification is successfully approached through a special activation of the heart.

Definition of Identification:

"**Identification** is realisation, plus esoteric experience, plus again an absorption into the Whole, and for all of this (as I have earlier pointed out) we have no terminology." (R&I 60)

Seeing All Things as if Within the Self:

"The knowledge of the initiate has naught to do with consciousness as the mind recognises that factor in the evolutionary process; his knowledge is related to the faculty of the intuition and to that divine perception which sees all things as within itself." (R&I 288)

Loving Understanding in Relation to Identification:

"The Ashrams of the Masters (to be found on all the rays) Who work in particular with humanity, are mostly to be found upon the buddhic levels of the triadal consciousness. There the note of "loving understanding" predominates, but

even these words must be interpreted esoterically and not according to their usual and obvious meaning. It is not a case of “I understand because I love,” or that “this,” with love, understands “that.” It is something far deeper, involving the idea of **identification**, of participation, and of synthetic realisation—lovely euphonious words, but meaning little to the non-initiates. (R&I 169)

Identification and Complete Unity:

“I wonder if I have succeeded in giving you at least a general idea of the possibilities lying ahead of the disciple, and incited you to definite conscious response to those possibilities. I cannot do other than speak in terms of consciousness, even though the life of the Triad—leading in its turn to **identification** with the Monad, as the personality life leads eventually to soul control and expression—has naught to do with consciousness or sensitivity as those terms are commonly understood. Yet remember how, in all my teachings upon occult unfoldment, I have used the word **IDEN-TIFICATION**. This is the only word I have found which can in any way convey the complete unity which is finally achieved by those who develop a sense of unity, and who refuse to accept isolation; separateness then fades out entirely. The isolated unity achieved is unity with the Whole, with Being in its totality (and this cannot as yet convey much to you).” (R&I 43-44)

Identification in Relation to the Higher Initiations:

“the state of consciousness or awareness is superseded when the higher initiations are taken and their place is filled by a state of being for which we have no word but the unsatisfactory one of **identification**. This state of being is something very different to consciousness as you understand it.” (R&I 82)

Description of Identification:

“**Identification** (to use the only word available for our purpose) is connected with dynamic life, with conscious enhancement, with completion and with creative sharing, plus process. It is a process of participation—consciously and constructively undertaken—in the life actions and reactions of the One in Whom we live and move and have our being; it is related to the network of life channels which keep the form aspect of the planetary Logos functioning as a ‘Divine Representation.’” (R&I 172)

Identification Transcending Love and the Illumined Mind:

“Step by step, in the eleven rules already studied, we have seen the initiate or disciple carried from his position as an accepted disciple standing before the Angel of the Presence, to that point of attainment where the spiritual

will is released in full service and with full comprehension at the time of the fourth initiation, where atma or pure spirit is in control, where the Spiritual Triad is expressing the nature of the Monad, where **identification** with the purpose of deity has transcended illumination of the mind, and has also transcended cooperation through pure love with the Plan.”(R&I 225)

Monad as Center of Universal Awareness of Identification:

“Consider for a moment that the initiate who has undergone the first major initiation (the Transfiguration) and the two initiations of the threshold (the Birth and Baptism of the Christian Mysteries) has created the antahkarana in order to establish direct relation between the Monad and the personality, between the centre of universal awareness or **identification** and the form-expression in the three worlds.” (R&I 279)

Identification Taking the Place of Inclusiveness:

“This, however, is only a beginning of an entirely new phase of development; consciousness eventually drops below the level of perception. It becomes as automatic and unregistered in its expression as animal instinct is to the human being. It functions, but the man is not consciously aware of it. It is a protective mechanism. The will aspect of the Monad supersedes but does not negate love (which has become, in its turn, instinctual); a one-pointed, rapier-like assumption of **identification** takes the place of the inclusiveness hitherto felt and practised.(R&I 282)

Passing Through the Door of Identification:

“Through the door of initiation, having attained the mystical vision, each aspirant will become aware of that within himself which permits of a *spiritual perception* of such an expansive nature that he gets his first real and individual glimpse of the divine Plan; from that moment his entire life is altered. Later (and this I cannot expect the student to understand; if he thinks he does, he is being misled by words), he will pass through the door of **identification**. This is a perfectly meaningless phrase, since its significance is most carefully guarded. Symbolically speaking and in order to preserve the concept of this door in the mind of humanity, true esoteric meetings are entered on the password. Only the WORD can enter through this door—this highest and widest of all doors. Once through that door and once eligible to the Council Chamber of the Great Lord, the Initiate will comprehend what is meant by “monadic impression.” It is *not* impression by *a* Monad (that meaningless term) upon the brain of a man who has constructed the antahkarana and passed the fourth initiation. It is an innate responsiveness to the Purpose of the Universal Mind

of the One in Whom we live and move and have our being.(TEV 73-74)

Identification, Initiation, Individualization:

“The work of evolution, being part of the determination of Deity to express divinity through form, is necessarily, therefore the task of revelation, and as far as man is concerned, this revelation works out as the growth of soul evolution and falls into three stages.

- | | |
|--------------------------|-------------------|
| 1. Individualisation | Personality. |
| 2. Initiation | Ego. |
| 3. Identification | Monad.” (EP II 8) |

- f. In the state of monadic awareness there is an overwhelming sense of *oneness*:

Of course, so many of these descriptors of monadic awareness are related to each other. When one possesses even one of the realizations, one is very close to having them all.

An awareness of *oneness* demands both a monumental enlargement of consciousness and a most pointed concentration. Consciousness (at first through imagination) expands towards universality; it attempt to “take everything in”. Simultaneously to this expansion, it the ability to focus on the tiniest unit of existence (at least imaginatively) and recognize that it is not different from the whole.

The note of the number *one* sounds constantly through all multiple presentations to consciousness. Though there may be interest in any presented item or in all presented items as distinct, that *unitary note* continues to sound. That note (sounding through the perceiver) says to the presented ‘part’, “I cannot forget that you are the whole”. “Though I understand your qualities, I cannot see you as *essentially* distinct”.

The illusion of separateness is based upon the inability to achieve an apprehensive grasp of the whole. Particularities distract the attention, and the note of wholeness is lost. One forgets the whole for the part. A growing and emerging sensitivity to the *Irreducible Substratum* cures this.

- i. The first step is to see things in relation to each other, detecting the harmonies where possible.
- ii. A next step is to, as it were, ‘isolate the whole’ while dealing with the

- part. When viewing the part, realize its *indispensability* to the whole—that the whole could not exist without that part.
- iii. The next step is to see each part and the whole as the *same*. In this final realization, ‘God’ is *completely* incarnate in every aspect of Creation. The whole is entirely in the part; the part is not just *within* the whole, but *is* the whole. This seems nonsensical, unless the Substratum of *Being* is sensed.

Oneness and the Nirvanic State:

“It is but a dim reflection in the separated units (and therefore tinged with selfishness and separative pleasure) of the group condition called nirvanic. In this high state of consciousness each separate identity, though self-realising, shares in the group realisation, and therein lies bliss for the unit. Separation is no longer felt, only unity and essential **oneness** is known.” (TCF 737)

The Term “Monad” Begins to have Significance when Essential Oneness is Realized:

“At a later stage, when certain great transitions in consciousness have taken place and the form has lost its hold, even these divisions disappear, and the plan is seen as a whole, the Life is known in its essential **oneness**, and the term, monad, begins to have some real significance.” (TWM 384)

Three Words Conveying Universality and Oneness:

“These three words [Illumination, Understanding, Love] sum up the three qualities or aspects of the intuition and can be covered by the word, universality, or the sense of universal **Oneness**.” (GWP 5)

Realization of Oneness at the Sixth Initiation:

“At the sixth initiation, the initiate, functioning consciously as the love-aspect of the Monad, is brought (via his ‘Father’) into a still vaster recognition, and becomes aware of that Star which encloses his planetary star, just as that star has earlier been seen as enclosing his own tiny ‘Spark.’ He thus makes his conscious contact with the solar Logos, and realises within himself the **Oneness** of all life and manifestation.” (IHS 118)

Isolated Unity and a Mysterious Oneness with All that Is.

“In this Rule for accepted disciples and initiates we are faced with a similar condition on a higher turn of the spiral, but with this difference (one which you can hardly grasp unless at the point where the Word goes forth to you): that the initiate stands alone in “iso-

lated unity,” aware of his mysterious **oneness** with all that is.” (R&I 60)

A Great Universal Oneness with All That Is

“When the student realises that the great universal **Oneness** which he associates with monadic consciousness, is only the registration of impressions localised (and therefore limited) and defined within the etheric levels of the cosmic physical plane, he can perhaps grasp the implications of the wonder which will be revealed to the initiate who can transcend the entire cosmic physical plane (our seven planes of the human, superhuman and the divine worlds) and function upon another cosmic level. This is what the treading of the Way of the Higher Evolution enables a Master eventually to do.” (R&I 363-364)

- g. In the state of monadic awareness the sense of the *vastness of life* and its *universality* is palpable. The normal range of thought expands immeasurably, and both the exterior and interior Cosmos (in its many levels) are presented to the consciousness for consideration.

While there are always limits to what consciousness can apprehend, an individual in a state of monadic awareness feels compelled to stretch those limits.

The vastness of the Cosmos is not just an intellectual registration—it is a *participatory experience*. One feels involved *in* and extended *through* the entirety of Cosmos. Of course, any real consciousness of that which is sensed is a present impossibility, but the intimation of that which *will be known* (in further M/monadic states) is registered, and the sense of being begins to pervade the perceived vastness. One begins to participate *identificatorily* in the breadth of what the mind can apprehend.

Universal Scope of Divine Consciousness; Its Relation to the Monad:

“In making this statement I would again remind you that the third initiation is regarded by the Hierarchy as the first major initiation, whilst the two previous initiations are considered as only preparatory in their nature. The training given in preparation for them, and the consequent expansions of consciousness, reveal to the initiate the nature of the soul, the **scope** (widespread and universal) of the divine consciousness, and his relation to the Father, the Monad.” (R&I 522)

- h. The state of monadic awareness confers a indelible sense of *being*:

Being is a pure and unconditioned state. Being, in a sense, is *unqualified*. In itself, it is unaffected by the *quality* of that which *is*.

There can be many differences in quality between the different things that *are*, but one thing they inevitably share—the *fact* that they *are*.

To sustain their *happiness*, most people will depend on *how* things are. The question, “*How* are you?” is essentially meant to determine whether you are happy or not.

Joy arises with the realization that, essentially, one is unified with all other beings, and that Goodness, Beauty and Truth underlie the whole. The joyous one understands himself to be far ‘larger’, more embracing, extensive and related than he thought, and rejoices in these realizations which persist regardless of appearances to the contrary.

Bliss arises through the realization of the ontological implications of the *very fact of being*. One realizes that there is something which can never be taken away (for quality is ever-impermanent); that there is something permanent *right now*, and *ever*-permanent—namely, *the simple fact that one is*. This realization more than assures one of one’s place *in* the Universe; it assures one of one’s identity *as* the Universe. When all conditions and qualities seem to fail, *being remains*.

With the realization of being comes the realization of abundant potential—nay, of *infinite* (extra-cosmic) potential. One feels oneself not only united to the virtually Inexhaustible Source, but, in fact, to *be* that Source. There comes the sense that one can never be defeated, and that the entire theme of this and every Cosmos is *oneself*, the Only Self.

Being and Negation:

“His effort is towards something which means little as yet to those of you who read these words; it is for the realisation of **Being**, immovable, immutable, living and only to be comprehended in terms which embody the concept of ‘It is not this; it is not that.’ It is No-Thing; it is not thought or desire. It is life, **Being**, the whole, the One. It is not expressed by the words ‘I am’ or by the words ‘I am not.’ It is expressed by the words ‘I am that I am.’ Having said that, know you what I mean? *It is the will-to-be which has found itself through the will-to-good.*” (R&I 104)

Expressing Pure Being as Pure Will in Activity:

“As the initiate learns cooperation with the Plan and demonstrates this in his life of service, then within himself and paralleling this activity to which he is dedicated as a personality and soul, there is also an awakening realisation

of the Father aspect, of the nature of the will, of the existence and factual nature of Shamballa and of the universality and the livingness of whatever is meant by the word '**Being**.' He knows and is beginning to express that pure **Being** as pure will in activity." (R&I 315-316)

- i. The state of monadic awareness confers an impressive sense of divine *will* and *purpose*.

The usual human being is limited to the expression of his own personal will and purpose. The reason for his existence and the place of that existence within the larger whole are initially concealed. Still more hidden from sight is the meaning of the planetary or solar whole in which he plays his tiny part, and the purpose and destiny of those great wholes.

The process of living, however, lifts one veil after another, and revelation gradually comes. A succession of greater purposes begin to dawn, and the individual realizes that these greater purposes are, essentially *his own purposes*. Increasingly, he knows himself to be a tiny but integral part of the manifestation of his Planetary Logos, and later of the god of the solar system, the Solar Logos. Contact with his monad confers this sense of planetary and solar participation.

With the realization of this participation, the nature of the will changes. The changing sense of identity changes the scope, quality and intensity of the will. From personal will, to the will of the soul which is ever group conscious, to planetary will, and at last to solar will, the human, manifested spirit progresses, ever more empowered, ever more *willing* to perform that which the higher will (awakening within him) demands.

As the monadic influence comes into prominence, the individual feels within himself an irresistibility of will which is *not his own*—at least it does not 'belong' to the self which he had thought himself to be.

Inspired by this new, dynamic and ever-intensifying will, he realizes his essential *invincibility*. Those aspects of his nature which are of the form may be defeated and destroyed, but this newly discovered will can never be subdued by any conditions. It is permanent-in-Cosmos; conditions are not. There is no force in Cosmos stronger than it, because *it is the very force of Cosmos Itself*—however incompletely revealed at the human level.

This is a magnificently empowering experience, transforming the defeat which form had long inflicted upon soul and spirit into a promise of permanent victory, and the willing patience to see all life processes *through* until that victory is achieved.

The realization of the nature of monadic will and its successful appropriation and application is the first step towards Omnipotence.

Monadic Will as the Purpose of the “One in Whom We Live and Move and Have Our Being”:

“Upon the Path of Initiation, the monadic will (of which the egoic will is the reflection and the individual self-will is the distortion) is gradually transmitted, via the antahkarana, direct to the man upon the physical plane. This produces the higher correspondence of those qualities so glibly spoken of by the well-trained but dense esotericist—transmutation and transformation. The result is the assimilation of the individual will and the egoic will into the **purpose of the Monad** which is the purpose—undeviating and unalterable—of the One in Whom we live and move and have our being. This is the field of the true burning, for our ‘God is a consuming Fire.’ This is the burning bush or the burning tree of life of Biblical symbolism.” (R&I 31)

The Effects Upon the Will at the Third Initiation:

“For the first time the expanded consciousness of the initiate can contact Shamballa and the One Who rules there, the Lord of the World. For the first time, the focussed purpose which brought Sanat Kumara into incarnation makes an impact upon the enlightened brain of the initiate, bringing something new and different into his equipment, into his nature and his consciousness. I know not how else to express these ideas. It is a blinding conviction of an **unalterable will**, carrying all before it, oblivious of time and space, aware only of intensity of direction, and carrying with it two major qualifications or basic recognitions to the initiate: a sense of essential being which obliterates all the actions and reactions of time and space, and a focussed will-to-good which is so dynamic in its effect that evil disappears. Evil is after all only an impelling sense of difference, leading inevitably to separative action.” (R&I 175-176)

The Monad Realized as Embodied Purpose:

“Later, the soul itself is superseded by the Monad, and that Monad becomes, in verity, embodied **purpose**.” (EP I 39)

- j. The experience of monadic awareness is an experience of *fire*:

Fire destroys impediments to freedom. The monad is the principle of freedom itself, and its influence burns away obstacles to freedom in the lower nature.

Those who come under the will of the monad will have many fiery and

consequently liberating experiences. The average personality is very far from being able to withstand the energies of the higher planes. Monadic fire conditions the personality so that it can bear these energies.

The Work of the Monad in Relation to Fire:

“But the burning ground referred to here is something very different. When the blazing light of the sun is correctly focussed on or through a glass it can cause ignition. When the blazing light of the Monad is focussed directly upon the personality, via the antahkarana and not specifically through the soul, it produces a blazing **fire** which burns up all hindrances in a steady, sequential process. Wording it otherwise, when the will aspect streams from the Monad and focusses through the personal will (as the mind can grasp and realise it) it destroys as by **fire** all elements of self-will. As the energy of Shamballa streams out and makes a direct contact with humanity (omitting the transmission via the Hierarchy, which has hitherto been customary), you have what has been seen in the world today, a destructive conflagration or a world burning ground. When the antahkarana of a group is rightly constructed, then the individualised group-will will disappear in the full consciousness of the monadic purpose or clear directed will. These are points which the disciple preparing for initiation has to consider as he prepares for the higher initiations, and these are the points which any group or ashram in preparation for initiation has also to consider.” (R&I 29-30)

“Fire is the sumtotal of that which destroys form, produces complete purity in that which is not itself, generates the warmth which lies behind all growth, and is vitality itself.” (R&I 82)

- k. The state of monadic awareness is an experience of vibrant *livingness*:

The monad is focussed at a frequency altogether higher than that of the normal personality states or even than the relatively progressive states of soul infusion. When impediments in the lower nature have been burned away, the *life-giving fiery energies* flow freely into the chakras. Animation increases. The downward ‘drag’ of low vibration is overcome. The number of registrable impacts is greatly augmented. Monadic vitality enlivens the vehicles and, hence, the consciousness working through them. The energy of “Life more Abundantly” is embodied in the lower worlds of form. The quality of life is immeasurably enhanced.

The Livingness of Life and the Unalterable Being of the Monad:

“it does teach the ‘*livingness* of Life’ and the state of ‘unalterable Being.’ This unalterable Being constitutes the nature of the Monad, and it is to this condi-

tion of awareness that Christ attained when He functioned as a World Saviour and thereby guaranteed, by the force of His achievement as a personality-soul, the same point of attainment for us, for we are equally and essentially sons of the Father or expressions of the Monad, the One.” (R&I 317-318)

Livingness in the Highest Monadic Experience:

“the great goal of all religious teaching will be the resurrection of the spirit in man, and eventually in all forms of life, from the lowest point in evolution to the highest monadic experience. The emphasis in the future will be upon the ‘**livingness** of the Christ nature’—the proof of which will be the Risen Christ—and upon the use of the will invoking this ‘living display.’ The glory and the radiance of the Transfiguration initiation will eventually be relegated to its destined place, and what is meant by the ‘display of life’ will dimly be sensed in its unimaginable beauty.” (R&I 318)

- l. The state of monadic awareness conveys an undeniable sense of **immortality**:

Within the state of monadic awareness, it is not simply that one *knows* that he is an immortal being who will live forever. In addition there is a sense of *living that immortality now*. The conviction of *present* immortality casts out fear and brings an extraordinary keenness to life. One knows oneself to be a “god” (a living monad) and takes steps towards conquering the enforced relinquishments of death.

“The centres in the human being deal fundamentally with the FIRE aspect in man, or with his divine spirit. They are definitely connected with the Monad, with the will aspect, with **immortality**, with existence, with the will to live, and with the inherent powers of Spirit. They are not connected with objectivity and manifestation, but with force, or the powers of the divine life.” (TCF 165)

- m. The state of monadic awareness conveys an unalterable sense of **destiny**:

Usually, the sense of the way ahead is bounded by ignorance. The human being often has insufficient foresight to see him even to the conclusion of the day he is living. Plans for the future exist, but are uncertain and fairly vague as regards particulars.

With monadic awareness comes the power to see the way which leads into the *spirit*. One senses with assurance the inevitability of the synthetic state which must eventuate. One also feels possessed of the irresistible will required to tread Path to that Destiny. The certainty of inevitability supervenes, and one is greatly empowered by this compelling vision.

Monadic Destiny Felt with the Christ Consciousness:

“The first faint tremor of reaction to monadic ‘**destiny**’ and to the widespread universal influence a Son of God can exert makes itself felt in the consciousness of the Christ—as it will in the consciousness of all those who obey His injunction and arrive at the perfection which He pointed out as possible.” (ROC 27)

Christ, and His Realization of Monadic Destiny:

“3. The exclamation of the Christ, ‘Father, not my will, but Thine be done,’ indicated His monadic and realised ‘**destiny**.’ The meaning of these words is not as is so oft stated by Christian theologians and thinkers, a statement of acceptance of pain and of an unpleasant future. It is an exclamation evoked by the realisation of monadic awareness and the focussing of the life aspect within the Whole. The soul, in this statement, is renounced, and the monad, as a point of centralisation, is definitely and finally recognised.” (R&I 314)

- n. The state of monadic awareness conveys a profound sense of *endurance*:

Impatience and lack of endurance is fundamentally based upon a lack of confidence in the inevitability of spirit-satisfaction. One wants *now*, because one is fundamentally uncertain of fulfillment. One fails to persist for the same reason—an underlying, semi-conscious sense of futility.

In the state of monadic awareness, the irresistible, invincible power of the monad is revealed and the certainty that what it intends will be realized.

As fulfillment is understood as inevitable (whether or not the personality continuously wills that fulfillment) a profound patience takes the place of fitful discontinuous efforts. Monadically inspired, one simply *endures* until that which is inevitable comes to pass. One recognizes in oneself the power to *outlast* any transient set of circumstances. Victory is assured by persistence; compared to the fleeting states with which it is surrounded, the monad is *persistence itself*.

“This point at the centre is in reality, therefore, all that IS and the other three aspects of life—as listed—are merely indications of its existence. It is that which has capacity to withdraw to its Source, or to impose upon itself layer upon layer of substance; it is the cause of the return of the so-called Eternal Pilgrim to the Father’s Home after many aeons of experience, as well as that which produces experiment, leading to eventual experience and final expression.” (TEV 169-170)

- o. To experience the monad instills a vibrant sense of *bliss*:

Bliss arises within a state of ‘unfettered *beingness* of spirit’. It is an *unbounded* state, in which no apparently encapsulated aspect of spirit is separated from any other. Bliss is a *transcendental* state of relatively completed synthesis. Surely there must be something relative in it, for it is not reasonable to suppose that the bliss of the human monad is equivalent to that realized by far greater Monads. Yet, as far as the human being is concerned, bliss comes in the phase in which the human enterprise is coming to completion—at least for the monad concerned.

Bliss lies beyond the joyous state of soul “surety”. The joyous soul is *sure* of the Good, the Beautiful and the True, and is identified with them and their processes. Defeat is no longer possible and victory is imminent. But the true consummating victory is experienced as *bliss* which is an intensification of loving relations—an intensification to the point of *realized identicalness of being*. Bliss arises with the obliteration of difference and the *ecstatic celebration of sameness*.

Bliss cannot come to the unready; it must be laboriously and painfully *earned* over the ages. Every increase of light leads thereto. Every harmonization, every bridge of love and beauty prepares the way. But the *intensification* of beingness/perception required is unexpectedly extreme. The realization of identity is hard won after aeons—though then may come suddenly as a surprise.

It seems clear that one must not strive after bliss; bliss is the result of achieved synthesis, not the cause. One can labor at the realization of synthesis by removing every irresolvable, inhibitory difference; then bliss will arise.

Sacrifice?!

Bliss Bestowed by the Monad:

“I would remind you here that *happiness* is the result of achieved personality desire; *joy* is the expression of the soul’s surety, whilst *bliss* is the consummation which the monad bestows upon the initiate.” (DINA I 181)

Realization of the Purpose of Deity Brings Bliss:

“None are as yet Lords of ceaseless will and none realise as yet the plan of the monad nor the true goal towards which all are striving. Some day all will. But potentially every human unit is all these three, and some day the appearances which were called personalities, that mask or veil reality, will fully reveal the qualities of Deity. When that time comes, the purpose for which all creation waits will burst upon the awakened vision, and we shall

know the true meaning of **bliss**, and why the morning stars sang together. Joy is the strong basic note of our particular solar system.” (EP I 49)

Bliss, of the Nature of Spirit:

“Third, **bliss**, which is the nature of the Spirit and about which speculation is fruitless until the soul realises its oneness with the Father. This realisation follows upon an earlier stage wherein the personal self is at-oned with the soul. Therefore speculation and analysis as to the nature of **bliss** is profitless to the average man whose metaphors and terminologies must perforce be personal and related to the world of the senses.” (TWM 369) “

The Bliss of Nirvanic Realization:

It is but a dim reflection in the separated units (and therefore tinged with selfishness and separative pleasure) of the group condition called nirvanic. In this high state of consciousness each separate identity, though self-realising, shares in the group realisation, and therein lies **bliss** for the unit. Separation is no longer felt, only unity and essential oneness is known.” (TCF 737) “

Bliss Springs from the Head:

“Out of the lotus in the head springs the flower of **bliss**. Its earliest form is joy.” (DINA I 157)

Nothing Remains but Bliss:

“Therefore be full of joy, O pilgrim on the Way towards enlightened Being, for gain and loss are one; darkness and light eternally reveal the True; love and desire eternally invoke the Life.

Naught disappears but pain. Nothing remains but **bliss**,—the bliss of knowledge true, of contact real, of light divine, the Way to God.” (EP II 33-34)

3. What is the relationship of the experience of the human monad to the experience of the “Presence”?
 - a. A “presence” is a newly detected energy, usually different from the energies or forces usually registered.
 - b. A subtle entity can be, to our consciousness, a “presence”.
 - c. Another human being projecting his thought or psychological energy can be, to us, a presence.
 - d. The soul, coming into focus through the quieting of the personality can be a Presence.
 - e. And, of course, the human monad is, for the human being, that which is known as *the* “Presence”—the Energy/Entity which is veiled by the Angel

of the Presence—the Solar Angel.

- f. This Presence will first be noticed as “something other”.
 - g. It will be noticed that when this Presence is registered the energy system begins to change and consciousness, too, changes significantly. Both changes are in the nature of empowerments.
 - h. The key to the “Presence” is that it is *never absent*. It is, forever, the abiding Factor in all existence.
 - i. It is subtler than any *thing* whatsoever. It is like the number, *one*, divisible into *all* numbers. It pervades and substands all ‘perceivables’ and yet is more *real* than any of them.
 - j. The true “Presence” is, ultimately, the One Monad, and, in any M/monad, is the Essence.
 - k. The Presence is the ‘Universal Constant’—understood metaphysically.
 - l. The “Technique of the Presence” (practiced for centuries as a spiritual discipline) will, practiced rightly and enduringly, lead to monadic identification.
4. Why are the terms “synthesis” and “synthetic” applied to the human monad?
 - a. Synthesis is a condition in which all barriers or obstructions to the flow of life, consciousness or intelligence have been removed.
 - b. In a synthesized state, one central purpose is expressed throughout the whole; one consciousness is aware throughout the whole and is aware that it is thus aware; one life force, perfectly organized and perfectly distributed, animates the whole.
 - c. In the monadic state of being/awareness, so many integrations and fusions have been accomplished, that the intercourse between all aspects of a living system is complete. No aspect “lives unto itself”; all aspects are but reflections of the pervasive monadic oneness—a systemic synthesis.
 5. What is the relation between the human monad and the spiritual triad?
 - a. The spiritual triad is to the human monad as the human personality is to the soul.
 - b. The three major qualities of the human monad are Will, Wisdom and Activity. These are expressed through the three aspects of the spiritual triad:
 - i. The *will* of the human monad expresses through the atmic aspect of the spiritual triad (which resonates with spiritual will of the Planetary Logos).

- ii. The *wisdom* of the human monad expresses through the buddhic aspect of the spiritual triad (which resonates with spiritual intuition of the Planetary Logos).
 - iii. The *activity* of the human monad expresses through the manasic aspect of the spiritual triad (which resonates with the abstract thinking of the Planetary Logos).
- 6. What is the experience/awareness of the human monad compared to that of the spiritual triad?
 - a. The experience/awareness of the human monad is synthetic. It occurs ‘above’ the level of the Brahmic Aspect—the five systemic planes which are still ruled by the Third Divine Aspect. It is clear that the experience of the spiritual triad still occurs within the domain of Brahma (as the Brahmic Aspect is considered from the perspective of the Solar Logos).
 - b. In the experience/awareness of the human monad, the trinity of triadal aspects are merged into one; there is a greater measure of ‘formlessness’. In the experience/awareness of the spiritual triad, one or other of the Three Divine Aspects is accentuated.
 - c. The experience/awareness of the human monad is one of *release* from even the planes of superhuman evolution. The experience/awareness of the spiritual triad occurs *within* the domain of superhuman evolution.
 - d. In the experience/awareness of the spiritual triad, one is still a “man”, even as the Master of the Wisdom is still a “man”. One is conditioned by the number *five*. In the experience/awareness of the human monad, one realizes that, essentially, one is *not* any longer a “man”. There is a sense of release even from high triadal forms.
 - e. The experience/awareness of the spiritual triad is still largely planetary; the unit is focussed in the mind, heart and will of the Planetary Logos. In the experience/awareness of the human monad, the truly *solar* life has begun. One realizes that one is actually a part of the ‘Sun’/Solar Logos (on its three levels).
- 7. What are the spheres of application of the human monad, spiritual triad and soul when compared to each other?
 - a. The sphere of application of the soul is the most familiar. That of the spiritual triad is unfamiliar to many. The sphere of application of the human monad is the least familiar of all.
 - b. Everyone recognizes what a personality *does*; it functions in the three lower worlds with increasing intelligence and demonstrates, for the most part,

selfishly or self-referentially.

- c. When human beings live a life of service and helpfulness, what they are and what they do *as souls* is recognized.
- d. When the range of their service becomes planetary and relatively outstanding, they are recognized as ‘higher’ souls or spiritual triads, for the spiritual triad is *planetary* in scope, and through it the *many* can be helped rather than just the few.
- e. The human monad’s ‘sphere of application’ is vaster yet. A human being consciously centered in the monad is no longer, strictly speaking, a human being (as a Master is) but, rather, a Chohan.
- f. When the human monad begins to be influential, it abstracts a man in the direction of Planetary Purpose. Greater intimacy with one of the Masters becomes a possibility and *conscious*, focussed work for one of the Three Great Departments of Hierarchy becomes a *fact*, not just a theory.
- g. When the *conscious* influence of the human monad begins, one is deliberately seeking to polarize within the world of the spiritual triad. Polarization within true world of the human monad is yet too distant, too unattainable for the ‘downwardly’ projected beam of monadic life/consciousness (i.e., the human soul). When the monadic ray inspires the initiate, this ray is added to the soul/triadal ray and empowers it. The capacity to think in terms of ever vaster wholes (even more vast than the planetary whole) begins to dawn.
- h. Work in relation to the spiritual triad (which can be begun *before* the monadic ray makes itself *consciously* felt) concerns one or other of the synthesis petals of the Egoic Lotus. The synthesizing of all that has gone before—of knowledge/action, desire/love, sacrifice/will is in process. The sacrifice petals may not yet be fully open, but already the three synthesis petals are receiving considerable stimulation.
- i. When, however, the influence of the human monad truly begins to be felt *consciously*, even a further stage of *synthesis* begins. There is not only a continuation of the process by which a synthesis petal synthesizes an entire lower tier of petals, *but*, there is instituted a process whereby the jewel in the lotus (the reflection of the human monad within the causal body) synthesizes the three synthesis petals themselves.
- j. Every human soul has to bring his realization to a *point* which will allow him to pass through the “needle’s eye”. It is the monadic influence which, in a way, compresses all, *bringing all to that point*, even while it expands the awareness immensely.

- k. So we can see that the human monadic sphere of application is initially very abstract, and deals with those high states of awareness which can be achieved only at the very latest stages of human evolution—the period following the third initiation when the preparation for the destruction of the causal body is underway.
 - l. That there will be effects and repercussions ‘below’ is without question. But it would be wrong to look for evidences of monadic activity ‘below’ without considering first the synthesis which is being attempted under the monadic ray.
 - m. The monad will develop awareness of the planetary center of which it is a constituent. This will mean awareness of an entire globe, awareness of an entire chain, and, eventually, awareness of all chains within a planetary scheme.
 - n. The scope of the human monad’s awareness at length becomes not only planetary but solar systemic. The monad is “that which has its home within the sun”, and the awareness becomes extended through the domain pervaded by the Solar Logos.
 - o. These latter developments (both planetary and solar systemic) can only be expected *after* a monad has “come to itself” at the sixth initiation, when its true development—as a *monad, per se*—begins.
8. How does the experience of the monad differ from the experience of the soul?
- a. The experience of the soul is largely one of love and unity (regardless of the soul ray).
 - b. The experience of the soul is still an experience of form (albeit a higher form) and is cognizant of quality.
 - c. Soul experience is based upon the cohesiveness which underlies and harmoniously relates form to form, and consciousness to consciousness.
 - d. The experience of the monad transcends an awareness of form, *per se*. Identification negates the even the subtle separations of form from form, or consciousness from consciousness.
9. How does the experience of the monad differ from the experience of the personality?
- a. These two types of experience are altogether incommensurate.
 - b. The experience of the personality is one of separation and relative isolation. The experience of monadic awareness has already transcended love and unity and is based upon a realized *identicalness*. The personality, however,

sees distinction everywhere.

- c. Whereas the personality experiences isolation as separation and fragmentation, the monadic state of awareness experiences isolation as *identification-in-being*; such a state is often called “Isolated Unity”. Speaking of the high initiate, the Tibetan says,

“he has become universal in his attitude to all forms of life, and is also identified with the ‘isolated unity’ of Sanat Kumara.” (R&I 141)

It becomes clear that if Sanat Kumara dwells in a state of “Isolated Unity”, these words can be used to describe the state characteristic of the human monad—though naturally, the “Isolated Unity” of Sanat Kumara would be many times intensified compared to that of the human monad.

10. Is there any guidance from the Tibetan in the manner of differentiating between the effect of monadic influence, and the effect of these three types of influence.
 - a. “The Monad is Life, the sustaining force, a Lord of persevering and ceaseless devotion to the pursuit of a seen and determined objective. The soul is a Lord of love and wisdom, whilst the personality is a Lord of knowledge and of intelligent activity.” (EP I 48-49)
 - b. As one ascends through these states of consciousness/awareness (from personality, to soul, to spiritual triad, to monad) the sense of the reality of form diminishes. Form becomes but a fleeting presentation to consciousness—evidence of the energetic reality from which it derives.
11. How early will the influence of the human monad begin to demonstrate in the life of the personality or soul?
 - a. The human monad is active with respect to the personality from the very first appropriation of permanent atoms. It basically conditions the methods by which the personality is built over aeons, and fundamentally and geometrically conditions the energy flows within the etheric body.
 - b. So the human monad’s influence is ever present, though the developing human consciousness is oblivious to it until the very latest states of human evolution. This means that the human being for long ages does not know *who he really is*.
 - c. From the time of the first initiation the monad is focally influential in the life of the soul. The first three initiations are taken within the causal body, and to these the monad is attentive. (cf. R&I 312-313, 315)
 - d. From the time of the second initiation, the monad can begin to be a conscious presence in the life of the individual human consciousness.

- e. After the second initiation, the disciple must begin to acknowledge the growing *presence* of the monad and its energy, though such a presence is still more *felt* than consciously *known*.
 - f. After the third initiation, the human monad becomes a conscious fact in the life of the developing soul-infused personality.
12. What are some of the best ways for the disciple/initiate to contact the human monad and to experience its energy?
- a. Care about *reality*.
 - b. Reflect and meditate deeply and constantly upon the significance and meaning of the human monad. If pondering and reflecting upon love is one of the best ways to understand and experience love (as stated below by the Tibetan), then, the same can be said in relation to the human monad.

“The true way to love is to reflect and meditate deeply and constantly upon the significance and the meaning of love, its origin, its expression through the soul, its qualities, goals and objectives.” (DINA I 735)

- c. Seek to perceive synthesis in all things.
 - d. Seek to resolve into *sameness*, all differentiation presented to consciousness.
 - e. Reject the apparent reality of difference.
 - f. Find the heart in all life forms and identify with it, for *life* is anchored in the heart and the monad is the *life*.
 - g. Discover the true meaning of ‘sub-stance’.
 - h. Refuse ‘Me’ and ‘Mine’.
 - i. Remind yourself daily of the ‘Great Fact’.
 - j. “Live in the Eternal” and “Know the Self as One”.
13. What will be the ‘signs’ of the coming in of the monadic ray? What will be the evidence of such influence?
- a. This question was largely treated under the extensive section on “monadic awareness”.
 - b. Certainly there will be disturbance. The nature of the disturbance will depend upon the soul ray and monadic ray and their interplay.
 - c. A strong sense of “divine discontent” will almost certainly emerge. The disciple may become utterly dissatisfied with what he regards as his present limitations. Barriers are challenged; focussed attempts are made to break through

previously accepted boundaries. A larger, wider more encompassing life is sought, and also a life of greater intimacy with fundamental principles.

- d. Obstructions which previously could be tolerated are no longer. They are confronted and *burned* away. More drastic measures than heretofore are welcomed and applied.
- e. There is a greater willingness to take risks. The disciple realizes that the life of form is expendable and that greater issues are at stake which will call for the sacrifice of form. The form is *forced* in a manner more extreme than during the time when soul, per se, was the internal driving force.
- f. Because the monad, no matter what its ray, is qualified by the first aspect, there may arise a greater willingness to disrupt comfortable unities in the search for a synthesis based on fundamental principles. The disciple (though well-established in group consciousness) may be increasingly willing to pursue his own course of action in the search for break-throughs. Caution must be exerted, however, to ensure that monadic energy is not appropriated by an inflated, egoistic personality intent on its own selfish objectives. This happened during the Second World War when a group of loveless, highly accomplished personalities contacted the Shamballic Force.
- g. There will be, increasingly, a tendency to think in wholes, to love with greater encompassment, and to will that which is completely indifferent to the normally considered welfare of the personality and even to the individuality (the soul consciousness within the causal body). This is part of a growing attitude towards the form which treats it merely as a instrument—valuable if it serves and expendable if it does not.
- h. The soul-infused personality life will be subjected to greatly increased pressure. Comfort will become entirely secondary. Larger objectives loom before the vision, and with them will arise the willingness to carry them out despite the cost to the lower personal/individual man.
- i. The sense of identity is under pressure. There arises a resistance against considering oneself merely a localized, limited human being. One seeks to go to the roots of identity and discovers it to be a deeper and more pervasive ‘substance’ than heretofore experienced.
- j. The understanding of the meaning of *will* will almost certainly change. Will turns into *willingness*. What the personality *wants* is not will. Even what the soul seeks to express is not will. The true will drives forward that which the planet needs.
- k. The Divine Plan and Divine Purpose assume an increasingly great importance in the motivations of the disciple. Cooperation with the Plan and recogni-

tion of the Purpose take on an unaccustomed urgency. The life becomes filled with purposes, plans and projects far greater than one's own.

14. How does one know when one has actually contacted the human monad? How shall one avoid being misled?
 - a. Many types of contact with a number of different aspects of the human energy system are possible. Not all powerful or influential contacts are monadic—in fact, the odds are against it.
 - b. Clearly, a keen discrimination based upon a real understanding of the monad, its qualities and its likely effects upon the lower aspects of the energy system is needed.
 - c. For one thing, a certain stage in the evolutionary process must have been reached before conscious monadic contact is a possibility. Correct spiritual orientation and instinct (qualities of the first degree) and a sufficiency of mental illumination and spiritual intelligence (qualities of the second degree) must be operative. A movement towards disidentification from form and abstraction into the higher reaches of the human energy system must be in process. The limitations of form must be keenly felt.
 - d. Also, for those already familiar with the energy of the soul and with the consciousness which contact with the soul induces in the personality life, an energy of a qualitatively and quantitatively different nature and order will be noticed if, indeed, it is the *monad* which is making impact. Just as there was a crisis when the soul intervened in the life of the personality, another crisis of a still higher order can be expected when the monad intervenes in the life of the soul-infused personality. One may, for instance, become aware of two possible spiritual directions, and of two differing sets of requirements for each. The energies of cohesiveness, unitiveness and attentive responsibility induced by the soul may find themselves in contrast with the impressive energies of the monad leading toward liberation.
15. How important is it for the human being to come en rapport with the human monad? If it is important, why is it important?
 - a. In the life of the incarnated human being, the human monad is always an influential *presence*, but for ages remains undetected. It is not, at first, a *conscious* “Presence” as later it will be.
 - b. This monad will influence the energy flows within the etheric body, the basic dynamics of the concrete mind, the “petal”-dynamics within the causal body, and certainly the major focus within the spiritual triad, but for all this—still remain undetected.
 - c. Many spiritually-inclined people can lead productive lives of discipleship

without troubling themselves about the specific influence of their monadic aspect.

- d. But there will inevitably come a time (and for many, in these days of unusual spiritual pressure and opportunity, that time has arrived) when the magnetism of the first divine aspect becomes irresistible.
 - e. Shamballa is drawing ever closer to humanity and the Will of the Lord of the World is driving human and planetary evolution as never before. Human beings are being given an opportunity to cooperate with this driving Divine Will and the Divine Purpose from which it originates.
 - f. The opportunity being offered by the Planetary Logos to more deeply contact Divine Purpose, Plan and Will is unique in the history of humanity and promises unprecedented progress for the human race. In many respects humanity (due to many grievous errors) is far behind where it might have been in the evolutionary process. Opportunity for advancement should therefore be seized.
 - g. Further, we are told that the time-space schedule of the Planetary Logos demands an understanding and enactment of group initiation, and presumably of a new order of spiritual training which will accelerate the progress of humanity and the planet. This new method of training is based upon recognition of and contact with the monad—the One.
 - h. Thus, the opportunity to understand this highest aspect of the human energy system and cooperate with it, is evolutionarily critical and this time, and cannot be dismissed as unnecessary no matter what the difficult adjustments required of the personality and soul consciousness and vehicles in order to adapt to its powerful influence.
 - i. Always humanity needs new goals and a new horizon to inspire its aeonial quest. The opportunity to live life under the impression of the monad is just such a goal.
16. What, really and essentially, is will?
- a. Will is action, so directed, as to fulfill conception.
 - b. Will is the power allocated to fulfill the Fixed Design.
 - c. Will is the bridge between *being* and *becoming*.
 - d. Will is the power of impression of a superior pattern upon an inferior pattern.
 - e. Will is the power which *being* exerts to *become* itself—in objectivity.
17. What is the relationship between any M/monad and Will?

- a. Every M/monad is endowed with an inherent aspect of the One Fixed Design (conceived of by *itself-as-the-One-Monad* at the beginning of Cosmic Time—for *this* Cosmos).
- b. It is the Will of the One Monad to actuate this Conception, this ‘Idea at the Beginning’, to *Become It*, as it were.
- c. We might say that this ‘Will to Become the Original Conception or Fixed Design’ is the Great Theme of the One Monad. This Will is the ‘Great and Sustained Intent’ of the one and only Universal Entity.
- d. Through *every* emanated M/monad, therefore, this Will or Intent *thrills*. The Original Intent of the One Monad is *inherent* in any M/monad of whatsoever scope, though the registration of the *fulness* of that Intent varies with the M/monad’s ‘*emanative distance*’ from the One Monad and with the *depth of prakritic immersion* of the M/monad in question.
- e. One can only imagine how *powerful* must be this Original Intent—the Intent of the One Monad to *Become* in Self-perceived objectivity what It already *Is* within Its Self-Conceived World of Being (the Universal Archetypal World).
- f. When the human being begins to contact his monadic aspect, a portion of this Original Intent, or Original Purpose, and the *driving* Will to actualize it enters the human energy system as a directive force.
- g. Thus, a human being’s contact with the human monad is, in effect, contact with an attenuated portion of the Fixed Design and with the Will to *objectify* that Design. This is why we human beings are so *clarified* and *empowered* by contact with ‘our’ monadic source.
- h. While the One Monad is *not* the Will, it is *possessed* of Will, and all Its actions are driven *by* that Will.
- i. The Will is the power by which the One Monad *acts*.
- j. Will is a Divine Faculty antecedent to Action (though everything, simply by being, *is* an action of a type).
- k. Power is the potential for *movement*.
- l. Will is a special type of *directed* power, focussed for the *fulfillment of pattern*.
- m. When one contacts a M/monad, one contacts (to varying degrees) the power which *sustains* the Archetypal World of Being and the Power which *drives* the Archetypal Purpose into manifestation.
- n. Because the Archetypal Purpose—which, from the Beginning, *is*—must

become its own Reflection in the ‘Mosaic Worlds’, the Will of the One Monad is invincible, and in its own sphere, the will of any M/monad is relatively invincible.

- o. M/monads *can*, however fail. The *One* Monad cannot fail, but Its emanative extensions *can—temporarily*. Such a failure simply means that the Self-imposed ignorance of the One Monad (engineered through emanative-Self-veiling and, in this case, manifesting through one or other particular M/monadic emanation) has generated a particular M/monad the projection of which into denser worlds persists in a state unrelieved by the inner pressure towards *return*, unrelieved by M/monadic light, love and power. In other words, this particular M/monad’s living extension of itself into the lower worlds is simply *too ignorant* to desire or will or know how to ‘return’. Thus, benighted and unrelieved by access to its essential M/monadic nature, this M/monadic projection, this M/monad in extension (this filament of identity and power from that M/monad) ‘forgets’ its source, or is incapable of really registering its source, and, thus, conducts affairs in the lower worlds in such a way as to run persistently counter to the intended Fixed Design of the M/monad which projected it.

Thus, failure is *forgetfulness of source*, and ultimately, *ex-communication from source* resulting in the creation of patterns below which run counter to the M/monadic ‘Pattern Above’. When the M/monad-in-extension no longer has any hope of correcting the lower pattern, failure is declared, and the M/monad which sent the projection forth must retract it and, as it were, ‘try again’ at a later date.

ON THE MONAD

THE DYNAMICS
AND DETECTION OF
MONADIC RAYS AND
SUBRAYS

1. Why is it so difficult for the human being to determine the monadic ray? Why is it considered the “unknown quantity”?
 - a. The problem is simply that for the greater period of evolutionary development, the personality ray and, later, the soul ray are much more active and hence far more obvious.
 - b. The average student of esotericism has not advanced far enough on the Path of Enlightenment to warrant the increasing activation of monadic influence—an activation which would make the monadic ray more detectible. Intrusion of monadic energy into a process of soul-personality union still far complete would be premature and destructive. The monadic center of consciousness *knows* this and waits.
 - c. So then, the difficulty in detection encountered by the average disciple who may develop an interest in these matters is simply the result of an insufficiently advanced *stage of development*; at a higher stage of development, the monadic energies which pertain to that higher stage would be more active, present and influential—hence more noticeable.
 - d. One can see from this that in today’s world there are many secondary and tertiary affiliations between human beings, but few *primary* ones. We remember that the monadic ray is the *primary* ray. This means that many people are affiliated on the basis of personality similarity (tertiary affiliation); a certain number are affiliated on the basis of soul affinity, i.e., similarity of soul ray (secondary affiliation); and hardly any are affiliated (at least *consciously*) on the basis of their monadic rays (*primary* affiliation).
 - e. **The Monadic Ray as the “Unknown Quantity”:**

“1. Only initiates are in a position to sense, determine, or discover the nature of their monadic ray or that of their disciples. The monadic ray is that life element in man with which They have definitely to deal as They seek to prepare him for initiation. It is the “unknown quantity” in a man’s nature. It does not, however, greatly complicate his problem in the three worlds of ordinary human endeavor, as it remains relatively quiescent until after the third initiation, though it basically conditions the etheric body itself.) (EP II 295)
 - f. **A Disciple Can Carefully Surmise the Soul Ray:**

“However, only when a man is highly developed and nearing the Path of Discipleship is it possible for the esoteric student accurately to surmise what his ray may be. People of all kinds and professions are found on all the rays. The conflict in a disciple’s life is found to lie in the fact that the ray of his soul and the ray of his integrated personality are posed against each other.” DINA I, xiv

How much more difficult, then, is it to ascertain the monadic ray?

g. **Third Degree Necessary for Ascertainment:**

“It is not possible for any disciple who has not taken the third initiation to ascertain his monadic ray,” (R&I 508)

h. **Third Degree Necessary for Ascertainment:**

“The question of the monadic ray brings in still another factor in many cases, but this can only be implied and not really elucidated. As I have oft told you, it is only the initiate of the third initiation who can come in touch with his monadic ray, or his highest life aspect, and the humble aspirant cannot as yet ascertain whether he is a monad of Power, of Love or of Intelligent Activity.” (EP I xxiv)

i. **Third Degree Necessary for Ascertainment:**

“Only the initiate of the third degree can ascertain his monadic ray, ...” (TWM 573)

2. What is it about the third initiation which begins for the human being the process of the revelation of the monadic ray? Can this revelation be expected to any degree before that time?
 - a. Once there has occurred a unification of soul and personality (in Love and Wisdom under the regime of the soul/Solar Angel) the proper time arrives for the emergence of the *power* aspect of a man’s nature—the monad.
 - b. By the time the third initiation occurs the world of fragmented perceptions (common to the personality) has been *unified*, indicating that that which has been *unified* can now be *synthesized*. It is the monad which conveys the synthesizing power.
 - c. The personality is involved with multiplicity. The soul collects multiplicity into spiritually meaningful patterns. The monad demonstrates that the many patterns are all, substantially, of one homogeneous nature.
 - d. The monad (whatever its ray) guides the disciple/initiate along the Way of Simplicity. The third degree (the symbol of which can be considered the *point at the summit* (i.e., the Mountain of Transfiguration) is significant moment in the ongoing process of simplification. Sufficient *unification* has occurred to make a true approach to simplicity possible.
 - e. Before the third degree the *presence* of the monad can be increasingly *felt*, but only afterwards can it be *consciously known*.
3. What should a student of spirituality do to have greater success in hypothesizing and later ascertaining his monadic ray?

- a. First, be sure of the ray of the soul and the ray of the personality and make sure they are not confused or reversed. This is often the case, and was a frequent mistake made by the disciples in the groups organized by the Tibetan for specialized training.
- b. If one cannot be sure of the soul ray, there is no way successfully to contrast its familiar and ascertained quality with the appearance of a contrasting quality of energy which may be the influence of the monadic ray.
- c. Note carefully the *spiritual* or *personal* tendencies of any ray energy which seems prominent, or which appears and becomes prominent. The soul and monadic ray should definitely incline towards spiritual tendencies and should not so much have a personal expression, *unless* these rays are repeated in one of the personality vehicles.
- d. Notice carefully any reflection of rays specifically within the astral vehicle or the mental vehicle. The monad has a particular resonance with the lower mind as the soul ray does with the astral vehicle. It is not that the rays of these two lower vehicles have to be the same as the monad and soul respectively, but simply (for the sensitive observer) that there may be an observable resonance demonstrated.

The Action of the Soul Ray upon the Astral Body:

“The *Egoic Ray* has direct and specific action upon the astral body. Hence the battlefield of the life is ever on the plane of illusions as the soul seeks to dispel the ancient glamour, the aspirant is enabled to walk in the light.” (EP I 406)

The Action of the Monadic Ray upon the Mental Body:

“The *Monadic Ray* influences the mental body, after integration of the personality has been brought about. It causes the mind nature to achieve that clear vision which finds its consummation at the fourth initiation, and releases the man from the limitations of form. There is an analogy to this triplicity and an interesting symbolic relation in the three Initiators.” (EP I 406)

- e. Since the soul ray is only detectable in advanced individuals

“The soul ray only sets its mark and emphasises its quality and nature in the case of advanced people, and when that emerges clearly, the man is obviously a disciple and the esoteric planets will then govern his chart.” (EA 222)

the monadic ray will only be detectable in *still more advanced* individuals—presumably those who have passed the second degree, after which the monadic ray may be *intimated* if not *ascertained*.

Make sure before attempting to discover the monadic ray (in oneself or in others) that the evidences of the second initiation are at least present (“mental illumination and spiritual intelligence”), otherwise, in most cases, and unless the observer is unusually discerning, there is a strong possibility of failure.

- f. Be sure not to be misled by the obvious. Rays other than the monadic ray will be far more prominent and *evidently* stronger. It is wise to avoid mistaking a ray which is simply *strong* for the monadic ray (on the assumption that because the monadic ray is associated with the Will Aspect, it will necessarily be strong).

Of course the possibility always exists that a strong ray may also *be* the monadic ray. If this is the case, very careful discernment of the levels upon which such a ray may work and *how* it works upon those levels is required.

- g. The monadic ray will be a still more pervasive quality than the soul ray. It will pervade the entire energy system still more fundamentally than the soul ray. Applying the utmost sensitivity and discernment to see if you can detect this pervasion.
- h. Realize that, in all probability, people at our stage of evolution (the stage at which it is possible even to think about or be interested in the monadic ray) will be either a third or a second ray monad. The greatest preponderance of disciples in the modern world are third ray monads, because disciples are primarily those who have had sufficient *time* to advance to their present point of evolution. This means that the majority of them was individualized on the Moon Chain, where 75% of those individualized were third ray monads, and only 12½% were second ray monads and 12½% were first ray monads.

Thus, while there is a possibility that you are one of those 25% which are either first or second ray monads, the odds are against it. This is an initial consideration.

- i. Further along the same line--although the following is said:

“The majority of the Monads are on the second subplane and they are the Monads of love; on the third subplane can be found quite a number of the Monads of activity, but numerically not as many as the Monads of love. They are the failures of System I.” (TCF 578)

and although, because of this statement, one might think that there is a probability that one would be a second ray monad, one must remember that the great majority of these second ray monads came in, in Lemurian times, and so would not yet have had, in the majority of cases, the time and op-

portunity to have established themselves on the Path of Discipleship. Hence, although there are, all in all, fewer ray three monads than those on the second ray, the probability is still greater that a disciple will be a third ray monad.

Christ, we remember, was a Lemurian monad, and, to stand where He now stands, made, from our perspective, inconceivably rapid progress. Some are now beginning to move as fast as He did, and perhaps some of these are Lemurian monads, yet the odds are still against them reaching the stage of discipleship in this current historical period. Even two fifths of the Moon Chain monads will not set foot upon the Path until the fifth round.

The day of achievement for the second ray monads is in the coming race, and since the majority of those who individualized in Lemuria (75%, we are told) were second ray monads, then if there is achievement among them, it will be, generally, in the coming race rather than the present one.

The Day of Achievement for the Various Types of Monads:

“The fourth Ray of Harmony through Conflict leads from the period of that terrific balancing of forces in Atlantis (the fourth race) to the sanctified and free devotion of one-pointedness in the next or sixth race, with two lines of energy consummating in it. It marks the point of achievement of the Monads of Love, Who arrive at the expression of Love-Wisdom. The final race marks the point of achievement for the Monads of Will, just as the present Aryan race marks, and will mark, the achievement of the Monads of Intelligence. This warrants thought. It is a relative achievement, for this is the fourth round, but there is necessarily a “highwater mark,” if I might so call it, for each round.” (EP I 317-318)

Along with this, however, one must factor in the information that even some of those who individualized on the Moon Chain will not be treading the Path until the next round!

“The bulk of the Monads of Love are among this large group and they are to be seen incarnating in the bulk of the well-to-do, kindly people of the world. They are divided into five groups, of whom three individualised upon this planet, and two were the very latest to individualise upon the moon chain. They have two petals unfolded and the third is for them at this time the object of their attention. Many may succeed in unfolding it before the seventh rootrace of this round but the bulk of them will unfold it in the second rootrace of the next round, and will stand ready before the close of the round to pass on to the probationary path, hav-

ing unfolded one tier of petals, and organised the second.” (TCF 842)

This is an amazing statement and reveals how slowly evolution may proceed.

- j. If, to you, the third ray as a monadic ray, seems highly unlikely, given your most careful intuitive analysis, then realize that in the matter of choosing between a second ray and first ray monad, the first ray monad is rare indeed.

“The Monads of power, though in manifestation, are as yet very rare in incarnation. They came in, in large numbers, at the close of the moon chain, and will come in again in full numerical strength in the last two rounds of the present chain.” (TCF 579)

- k. Further, when comparing the types of monads presently in manifestation, the implications of the following table have to be assimilated:

“A hint has been given us as to the approximate figures governing the Monads:

35 Thousand million Monads of love
20 Thousand million Monads of activity
5 Thousand million Monads of power

making a total of sixty thousand million human Monads.(TCF 579)

If we bear in mind all that has been discussed in the foregoing, we see that the probability of having the first ray as one’s *principal* or *major* monadic ray is rather slight. First of all, there are, presently, far fewer of them—only one seventh as many as second ray monads and only one fourth as many as third ray monads. Thus, only one twelfth of all presently manifesting monads are first ray monads, and, as stated, many of them are not in incarnation. (To have the first ray as the *subray* of the monad is, of course, a different matter, and is entirely possible. The subray of the monad is necessarily influential at a sufficiently high level of unfoldment.)

- l. Further we are told the following:

“As to the first ray egos, there are no pure first ray types on the planet. All so-called first ray egos are on the first subray of the second ray, which is in incarnation. A pure first ray ego in incarnation at this time would be a disaster. There is not sufficient intelligence and love in the world to balance the dynamic will of an ego on the ray of the destroyer.” (EP I 26-27)

One has to read carefully here, but what it probably means is that there are no first ray monads who are also expressing on the first monadic subray, or, alternately, who are expressing as first ray souls as well.

Below, however, we read of “the pure ray type”. Alexander and Julius Caesar are included, suggesting that they may have been pure types on the first ray. When DK says that there no pure first ray types “on this planet”, is He saying, “none in incarnation at this time” or that there have never been? In any case the pure first ray type is very rare.

“However, all that I am positing about a ray Life may be equally well posited anent a human life, but it should be borne in mind that the pure ray type does not as yet exist, for there is not to be found that perfect form, mechanism or expression of the ray quality, nor that absolutely purified appearance in the human family, except in such rare cases as the Buddha, or Christ, and (in another field of expression) an Alexander or Julius Caesar. Leonardo da Vinci was an analogous expression. The rays concern energy and consciousness, and determine expression, but where the matter utilised and the vehicle informed is as yet imperfectly evolved, there is then limitation and the “tuning out” automatically of much of the energy. The effect of ray force, working through imperfect forms, must be distorted and curtailed and misapplied. Let me illustrate. I have said that first ray energy works out as the destruction of forms; it must be remembered that a pure destroyer is utterly unknown, and mercifully for the race this is so. It is a beneficent condition that as yet a first ray ego is so handicapped and limited by the form nature and the quality of that form nature that it is unable to make adequate or intelligent use of its destructive force. First ray personalities are oft destructive, as well you know, but the energy generated is insufficient to work much harm. Again, pure love is incapable of expression today, its flow being impeded by the form nature. A consideration of these two cases will help the reader to appreciate the situation. But the time is near at hand wherein there will be a fuller expression of ray purpose, type or quality, and therefore a truer appearance.” (EP I 73)

The point of all this thought is, that before concluding that we may be first ray monads, we should think and intuit very carefully, realizing that though it is, indeed, possible, the odds are against it.

- m. Having a sense, then, of the probabilities, we can return to the task itself.
- n. When we are speaking of discerning one’s monadic ray, we are usually speaking of discerning one’s *major* monadic ray which is, inevitably, one

of the three rays of aspect. The problem of discerning is complicated by the fact that a monad focussed principally on one of the major monadic rays will express through one or other of the seven rays considered as a subray. (cf., TCF 176-177)

- o. These subrays (we must remember) are, in a way, *closer* to the personal consciousness than the major monadic ray, itself. They may reflect themselves in the triadal life and even be evident in the methods the soul uses and the qualities it displays. Perhaps they are somewhat correlated with the subray of the soul and help to determine the sub-ashram in which the disciple may one day find himself.
- p. How then, to discriminate between a subray of the monad and the primary monadic ray? Perhaps it is a question of one's fundamental sense of identity—the deepest kind of identity one can find within oneself. Nothing can take the place of this internal intuitive apprehension of the *deepest Self*.
- q. When comparing the soul ray with the personality ray, the question can often be asked, “What is your heart's desire?” “What would you rather be doing than any other thing?” Given a sufficient stage of soul unfoldment, it will generally be found that the activities associated with the personality ray will *not* lead to the fulfilment one's truest heart's desire. Something deeper is required and that “something deeper” is supplied by the pattern of the soul and its ray. Following the direction of the soul ray will lead to a deeper sense of fulfillment than will ever be possible following merely the personality ray. (The exception would occur if the personality ray were the same as the soul ray {quite rare, cf. EP II 354} or if the personality ray were the same as a ray still ‘higher’ than the soul ray—for instance, the major monadic ray or its subray.)
- r. **Differentiating Between the Soul Ray and Monadic Ray by Finding and Following Your Bliss:**

On a higher turn of the spiral, a similar method can be used to discriminate between the soul ray and the monadic ray. In this case, the patterns induced by *both* will be, for the most part, spiritual. The soul if followed will lead to joy—to a deep sense of spiritual fulfillment.

- i. Then, is there anything higher? Is there yet another pattern or quality which, if followed, would lead not only to the spiritual surety of *joy* but to the synthesis of *bliss*? This questioned, if answered correctly, might indicate the monadic ray.
- ii. The trouble is that many of us do not know the difference between joy and bliss. We are, perhaps, just learning the real difference

between happiness and joy, but bliss remains an abstraction subject to misapprehension. The apparent ‘bliss’ that is followed is usually a false bliss leading to disappointment because based upon motivations arising within the personality. Yet the dictum for the best guidance in the process of discovering Reality remains eternally true: “follow your bliss”.

s. **Differentiation and Detection Through the Degree of Impersonality:**

Another method of differentiation involves the factor of *impersonality*. It may be thought that only the personality ray leads to personalism and that the soul is the great impersonal factor, and that the soul ray indicates the type of energy one should use to achieve true impersonality.

- i. This is only partially true. The contents of the causal body are in many ways *personal*—at least they are the harvest of aeons of personal experience. The causal body is the vehicle of the Transpersonal Self, but it is not the primary vehicle of what the psychologist Robert Gerard calls the “Transcendental Self”—the monad.
- ii. There is a wider life beyond the Transpersonal Self—a *transcendental* life based upon the principle of *impersonality*.
- iii. Although it is possible to achieve a relatively high degree of impersonality on the soul ray, the truest impersonality is established upon the monadic ray.
- iv. What would this impersonality mean? Just as the soul consciousness somewhat discounts the importance of the strictly personal consciousness, so, monadic awareness is so relatively vast in scope that it discounts, relatively, the importance of the accumulated harvest of personal life stored within the causal body.
- v. The wider life of ‘God’ the Planetary Logos, and eventually, of ‘God’ the Solar Logos is the theme of monadic contemplation (as mediated by the spiritual triad). On the monadic ray, one finds oneself ‘distancing’ one’s consciousness from its usual preoccupations and life is viewed more *abstractly*—which does not necessarily mean only through the abstract mind. We must remember that the spiritual triad and, especially, the monad are abstracted from the causal body, and that abstraction, itself, is a quality achieved particularly upon the first ray (fundamentally conditioning the monad and, to a degree, the triad)—a ray which destroys through abstraction.
- vi. So, if one finds oneself viewing even one’s causal treasury of

accumulations as if it were of dwindling importance, and the Plan and Purpose as if they were of increasingly greater importance, perhaps the abstracting quality of the monadic ray is at work leading to an altogether more embracing concept, awareness and grasp.

t. Differentiating and Detecting by Recognizing a Movement from Unity Towards Isolated Unity:

The soul is archetypally under the second aspect of divinity. The quality of will of that aspect is the Will-to-Unify. The inclination of the soul is towards unification with one's fellowmen, towards a cooperative participation with one's brothers based on the increasing awareness of the group and its importance.

- i. While the group remains of importance through all the higher levels of evolution (for what is the Universe but a *great group*?), there comes a time in the development of the disciple/initiate when the *whole itself* is seen as of greater moment than the group. Although the term "Isolated Unity" is particularly associated with the achievement of first rays soul types, it is also related to the achievement of the monad, per se, as the monad (of all the human aspects) is most archetypally upon the first ray. Similarly, "Inclusive Reason" refers to souls, no matter what their ray and "Presented Attributes" to personalities. These alternate assignments in no way negate the original use of these terms as *meditations of fusion* for the soul.
- ii. Isolation in consciousness of the unified whole is, however, a monadic theme. The disciple/initiate becomes engaged in the pursuit of oneness, wholeness, all-embracing unity. How will he do this?
- iii. There are obviously different ways to enter the stage of "Isolated Unity". The method will differ according to ray.
- iv. One should observe one's own nature. Does one *'power'* one's way into "Isolated Unity"?; does one *love one's way in*?; does one *think and reason one's way in*? These are profound questions and cannot easily be answered. All monads and spiritual triads are possessed of at least some degree of these three faculties—"Presented Attributes"; "Inclusive Reason"; "Isolated Unity". Where is the preponderance to be found?
- v. In the matter of detecting any ray, it is not that all the others are missing and only one is to be found. *All* rays will be found to some degree on every level of the human energy system. Just as it is impossible to have

a merely one or two dimensional figure in three dimensional space, so it is impossible that all seven rays shall not be at least minimally represented on every level of the human energy system. The choice of ray is the choice of the *preponderating ray*.

u. **Differentiating and Detecting Wholeness/Oneness/Synthesis:**

These words, as most frequently used, are simply spiritual platitudes—in-spiring but unrealized concepts. Yet they are meant to represent that which is experienced when Reality is *realized*.

- i. One should question oneself: What do I really *mean* when I use words like “wholeness”, “oneness”, “synthesis”?
- ii. Do such states really mean anything *specific* to me? Can I attempt, as carefully as possible, to describe such experiences?
- iii. When I am having an experience of *soul*, what is the nature of such an experience?
- iv. Can I differentiate soul experience from the experiences of wholeness, oneness, synthesis?
- v. What spiritual practices, thoughts, feelings or activities lead me into what I have identified as a *soul* state?
- vi. What spiritual practices, thoughts, feelings or activities lead me into the apprehension of wholeness/oneness/synthesis?
- vii. If there is a difference in the two methods, what is the difference? What ray or rays do the two methods represent?
- viii. One can see that fine discriminations are necessary. It is not easy to achieve clarity in the differentiation of high spiritual states. Recognizing and defining the states must come first; then differentiation.

v. **Differentiating and Detecting by Recognizing the Method of Entering the Life Aspect:**

The soul is love; the monad is life. This is a great generalization but can be used as a touchstone regardless of the ray of the soul or monad.

- i. We must ask ourselves, “What does it mean to *live*?” “What, in any realizable sense, does *livingness* mean to me?”
- ii. Every human being has the psycho-vital experience of feeling ‘alive’ or ‘dead’. These states are, of course, related to the fluctuations of the

personality.

- iii. But perhaps it is possible to go deeper, and discover a hierarchy of states characterized by increasing vibrancy, exhilaration, livingness, ecstasy.
- iv. Soul-infusion brings a 'high' to the personality. One is no longer cast down by personality states.
- v. Contact with the human monad brings a still higher 'high'.
- vi. Thus, we must ask ourselves: "Can I differentiate between the high vibration of the soul and the still higher vibration of the monad?"
- vii. "What is my method for inducing the 'highest' state of which I am capable?"
- viii. Can I identify the ray on which I achieve the highest vibratory level—characterized by vibrancy, exhilaration, livingness, ecstasy, etc.?"
- w. **Differentiating and Detecting by Recognizing the Method of seeking Empowerment:**
Each of the periodical vehicles—personality, soul and monad—confers its own kind of empowerment.
 - i. With the first of these, we have been familiar for ages. We might call it, the 'power of personal achievement'.
 - ii. With the empowerment conferred by soul, humanity is becoming increasingly familiar. We might call it the 'power of joyously, meaningfully and servicefully expressing one's unique qualities and talents'.
 - iii. Empowerment by the monad is the next frontier for an increasing number of disciples. This type of power is the 'power of the spirit'—creating and destroying in a Self-created Universe. For the monadically polarized unit (thus, already a Master of the Wisdom) time and space are his "playthings". He participates in the *creative/destructive bliss of the Universal Process*. He lives *free* and according to his own *will*, which has necessarily become the Great Will.
 - iv. An internal search should be made for what can be identified as *maximally empowered states*. How did they arise? What methods or activities induce them? With the exercise of what ray or rays are they associated?

- v. Admittedly, such states are not common to the ordinary disciplic life, but perhaps they have occurred and can be analyzed.
- vi. Monadic influence will inevitably lead to a great empowerment. We simply have to discover the true nature of that empowerment which will disclose the ray upon which it occurs.

x. **Differentiating and Detecting in Relation to the Theme of Liberation:**

The attitude of the soul center and monadic center to the factor of *liberation* deserves examination:

- i. The soul ray, when it infuses the personality and dominates the personality ray, leads to responsible group activity, to finding one's place within the Divine Plan and making a significant contribution to the welfare of the humanity. The soul ray, though spiritual, is still very much focussed on what must be done on this Earth, and on normal procedures for doing it. The soul ray is concerned with a preferred mode of service and the motive it induces in the service of the Divine Plan.
- ii. The monadic ray, though still involved in service (really, far *greater* service), is nowhere as concrete, and is concerned to a significant extent with *modes of liberation*. Let us remember, that the monadic ray comes into real power *after* the third initiation, and is the ray on which one begins to prepare for the Great Renunciation—i.e., for liberation from the three worlds.
- iii. The soul ray, though it produces an increasing degree of freedom from the dictates of the personality, is *not* the ray on which liberation is achieved.
- iv. Therefore, the disciple for whom the search for the monadic ray can be undertaken with some hope of success, is one who understands what liberation really is and what may be his preferred method for approaching it.
- v. Liberation is really a choice for a wider world and greater objectives—so wide and so great that the usual attractions to the life of form are negated in the promised fulfillment. To be liberated does not necessarily mean that one turns one's back upon the three worlds (though in some instances it can or, at least, appear to be so). Rather it means that one finishes one's *compulsory* relationship with the three worlds through some outstanding act of service to those worlds. Liberation can mean a kind of 'repayment' to the former sphere of imprisonment and the

development an entirely new attitude to that sphere—one that negates its former hold.

- vi. While it is disputable whether the third initiation is taken upon the soul ray or the monadic ray (perhaps it involves significant contributions from both), it is certain that the fourth initiation is taken upon the monadic ray, the power of which has been growing since the third initiation was taken.
- vii. Using this approach, one then asks oneself what liberation really means, and how one would go about achieving it. Surely there are different methods. While all may involve the intensification of the will (derived from the monad), and the relinquishment of the soul-infused personality, there will be distinctive approaches.
- viii. There is an amazingly interesting section beginning on p. 15 of *Letters on Occult Meditation*. The seven different methods of destroying the causal body are set forth. The ray of the soul is definitely involved, but the ray and subray of the monad will also have their part to play. One should analyze these methods and discover their qualitative appeal and see whether there are already tendencies in the life indicating a inclination towards one or another of them.

y. **Differentiating and Detecting by Recognizing One's Deepest Motives:**

Motive (widely understood as Will, Love and Desire) drives the World Process. The human being is animated by a wide variety of motives deriving from the many different levels of his energy system. To detect the nature of the monadic ray and differentiate it from the soul ray the following are important:

- i. Isolate the drives, urges and impulses which come from the various levels of the energy system. Identify the drives to which you most usually respond. Be able to answer the question: "What is motivating me *now*?"
- ii. Clearly differentiate soul promptings from personality desires and intentions.
- iii. Identify the quality of the promptings which come from the soul—their ray nature. Seek to be ever more sensitive to these promptings and enact them to the best of your ability.
- iv. Articulate to yourself your motives *as a soul*.

- v. Conduct a still deeper inward search. Are there motives which underlie the motives which you identify when you experience yourself as a soul?
- vi. To clarify and precipitate such deeply recessed motives, place yourself imaginatively in the relatively distant future, and imagine yourself functioning under the impress of these motives. What results?
- vii. Although these motives may seem very vague and abstract, try to articulate them to yourself.
- viii. If you can, seek to discover which ray quality best describes these more remote and inward motives, which, if followed, will lead to bliss in future days.
- z. **Differentiating and Detecting by Imagining One's Most Profound Usefulness to the Universal Process:**

It is not just our deepest motives which can reveal the monad ray in distinction to the soul ray, but also an imaginative assessment of our *usefulness* within the larger contexts in which we find ourselves.

- i. An assessment/inventory should be made of our finest abilities and the abilities which we are cultivating (through fruition may be far ahead).
 - ii. The Planetary Process (and even the Solar Systemic Process) may then be *imagined*, and *imaginatively* we may endeavor to envision how these abilities might fit in promoting the larger Plans and Purposes operative within these larger systems.
 - iii. Where would we best fit? Where would we be best employed to promote the advancement of the whole?
 - iv. Realism about one's present state of development and its characteristic qualities, plus imaginative anticipation of future development based upon present abilities and tendencies may disclose one's natural *monadic place* within a series of larger wholes—beginning with the Planetary Whole.
- aa. **Technical Methods:**

There are probably many other methods for determining the monadic ray, some of them relying upon clairvoyance.

- i. The Master can examine the causal body for the presence of a certain type of triangle forming between the permanent atoms.

“The causal body is then (expressed in terms of fire) a blazing centre of heat, radiating to its group warmth and vitality. Within the periphery of the egoic wheel can be seen the nine spokes rotating with intense rapidity and—after the third Initiation—becoming fourth dimensional, or the wheels “turn upon” themselves.⁷⁸ In the midst forming a certain geometrical triangle (differing according to the ray of the Monad) can be seen three points of fire, or the permanent atoms and the mental unit, in all their glory; ...” (TCF 542)

- ii. The etheric body and, by reflection, the physical body will give certain clues. The life principle (of which the monad is the expression) is reflected in the life and vitality of the etheric body.

Since the highest and the lowest meet, sometimes the carriage of the physical body (being the extreme opposite pole to the monad) will reveal through its activity pattern, its quietude and softness, or its rigidity, the presence of a monad on a particular ray. The eye, however, must be very sharp, and the analyst well schooled in detecting alternative reasons, if evidence of the highest aspect is to be gathered from examining the lowest, which is not even a “principle”.

- iii. Probably the display found at the developed crown chakra will give clues.

“At the culmination of life experience, and when man has reached his goal, each triangle is a radiant path of fire, and each centre a wheel of living fiery force rotating at terrific speed; the centre at this stage not only rotates in a specific direction, but literally turns upon itself, forming a living flaming iridescent globe of pure fire, and holding within it a certain geometrical shape, yet withal vibrating so rapidly that the eye can scarcely follow it. Above all, at the top of the head will be seen a fiery display that seems to put all the other centres into insignificance; from the heart of this many-petalled lotus issues a flame of fire with the basic hue of a man’s ray.” (EA 89)

This may be the hue of the ray of the soul, but the ray of the monad is a strong possibility because the Tibetan here speaks of “the culmination of life experience”, which can only happen when the monadic ray is in power.

- iv. Sometimes the ray formula itself will give the clue. We are not in a position to know these technicalities, but the Tibetan has given us an important hint:

“You have a first ray *physical body*. This is the only vehicle or energy

of expression in your equipment which is on one of the major rays. Curiously enough, this fact indicates to those of us who watch on the inner side that your monadic ray is the first and that later, in your next life, it will be necessary for you to shift the centre of your egoic or soul attention on to the second ray.” (EA 647)

bb. The Factor of the Universal Ray:

‘Beneath’, ‘behind’ and ‘within’ all the many rays of a human being’s energy system, lies the ray of the Solar Logos Himself (which is reflected in the soul ray of our Planetary Logos—the second ray of Love-Wisdom).

- i. No matter what may be the major monadic ray; no matter what may be the rays of the planet in a center of which the human monad is a contributing factor; it is this Universal Ray which must, at last, condition all life forms within our solar system.
- ii. Ours is a solar system of Love and Wisdom. Thus, the ray we all seek and serve is the great second ray.
- iii. This indigo ray will, necessarily and at length, subordinate *all* rays within the human energy system. Our major monadic ray is but a subray of this Universal Ray. This we must never forget. *All* human units, no matter what their monadic ray, must become agents of Love-Wisdom.
- iv. The process of attuning to the Love-Wisdom Ray begins even with the first initiation, and can only increase greatly when the program of *solar* initiations begins at the third degree.
- v. Our Spiritual Hierarchy is the Hierarchy of Love, and no human being can be a member unless love is pouring through his consciousness and energy system.
- vi. As a human unit approaches the monad (that which has its home within the Sun—and thus within the Love-Wisdom Ray), the force of the indigo ray will necessarily begin pouring through. Thus, the presence of a strong current of Love-Wisdom is not a sufficient reason to denote the second ray as the major monadic ray.
- vii. The Buddha (from all evidence a *third* ray monad) was profoundly compassionate and loving.
- viii. To avoid confusion, when isolating a ray it is important to realize the scope of the sphere of experience to which it applies. If one sphere

of experience can be seen/felt as distinct from another, then the ray principally qualifying that sphere and its activities can be more clearly identified.

4. Is it valid to consider The “Blessed One” as the Monad?:
 - a. According to the following by the Tibetan it will be clear that a “Blessed One” is equivalent to a initiate functioning as the monad:

“According to the ray type or quality, so will be the reaction of the life to the great stages of Individualisation, Initiation, and Identification. This is a major occult platitude, but it is one that is much in need of consideration and reflection. Let us bear in mind always that we are considering qualities which govern appearances and express the life. What is called in the Eastern literature ‘the **Blessed One**’ refers to One who is perfectly expressing some ray quality through some chosen phenomenal appearance, which is assumed at will for purpose of service, but which in no way constitutes a limitation and in no way holds the **Blessed One** a prisoner, because His consciousness is in no way identified with the phenomenal appearance, nor with the quality it expresses.” (EP II 35)

The ability to use a mayavirupa is suggested, as the Blessed One is expressing through a *chosen* phenomenal appearance, *assumed at will*. As well, the complete disidentification of the consciousness of the Blessed One with the form or phenomenal appearance also suggests the monad. Nor is the Blessed One identified with the *quality* which the form expresses. Quality pertains to the realm of soul. The Blessed One (the monad) is not identified with soul. He is free in his own world—independent of both form and quality.

- b. Further, as the seven Techniques of the Blessed One, refer to “the reaction of these seven ray types to the process of Individualisation (which is the process of identification with form)”, we find that we *cannot* be dealing with the soul ray, because in the early period of human development following the moment of individualization, *only the Rays of Attribute* qualify the soul and personality of the human being.
- c. If there are to be seven ray approaches at the time of individualization, therefore, these approaches must depend (at least in part) on the subrays of the monad (of which there *are* seven). The approach *cannot* depend only on the soul/triadal rays, as the Rays of Aspect are not in effect at the time of individualization. Also, the approach *cannot* depend upon the impulses of the *major* monad ray, as these major ray are qualified *only* by the Rays of Aspect and *not* the four Rays of Attribute.
- d. A very interesting situation is presented. Via the subray of the monad, *any*

of the seven ray types can individualize, but the soul ray on which these types function, and the personality rays through which (eventually) these souls express, must be one of the four Rays of Attribute—rays four, five, six or seven. Thus a given monad (via its subray) may use Ray of Aspect methods to accomplish the act of individualization, and yet the ray of the soul which conditions the early evolutionary development will *not be* a Ray of Aspect.

- e. Because a monadic subray can be any of the seven, but a soul ray at the time of individualization can only be one of the 'lower' four rays, we can realize the fallacy of thinking that the soul ray is the *only* subray of the monad, and that monadic subrays operative on the monadic plane have no reality. Monadic subrays originating on the monadic plane *do* exist, *independently* of the ray of the soul/triad, however much all these rays may interplay and influence each other. The whole concept of subrays must be treated with caution; there are subrays which exist on the same or similar levels as the major ray to which they are the subray; there are also subrays which exist on levels 'lower' than the major ray. The soul, for instance has for *a* subray, the personality ray, but on its own level the soul also has *another* subray, which conditions sub-ashramic affiliation.
- f. Certainly the subray focus of the human monad is flexible. While it might be tempting to think that even the subrays of the monad are 'progressively time-conditioned' (i.e., that only the Rays of Attribute can be monadic subrays at the earliest phases of human evolution), the fact that there are *seven* ray methods of individualization goes a long way toward invalidating this hypothesis. The only way such a hypothesis can be saved is to presume that some monads individualize under the impulsion of the *major* monadic ray (one, two or three), while other monads individualize under the impulsion of only their subrays (four, five, six or seven).
- g. While it cannot at this time be confirmed, the dynamics of the monadic subray may even condition the changes of soul/triadal ray which occur at various points in the human evolutionary process.
- h. One can see, therefore, from all the above, what a pivotal role is played by subrays of the human monad and how important they may be in conducting affairs related to the Hierarchy and its Ashrams.
- i. One can wonder whether the very *first* monadic ray encountered is not the *monadic subray*? Assuming the independence of the monadic subray from the ray of the soul/triad (which two are always the same), it would make sense to propose that the quality emerging after the third initiation (and perhaps, immediately before) would be the quality of the monadic subray (conditioned, of course, by the major ray of the monad). Perhaps the major

ray of the monad only expresses in fulness at the point of monadic liberation at and following the sixth initiation.

5. Relevant Old Commentary Selections for human monads on the first ray and for those on the first subray:

- a. “Ray One:—”Let the Forces come together. Let them mount to the High Place, and from that lofty eminence, let the soul look out upon a world destroyed. Then let the word go forth: ‘I still persist!’” (EP II 83)
- b. “*Ray One*

“The Blessed One flies like an arrow into matter. He destroys (or ruptures) the way by which he might return. He grounds himself deeply in the depths of form.

He asserts: ‘I will return. My power is great. I will destroy all obstacles. Nothing can stop my progress to my goal. Around me lies that which I have destroyed. What must I do?’

The answer comes: ‘Order from chaos, O Pilgrim on the way of death, this is the way for you. Love you must learn. Dynamic will you have. The right use of destruction for the furtherance of the Plan, must be the way for you. Adherence to the rhythm of the planet will release the hidden Blessed One and order bring.’” (EP II 36)

6. Relevant Old Commentary Selections for human monads on the second ray and for those on the second subray:

- a. “Ray Two:—”Let all the life be drawn to the Centre, and enter thus into the heart of Love Divine. Then from that point of sentient Life, let the soul realise the consciousness of God. Let the word go forth, reverberating through the silence: ‘Naught is but Me!’” (EP II 83)
- b. “*Ray Two*

“The Blessed One built him an ark. Stage by stage he built it, and floated upon the bosom of the waters. Deeply he hid himself, and his light was no more seen,—only his floating ark.

His voice was heard: ‘I have built and strongly built, but am a prisoner within my building. My light is hidden. Only my word goes forth. Around me lie the waters. Can I return from whence I came? Is the word strong enough to open wide the door? What shall I do?’

The answer came: ‘Build now an ark translucent, which can reveal the light, O Builder of the ark. And by that light you shall reveal the lighted way. The power

to build anew, the right use of the Word, and the using of the light,—these will release the Blessed One, deep hidden in the ark.” (EP II 36)

7. Relevant Old Commentary Selections for human monads on the third ray and for those on the third subray:

- a. “Ray Three:—”Let the army of the Lord, responsive to the word cease their activities. Let knowledge end in wisdom. Let the point vibrating become the point quiescent, and in all lines gather into One. Let the soul realise the One in Many, and let the word go forth in perfect understanding: ‘I am the Worker and the Work, the One that Is.’” (EP II 83)

b. “*Ray Three*

“The Blessed One gathered force. He hid himself behind a veil. He rolled himself within that veil, and deeply hid his face. Naught could be seen but that which veiled, and active motion. Within the veil was latent thought.

The thought reached forth: ‘Behind this veil of maya I stand, a Blessed One, but unrevealed. My energy is great, and through my mind I can display the glory of divinity. How can I, therefore, demonstrate this truth? What shall I do? I wander in illusion.’

The word went forth: ‘All is illusion, O Dweller in the shadows. Come forth into the light of day. Display the hidden glory of the Blessed One, the glory of the One and Only. The glory and the truth will rapidly destroy that which has veiled the truth. The prisoner can go free. The rending of the blinding veil, the clear pronouncing of the truth, and practice right will render to the Blessed One that golden thread which will provide release from all the maze of earth existence.’” (EP II 37)

8. Relevant Old Commentary Selections for monads on the fourth subray (called on some occasions, fourth ray monads):

- a. Ray Four:—”Let the outer glory pass away and the beauty of the inner Light reveal the One. Let dissonance give place to harmony, and from the centre of the hidden Light, let the soul speak: Let the word roll forth: ‘Beauty and glory veil Me not. I stand revealed. I am.’” (EP II 84)

b. “*Ray Four*

“The Blessed One rushed forth to combat. He saw existence as two warring forces, and fought them both. Loaded with the panoply of war, he stood midway, looking two ways. The clash of battle, the many weapons he had learned to use, the longing not to fight, the thrill of finding those he fought were but brothers and himself, the

anguish of defeat, the paean of his victory,—these held him down.

The Blessed One paused and questioned: ‘Whence come the victory and whence defeat? Am I not the Blessed One Himself? I will invoke the angels to my aid.’

The trumpet sound went forth: ‘Rise up and fight, and reconcile the armies of the Lord. There is no battle. Force the conflict to subside; send for the invocation for the peace of all; form out of two, one army of the Lord; let victory crown the efforts of the Blessed One by harmonising all. Peace lies behind the warring energies.’” (EP I 37)

9. Relevant Old Commentary Selections for monads on the fifth subray (called on some occasions, fifth ray monads):

- a. Ray Five:—”Let the three forms of energy electric pass upward to the Place of Power. Let the forces of the head and heart and all the nether aspects blend. Then let the soul look out upon an inner world of light divine. Let the word triumphant go forth: ‘I mastered energy for I am energy Itself. The Master and the mastered are but One.’” (EP II 84)

- b. “*Ray Five*

“The Blessed One came forth in ignorance. He wandered in a darkness deep of spirit. He saw no reason for this way of life. He sought among the many threads that weave the [Page 38] outer garment of the Lord, and found the many ways there be, leading to the centre of the web eternal. The forms that weave that web hide the divine reality. He lost himself. Fear entered in.

He asked himself: ‘Another pattern must be woven; another garment formed. What shall I do? Shew me another way to weave.’

The Word for him came forth in triple form. His mind responded to the vision clear evoked:—’The truth lies hidden in the unknown Way. The Angel of the Presence guards that Way. The mind reveals the Angel and the door. Stand in that Presence. Lift up thine eyes. Enter through that golden door. Thus will the Angel, who is the shadow of the Blessed One, reveal the open door. That Angel too must disappear. The Blessed One remains and passes through that door into the light sublime.’” (EP II 37)

10. Relevant Old Commentary Selections for monads on the sixth subray (called on some occasions, sixth ray monads):

- a. Ray Six:—”Let all desire cease. Let aspiration end. The search is over. Let the soul realise that it has reached the goal, and from that gateway to eternal Life and cosmic Peace, let the word sound: ‘I am the seeker and the sought.

I rest!” (EP II 84)

b. “*Ray Six*

“The Blessed One caught the vision of the Way, and followed the Way without discretion. Fury characterised his efforts. The way led down into the world of dual life. Between the pairs of opposites, he took his stand, and as he swung pendent between them, fleeting glimpses of the goal shone forth. He swung in mid-heaven. He sought to swing into that radiant place of light, where stood the door upon the higher Way. But ever he swung between the pairs of opposites.

He spoke at last within himself: ‘I cannot seem to find the Way. I try this way, and tread with force that way, and always with the keenest wish. I try all ways. What shall I do to find The Way?

A cry went forth. It seemed to come from deep within his heart: ‘Tread thou, O Pilgrim on the Way of sensuous life, the middle, lighted way. It passes straight between the dual worlds. Find thou that narrow, middle way. It leads you to your goal. Seek that perceptive steadiness which leads to proved endurance. Adherence to the chosen Way, and ignoring of the pairs of opposites, will bring this Blessed One upon the lighted way into the joy of proved success.”) (EP II 37-38)

11. Relevant Old Commentary Selections for monads on the seventh subray (called on some occasions, seventh ray monads):

a. Ray Seven:—”Let the builders cease their work. The Temple is completed. Let the soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent, let him chant forth the Word: .The creative [Page 85] work is over. I, the Creator, Am. Naught else remains but Me.” (EP II 84-85)

b. “*Ray Seven*

“The Blessed One sought the pathway into forms but held with firmness to the hand of the Magician. He sought to reconcile the Pilgrim, who was himself, to life in form. He sought to bring the world of disorder in which he found himself into some kind of order. He wandered far into the deepest depths and became immersed in chaos and disorder. He could not understand, yet still held to the hand of the Magician. He sought to bring about that order that his soul craved. He talked with all he met, but his bewilderment increased.

To the Magician thus he spoke: ‘The ways of the Creator must be good. Behind all that which seems to be, must be a Plan. Teach me the purpose of it all. How can I work, immersed in deepest matter? Tell me the thing that I must do?’

The Magician said: 'Listen, O Worker in the furthest world, to the rhythm of the times. Note the pulsation in the heart of that which is divine. Retire into the silence and attune yourself unto the whole. Then venture forth. Establish the right rhythm; bring order to the forms of life which must express the Plan of Deity.'

For this Blessed One release is found in work. He must display his knowledge of the Plan by the sounding of those words which will evoke the Builders of the forms and thus create the new." (EP II 38-39)

12. Seven Stanzas with Relevance to the Discernment of the Monad Ray:

Although the following stanzas from *The Old Commentary* have application to the world of the soul, one can interpret them in a still higher manner relating to the monad focussed on one of the three major rays or one of the seven subrays..

Ray One:—"Let the Forces come together. Let them mount to the High Place, and from that lofty eminence, let the soul look out upon a world destroyed. Then let the word go forth: 'I still persist!'"

Ray Two:—"Let all the life be drawn to the Centre, and enter thus into the heart of Love Divine. Then from that point of sentient Life, let the soul realise the consciousness of God. Let the word go forth, reverberating through the silence: 'Naught is but Me!'"

Ray Three:—"Let the army of the Lord, responsive to the word cease their activities. Let knowledge end in wisdom. Let the point vibrating become the point quiescent, and in all lines gather into One. Let the soul realise the One in Many, and let the word go forth in perfect understanding: 'I am the Worker and the Work, the One that Is.'"

Ray Four:—"Let the outer glory pass away and the beauty of the inner Light reveal the One. Let dissonance give place to harmony, and from the centre of the hidden Light, let the soul speak: Let the word roll forth: 'Beauty and glory veil Me not. I stand revealed. I am.'"

Ray Five:—"Let the three forms of energy electric pass upward to the Place of Power. Let the forces of the head and heart and all the nether aspects blend. Then let the soul look out upon an inner world of light divine. Let the word triumphant go forth: 'I mastered energy for I am energy Itself. The Master and the mastered are but One.'"

Ray Six:—"Let all desire cease. Let aspiration end. The search is over. Let the soul realise that it has reached the goal, and from that gateway to eternal Life and cosmic Peace, let the word sound: 'I am the seeker and the sought. I rest!'"

Ray Seven:—"Let the builders cease their work. The Temple is completed. Let the soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent, let him chant forth the Word: .The creative work is over. I, the Creator, Am. Naught else remains but Me." (EP II 84-85)

13. Seven Modes of Expressing the Monadic Will—Either as Major Monadic Ray, a Monadic Subray, or Both:

RAY I.—The energy of Will or Power. This ray is outstandingly related to that aspect of will which conquers death. It is nevertheless the Ray of the Destroyer. In this connection, I would remind you that the human attitude that death is the destroyer presents a limited and erroneous point of view. The first ray destroys death because in reality there is no such thing; the concept is all part of the Great Illusion, is a limitation of the human consciousness, and is basically connected with the brain and not with the heart, strange as that may seem to you. It is in a very true sense "a figment of the imagination." Ponder on this. The abolition of death and of the destruction of form is a manifestation of Ray I, for it brings about in reality the death of negation and the inauguration of true activity. It is the energy which can be called "divine incentive"; it is the life in the seed which destroys successively all forms in order that realised fruition may eventuate. That is the clue to Ray I. It is the *Will which initiates*. Today, as regards humanity, its highest realisation is initiation. (EA 596-597)

RAY II.—The energy of Love-Wisdom. This basic energy is the will to unify, to synthesise, to produce coherence and mutual attraction and to establish relationships, but—remember this—relationships which are entirely apart from the consciousness of relation or the realisation of unity. It is the fact of unification as seen from the beginning and as existing ever and forever in the Mind of God Whose will embraces past, present and future and Whose mind does not think in terms of evolution or of process. The process is inherent in the seed; the evolutionary urge is the inevitable accompaniment of life in manifestation. It is the *Will to unification*. Today, as regards humanity, its highest expression is the mystical vision. (EA 597)

RAY III.—The energy of Active Intelligence. This is the will of conditioned purpose. The factors which are working out through its medium are the forceful carrying forward of the recognised plan with a goal intelligently [Page 598] conceived and an active incentive which carries the process intelligently forward on the strength of its own momentum. Again I would remind you that I am dealing not with human consciousness but with the sum total of that undertaking which makes matter subservient to and adaptable to the basic idea in the mind of God. And no human being is as yet able to conceive of that idea. No one knows what is the will of God or what is the nature of His intelligent purpose. It is the *Will to evolution*. Today, as regards humanity, its highest expression is

education, or progressive development through experience. (EA 597-598)

RAY IV.—The energy of Harmony through Conflict. This is fundamentally the will to destroy limitation. This is not the same thing as the will to destroy negation as in the case of Ray I, but is an allied aspect of that. I am not referring to the consciousness aspect which recognises and profits by such struggle. I am referring to the energy, inherent in all forms and peculiarly strong in humanity (because man is self-conscious), which produces inevitably and unavoidably the struggle between life and that which it has chosen as a limitation; this eventually shatters or breaks up that limitation the moment that a point of real harmony or at-one-ment has been reached. Esoterically it might be said that the moment that form (limitation) and life balance each other a rift immediately appears and through it flows a fresh outpouring of the will. Christ had to die because He had achieved harmony with the will of God and then “the veil of the Temple was rent in twain from the top to the bottom.” The significance of this fresh inflow of the Will will now appear; the stage is set anew for a fresh and renewed activity of the living principle. As far as humanity is concerned the “seeds of death” emerge through the medium of this Ray and the Grim Reaper, Death, is but an aspect of this will, conditioned by the fourth ray and emerging from the fourth plane. Death is an act of the intuition, transmitted by the soul to the personality and then acted upon in conformity to the divine will by the individual will. This is the *Will to harmonisation*. Today, its highest expression as regards humanity is the intuition, as it works out through group activity. Death always releases the individual into the group. (EA 598-599)

RAY V.—The energy of Concrete Science or Knowledge. To understand this expression of the divine will, the student should bear in mind the occult aphorism that “matter is spirit at its lowest point of manifestation and spirit is matter at its highest.” Basically this is the will which produces concretion and yet at the same time constitutes the point at which spirit and matter are balanced and co-equal. That is the reason why human perfection is carried forward consciously upon the mental plane, the fifth plane; this is brought about by the fifth ray and upon this plane liberation takes place at the time of the fifth initiation. This is the will which is inherent in substance and which actuates all atoms of which all forms are made. It is closely related to the first solar system even whilst liberating members of the human family who will constitute the nucleus around which the third solar system is constructed. The energy of this ray is intelligence; it is the seed of consciousness but not of consciousness as we understand it; it is the inherent life of matter and the will to work intelligently; it is that living something for which we have no name which was the product of the first solar system. It is one of the major assets of God, the Father and also of the human Monad. This is the *Will to Action*. Today, as regards humanity, its highest expression is liberation—through death or initiation. (EA 599-600)

RAY VI.—The energy of Devotion or of Idealism. This is the will which embodies God's idea. It provides the motive power behind the working out of whatever may be the purpose of creation. What that purpose is we have not as yet the faintest idea. An ideal is related to the consciousness aspect as far as human beings are concerned. An idea is related to the will aspect. This ray embodies a dominant potency. It expresses God's desire and is the basic energy emanating from the cosmic astral plane. It conceals the mystery which is to be found in the relationship of the will and desire. Desire is related to consciousness. Will is not. We are not, however, dealing with consciousness but with that impersonal force which drives forward through all the seven planes of our solar system and which makes the idea of God a consummated fact in the Eternal Now. Does that statement mean much to you? I would surmise that it means but little; it is a basic statement of occult fact anent energy as it expresses itself through humanity in a manner which is unique and peculiar. I would here remind you of a statement in *The Secret Doctrine* that "an Idea is a Being incorporeal which has no subsistence by itself but gives figure and form unto shapeless matter and becomes the cause of the manifestation." This statement takes you straight back to God the Father, to the Monad, to the One. It is related, consequently, to the Will and not to consciousness. Consciousness is per se the recognition of a progressive plan. The Will is the cause, the energising Principle, Life, Being. This is the *Will to Causation*. Today, as regards humanity, its highest expression is idealism, the incentive and cause of human activity. (EA 600-601)

RAY VII.—This is the energy of Ceremonial Order. It is an expression of the will which drives through into outer manifestation; it is that which embodies both the periphery and the point at the centre. It is the will to "ritualistic synthesis," if I might so word it. It is Necessity which is the prime conditioning factor of the divine nature—the necessity to express itself; the necessity to manifest in an orderly rhythmic manner; the necessity to embrace "that which is above and that which is below" and, through the medium of this activity, to produce beauty, order, perfect wholes and right relationships. It is the driving energy which Being emanates as It appears and takes form and lives. It is the *Will towards Expression*. Today, as regards humanity, its highest expression is organisation. (EA 601)

- 14. The Ray Lord Names as Indications of the Monadic Ray:** As the Ray Lords are Shamballic Beings, the names of these Ray Lords may give a hint as to the nature of the monadic ray. While these same names may be used to help discover the quality of the soul ray, a close study of the scope and grandeur of these names will reveal that no soul can possibly fulfill them entirely. Only the monad can. Thus, these names may serve as profound evocations of monadic quality; something very deep within us should respond when we truly "take them in". It should be realized that the monad (in its own right) is a member of the Council Chamber:

**The Names of the First Ray Lord: to Help Determine the Major and/or Minor
Monadical Rays:**

The Lord of Death
The Opener of the Door
The Liberator from Form
The Great Abstractor
The Fiery Element, producing shattering
The Crystallizer of the Form
The Power that touches and withdraws
The Lord of the Burning Ground
The Will that breaks into the Garden
The Ravisher of Souls
The Finger of God
The Breath that blasts
The Lightning which annihilates
The Most High (EP I 64)

**The Names of the Second Ray Lord: to Help Determine the Major and/or
Minor Monadical Rays:**

The Displayer of Glory
The Lord of Eternal Love
The Cosmic Magnet
The Giver of Wisdom
The Radiance in the Form
The Master Builder
The Conferrer of Names
The Great Geometrician
The One Who hides the Life
The Cosmic Mystery
The Light Bringer
The Son of God Incarnate
The Cosmic Christ (EP I 66)

**The Names of the Third Ray Lord: to Help Determine the Major and/or
Minor Monadical Rays:**

The Keeper of the Records.
The Lord of Memory
The Unifier of the lower Four
The Interpreter of That Which is seen
The Lord of Balance
The Divine Separator
The Discriminating Essential Life

The One Who produces Alliance
The Three-sided Triangle
The Illuminator of the Lotus
The Builder of the Foundation
The Forerunner of the Light
The One Who veils and yet reveals
The Dispenser of Time
The Lord of Space
The Universal Mind
The Threefold Wick
The Great Architect of the Universe (EP I 68)

The Names of the Fourth Ray Lord: to Help Determine the Minor Monadic Ray—Subray:

The Perceiver on the Way
The Link between the Three and Three
The Divine Intermediary
The Hand of God
The Hidden One
The Seed, that is the Flower
The Mountain whereon Form dies
The Light within the Light
The Corrector of the Form
The One Who marks the parting of the Way
The Master
The Dweller in the Holy Place
The Lower than the Three, the Highest of the Four
The Trumpet of the Lord. (EP I 71)

The Names of the Fifth Ray Lord: to Help Determine the Minor Monadic Ray—Subray:

The Revealer of Truth
The great Connector
The Divine Intermediary
The Crystallizer of Forms
The Three-fold Thinker
The Cloud upon the Mountain-top
The Precipitator of the Cross
The Dividing Sword
The Winnower of the Chaff
The Fifth great Judge
The Rose of God

The Heavenly One
The Door into the Mind of God
The Initiating Energy
The Ruler of the Third Heaven
The Guardian of the Door
The Dispenser of Knowledge
The Angel with the Flaming Sword
The Keeper of the Secret
The Beloved of the Logos
The Brother from Sirius
The Master of the Hierophants (EP I 77)

The Names of the Sixth Ray Lord: to Help Determine the Minor Monadical Ray—Subray:

The Negator of Desire
The One Who sees the Right
The Visioner of Reality
The Divine Robber
The Devotee of Life
The Hater of Forms
The Warrior on the March
The Sword Bearer of the Logos
The Upholder of the Truth
The Crucifier and the Crucified
The Breaker of Stones
The Imperishable Flaming One
The One Whom Naught can turn
The Implacable Ruler
The General on the Perfect Way
The One Who leads the Twelve (EP I 80)

The Names of the Seventh Ray Lord: to Help Determine the Minor Monadical Ray—Subray:

The Unveiled Magician
The Worker in the Magical Art
The Creator of the Form
The Bestower of Light from the Second Lord
The Manipulator of the Wand
The Watcher in the East
The Custodian of the Seventh Plan
The Invoker of Wrath
The Keeper of the Magical Word

The Temple Guardian
The Representative of God
The One Who lifts to Life
The Lord of Death
The One Who feeds the Sacred Fire
The Whirling Sphere
The Sword of the Initiator
The Divine Alchemical Worker
The Builder of the Square
The Orienting Force
The Fiery Unifier
The Key to the Mystery
The Expression of the Will
The Revealer of Beauty (EP I 85)

15. What are the characteristic dynamics of monads upon the first ray? (From a practical perspective, the dynamics discussed below pertain to the 'downwardly' projected aspect of the monad as it approximates the realizations of the monad on its own plane.)

- a. All monads are characterized by a mantram associated with the first ray, but first ray monads especially so: "The Kingdom of God suffereth violence and the violent take it by force".

"The 'Kingdom of God suffereth violence and the violent take it by force,' or by Will or power. It is not Will, as we shall know it in the final system but it is Will as known in this system, and it has to be utilised to the uttermost by the evolving Monad in his struggle to control each atomic subplane. The Monads of power have a much greater struggle, and hence the fact so often apparent that people on what we term the power Ray, have so often a hard time, and are so frequently unlovable. They have to build in on all the six planes the love aspect, which is not prominent in their development." (TCF 578-579)

- b. **Monads on the First Ray Work Through the Department of the Manu:**
"If the initiate is upon the first ray, and therefore working in the Department of the Manu, he will use and express the innate will aspect through the atomic nature or through the highest aspect of the Spiritual Triad, to which we give the inadequate name of "divine Will." Students are apt to forget that the Spiritual Triad, related as it is to the Monad in much the same way as the threefold personality is related to the soul, expresses the three major aspects of Shamballic energy, which three are all of them expressions of the will of the planetary Logos and His essential Purpose. (R&I 310-311)

- c. The first ray monad is more the “*Director*” than the “*Teacher*” or “*Manipulator*”.
- d. The will of the first ray monad is closely related to the Will which Conquers Death and the Will which Initiates:
 - i. It is, finally, *the will which conquers death*. This again must not be interpreted in terms of death as it affects the form nature of manifestation. The note of synthesis and triumph—realised and complete—persists behind all that we can recognise as death. This will is the principle of victory, of the ultimate goal of life when fruition is achieved; it is the final united success or unified conformity to a long foreseen purpose of spirit-matter, life-form, plus that something which is the dream and goal of the highest initiates in the Hierarchy to contact—the secret revelation of Shamballa itself. More it is not possible to say. If Christ Himself is striving towards that knowledge, it is not possible for us to do more than speculate. (EA 593)
 - ii. 3. The will which conquers death is an outpouring from the cosmic mental plane. (EA 595)
 - iii. RAY I.—The energy of Will or Power. This ray is outstandingly related to that aspect of will which conquers death. It is nevertheless the Ray of the Destroyer. In this connection, I would remind you that the human attitude that death is the destroyer presents a limited and erroneous point of view. The first ray destroys death because in reality there is no such thing; the concept is all part of the Great Illusion, is a limitation of the human consciousness, and is basically connected with the brain and not with the heart, strange as that may seem to you. It is in a very true sense “a figment of the imagination.” Ponder on this. The abolition of death and of the destruction of form is a manifestation of Ray I, for it brings about in reality the death of negation and the inauguration of true activity. It is the energy which can be called “divine incentive”; it is the life in the seed which destroys successively all forms in order that realised fruition may eventuate. That is the clue to Ray I. It is the *Will which initiates*. (EA 596-597)
 - iv. Ray I.—That which incites to and produces initiation. (EA 605)
 - v. 2. The three aspects of the will which the three constellations are expressing and to which human beings will consciously respond after the third initiation. These three aspects are:
 - a. The will which conditions and initiates.

- b. The will which brings fulfilment.
 - c. The will which conquers death. (EA 607)
 - vi. **Capricorn is Related to the Will which Conquers Death:**
 - 3. CAPRICORN. This is the constellation by means of which comes the conquering will which releases from form life and initiates the man into the kingdom wherein the will aspect (not the soul aspect) of divinity expresses itself. (EA 620)
 - e. The will of the first ray monad is closely related to the Will-to-Be and to the sign, Aries:
 - i. There are three signs, preceding these, which provide the subtle or subjective realities of the will-to-be (Aries),... (EA 320)
 - ii. Strictly speaking, what I have to say now concerns the pure first ray type because *Aries is the zodiacal sign through which the first Ray of Will or Power reaches our planetary life*. Such pure types are rare indeed and at this period of evolution well-nigh unknown. (EA 91)
 - iii. In connection with Aries, which expresses or is the agent primarily of the first Ray of Will or Power, the ray of the destroyer, it should be stated that first ray energy comes from the divine Prototype in the Great Bear, that it becomes transmuted into the force and activity of the planetary Logos of the first ray, and works out as His triple activity under the guidance of the three ruling planets—Mars, Mercury and Uranus. (EA 99)
 - iv. 1. ARIES is the constellation through which initiating conditions will stream into our solar system. It embodies the will-to-create that which will express the will-to-good. It is the monadic ray of our planetary Logos, Whose Soul ray is the second and the personality ray the third. (EA 619)
 - f. The first ray monad is most identified with the Principle of Fire—essential dynamic movement.
 - g. The *Will* of the first ray monad is irresistible, invincible. Form and the not-Self are utterly dispensable. “The Kingdom of Heaven suffereth violence and the violent take it by force”. Foremost among the types of Will expressed would be the Will-to-Be and the Will-to-Power.
- “This ray is outstandingly related to that aspect of will which conquers death.” (EA 597)

- h. The *Purpose* of the first ray monad is that the Will of God (whichever ‘God’ it may be) be done—*no matter what*.
- i. The method of achieving *Impersonality* and *Abstraction* is through a complete subordination of the form to the Divine Intention which must use that form as a vehicle of expression.
- j. The first ray monad’s method of achieving *Oneness/Wholeness/Synthesis* is through destroying the barriers to all-inclusive encompassment. No part is allowed to take the place of the Whole, and, in the interests of a completely manifested synthesis, no part is allowed any ‘obstructive autonomy’
- k. The first ray monad’s method of entering the *Life* or *Fire* aspect is utterly direct; it is a plunge into *livingness*, and a glorification of the essential flame which forever consumes all forms, reducing them to itself.
- l. The first ray monad achieves *Identification* by *asserting the fact* that it is *the One Self*. This type of monad “takes over” all identities and subsumes them (by force) into its own identity. Such a monad *compels* itself and ‘others’ to *be the One*.
- m. The first ray monad achieves *Freedom* and *Liberation* by force. It throws off any constraints to its primacy, centrality, dominance. It risks all to be free. More than any monadic type, it is willing to sever ties with form, yet paradoxically is often constrained to work through the form, ensuring that that form can bear the Divine Law and the pressure of Spirit. (The World of the Department of the Manu—preparing and preserving the racial form—is a case in point.)

From the *Old Commentary* we read about several processes which must be utilized by the “Blessed One”, (in this case the first ray monad) in order to achieve freedom and liberation:

“The answer comes: ‘Order from chaos, O Pilgrim on the way of death, this is the way for you. Love you must learn. Dynamic will you have. The right use of destruction for the furtherance of the Plan, must be the way for you. Adherence to the rhythm of the planet will release the hidden Blessed One and order bring.” (EP II 36)

These processes are: establishing order, learning love, using destruction correctly for the furtherance of the Plan, and adherence to the rhythm of the planet.

- n. *Bliss* for the first ray monad is found in irresistible power, in the closest possible approximation to Omnipotence. In the complete and unimpeded expression of its Will and Purpose (which is essentially, *Law*) lies, for this

type, the greatest exhilaration. As well, the first ray monad rejoices in pure, uncompromised *Being*. For sheer, unrestrained *celebration of irreducible Selfhood* the first ray monad is unparalleled.

16. How are monadic purpose and dynamics modified if the monadic subray of a first ray monad is the first?
 - a. It can be questioned whether such a type exists; since on this planet there are no pure destroyers, the Will-to-Abstraction would be extreme. It is hard to imagine how such a type could tolerate in the least the constraints of form. Yet, every human monad is the Divine Pilgrim and is obliged to make its *descent*. To enter the lower worlds, such a monad would indeed fly “like an arrow into matter”, and rupture the way by which he might return. (cf. EP II 36) But the way of return is not continuing destruction but the creation of order and rhythm to accompany the obvious Will-to-Destroy. The power to destroy must serve that which is being *built*.
 - b. **Method of Synthesis to be Achieved:** *Be* the One and Only Self in all things, in all places at all times. Assert that Supreme Selfhood against all ‘secondary selves,’ all ‘lesser gods,’ until it is manifested in an unassailable Oneness.
 - c. **Method of Liberation into the Life of the Spirit:** Destroy all obstacles to the realization of yourself as the One and Only Self.
 - d. **Purpose and Service in the Life of the Planetary Logos:** This monadic combination (though we cannot be sure that it exists at this time) will destroy all forms of matter and consciousness which cannot express the divinely intended Fixed Design/Will/Law.
17. How are monadic purpose and dynamics modified if the monadic subray of a first ray monad is the second?
 - a. If the second ray is the monadic subray of the first ray monad, the quality of the “Preserver” is added to that of the “Destroyer”, the quality of the “Teacher” to that of the “Director”. The Will to be utterly, only, enduringly and omnipotently the One-and-only-Self persists, and yet there is a greater respect for form and an added “Will-to-Cohesion” which seeks the abiding persistence of the Whole—in *synthesis*. The combination of these two energies provides an excellent preparation for monadic expression in the next solar system (which will be based upon *love* but focussed upon the full development of *will*).
 - b. **Method of Synthesis to be Achieved:** Recognize and love all selves within the greater Whole, but, be they who they may, assert as Fact the One and Only Self within each one.
 - c. **Method of Liberation into the Life of the Spirit:** Assert through Love and

Wisdom, attachment to the Only One; Destroy through Love and Wisdom attachment to all lesser selves than One. Love alone the One.

- d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination would possess the enduring power to support, strengthen and uphold the Archetypes of the Fixed Design.
18. How are monadic purpose and dynamics modified if the monadic subray of a first ray monad is the third?
- a. If the third ray is the monadic subray of the first ray monad, the intelligence of the “Manipulator” is added to the will and foresight of the “Director”. This subray facilitates through intelligence, the powerful application of the Divine Will to the worlds of form. Matter is manipulated in such a way that it proves no obstacle to the complete liberation of the spirit. Intelligent facility with the Many releases the power of the One. Active Intelligence serves the Will-to-Power.
 - b. **Method of Synthesis to be Achieved:** Manipulate all energies, manipulate all forces, to reinforce the Synthesis you know yourself to be. Manipulate the multitudes that they may serve the One you *are*. Ensure with keen intelligence that Oneness may prevail o’er all the many.
 - c. **Method of Liberation into the Life of the Spirit:** Utilize all energies, utilize all forces—their cyclic strengths and weaknesses, their qualities, their gifts—so that, turning and returning, they are brought to your assistance as you slip the chains that bound you to the lower worlds of form—and stand *free*.
 - d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are capable of utilizing the full resources of active, abstract, creative planetary intelligence to ensure the authority and primacy of the One.
19. How are monadic purpose and dynamics modified if the monadic subray of a first ray monad is the fourth?
- a. If the fourth ray is the monadic subray of the first ray monad, then the achievement of unrestrained power and uncompromised identification with Pure Being/Pure Selfhood is facilitated by the arts of war and peace. Conflict and, later, the harmonization of great fields of energy are used to promote uncompromised empowerment. Facility is gained not only in destroying through conflict, but in destroying through harmony.
 - b. **Method of Synthesis to be Achieved:** Harmonize the opposites, reconcile the warring two, to gain the power to *be in strength* the One and Only Self.
 - c. **Method of Liberation into the Life of the Spirit:** Force all things within

your sphere to be at peace, in harmony; thus freed from further need to war and struggle with the opposites, release yourself to fullest pow'r; express throughout the peace you rule full Potency of Spirit.

- d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination have great facility for achieving reconciliation in the most aggravated conditions and for enforcing the peace, so that the Highest Will as Law may be expressed in harmony.
20. How are monadic purpose and dynamics modified if the monadic subray of a first ray monad is the fifth?
- a. If the fifth ray is the monadic subray of the first ray monad, then the achievement of an exact knowledge of many particulars within a wide field of experience liberates massive amounts of energy. The profound knowledge of the Scientist reinforces the power of the Ruler, the "Director". The science of the fifth ray strengthens the position of the monad who knows himself to be the power of the One Life. The energy released by the fifth ray assists the first ray monad to establish itself as the dominating energy within every form. The extraordinary energies locked within the matter of the five systemic planes are understood, mastered and released so that *being* can be experienced at its greatest degree of potency and intensity.
 - b. **Method of Synthesis to be Achieved:** Study with exactitude the nature of the smallest parts within your sphere, and make them serve the whole—but *be* the Undivided Life, the Life Entire, the Oneness of that sphere.
 - c. **Method of Liberation into the Life of the Spirit:** Release the mighty pow'r securely locked in every form if you would rise into the Place of Power wielded over every form.
 - d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination have the facility to utilize the penetrating illumination of the Divine Mind to create those inventions, instruments and techniques which will secure, through scientifically liberated power, the Rule of the Divine Will as Law.
21. How are monadic purpose and dynamics modified if the monadic subray of a first ray monad is the sixth?
- a. If the sixth ray is the monadic subray of the first ray monad, the power of the Devotee is added to the power of the "Director". Desire is intensified, but it can express in that elevated demonstration which can be called 'the desire for desirelessness'. This combination can lead to a series of violent attachments to forms and the subsequent shattering of those forms in the search for ever more adequate representations of the One Self, the King. The

psychology is one of “divine discontent”; ever the search, and ever dissatisfaction *with everything except abstraction*—free and liberated energy. (Both of these rays are rays of abstraction—abstract idealism and the abstracting power of death.) Let us remember that when dealing with the monad, its major ray and its subray, we are not analyzing these rays principally as they apply within the worlds of form, nor even within the dimension of soul. Their principal (not reflected) application is to the world of the spiritual triad and beyond. In this case, the highest idealism which searches for that which is of the highest value is *instrumental* to the achievement of invincible power and complete identification *as Pure Being*. The one-pointed search for these will be extremely intense and dynamic.

- b. **Method of Synthesis to be Achieved:** Pursue with flaming ardor, that liberated state in which you know yourself to be the greatest Pow’r—the One affirming all the Whole as *One* within the One and Only Self.
 - c. **Method of Liberation into the Life of the Spirit:** With singleness of purpose, and flaming with devotion, burn away all obstacles to freedom of the Self, alive “on high” in fullest power.
 - d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are possessed of an unquenchable fire, an undying loyalty to the One, and a refusal to compromise until the ‘Most Desirable’, the One Self, is securely on the Throne of Power.
22. How are monadic purpose and dynamics modified if the monadic subray of a first ray monad is the seventh?
- a. If the seventh ray is the monadic subray of the first ray monad, the power of the Magician is added to the power of the “Director”. “The Highest and the Lowest”, “heaven and earth”, truly meet. The very quality needed by the primarily first ray monad is supplied. This is the ultimate “Law and Order Combination”. The magical organization of all energies within the monad’s sphere of awareness and activity serves the ability to be utterly free of the lower aspects of that sphere, and also serves the capacity to anchor the major principles of the Divine Will deep into matter. (We must remember that monads on the first ray serve in the Department of the Manu, and, for all their power of abstraction, serve to mould and sustain the forms through which entities in the three worlds will express.) This is an extremely *synthetic* combination: the first ray monad as the primary ray conveys *synthesis through identity and sameness* and the seventh ray as the primary subray of the monad conveys the *synthesis which unites and orders all detail in the sphere of manifestation*.
 - b. **Method of Synthesis to be Achieved:** By utilizing rhythm, chant and

magical controls, the synthesis achieved within the lower worlds of form, contributes to the synthesis of all within the Self you know you *are*.

- c. **Method of Liberation into the Life of the Spirit:** Organize effectively the fundamental rhythms of the lower worlds that they may serve as basis for your coming liberation into Oneness, into Wholeness, into Pow'r.
 - d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are equipped to ensure that the Divine Will as Law manifests in perfected form in the lower worlds. They *embody* the Law, *en large* and in particular.
23. What are the characteristic dynamics of monads upon the second ray? (From a practical perspective, the dynamics discussed below pertain to the 'downwardly' projected aspect of the monad as it approximates the realizations of the monad on its own plane.)
- a. The second ray monad is more the "*Teacher*" than the "*Director*" or "*Manipulator*".
 - b. **The Second Ray Monad Will Work in the Department of the Christ:** If the initiate is on the second ray, and therefore is working in the Department of the Christ, he will use the will through the medium of buddhi, the second aspect of the Spiritual Triad. (R&I 311)
 - c. The will of the second ray monad is closely related to the Will-to-Fulfilment and the Will-to Unify:
 - i. "There is next the *will which brings fulfilment*. This is the basis of all relationships and all processes of inter-relation in our solar system and (as far as humanity is concerned) in the planet. It is the prime factor in bringing about the inevitability of the divine consummation; it is the cause of all fruition of all forms on all planes and of divine intention; it is that which lies back of consciousness itself. I know not how else to express this in words and having done so they prove wholly inadequate. There is a faint, dim, uncertain reflection of this will-fulfilment in the joy of achievement as registered by a human being who finds his heart's desire. Long processes of evolution precede this fulfilment and long experience of the living activity of the will of God as Life. This concentrated evolutionary effort, this undeviating purpose has called forth more than desire and more than the will-to-be-active. There is a realised achievement from the very start for this is the divine will-to-completion which precedes the creative effort. It is the synthesis of creation, or persistent endeavour, adherence to vision and complete sacrifice, and all of these in terms of divine experienced experiment, if I might so formulate the idea. Remember, therefore,

that all through these experiences of the divine will runs the thread of a fulfilled synthesis. This is more than cohesion in time and space; it is more than the principle of privation about which H.P.B. speaks, and more than self-imposed limitation. It is the end seen from the beginning; it is alpha and omega producing the completed whole and the perfect fruition of the divine will.” (EA 592-593)

- ii. 2. The will which brings fulfilment is the divine incentive (impulse is not the correct term) coming from the cosmic astral plane. (EA 594-595)
- iii. 2. The three aspects of *the will* which the three constellations are expressing and to which human beings will consciously respond after the third initiation. These three aspects are:
 - a. The will which conditions and initiates.
 - b. The will which brings fulfilment.
 - c. The will which conquers death. (EA 607)
- iv. All initiates must and eventually do express dynamic, creative will, a focussed purpose which expresses only the will-to-good and also that sustained effort which brings fulfilment. I would remind you here that *sustained effort is the seed of synthesis, the cause of achievement and that which finally overcomes death.* (EA 615)
- v. 2. *LEO*. This is the constellation through which the will-to-fulfilment or to achievement pours into humanity and on to the planet. It is essentially the spirit of self-determination. It is at first the determination of the little self, the personality, the self-conscious individual. It is next the determination of the Self, the soul, the group conscious individual, aware of the greater Whole and of itself as the part, integrated and basically at-one. (EA 619-620)
- vi. 2. The will which brings fulfilment demonstrates through the second ray by the means of that driving force which enables the second ray soul steadily to achieve its goal, relentlessly pushing forward, permitting itself no let-up or leeway until the desired goal is reached. This is a different expression to the will of the first ray which is dynamic and which crashes forward in spite of all obstacles; the latter does not require the slower methods of the steady drive. (EA 624)
- vii. “Ray II.—The will to unify.... Ray II.—That which is the cause of vision or the power to see.” (EA 605)

viii. The “Pointer” and the Will-to-Unify:

Aries, the initiator of impulses (either the impulse to incarnate or the impulse to return to the originating source) is closely in touch with one of the stars in the Great Bear to which we give the name “Pointer” in common parlance. This Pointer is a “major star of direction” because through it (in this world cycle) flows the will to unify and to bring about synthesis. This is the force which brings about the fusion or integration of the personality, the at-one-ment of personality and soul, the unification of humanity or the Great Approach of the Hierarchy to Humanity.

ix. The Will to Unification:

RAY II.—The energy of Love-Wisdom. This basic energy is the will to unify, to synthesise, to produce coherence and mutual attraction and to establish relationships, but—remember this—relationships which are entirely apart from the consciousness of relation or the realisation of unity. It is the fact of unification as seen from the beginning and as existing ever and forever in the Mind of God Whose will embraces past, present and future and Whose mind does not think in terms of evolution or of process. The process is inherent in the seed; the evolutionary urge is the inevitable accompaniment of life in manifestation. It is the *Will to unification*.

Today, as regards humanity, its highest expression is the mystical vision. (EA 597)

x. The Power to See as the Servant of Unification:

Ray II.—That which is the cause of vision or the power to see. (EA 605)

xi. The Will which Conquers Death also Works Through the Second Ray and its Monad:

3. It is also the will which conquers death because of its intense love of reality and of that “persistent One” who exists behind all phenomena. (EA 624)

xii. The Will which Initiates also Works Through the Second Ray and its Monad:

“1. The will-to-initiate or to condition demonstrates in Christ’s work as He inaugurates the era wherein it became possible for the kingdom

of God to appear on Earth. In reality, this will be a demonstration of the fusion of the two centres, Humanity and the Hierarchy. By fusion, I mean their complete reciprocal at-one-ment. It will inaugurate an era wherein—through increased capacity to see the vision and increased power to identify oneself with the vision—a race of men will be produced whose life expression will be that of love-wisdom.” (EA 624)

- d. The will of the second ray monad is related to the Will-to-Save: 3. PISCES. In this sign the work is consummated and the will of the Father works out through the second ray will as the will-to-save....

In Pisces, you have the consummation of the work of that which the matter aspect has made possible, and the Christ emerges as the world saviour. All this has taken place through the will aspect of the second ray, focussed in Shamballa, expressing itself through humanity and consummated in the Hierarchy. Here you have the whole story of unity, brought about by the life and the will of the second ray, producing the emergence of the Christ consciousness and the appearing in objectivity of the Christ principle. (EA 627-628)

- e. The will of the second ray monad is related to the Will-to-Relate: In Gemini, therefore, you have the two, the pair of opposites and the will-to-relate; (EA 627)
- f. The will of the second ray monad is related to the ‘Will-to-Nurture’ the Christ Aspect: ...in Virgo, you have their work in cooperation, the nurturing of the life of that second ray phenomenon, a Christ, the consummation of the task of matter and its elevation into heaven. (EA 627)
- g. The will of the second ray monad is related to the Will-to-Love:

“In the *Old Commentary* this type of will—the will-to-love—is spoken of in the following terms:

‘The Transcendent One said: I am alone. I must arise and seek with ceaseless urge, that which produces completion, round out my circle whole, intensify My life and make Me truly One, and this because I recognise the Two. I must have union with my other self, the self I dimly sense.’

‘Unto My heart I drew that other One and drawing thus I gave enlightenment; I dowered with enrichments; I freely gave.’

This embodies not the mystical vision of the other one but the will aspect of the planetary Logos, the incentive behind the life of Shamballa. It is the

Lord of Sacrifice Who speaks. The keynote of sacrifice or the “process of making whole” runs through all that concerns the will aspect as it functions through the medium of the seven rays; this becomes beautifully apparent in the activity of the second ray as it is the channel for the will of God.’ (EA 624-625)

- h. The **Will** of the second ray monad is applied steadily and without relent. It is the Will-to-Love with a Love drawn from the fiery “Heart of the Sun”. It is a Will-to-Unify all diverse E/entities within the field of monadic awareness. It is the Will-to-Archetypal Realization—the Will which draws forth the archetypal nature of any E/entity so that that E/entity may be fulfilled. The second ray monad wields *particularly* the Will-to-Fulfillment, though it is part of the expression of all monadic types..
- i. The **Purpose** of the second ray monad is to *include* all E/entities within the sphere of its awareness and activity. All these included beings are ‘held’ by the higher correspondence to buddhi “Inclusive Reason” within a perfectly patterned monadic *Oneness*. The place of each within the Whole is recognized, and actions are taken to promote the manifestation of archetypal relationship. Through the application of a highly solarized faculty of Love-Wisdom, the objective is to bring forth “Beauty in Relationship”. This type of monadic awareness is characterized by a profound realization that “God is Love”, and a persistently applied determination to love and save.
- j. The method by which the second ray monad achieves **Impersonality/Abstraction** is by standing at the “Center of all Love” and loving Love with increasing intensity such that lesser loves fall away. The consciousness ‘downwardly’ projected into lower dimensions by the monad (and which we recognize as the immersed human soul) is abstracted into ever greater and more beautiful tides of love, until this downward-projection is no longer attached to anything below yet loves with profound fulness. Love and Wisdom become the great releasing agents. No real love is sacrificed by this abstraction because the greater Love/Wisdom discovered on the monadic plane *includes* and yet purifies and transforms all lesser loves.

It should also be said that wholeness-of-vision is a remarkable quality of the second ray monad—especially if that monad tends more to the *wisdom* line. The monad is that aspect of the human being which possesses “a completed point of view”

“A Completed Point of View. This necessarily and primarily refers to the universal outlook of the Monad, and therefore to an initiate of the higher degrees.” (EH 673)

This is especially so of the second ray monad who can be expected to carry much of the Jupiter vibration, tending to round-out and complete that

which it influences.

- k. The second ray monad achieves the sense of ***Oneness/Wholeness/Synthesis*** by expanding from the center and embracing all possible E/entities, factors and elements within its wide field of awareness. It does not so much shatter and destroy the barriers to *entirety* as does the monad upon the first ray, as *melt* and *dissolve* those barriers. All things are seen as “within the Self”. **(Capacity to hold in cohesion. Attractive Coherency. Holding together through medium of light-love substance)**

What is here said of the egoic ray can be applied to the technique of the second ray monad: “When the egoic ray is the second or the Love-Wisdom Ray, the path of least resistance lies along the line of expansion, of a gradual inclusion. It is not so much a driving forward as it is a gradual expanding from an inner centre to include the entourage, the environment, the allied souls, and the affiliated groups of pupils under some one Master, until all are included in the consciousness. Carried to the point of achievement, this expansion results in the final shattering of the causal body at the fourth Initiation.” (LOM 15-16)

This type of monad does not *force other beings to be Itself* (as the first ray monad does), but *recognizes* that they already *are*, and invites these beings (if they are self-conscious) to recognize the same—that there are no other selves. With respect to ‘other’ beings, the second ray monad is capable of a tremendous *intimacy through shared identity*. The words of the Christ in the seventeenth chapter of the Gospel of St. John, verse 20-23 demonstrates this intimacy:

20: “Neither pray I for these alone, but for them also which shall believe on me through their word;
 21: That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us that the world may believe that thou hast sent me.:
 22: And the glory which thou gavest me I have given them; that they may be one, even as we are one:
 23: I in them, and thou in me, that they may be perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

- l. The ***Fire*** of the second ray monad is principally *solar* fire, even though the monad (as a of the three major centers of periodical vehicles within the energy system of man) archetypally expresses electric fire. The fire of the “Heart of the Sun” is expressed through an all-embracing Divine Love-Wisdom. Our Solar ‘God’ is a “Consuming Fire” and the second ray monad lives within this fire. Such a monad sees all things as burning within this “Consuming Fire”—bringing purity, refinement and the emergence of es-

sential archetypal essence. There is no need to subject ‘others’ to the fire until they ignite and ‘become’ the Fire (as the unmodified first ray monad would do). Rather, there is a sharing of the Great Fire—in joy, in rapture in bliss. This Fire of Love dissolves all barriers to heartfully-felt Oneness. (**Appreciative Love**)

- m. The second ray monad achieves **Identification** with greater ease than will monads upon the first or third rays, both of which have much separate-ness to overcome (at least when expressing through their projections or ‘immersions’ in matter/form). The great mantram, “Naught is but Me” (EP II 84) sounds through their very being. While not insisting that forms be destroyed to produce identicalness (as does the monad on the first ray), they look in all directions and see in the wide diversity of forms and E/entities *nothing but themselves*. They delight in drawing forth the One Being (Who they are) from every being encountered. For them another great second ray monadic statement is the poignant truth: “If ye have done it unto the least of these, ye have done it unto me”.
- n. The second ray monad achieves **Freedom** and **Liberation** through *perfect love* and *perfect wisdom* (relatively perfect, of course, as all in Cosmos is relative). The causal body (as strange as it may seem) is destroyed by the second aspect of the will.

“What, therefore, brings about the destruction of the soul body? The destroying agent is the second aspect of the Will. The third or lowest aspect of the Will, working through the mind or the manasic principle, was the sustaining factor in the long cycle of personality development; it was the principle of intelligent synthesis, holding the life principle intact and individualised through the long series of successive incarnations.” (R&I 216)

We might say that ‘wider love and greater wisdom’ destroy the causal body. Love and Wisdom are, paradoxically, tremendously destructive forces; they destroy by a wise and loving magnetism which compels a consciousness to lose interest in lesser things as it is drawn towards the “Center of Love and Light”. The lesser patterns, formerly sustained by attention, wither and die. The “Great Magnet” is at work—giving life and taking it.

The second ray monad is liberated into the greatest energy presently expressing through both our Planetary Logos and Solar Logos—the energy of Love-Wisdom. Fear is banished through “perfect love”; where there is no fear there are freedom and liberation.

From the *Old Commentary* we read about several pro-

cesses which must be utilized by the “Blessed One”, (in this case, the second ray monad) in order to achieve liberation.

“The answer came: ‘Build now an ark translucent, which can reveal the light, O Builder of the ark. And by that light you shall reveal the lighted way. The power to build anew, the right use of the Word, and the using of the light,—these will release the Blessed One, deep hidden in the ark.’” (EP II 36)

These processes are: the power to build anew, using the Word correctly, and utilization of the light.

- o. **Bliss**, for the monad on the second ray is achieved through love, divine understanding and radiant wisdom. There is no need to annihilate forms to experience bliss (as is often the case for the monad on the first ray). Rather, participation in perfected loving relationship is the way of bliss for this type. Bliss is the result of archetypal living, in perfected harmony and fulfillment.

It is said that “God Geometrizes”; this is particularly true of the Second Aspect of Deity. Similarly monads on the second ray *geometrize* and find their perfect bliss by participating in the perfected relationships which God’s Sacred Geometry represents.

24. How are monadic purpose and dynamics modified if the monadic subray of a second ray monad is the first?
 - a. If the first ray is the monadic subray of the second ray monad, the wisdom aspect of the second ray will be emphasized (for wisdom relates the second ray to Shamballa) (cf. DINA I 518). To the wisdom and loving-understanding of the “Teacher” is added the potent force of the “Director”. A powerful will is added to the pursuit of all-encompassing Love-Wisdom. (The term “all-encompassing” can be applied, in general, more to the *awareness of the monad* than to any other aspect within the human energy system.) When the nature and value of true Love-Wisdom are realized, the additional power to detach from, destroy, deny, and repel the form (even the form of the causal body)—all these conferred by the first subray—will facilitate the entry into that greater dual, solar Energy. Through this monadic combination, the capacity for austerities in pursuit of love and unity is augmented. The details of the included whole will not be so much emphasized as the *principles* which preserve its integrity. The monad has been considered a blend of atma and buddhi, and in this combination we see strong expression of these two principles. Two great opposing energies are here united (just as in the case of the first ray monad upon the second subray).
 - b. **Method of Synthesis to be Achieved:** With power and detachment, make

straight the way into the Central Heart of Hearts where all is known and loved as One.

- c. **Method of Liberation into the Life of the Spirit:** Turn your back on lesser loves, reject them, and in freedom find the Truest Love of All.
- d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are able to use the repulsing energy of the first ray is used to clear the way into the freedom of the Divine Heart. Their wisdom is potentially profound, and they are able to negate the energies and forces which oppose the realization and assimilation of the Divine Archetypes.

25. How are monadic purpose and dynamics modified if the monadic subray of a second ray monad is the second?

- a. If the second ray is the monadic subray of the second ray monad, we find an expression which is in perfect congruence with the present nature of our Solar Logos (i.e., His second ray soul and second ray personality), as He is expressing in *this* solar system. (Some of His rays may change in the next and were probably different in the most recent of his solar systems). We would expect (hypothetically) to find such a combination in the Christ, and those who are entirely upon His line of development. For such beings, love, indeed, conquers all. We could reasonably hypothesize that monads of this nature would be found within the heart center of the Planetary Logos. As well, a temporary origin on such planets as Jupiter or Venus is also reasonable. How well such a monad might be adapted to conditions on our active, materialistic third ray Earth could be questioned, but surely they would be among those whose energy contributed greatly to the redemptive process currently in progress—redemption through love and wisdom.
- b. **Method of Synthesis to be Achieved:** Love more and ever more until our solar “Day be With Us”, when all the Whole systemic is merged in Love as One.
- c. **Method of Liberation into the Life of the Spirit:** Love and Wisdom bring release from lesser loves, from lesser bonds, then bind us in the service of the Greatest Love of All.

(In this regard, we recall that Sanat Kumara, the planetary Savior and highest example of the Teaching Ray upon our planet, and also the Buddhas of Activity, are “prisoners of loving intention” who will remain upon our planet until the “last weary pilgrim has found his way home”. (R&I 140)

- d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are examples of pure love, and facilitate the

emergence into power of the second ray soul of the Planetary Logos.

26. How are monadic purpose and dynamics modified if the monadic subray of a second ray monad is the third?
 - a. If the third ray is the monadic subray of the second ray monad, there would be considerable resonance with the planet Earth, with its second ray soul and third ray personality. Active, creative, abstract intelligence would come to the aid of Love-Wisdom, and the application in the lower worlds of that which Love and Wisdom *know*, would be greatly facilitated. There would be a marked ability to put the *vision* (second ray) into *action* (third ray). The power of the Manipulator is added to that of the Teacher, and thus, the use of a considerable variety of educational modalities to *reach* a large number of students is to be expected. One might expect a very detailed grasp of the encompassing whole. This is an *extensive* combination. The ability to manipulate energies to produce unity would also be greatly enhanced. Often the second ray needs to achieve greater activity and movement; this combination offers that possibility. All in all, a highly intelligent, intuitive grasp of situations can be predicted (buddhi-manas in full expression), along with mathematical ability. The combination is *intuitively reasonable* with a resulting expertise in what has been called “Pure Reason” or “Inclusive Reason”.
 - b. **Method of Synthesis to be Achieved:** Resourcefully, conceive and use the many ways that lead into the Oneness in the Sacred Heart of All.
 - c. **Method of Liberation into the Life of the Spirit:** With keen and swift intelligence, configure all the many so that they may learn to live within the freedom of the Greatest of All Loves. (Work on This)
 - d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination have the extensive knowledge and creativity to adaptively apply their realization of the Wisdom and Love of the Planetary Logos with effective versatility. Their great capacity is to *distribute* widely the Love and Wisdom of the Ages, rendering it “vocal”.
27. How are monadic purpose and dynamics modified if the monadic subray of a second ray monad is the fourth?
 - a. If the fourth ray is the monadic subray of the second ray monad the power of the Artistic-Intuitive supplements that of the “Teacher”. The appreciation of beauty would be keen—for both of these rays are rays of beauty. This is perhaps the *most* intuitive monadic combination. The capacity to *harmonize the whole* would be pronounced, though considerable struggle (fourth ray) and agonizing (second ray) can be expected along the way (though, for the most part, at a level higher than the personal). It is an extremely *relational*

combination, conferring the ability to relate cooperatively and harmoniously with many different types and energy combinations. Much would be accomplished through the power of image. The ability of the second ray monad to envision the Archetype is enhanced by the fourth ray ability to imagine. The destruction of the causal body through the second aspect of the will is facilitated by these two rays 'of central position'. To those with this combination will come to the realization (over aeons of development) that Beauty is the wisest and most effective Teacher. Cosmos is Divine Harmony, and Wisdom means discovering this Harmony. Through magnetism and beauty the work is accomplished.

- b. **Method of Synthesis to be Achieved:** Through harmony find unity, find Wholeness, find Oneness—through wise and loving understanding, recognize the Beauty of the all-pervading Synthesis.
 - c. **Method of Liberation into the Life of the Spirit:** When harmony has been achieved and beauty stands revealed, enter then the freedom, which an all-embracing Love alone can perfectly express.
 - d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are well-suited to act as *agents of at-one-ment* within the planetary energy system. When peace between the warring forces must be found, they are most equipped to facilitate it. They have earned the right through overcoming the suffering to which their sensitivity has inclined them.
28. How are monadic purpose and dynamics modified if the monadic subray of a second ray monad is the fifth?
- a. If the fifth ray is the monadic subray of the second ray monad the power of the Scientist is added to that of the "Teacher". This is a highly luminous and enlightening combination, with great resonance to Venus and to the star Sirius. Clear factual knowledge enhances a wise, loving, all-encompassing yet detailed perspective. One of the important faculties of the Second Ray (reflected in the name, "The Ray of Detailed Unity") is enhanced when the fifth ray combines forces with the second. Great is the *truth* which can be achieved through this combination. Understanding of the laws of energy and its mastery liberate the consciousness into unity. The objective is universal right relations (wise and loving) facilitated by precise understanding.

Knowledge paves the way for infallible intuition. Glamor is destroyed through wise and luminous love. This combination is instrumental on the entire Path of Initiation (sponsored by Venus and Sirius) and has great resonance to the Solar Angelic Enterprise. Further, one can see how useful would be this blending on the Second Cosmic Path—that of Magnetic Work. This

combination is an ‘Enemy of Darkness’.

- b. **Method of Synthesis to be Achieved:** Let the light of perfect knowledge and the beam of perfect truth, reveal to me the all-pervading, all-inclusive detailed Oneness of the Whole.
 - c. **Method of Liberation into the Life of the Spirit:** Knowing with exactitude the secret pow’r innate within the Garment of our God, by focussing intensest Light, I find the “Lighted Way” required to liberate my spirit into seamless all-embracing Love and Wisdom.
 - d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are admirably equipped to study every level of the planetary manifestation, using the exact knowledge gained thereby to expand and liberate the consciousness of the many “prisoners of the planet”. They are a “Force for Enlightenment”.
29. How are monadic purpose and dynamics modified if the monadic subray of a second ray monad is the sixth?
- a. If the sixth ray is the monadic subray of the second ray monad, the power of the “Devotee” is added to that of the “Teacher”. The monad with this combination achieves the liberation that only love can bring through the faculty of devotion to that Love. Inspired by the major second ray, the *yearning* of the sixth ray is for the highest, deepest, and most intense Love, and many are the sacrifices which, to this type, will be natural in pursuit of that Love. If the monad is truly a “Lord of ceaseless and persevering devotion” (EA 98), then, this combination accentuates that sacrificial nature. We have here the release into love through the faculty of sustained devotion to that which is transcendental—that which transcends the normal transpersonal nature focussed in the causal body. Initiates working under the influence of this combination would be adept at transforming desire into pure love.
 - b. **Method of Synthesis to be Achieved:** Through unrelenting ardor, through devotion to the Source of Love, I melt, I fuse and blend within the Love Divine which merges All.
 - c. **Method of Liberation into the Life of the Spirit:** Free from lower passions, from desire for varied beauties of the lower worlds, I, the ardent seeker, spurning all the luring lesser loves, burn my way into a Fire far greater than the fires that I have know—with heart aflame I burn my way into the all-consuming, Fire of Love.
 - d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are animated by the will-to-save. Theirs is the devotion to uplift and redeem all, and restore them to the *ideal* state upon

the Archetypal Plane—which, interestingly, is both the *second* and the *sixth* systemic plane.

30. How are monadic purpose and dynamics modified if the monadic subray of a second ray monad is the seventh?

- a. If the seventh ray is the monadic subray of the second ray monad, the power of the “Magician” would be added to that of the “Teacher”. This would be one of the great healing combinations. The initiate would gain release into the fullness of transcendental Love-Wisdom by following the ancient laws of magical process. Through the mastery of rhythm and right timing, right relations based on wisdom and loving understanding would be brought to the entire energy system over which the monad holds sway. There would be a special facility for understanding and conducting the rituals of the initiation process.
- b. **Method of Synthesis to be Achieved:** In beauty and in order, in rhythm right, by practice true, I rise through patterns each more perfect than the one preceding, to behold the patterned Synthesis envisioned by the Eye of our geometrizing Logos, Who with Love and lighted Reason Pure, has synthesized all parts within the Whole.
- c. **Method of Liberation into the Life of the Spirit:** Through ritual and magic, through Heav’n descended unto Earth, and Earth uplifted unto Heav’n, I learn to wield the Perfect Law, and thus to tread the Perfect Way which leads to liberation in the all-embracing Heart of Wisdom’s Love.
- d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are perfectly equipped to redeem matter (associated with the seventh ray) through the power of Love-Wisdom (the second ray). These are the monads who seek to re-pattern (seventh ray) the five worlds of superhuman evolution according to the Archetypes resident upon the monadic plane. Through their agency, love and wisdom pervade the ethers of the planet.

31. What are the characteristic dynamics of monads upon the third ray? (From a practical perspective, the dynamics discussed below pertain to the ‘downwardly’ projected aspect of the monad as it approximates the realizations of the monad on its own plane.)

- a. The third ray monad is more the “*Manipulator*” than the “*Director*” or “*Teacher*”.
- b. **The Third Ray Monad Will Work Through the Higher Mind:** If he is on the third ray and in the Department of the Mahachohan, the Lord of Civilisation, he will work through the higher mind, the lowest aspect of

the Spiritual Triad.” (R&I 311)

- c. The will of the third ray monad is closely related to the Will-to-Condition, the Will-to-Create and the Will-to-Evolve:
 - i. **Will as the Conditioner of Life Events:** There is will, as the conditioner of the life aspect. This refers not to events, happenings and occurrence, but to the nature of the life manifestations in any cycle, through any nation or race, where humanity is concerned. This refers also to the broad and general lines which at any time upon the planet are setting the pace for the evolution of forms and which basically concerns the force and endurance of the life as it manifests through and creates those external conditions which are qualified and expressed in terms of life, of quality and appearance..(EA 591)
 - ii. **The Will To Evolve:** “Upon the third ray we find, “Ray III.—The will to evolve.”... Ray III.—That which develops sensory perception into knowledge, knowledge into wisdom and wisdom into omniscience.” (EA 605-606)
 - iii. **Aries is Related to the Will-to-Create:** 1. ARIES is the constellation through which initiating conditions will stream into our solar system. It embodies the will-to-create that which will express the will-to-good. (EA 619)
 - iv. **The Task of Third Ray Will:** This evolving Reality which is focussed in the third Ray of Active Intelligence during the “period of appearance” has—in this solar system—undertaken the task of developing conscious “awareness of Itself in that which it is not.” This is carried forward in three stages—all of them the result of process, of progress, of activity and of mind or intelligent perception. These three stages are:
 1. The stage wherein sensory perception is transmuted into knowledge. This is the stage in which the form gradually and steadily adapts itself to the requirements of the perceiving Self.
 2. The stage wherein knowledge is transmuted into wisdom, or consciousness utilises the gradually acquired knowledge to achieve detachment from the form, the organ of perception.
 3. The stage wherein wisdom is transmuted into omniscience and both consciousness and form are superseded by the One Who exists, Who is conscious, but Who remains as greater than either of

these two phases of divine life. This One wills to incarnate, wills to know, wills to be conscious, but is none of these phases essentially, having realised them, prior to manifestation. (EA 629-630)

- v. **The Will to Produce External Synthesis and Express Divinity on the Physical Plane:** This third ray will is the producer of external synthesis in successive stages, carried forward from temporary syntheses until there is complete unification between consciousness and form and later complete atonement realised between That which is neither consciousness nor form but the Creator of both and the relating Principle of spirit-matter. It will be seen how the above definition shows the function of the third ray to be the will-to-initiate on the physical plane that which will express divinity; that it defines not only appearance but the revelation of that quality of which the appearance is the effect or result, and that inherent in these two propositions lies the third which states that this creative will is not only the cause of manifestation and the guarantee of achievement, but is also the proof of the potency of that Life which ever defeats and annihilates death. (EA 630)
 - d. The **Will** of the third ray monad is applied with great forethought, planning and attention to timing. This will is actuated by the “acute energy of divine mental perception” (R&I 558) and seeks the intelligent coordination of all factors in Space and Time (even when considering these two factors beyond their usual arena of application—for instance, in the Space/Time of the higher worlds, which *does* exist). It is the will which sustains the creative process, for the third ray is the “Ray of Creative Intelligence”. It is applied flexibly, intelligently and from diverse points of impact.
- The will of the first ray monad is concentrated, overpowering and focussed for great breakthroughs; that of the monad on the second ray is subtle, magnetic, persuasive and persistent; that of the third ray monad is applied *diffusively*, putting intelligent pressure on many points which, together, contribute to the manifestation of the desired objective. It is *manipulative will*.
- e. The **Purpose** of the third ray monad, simply put, is to creatively manifest the Divine Plan and Purpose. This requires an *intelligent coordination of energies and forces* to which the **Will** of the third ray monad applies itself. The creation and presentation of the Divine Pattern is more the province of the second ray, but the marshalling of energies and forces to materialize that Pattern, and the right release and application of those energies and forces in Time and Space—this is the task of the third ray.

If the second ray provides the *content*, the third ray provides the *form* and the first ray the *vitality* to sustain the whole, keeping it in *being*.

Thus if certain energies or forces are needed, it is the monads on the third ray who can *access* those energies and forces and (through their knowledge of times, cycles, quantities and qualities) bring those energies and forces to bear at any point when and where they may be required to assist in the manifestation of the Divine Plan, as that Plan represents the Divine Pattern of Purpose.

- f. The third ray monad achieves **Impersonality** and **Abstraction** by entering into the “Mind of God” and thinking the thoughts which are congruent with those which *that Mind thinks*. If monads on the first ray achieve *abstraction through the will*, those upon the second ray achieve *abstraction through the heart*, then monads on the third ray are adept at *abstraction through the mind*. They are able to ‘distance’ themselves *in-mind* from the immediate context, and see all movements within a large sphere of consciousness as mutually related and interdependent. Their developed capacity for abstraction contributes to their impersonality. No matter what the limited context in which identity seems to be invested, they can ‘pull back’ or ‘prescind’—always seeing the immediate context from a greater point of view. Thus, they disidentify with the normal personal sphere, seeing it as a tiny expression of something far greater.

It is clear that the third ray will not always operate in a manner so abstract. Much depends upon the sphere of activity in which it is active. Within the personal sphere (related as it is to matter and the three lower worlds), the third ray will have a more concrete and material expression. Applied from the realm of soul, the third ray will strike a balance between application that is material and that which tends towards abstraction. The monad, however, is that primary focal point within man that is *abstraction itself*. Always the subject (the monad) is essentially abstracted from that which it perceives (object)

- g. The third ray monad achieves **Oneness/Wholeness/Synthesis** through the exercise of profound thought, though reasoning its way to the borderland where manas and buddhi blend, and the Oneness/Wholeness/Synthesis are revealed far more than thought, alone, can disclose.

If the first ray monad seeks *omnipotence*, and the second ray monad, *omniscience*, then the third ray monad is on its way to *omnipresence*. (Really, there are ways in which these last two qualities {omniscience and omnipresence} can pertain *either* to both the second and third ray monadic type.) There is a strong sense in which monads on the third ray

discover what it means to *be everywhere simultaneously* and *do everything simultaneously*. Interestingly, it the monad on the third ray which can generate the greatest number of simultaneous, independent “existences”.

“That **Monad** can—at a certain very advanced stage in evolution, and one far beyond that of the Adept—have its triple simultaneous manifestation, and show forth as a Master in the three worlds, as a Bodhisattva on His own plane and as the emancipated Dhyani Buddha; yet these Three will be but One, will be the result of a great spiritual vibration and will perform the triple work which may (from the standpoint of the three worlds) appear as the work of three separate great Existences. They are forms of three **monadic** “vestures,” worn by the one **Monad** as a man wears his three bodies simultaneously, and functions in them separately.” (TCF 1192-1193)

The third ray monad discovers itself to be entirely active within the wide sphere of its awareness. Its realization is of a kind of *oneness-through-activity*. It knows itself to be *synthesis-in-action*. It experiences itself as *wholeness in motion*. The great realization comes: “If something is being done, it is *I* who am *doing* it”.

- h. The third ray monad enters the **Life** and **Fire** through identification with *activity* and the *vitality* which makes that activity possible. The fire wielded by this monad is involved in the many *changes of form* which occur in order to approximate the Divine Pattern. Under the Will-to-Evolve, and utilizing Fire-by-Friction (most associated with the third ray), the monad experiments during his long pilgrimage producing ever more adequate forms. The fire of the third ray monad is the ‘fire of activity’, the ‘fire of thought’, the ‘fire of intelligence’—the fire or movement which *arranges all to best advantage*. (This power of arrangement is, of course, facilitated by the Four Rays of Attribute which are subsidiaries of the inclusive, Brahmic third ray).
- i. The third ray monad achieves **Identification** with the apparently many selves not so much by the tremendous intensification of Self until it almost *forces itself into identity* with the Self in all forms; not so much by loving magnetism which melts the barriers between the many selves coalescing them into one; but by active, profound, and abstract, intuitively-inspired *thought* which *reveals* them to be one—*necessarily*, and which manipulatively ‘engineers’ the deft and skillful removal of all barriers to Oneness.

For the monad on this ray, the *sameness* of all things must be reasonably demonstrated so that intelligent acquiescence can be given to the principle of sameness; step by step reasonable thought must demonstrate that there are no valid reasons contra-indicating the Oneness of Life and the essen-

tial sameness of all living beings; the illusions which prevent the *seeing of identicalness* must be removed by thought, leading to the wise intuition which reveals the unitary Truth behind the illusion of divisibility. The goal is to *see* beyond the *illusion of multiplicity and the many*, just as the Mind of God *sees* beyond these illusions.

- j. The third ray monad achieves **Freedom** and **Liberation** according to the following formula from the *Old Commentary*:

“The word went forth: ‘All is illusion, O Dweller in the shadows. Come forth into the light of day. Display the hidden glory of the Blessed One, the glory of the One and Only. The glory and the truth will rapidly destroy that which has veiled the truth. The prisoner can go free. The rending of the blinding veil, the clear pronouncing of the truth, and practice right will render to the Blessed One that golden thread which will provide release from all the maze of earth existence.’” (EP II 37)

Five processes of liberation are called for: displaying the hidden glory, rending the blinding veil, clearly pronouncing the truth, right practice, and following the golden thread which releases from the maze.

The greatest bondage for this type of monad (as it is for the monad conditioned by a fifth monadic subray) is *ignorance*. Liberation comes when all is *known*. Those who are on the third ray monadically, seek to know “all about everything” so they can manipulate energies and forces in such a way that circumstances comply with their will. They are liberated into an elevated state where ignorance can no longer prevent them from *doing* what they will to *do*. The first ray monadic type thinks that insufficiency of power is the restriction upon the fulfillment of will. For the second ray type, inadequately perfected relationships are seen to prevent fulfillment. For the third ray monadic type the thought occurs: “If I *know* everything, I can *do* everything, and be free”.

- k. **Bliss**, for the monad on the third ray comes when the nature (quantitative and qualitative) of all energy sources within the sphere of monadic consciousness, and the laws of their cyclic timing and effects are understood and can consequently be ‘handled’. When knowledge is sufficient to faithfully translate that which is ‘above’ into the worlds ‘below’, and when, through identification, the third ray monad *feels its active participation* in this translation, the requirements for bliss are present. The One must express itself through the Many; the Many must re-become the One. Bliss for the third ray monad is an great facility of participation in both processes through comprehensive knowledge adequate to the task.

32. How are monadic purpose and dynamics modified if the monadic subray of a third ray monad is the first?

- a. If the first ray is the monadic subray of the third ray monad, the power of the “Destroyer”/“Director” is added to that of the “Manipulator”. There is a deep understanding of the fundamental Laws of Thought and of *first principles* upon which the Manasic World (the Mind of God) is founded. The “Destroyer” aspect of the first ray makes the initiate with this combination adept at the destruction of illusion. The faculty of the “Director” facilitates the *direct* carrying forward of third ray plans and projects. Added purposefulness joins the acute third ray intelligence. The way is cleared for a more rapid manifestation of the phase of the Plan intended.
- b. **Method of Synthesis to be Achieved:** Assert with strength First Principles from out God’s comprehensive Thought which grasps with great acuity the wholeness of the Whole.
- c. **Method of Liberation into the Life of the Spirit:** Detach from thought of lesser scope! Wander not in lesser light, but go direct and deep within the Mind of God—there to think those thoughts which free the spirit from Illusion’s snare.
- d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination would have a keen sense of ‘planetary priorities’; they would know what phase of the Plan was due for immediate expression, and would be adept in forcefully clearing the way for that expression. They would not be sidetracked by tangential possibilities.

33. How are monadic purpose and dynamics modified if the monadic subray of a third ray monad is the second?

- a. If the second ray is the monadic subray of the third ray monad, the skills of the “Teacher” are added to those of the “Manipulator”. The quality-of the second monadic subray promotes a wise and more loving application of the Plan. The abstract, abstruse understanding which the third ray monad can so easily achieve is carried into the minds of those on other monadic rays in an attractive manner conducive to absorption and assimilation. The rapid speed of the third ray is somewhat tempered. Wisdom is added to knowledge and much is understood about the psychology of how best to apply, coherently and in a manner promotive of integration, that which the third ray monad *knows*. There is special facility in processes which lead to the fusion of these two important rays (which are the personality and soul rays of planet Earth, and more microcosmically, outline the task of soul-personality fusion, since the personality is ruled, generically, by the third ray and the soul by the second). Knowledge and information can be

applied *redemptively*. The capacity to expand vision and understanding is pronounced.

- b. **Method of Synthesis to be Achieved:** Inclusively embrace the varied many of Whole, then understand infallibly the reasons why these many must be One.
 - c. **Method of Liberation into the Life of the Spirit:** With loving comprehension, in profundity of wisdom, stand with God upon the very Pinnacle of Mind and *think* the Plan.
 - d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination would be most adept at facilitating the wise and living application of the Divine Plan. The Planetary Logos has a ‘Schedule’ for implementing the Plan; those who understand the psychology and special requirements of the substances through which the Plan must be implemented are more skillful in implementation. Consideration (as ‘consideration’) is a faculty innate within both the third and second rays; with this monadic combination it would be pronounced. The same is true with the monad whose major ray is the second while its subray is the third, but the motive would not be so much a change of substances as an elevation in consciousness.
34. How are monadic purpose and dynamics modified if the monadic subray of a third ray monad is the third?
- a. If the third ray is the monadic subray of the third ray monad, there is a great emphasis upon the powers of the “Manipulator”: the ability to plan, arrange, think creatively and abstractly is considerably enhanced. Knowledge is easily and swiftly accumulated and there would likely be an intelligent connection to a wide diversity of information sources.. All the many ramifications of the Divine Plan and the methods and timing of its execution would be the subject of constant thought and analysis. The power to achieve both omnipresence and omniscience is demonstrated. A certain *ubiquity* (an approximation of omnipresence) within a wide range of endeavor is likely. There would be a great readiness to put plans into action—immediately; this tendency might have to be controlled. In the highest types, however, the cautious forethought, revealing all possible contingencies, would be highly developed. The monad with this combination would have a strong resonance to the past: to the past solar system, to the past chain, the Moon Chain, to human history, and also, to the material aspect of life—that which has been inherited from the past.

We see, therefore, that materialism and the perpetuation of the past are to be avoided, an effort may be necessary to instruct the monad on this ray and subray that the less active and more consciously sensitive curriculum

of this *second* solar system on the *second* ray, is the order of the day. A focus upon the third subplane of the monadic plane is a virtual certainty when the monad is possessed of this combination of energies. The objective of refocussing upon the second subplane (and of learning that mode of living, loving and thinking which will make this refocussing possible), is to be held before individuals who are projections (or ‘immersions’) of this type of monad.

- b. **Method of Synthesis to be Achieved:** See the threads of energy, behold the lines of force; apprised of all complexity, intricately weave the varied many into Wholeness, into One.
- c. **Method of Liberation into the Life of the Spirit:** Intelligently master all that moves within the worlds of form; intelligently master all the middle sphere of thought; then, high within the Mind of God, *move* and *think* as God the Logos *will*s.
- d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination would be among the most intelligent and creative implementers of the Divine Plan. With ingenious and reliable resourcefulness they would always “find a way” to bring into manifestation whatever the Planetary Logos might conceive as the next, intended phase of the Plan. Their motto might be: “Where there is an *intelligent* Will, there is an *intelligent* Way”.

35. How are monadic purpose and dynamics modified if the monadic subray of a third ray monad is the fourth?

- a. If the fourth ray is the monadic subray of the third ray monad, the power of the Harmonizer, the Intuitive and Artist-Creator is added to that of the “Manipulator” and Creative Thinker. This is one of the *most* creative combinations. Plans are many and wide ranging, and imagination is greatly stimulated. As with the combination of second and third rays, manas can easily unite with buddhi, and thought with intuition. With this combination it becomes possible to harmonize diversity; to meet many kinds of people and yet find something in common with them. Thus, we have a facility for cooperation for the sake of projects and undertakings related to the Divine Plan. We would find this a very literary combination with a facility for beautiful expression through sophisticated thought.

If the third ray rules, in general, the various domains of thought within the Mind of God, the possibility of smoothly and skillfully reconciling these domains is conferred upon the individual with this monadic combination.

- b. **Method of Synthesis to be Achieved:** Intelligently recognize the Harmony

alive within the Whole. Intelligently recognize the Cosmos as a Unity in Beauty; this Beauty has its all-sufficient *Reasons* to be found; find and know the Reasons which substand the patterned Beauty of the Whole.

Know the combinations by which God, Creator Logos, has intelligently harmonized the many as the One.

- c. **Method of Liberation into the Life of the Spirit:** Intelligently reconcile the many to each other and the Plan Divine—creating combinations of harmonious release whereby to liberate the Many into One.
 - d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are uniquely capable of advancing the united processes of Civilization and Culture. The success of each is dependent upon the other. Intelligent, aesthetic, creative expression reaches a high point. Creative imagination serves as an instrument for planetary advancement.
36. How are monadic purpose and dynamics modified if the monadic subray of a third ray monad is the fifth?
- a. If the fifth ray is the monadic subray of the third ray monad, the skill of the Scientist would be added to that of the “Manipulator”. One can see what an intelligent and knowledgeable combination this would be. The vast picture and an understanding of many cycles and their interplay would be supported by a detailed knowledge of energy and force as expressed through any particular form or group of form.. The third ray monad is particularly interested in the *timing* of the Divine Plan. This fifth ray support would aid in the precise application of energy (fifth ray) at exactly the right time. The mantram “Three Minds Unite” would be particularly applicable: the third ray monad expresses particularly through the abstract mind of the triad, and the fifth ray brings in the dimensions of the concrete mind as well as the “Son of Mind” on the second and third subplanes of the systemic mental plane. Given this combination, virtually all-knowledge within the monad’s sphere of awareness and influence would be accessible.
 - b. **Method of Synthesis to be Achieved:** Reasoning from certain fact, extend your mind as widely and as boldly as your comprehension will allow, then; understand exactly how the all-embracing Thought of God conceives particularity in Oneness.
 - c. **Method of Liberation into the Life of the Spirit:** Focussed within acuity within the radiant Mind of God, discover with assurance all the laws which rule the form; then apply this certain knowledge to perfect the execution of the wide and wondrous Plan Divine, and liberation bring.
 - d. **Purpose and Service in the Life of the Planetary Logos:** Those with this

type of monadic combination would be known at once for their genius and its inventive application. The entire Divine Mind would be their ‘playground’. Few would be the problems they could not solve. They would be the leaders in a necessary union of theoretical and practical science and the orchestrators of its coming gift to humanity. Their power in this Aryan Race—the *third conscious* race now passing through its *fifth* sub-phase—would be immense, for the present cycles reinforce this combination. The moment of highest achievement for those with this monadic combination is near.

37. How are monadic purpose and dynamics modified if the monadic subray of a third ray monad is the sixth?

- a. If the sixth ray is the monadic subray of the third ray monad, the power of the Devotee is added to that of the “Manipulator”, Planner and Creative-Thinker. This combination is powerful for devotion to the expression of the Divine Plan. Both of these rays are *abstract*—conveying abstract thought and abstract idealism. They tend towards the idealization of abstract thought. We would find devotion to the broad outlines of the Plan and the tendency to emphasize idealistically certain themes within that Plan. There would be an unbounded love of certain Great Ideas in the Mind of God and a tendency to adhere to them passionately (whatever passion may mean on the higher planes whereon monadic energy will be found in activity). This is an *activist* combination, with a great *passion for thought* and for *desirable* actions which follow on, necessarily, from certain cherished thoughts. The capacity for *inspiration* from great ideas is considerable, as well as the ability to inspire others in the quest for comprehensive mental understanding. We will find also the ability to arouse a keen interest in and passion for that aspect of the Plan which is currently due to manifest.

Needless to say, both these rays are active at the time of the Great Decision. The third ray rules the sixth initiation, and the sixth ray correlates, of course, to the *sixth* initiation, with the sixth plane (from below) on which the monad is found, and also with the Great Quest the beginning of which the sixth initiation represents.

- b. **Method of Synthesis to be Achieved:** With ardor, with intensity, with singleness of vision, seek to know the synthesis of thought sublime within the Mind of God—the synthesis revealed by His Plan.
- c. **Method of Liberation into the Life of the Spirit:** Devote yourself, one-pointedly, to comprehend and freely think the highest thoughts alive within the all-creative, all-arranging, all-discerning Mind of God.
- d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination have a special relationship to the Divine Plan

in which are embraced both Divine Ideation and Divine Ideas. The *idea* and the *ideal* unite in this blending of rays. There is a keen, one-pointed motivation to see God's Ideas *presented* as *attributes* to a world which awaits their presence.

38. How are monadic purpose and dynamics modified if the monadic subray of a third ray monad is the seventh?

- a. If the seventh ray is the monadic subray of the third ray monad, the power of the Magician is added to that of the "Manipulator". This is one of the most *magical* and *ritualistic* combinations, for the disciple upon the third ray is the "Magician", and on the seventh ray, he is the "Ritualist" (cf. DON 145) The combination suggests a great ability in the art and science of creative manifestation—an ability to understand the Divine Plan comprehensively and to take just those steps at the right time, place, and in the correct manner to precipitate as perfectly as possible the patterns imminently due. The combination is also useful for promoting the interplay of the mind and the etheric nature, and of dense matter and the etheric nature—for the intelligent redemption of matter through etherialization. (Dense matter is ruled by the third ray and etheric substance by the seventh.)

Of course, there could be a tendency towards materialism and, again, the important themes of this second ray solar system (love, wisdom and relationship) would have to be held before the eye. The mastery of the material sphere is eventually assured. We see something like this combination manifesting the life of Master R. who, as Mahachohan, is a third ray monad. Master R. was also the head of the seventh ray ashram (usually a position requiring Chohanian attainment) *before* He became Mahachohan, thus his monadic subray was arguably the seventh.

- b. **Method of Synthesis to be Achieved:** Synthesize the streams of thought descending from the Mind of God. Synthesize the world below, bring order to the outer planes. Let both these spheres cooperate, thus making to appear—a synthesis abstract and a synthesis concrete. From high to low, from low to high, let mind and matter work as one. With order and intelligence, create the dual synthesis the Plan of God demands.
- c. **Method of Liberation into the Life of the Spirit:** Coordinate all energies; regulate all forces; ritualize all rhythms of the human energetic sphere. Let magic do its perfect work to liberate the mind into the elevated freedom which the Mind of God creatively enjoys.
- d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination would serve the Planetary Logos as the *great manifestors*. Through their agency the planetary throat center (often con-

sidered to be humanity) and the planetary sacral center (associated with the deva kingdom {cf. EA 456}) would be brought into intelligent interplay. We can understand (given the nature of the seventh ray Age we are now entering) that Master R. (with facility on both these rays) may be giving his attention to just this union during the centuries ahead. Under is combination of rays, the Ritual of the King, representing planetary Purpose and expressed as planetary Plan, would be manifested with increasing perfection, through the cooperative instrumentality of both the human and deva kingdoms.

39. Summary of the Twenty-One Types of Monadic Ray and Subray Combinations: Below is a series of simple directives which apply to the three major monadic types and the twenty-one subtypes. The directives are simply encapsulations and cannot possibly suggest the full energetic influence of the combination, yet, in their simplicity, may be found useful and indicative.

The directives will naturally have application to levels *lower* than that of the human monad and its subray. To a degree, they can be used in relation to the soul ray and the personality ray; to the major soul ray and its subray; and of course the major monadic ray and the major soul ray.

As the student ponders over the application these words to the level of the monadic ray and subray, it will be necessary to consider them in the broadest and highest possible context that can be conceived. The *real* applications emanate from a very high level though, doubtlessly, as 'heaven' must inevitably come to 'earth, they may finally work themselves out on the physical plane, just as has the Love of the Christ (emanating most reasonably from a second ray monad).

THE DYNAMICS AND DETECTION OF MONADIC RAYS AND SUBRAYS

One ₁ Destroy Obstacles to Pure Being	Two ₁ Radiate Wisdom in Strength	Three ₁ With Intelligent Directness, Execute the Plan
One ₂ Direct All with Wisdom	Two ₂ Radiate Pure Love	Three ₂ Arrange all Things with Wisdom and in Love
One ₃ Rule with Resourceful Intelligence	Two ₃ Radiate Comprehensive Understanding	Three ₃ Solve Brilliantly, Ingeniously
One ₄ Enforce Peace and Harmony	Two ₄ Express Love-Wisdom through Beauty	Three ₄ Aesthetically, in Beauty, Let Intelligence Create
One ₅ Masterfully Dominate all Energies and Forces	Two ₅ Lovingly, in Wisdom, Intensify the Light	Three ₅ Awaken the Intelligence, Unite the Many Minds of Man
One ₆ Idealize and Champion the One and Only Life	Two ₆ Love Devotedly, Selflessly and Sacrificially	Three ₆ Conceive the Great Ideas; Idealise the Plan of God
One ₇ Organize for Power to Manifest the One	Two ₇ Heal and Redeem Magically	Three ₇ Magically Manipulate, thus Manifest the Plan

40. What is the difference in effect between a monadic subray and the ray of the soul considered as a subray of the monad?
- For practical purposes in the life of the average disciple, and with respect to life within the three worlds of human evolution or upon the plane of higher mind, that subray of the monad which emanates from the monadic plane may make relatively little impact. The *soul ray* (however) will naturally be strongly felt as the development of the disciple proceeds. We must remember, however, that the soul ray is a subray of the monadic ray but not the *only*

one. Certainly, it will be felt long before the higher subray of the monad (from its own plane) will be isolated as distinct. Therefore, the soul ray as a subray of the monad is an *initially more detectable* subray than the type of monadic subray we have been discussing.

- b. In this respect, what is given in the tabulation above may, to an extent, be profitably applied to the relation between the major monadic ray and the major ray of the soul (discounting the subrays with which both are possessed). Both monad and soul, however, do have subrays, and their testimony must, of course, be taken into consideration for a more refined analysis.
 - i. **The Following Suggests that a Monad has a Subray Originating on its Own Level or Plane:** “After the third Initiation all human beings find themselves on their monadic ray, on one of the three major rays, and the fact that Masters and Initiates are found on all the rays is due to the following two factors:

First. Each major ray has its subrays, which correspond to all the seven.

Second. Many of the guides of the race transfer from one ray to another as They are needed, and as the work may require. When one of the Masters or Initiates is transferred it causes a complete re-adjustment.” (TCF 176)

- ii. **The Following Suggests that a Soul has a Subray Originating on its Own Level of Plane** “4. The soul rays dominate the personality and the three become again the one, as the dual ray of the soul and the blended ray of the personality vibrate to the measure of the highest of the soul rays—the ray of the soul’s group, which is ever regarded as the true egoic ray.” (EP II 18)
- c. In the matter of determining the source of a subray (whether of the monad, soul or personality—and, perhaps, the spiritual triad), two things must be remembered:
 - i. Each periodical vehicle (monad, soul or personality) will have a subray *originating on the same plane as the vehicle.*
 - ii. Each periodical vehicle will have one or more subrays *originating on planes lower than the vehicle.*
- d. Thus, the rays of the personality vehicles are subrays of the personality rays; the personality ray is a subray of the soul ray; the soul ray is a subray of the monadic ray—but, they are not the *only* subrays.

- e. Admittedly, the number of rays which must be taken into consideration seems to complicate the issue of psychological analysis considerably. As experience is gained in ray analysis, and as the qualities of the various vehicles begin to merge and blend, three major colors/tones/qualities will stand forth and receive the major attention—the major ray of the personality, the major ray of the soul, and the major ray of the personality. These will be the fundamental “A,B,C” of human identity. Each human entity will fly this three-colored flag.
41. How are the two types of monadic subrays to be considered in relation to the lives of Masters and Chohans.
- a. Chohans of the sixth degree are focussed on the Rays of Attribute, and direct greater Ashrams (eventually inclusive of seven lesser ones) on those Rays of Attribute.
 - b. The directing of these greater Ashrams is clearly accomplished in relation to monadic levels and the ray energy of those levels, if even a Master of the Wisdom (Who does *not* direct a *greater* Ashram) “expresses monadic energy” (DINA I 701, LOM 260, R&I 50, 220, 440) and a Master is not yet a Chohan.
 - c. One might be tempted to think, if only for the sake of simplicity, that if there is a subray of the monad, it is simply and always the ray of the soul, because the ray of the soul is identical to the ray of the spiritual triad (EP I 168-169), and an initiate of the fifth degree (a Master) utilizes the energy of atma, and hence could be understood as utilizing the ray energy which is the *same* as that of the soul ray. We must remind ourselves of the sometimes disputed fact that the ray of the causal body is the same as the ray of the manasic, buddhic and atmic permanent atoms upon which the triadal fields are built.
 - d. But a Chohan (influencing seven lesser Ashrams within a greater Ray Ashram) is an expression of monadic energy and uses, principally, monadic energy (not soul energy) in directing one of these greater Ashrams.
 - e. Since some of the Chohans direct Ashrams which are focussed on Rays of Aspect, and since a Chohan uses monadic energy to direct His Ashram, then the Ray-of-Aspect-energies He uses must be *monadic* even though the Rays of Attribute cannot be a *major* monadic energy (primary monadic rays being only the first, second or third).
 - f. So, although it may be difficult to discriminate the practical effect of a monadic subray which is sourced from the systemic monadic plane, and a ‘lower’ kind of monadic subray which is the ray of the soul (and hence, as well, the ray of the spiritual triad), in actual fact, they appear to be different

influences.

- g. These two types of subrays can be discriminated in the following manner, at least theoretically: the monadic subray which is resident upon the monadic plane pertains to the World of Vishnu and relates to the Solar Logos; the monad subray which is simply the ray of the soul/triad still pertains to the World of Brahma (as this ray works upon the five planes of superhuman evolution and the number of Brahma is *five*) and relates more exclusively to the Planetary Logos.
 - h. This primary relationship of the monad to the Solar Logos is hypothesized as true even though a monad is a constituent of a center within a Planetary Logos. However, a monad is also “that which finds its home within the sun” (IHS 196), and a spiritual triad does *not*.
42. How can one discriminate the primary subray of the monad from the subray which is the ray of the soul/triad?
- a. For the average disciple this discrimination cannot be easy, but, then, the average disciple (which includes most of us, does it not?) is not in a position to ascertain the ray of his monad. Attention should be given to the word, “ascertain”; it suggests an enquiry which leads to *certainty*. It may, however, be *profitable* and *meaningful* for the disciple who has passed the second degree to search for the monadic ray (and subray) and this search may meet with some success—but until the third degree is taken, *certainty* is not a possibility.
 - b. To really know the difference between the quality of the soul/triadal ray and that of the primary subray of the monad (note—*not* the *primary* or *major ray* of the monad), one must have the *feel* of triadal life, as well as *intimations* (at the very least) of monadic living.
 - c. A great deal of liberation already exists for the initiate who is polarized within the spiritual triad. Even a Master of the Wisdom is more focussed within the spiritual triad than within the monad. So then, what chance do we (who are not even continuously polarized within the spiritual triad) really have to discriminate effectively?
 - d. Perhaps, one should simply link the *primary monadic subray* with the *major ray* of the monad—considering them *dimensionally similar*—though, perhaps, qualitatively distinct (for their numbers may be different). Energy which has the monad for its source will carry a different ‘feeling’/impression than energy which conditions the soul/triad. Above all, such energy, originating on the monadic plane, will carry the note of *Oneness*, rather than the *threeness* of the soul/triad.

- e. Really, although the spiritual triad is threefold, the soul within the causal vehicle can be considered *fourfold* (jewel, synthesis petals, normal petals, permanent atoms), *sixfold* (jewel, synthesis tier, sacrifice tier, love tier, knowledge tier, permanent atoms), and, in a more general sense, *threefold* (jewel, *all* petals, permanent atoms).
 - f. Can one ‘feel’ energies as they promote *monadic synthesis* as distinct from energies as they *promote* wide functioning within a super-causal trinity (the spiritual triad) yet functioning just short of that higher synthesis? This would be a very subtle discrimination to say the least.
43. When will the different kinds of human monads achieve?
- a. **Fifth, Sixth and Seventh Race Achievements:** The fourth Ray of Harmony through Conflict leads from the period of that terrific balancing of forces in Atlantis (the fourth race) to the sanctified and free devotion of one-pointedness in the next or sixth race, with two lines of energy consummating in it. It marks the point of achievement of the Monads of Love, Who arrive at the expression of Love-Wisdom. The final race marks the point of achievement for the Monads of Will, just as the present Aryan race marks, and will mark, the achievement of the Monads of Intelligence. This warrants thought. It is a relative achievement, for this is the fourth round, but there is necessarily a “high-water mark,” if I might so call it, for each round. (EP I 318)
 - b. The achievements noted above are, necessarily, relative and do not apply to *all* monads in the human family. Here we are discussing the root races of this current fourth round. Some of those who individualized on the Moon Chain will not even be treading the Path until the *fifth* round.
 - c. By achievement, I do not think we can mean Mastership for the millions of monads involved, but we can mean the third initiation in which the human monad can, at last, begin to express itself consciously through its soul-infused mechanism.
44. What are the dangers in premature attempts to assess and apply the monadic ray?
- a. There is a danger that the personality will unconsciously imitate the presumed characteristics of the monad. The monad and the personality are closely related. They are like two ends of one ‘stick’, and the ‘stick’ is the antahkarana.
 - b. Each of these “periodic vehicles” represents *oneness*. Each, in a way, is “number one”. The personality is like lower Leo—a unity of selfishness. The monad is like ‘higher’ Leo—the One and Only Self—“I am That and That am I”.
 - c. The strong, highly developed yet unspiritualized personality is like definite,

localized center around which all other things are illusorily ‘seen’ to revolve: colloquially, “He thinks the world revolves around him”. The monad also is a center, but it is a *relinquished* center which is found everywhere. This is the beneficial result of decentralization carried to its final conclusion. One can ‘center oneself’ in any content of consciousness.

- d. The soul is the relationship between these two poles and is a necessary mediator. If soul energy has not produced the necessary humility and sense of proportion, the personality will wrongly appropriate the spiritual grandeur of the monad and become inflated. An unfortunate cycle of intensified personal self-assertion may then begin.
- e. A telling sign of this misappropriation is the tendency to speak with emphasis about *my* monad. Substituting the phrase ‘my Oneness’ for ‘my monad’, it is possible to see the separativeness in this approach.
- f. A true experience of the monad evokes profound humility, the very opposite of the personality inflation which occurs when the monad is simply a highly idealized, yet unrealized, concept.
- g. A further danger lies in the tendency of the personality which prematurely appropriates the concept of the monad and its ray, to *force that ray into expression*. This tendency happens, as well, with respect to many spiritual concepts which cannot yet be assimilated.
- h. Such a tendency is the down side of the “act as if” method. The result is a rigid, unnatural way of life which is far removed from the *livingness* of monadic experience.
- i. A concept of the monad is a mental formulation and resides upon the plane of mind. It may serve as a doorway to monadic experience, or it may simply remain nothing but a concept, and actually an impediment to monadic apprehension.
- j. The nature of the personality is imitative, both for good and for ill. There must be enough Self-realization and honesty within the individual for him to discriminate between the *reality* and the *representation*.

45. Should one attempt to detect the monadic subray *before* the major monadic ray?

- a. Perhaps the question should be reframed: “When one thinks that there has occurred an impression from the monadic source, should one seek to interpret this impression in terms of the *major* monadic ray or the monadic *subray*?”
- b. We can shed light on this question by referring it to the level of the soul. When a soul impression occurs and one seeks to interpret its quality, does

one think in terms of the major ray of the soul or its subray? The major ray of the soul is, really, stronger, and the subray is experienced as a *qualification* of that major ray. A major note, color or quality is noticed, but with it come certain secondary qualities which are undeniably present. It is a question of identifying the nature of both and then prioritizing.

- c. For most individuals, the monadic ray is more remote and elusive, but the principle is very much the same. The two rays will make their impression *together* rather than *sequentially over time*. Thus, it is a question, again, of discerning quality, and finding, through an inner search, the *priority* of the rays.
 - d. If between the two rays discerned, one is found to be a Ray of Attribute, the method of prioritization is clear. The Ray of Aspect will be related to the major monadic ray and the Ray of Aspect to the subray.
 - e. If between two rays discerned, *both* are thought to be Rays of Attribute, then, there is a mistake, for the major ray of the monad is always a Ray of Aspect.
 - f. Just as experience is required in the far easier task of determining the subray of the soul (cf. DINA II 718), so the same will be true for determining the major ray and subray of the monad. Such energies are initially experiences as transcendental (for, indeed, we are dealing with the Transcendental Self). It is most common to feel *impressed by* monadic energies rather than *living within* such energies. This perspective will change over time as the polarization of consciousness/being ‘rises’.
 - g. At our present stage of evolution, the energy of the monad and its subray are not continuously familiar. Even the Christ was not *always* in deep communion with His “Father in Heaven” and He was already a Master of the Wisdom. We should search our lives for some of our highest “peak experiences” to see if they carried that transcendental quality pertaining to the monad. Of such experiences, there may not be a great number, and so the sample on which to do research is not large, but it will increase in time.
 - h. Within such experiences (remembered from the past, or capable of generation in the present), discernment must be applied. There is no easy way to guide the one who seeks to discover the qualitative nature of these higher energies. Each will have to discover for him/herself. But one can ‘know’ the characteristics of the monadic energy, in general, (i.e., oneness, wholeness, liberation, identification, fire, etc.), and see if the experience under consideration qualifies in terms of these standards.
46. What are the ‘monadic affinities’ between people on the various monadic rays? How do these rays affect association and dissociation.

- a. **Monadic Relations According to Color:** When, therefore, a man is on the red and yellow rays, with red as his primary ray, and meets another human being who is on the blue and yellow rays, with a secondary resemblance to the yellow, there may be recognition. But when a man on the yellow and blue rays, with yellow as his primary colour, meets a brother on the yellow and red rays, the recognition is immediate and mutual, for the primary colour is the same. When this fundamental cause of association or dissociation is better understood, the secondary colours will be made to act as the meeting ground, to the mutual benefit of the parties concerned.

Of the colours, red, blue and yellow are primary and irreducible. They are the colours of the major rays. (EP I 127)

- b. **Approaching with Sympathy when the Monadic Ray is the Same:** Therefore, in dealing with people whose monads are on a similar or complementary ray it will be found that they approach each other sympathetically. We must remember however that evolution must be far advanced for the ray of the monad to influence extensively. So the majority of cases come not under this category.

With average advanced men, who are struggling to approximate themselves to the ideal, similarity of the egoic ray will produce mutual comprehension, and friendship follows. It is easy for two people on the same egoic ray to comprehend each other's point of view, and they become great friends, with unshaken faith in each other, for each recognizes the other acting as he himself would act.

But when (added to the egoic similarity of ray) you have the same ray of personality, then you have one of those rare things a perfect friendship, a successful marriage, an unbreakable link between two. This is rare indeed.

When you have two people on the same personality ray but with the egoic ray dissimilar, you may have those brief and sudden friendships and affinities, that are as ephemeral as a butterfly. These things need bearing in mind and with their recognition comes the ability to be adaptable. Clarity of vision results in a circumspect attitude. (TWM 112)

- c. Although evolution must be far advanced before a monadic ray can influence extensively, we can see from other references that on the basis of the monadic ray "the recognition is immediate and mutual, for the primary colour is the same." We are dealing here with a "fundamental cause of association and dissociation". If, as well, the monadic ray, "basically conditions the etheric body itself" (EP II 295) we have in the monadic ray an energy of quite immediate impact, though the source of this energy may not immediately be detected.

- d. Perhaps you have examined your closest relationships for the nature of the affinities which have drawn you together. Astrological factors may count, but for a relationship to be truly deep or intimate, it would seem that the ray of at least one of the two higher periodical vehicles should be the same.
 - e. This may work out such that neither the two monadic rays nor the two soul rays are the same, but that the ray of the monad of one is the same as the soul ray of the other, or vice versa.
 - f. If the egoic ray is the same “mutual comprehension” will result. Similarity of personality ray alone will simply produce attraction unsubstantiated by real mutual understanding. We might say that the ‘modes of affiliation’ will be similar, for the ego governs *group* consciousness.
 - g. If the monadic ray is the same, then the approach to the One will be recognizably similar. The approach to will, purpose, oneness, wholeness, being, identification, destiny, immortality, livingness, liberation, bliss—this quality of this approach will be shared by those upon the same monadic ray.
 - h. Keen intuitive analysis is needed to discern:
 - i. What these great factors actually mean to us. We should attempt to define them to ourselves, in our *own* terms.
 - ii. What actually is our distinctive approach to these factors. No ready answer should suffice. We are looking for the quality associated with our deepest nature
 - i. We should examine our closest relationships. If they are not based simply upon the paying of karmic debt, or the mutual need to share qualities missing in the other (“opposites attract”) then some commonalty of rays should be found. This discovery may be of value in the process of determining one’s own rays. One can go only so far introspectively examining one’s own nature; to examine one’s nature *in relation to* the nature of one’s “near ones” will be additionally revealing.
 - j. Beneath these similarities and differences, it is well to remember that, regardless of ray, all are *essentially* the *same*. Rays are still veils upon the essential Identity which is indivisible and everywhere *identical*.
47. How can one see evidences of the monad in the astrological chart?
- a. It is probably premature to ask this question when even the horoscope of the soul cannot yet be drawn. But there are a few hints which can be followed by the person who either *knows* his monadic ray or has a clear thought of what it may be.
 - b. In the horoscope the Sun Sign represents the personality, and the sign op-

posite the Sun (where the position of the heliocentric Earth can be found). The ray of the sign opposite the Sun Sign may or may not be the monadic ray. An analysis of this point should not be approached to determine the monadic ray, but rather as a point of entrance or influence which can be *used* by the monad. In other words, if one uses the energy of the sign opposite the Sun Sign in the correct way, this sign can lead to deeper rapport with the monad.

- c. Along with this, the ray of that ‘monadic point’, the planetary rulers of that sign (especially the hierarchical ruler), and the ray of that ruler, along with the sign, house and aspects of that ruler will have to be considered.
- d. If one is quite certain of one’s monadic ray, the signs/constellations which convey that ray (especially the one which conveys it most powerfully at this time in history) should be closely examined as creating ‘inlets’ for monadic energy in the life.
 - i. If I am a first ray monad, Aries, Leo and Capricorn will have to be examined, along with their hierarchical rulers. Aries, especially, will be important, because it is the principal conveyor of the first ray at this time in history.
 - ii. If I am a second ray monad, Gemini, Virgo and Pisces will have to be examined, along with their hierarchical rules. Virgo, especially, will be important, because it is the principal conveyor of the second ray at this time in history.
 - iii. If I am a third ray monad, Cancer, Libra and Capricorn will have to be examined, along with their hierarchical rulers. Capricorn, especially, will be important, because (for disciples and initiates) it is the principal conveyor of the third ray at this time in history.
- e. If one is quite certain of one’s monadic ray, the planets which convey that ray should be closely examined—especially the sacred or synthesizing planets which do so.
 - i. If for instance, I am a first ray monad, then Vulcan will be important to me, monadically, but so will Pluto (and “esoteric” though non-sacred planet). As well, because Uranus is the “home of fire electric” and has a first ray monad, the sign, house and aspects of Uranus will also have to be considered.
 - ii. If I am a second ray Monad, then Jupiter will be important to me, monadically, as will the Sun (considered in relation to the “Heart of the Sun” and the “Central Spiritual Sun”. Further Neptune, because

its monad is the second, will be the *principal* conveyor of the second ray monadically, and its sign, house and aspects will have to be considered.

- iii. If I am a third ray Monad, then the third ray planet Saturn will be important to me, and the Earth to a degree. But since the Earth position is, heliocentrically the same as the monadic point in the sign opposite the Sun, its rays hold special importance for the determination of potential monadic influence. We must remember that the Earth is, monadically, a first ray planet (though that monad is not yet significantly active in this second solar system). Saturn, whose monadic ray is the third, is the most important planet to the individual whose monadic ray is the third.
 - f. In general, those planets which are particularly associated with the will aspect (Vulcan, Pluto, Mars, Saturn, Uranus, and Mars) will be important in monadic considerations, just as those signs/constellations associated with the will aspect—namely, Aries, Leo and Capricorn.
48. What will be the characteristics of the monadically-lived life?
- Being, Will, Purpose, Power, Oneness, Wholeness, Universality, Synthesis, Reality, Identification, Immortality, Destiny, Fire, Livingness, Bliss

49. A Tabulation of Rays and Subrays:

Vehicle	Ray or Aspect Emphasis	Subray or Sub-Aspect Emphasis
The Monad	The Major Ray of the Monad It must be one of the three Rays of Aspect: rays one two or three. It, the primary ray, continues throughout the aeon.	The Major Subray of the Monad It can be any of the seven rays. It can change according to the needs of the Greater Ashram or as part of the evolutionary process
The Spiritual Triad	The Major Triadal Emphasis This major emphasis (either atmic, buddhic or manasic) will depend upon the major monadic ray. A major monadic ray which is the first will reflect in atma, the second in buddhi and the third in manas. Because the major ray of the monad does not change, the major triadal emphasis will not change.	The Secondary Triadal Emphasis and the Triadal Ray This secondary emphasis will also be either atmic, buddhi or manasic, but it not dependent upon the major monadic ray. It may or may not be related to the primary monadic subray. It can change during the evolutionary process. The triadal <i>ray</i> is distinct from the major or secondary triadal emphasis. The triadal ray is the ray of the triadal permanent atoms and can be any one of the seven rays. This ray changes during evolution and necessarily changes step-by-step, with changes in the soul ray.
The Soul	The Major Ray of the Soul This is the “ray of the soul’s group” (EP II 18) and, presumably, the ray which qualifies the <i>major</i> Ashram to which the soul belongs. It can be any one of the seven rays. This ray in many cases changes during the course of evolution, at least once and perhaps more frequently.	The Major Subray of the Soul This ray, which also can be any one of the seven, is proposed as the ray which qualifies the sub-Ashram to which the soul belongs. It is usually a ray different from the major ray of the soul, but in one case can be the same. It is proposed that this ray does not change as frequently as the personality ray, and specifies the soul’s particular task within the greater Ray Ashram of which it is a part.

THE DYNAMICS AND DETECTION OF MONADIC RAYS AND SUBRAYS

The Personality	<p>The Major Ray of the Personality</p> <p>This ray can be any one of the seven. It conditions and qualifies the outer man in the three worlds.</p>	<p>The Major Subray of the Personality</p> <p>It can be questioned whether this ray exists at all, as there appears no definite reference to it. However, the Sun Sign, so closely linked to personality functioning, transmits, principally, one or other of the seven rays. This transmitted ray can be seen as a subray of the personality ray.</p>
The Ray of the Lower Mind	<p>The Major Ray of the Lower Mind</p> <p>This ray can be any one of the seven, but is usually the first, fourth or fifth. It is the sixth only with extreme rarity. It conditions the thinking process within the concrete mind.</p>	<p>he Major Subray of the Personality</p> <p>It can be questioned whether this ray exists at all, as there appears no definite reference to it. However, the Sun Sign, so closely linked to personality functioning, transmits, principally, one or other of the seven rays. This transmitted ray can be seen as a subray of the personality ray</p>
The Ray of the Astral Vehicle	<p>The Major Ray of the Lower Mind</p> <p>This ray can be any one of the seven, but is usually the first, fourth or fifth. It is the sixth only with extreme rarity. It conditions the thinking process within the concrete mind.</p>	<p>The Subray of the Lower Mind</p> <p>This ray, presumably, can be any one of the seven (including the sixth ray, for which there is a given example—DINA I 428). It modifies and qualifies the general trend of the thinking process. Astrological positions and aspects may help determine the nature of this ray.</p>

ON THE MONAD

SAMPLE RAY
CHARTS

(Including Subray Dynamics Between Monad, Triad, Soul and Personality)

In the following section a few sample ray charts will be proposed with suggestions for their interpretation. No hard or fast rule of approach can be given, and much will be modified depending upon the astrological chart(s), and the stage of evolution of the subject.

In the charts below, the monadic ray will be indicated by a *word*, the soul ray by a Roman numeral, and other ray positions by numbers.

Further, there is no present way of knowing whether the charts proposed *can actually exist*. There may be laws of combination of which we are unaware. The charts are proposed simply for heuristic purposes—their potential instructive value.

1. First Sample Ray Chart

One₂

Atmic/Buddhic₇

VII₆

4₇

5₅

6₂

7₁

- a. We will assume that the individual in question has reached a point in evolution when all the energies listed can be registered and to a degree utilized. This would be a point nearing or following the third initiation. Obviously a chart like this could be interpreted at *any* stage of evolution, and the interpretation would be different for each. One or other of the major numbers (or words) would form the central focus, and the others would be relegated to a lesser role.
- b. The first thing one notices is that there are fifteen energies which must be taken into consideration. This is daunting, so some method of simplification must be attempted.
- c. Certain lines of energy are constant. The first ray monad is permanently reflected in the major first ray polarization of the spiritual triad. The seventh ray soul derives from the fact that the manasic permanent atom of the triad (and, really, *all* permanent atoms of the triad, are, in this case, on the

seventh ray).

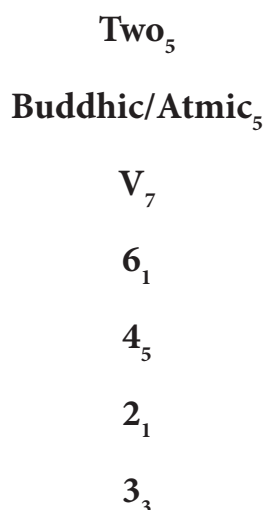
- d. Considering the formula from a hard-line, soft-line perspective, there is a line of descent from the first ray monad, through atma of the triad, through the seventh ray soul, through the seventh subray of the personality, through the fifth ray mind, and into the etheric physical body. Really, there is quite a bit of the hard line in this chart. (Note that the ray colors attached to the various numbers, and which will be visible on a computer rendition of this book, will show these lines of connection).
- e. The soft lines proceed, from the major subray of the monad, through the secondary polarization of the triad, through the sixth subray of the soul, through the personality ray, and through the astral ray and subray.
- f. The primary purpose of this hypothetical individual can be described as the expression of the power of pure being/pure Selfhood conveyed by the first ray monad. This powerful assertion will, however, be more wisely applied because the first ray monad is modified by a second subray. The demand for omnipotence remains, but it will be pursued with greater understanding of and consideration for 'others'—even though their existence seen as, essentially, illusory.
- g. There is much love-wisdom to temper the otherwise destructive power of the first ray monad, for the secondary triadal polarization is buddhic, giving an easy line of expression to the second ray monadic subray. Purpose, therefore is uncompromising, but its application is slower and more respectful of form than might otherwise be the case.
- h. The seventh ray soul/triad acts as *a* resonant subray to the first ray monad. The individual, when advanced, will be characterized by the need for *order* through which to firmly but lovingly bring the law and purpose of the Planetary Logos into manifestation.
- i. When looking at the soul ray, we need to consult the monadic ray for the real *purpose* behind the quality of the soul ray. So behind the will-to-organize of the seventh ray soul, lies the purpose of enforcing the will-as-law of the Planetary Logos.
- j. Because the subray of the soul is the sixth, the individual (once he reaches the stage in evolution when he can begin to respond to that subray—a stage in which he can participate in the work of some sub-Ashram) will be quite one pointed and idealistic in the pursuit of the will to manifest order.
- k. So there are very *lawful*, *willful* purposes in the higher reaches of this energy pattern, even though the personal expression may be less stable, more colorful, artistic. Due to the seventh subray of the personality (intensified

by the seventh ray soul), the personality would have a love of beautiful form—perhaps a leaning towards architecture or the visual arts.

- l. A clear mind, on a double fifth ray, would give this individual an understanding of matter. It certainly gives technical ability in the execution of any art, and aids in the understanding of form. This strong fifth ray serves to stabilize the fourth ray, as does the seventh subray of the personality. Such a subray could come into power through, for instance, a Capricorn Sun Sign (the major constellational distributor of the seventh ray), or through an angular ruling planet like Uranus (whose soul ray is proposed as the seventh).
- m. Due to the stabilizing effect of the fifth and seventh rays upon the fourth ray personality, it would express more in terms of harmony than conflict.
- n. There would be quite a bit of earnestness in the approach. Desires would be one pointed and devotion strong. The sixth ray astral vehicle is strengthened by the sixth subray of the soul. But again, temperance seems to be the rule, as the second ray shows up again as a subray of the sixth ray astral body. So some of the worst excesses of the sixth ray will be avoided, balanced, moderated, and more calmness will be the result.
- o. The seventh ray etheric physical body supported by the strong first subray, is a perfect anchor for both the seventh ray soul and the first ray monad. Some very structured pattern representing Divine Will and Law is attempting to “come down” all the way to the physical plane. It will be embodied in an expression of beauty (fourth ray) which respects realism (fifth and seventh rays).
- p. Looking at the whole (en large, of course—as many particulars concerning the exact stage of evolution, the environment and the astrological structure would be needed to do otherwise), we can see a great and primary will-to-power substanding this collection of energies. It will seek expression through beauty and order and will be skillfully represented due to the fifth and seventh rays. Probably some great structures or arrangements will be built which will embody the Divine Purpose and Divine Law, and, if all goes well, harmony will reign within them (fourth ray) and organization be exemplary.
- q. We do note that the third ray is entirely missing. The focus will be, in a way, quite concrete and ideas (for their own sake) will not be entertained. This individual will not want to waste time in talk and speculation. He or she is a manifestor, seeking to create a manifestation which will carry great

power, but beauty as well. Since the seventh and the fourth rays are the two “practically artistic rays” (EP I 210) there would be considerable beauty, highly organized, and conveying a great sense of the power and majesty of the One Life. In short, the most abstract energy—the energy of *pure being*—is meant to be conveyed in perfect form.

2. Second Sample Ray Chart:



- a. This is quite a different ray chart from the first one.
- b. Again, for instructional purposes, we will assume that the individual is highly developed but not *too* highly developed. If the development is insufficient, the monadic rays and triadal ray and emphasis will not be effective or even very noticeable, and perhaps even the soul ray will be struggling for effective expression. If the stage of development is that of a fourth degree initiate or a master, the personality rays and subrays will be entirely secondary and may be lost in the general monadic/triadal blaze. (Yet we cannot forget that even the Christ, Who, when He last walked among men in Palestine, worked through a sixth ray personality and a first ray mind {DON 38})
- c. We have here the monad of love-wisdom, the fifth ray soul and a sixth ray personality. The will-to-wisely love (second ray monad) will be expressed through luminous, scientific understanding (fifth ray soul), pursued one-pointedly and with passionate devotion (sixth ray personality).
- d. There is quite a bit of the soft-line. The line of descent runs from the second ray monad through the primary triadal polarization on the in the buddhi nature, through the sixth ray personality, the fourth ray mind and the second ray astral body.

- e. The hard-lines are fairly balanced between intelligence (fifth and third rays) and will (first and seventh rays). From the fifth subray of the monad, the line runs through the secondary triadal polarization in atma and through the fifth ray qualifying the triadal permanent atoms just as it does the fifth ray soul, which has a seventh subray. The line continues through the first subray of the personality, the fifth subray of the mind and the first subray of the astral body, ending in a double third ray characterizing the etheric physical nature.
- f. The purpose behind it all is the power of all-encompassing Love-Wisdom which is rendered even more luminous by association with the Ray of Knowledge for the Lord of the fifth ray “is a Being of the intensest spiritual light” (EP I 76). The monadic tendency is inclined towards the wisdom-knowledge line of the second ray by the fifth monadic subray. The modified monadic purpose then, is to “see the Greatest Light”, and this individual will be firm in his or her purpose to do so—(secondary emphasis of the triad upon atma). This triadal firmness (well-balanced with intuitive reason) will not be noticed until a quite advanced stage of evolution—somewhere very near or after the third degree.
- g. The fifth ray soul will promote the undertaking of specific, concrete research (performed in an orderly and practical manner—seventh subray to the soul) in order to add to the Great Light which the monad intends.
- h. The personality is of quite a different character, and will find itself *driven* by much willful insistence upon true knowledge and great light and wisdom. Ardent and even at time overly-emphatic in its search for exact knowledge (the sixth ray personality has a first subray), this individual will work one-pointedly with great concentration. The personality will sense the purpose as the need to give all, constantly, in order to make a breakthrough in some field where exactitude of knowledge is of the utmost importance.
- i. Some relief enters due to the fourth ray mind, which will, perhaps, offer a little humor and alternative perspectives, along with plenty of imagination (which the fifth ray type can always use). Yet the fifth subray of the lower mind will keep the mind applied to the task mandated by the fifth ray soul. At least rigidity will not creep in so readily due to the flexibility of the fourth ray mental nature.
- j. The individual will have relatively calm emotions, quiet and controlled—kindly (ray two) but reserved and held in (ray one).
- k. Although this individual would not be inclined to get emotionally upset over trifles, the situation is not exactly outwardly calm or quiet, externally, as the double third ray in the etheric-physical vehicle, when combined with

the driving sixth ray personality under the influence of the first subray, makes for a condition of strenuous *activism*. There is the strong personal intention to move rapidly towards the goal (once it is truly *decided* upon, for the fourth ray mind may create some hesitation). There could, therefore, be a need to avoid wasted energy, as such a person would drive him/herself to get a great deal accomplished, and the activity aspect would have to be regulated so that it did not become over-emphasized.

- l. Looking at the whole *en large*, we see a deep and primary thirst for light and wisdom. The individual will understand *why* he/she wants this illumination, and will be willfully determined (on the high inner planes) to achieve it. A deep and ongoing study of the objective world (via the fifth ray soul) is the means of intensifying the deeply desired “Greatest Light”. In the particular incarnation in question, the pursuit of the light is unusually intense and willfully driven. A strong dedication to the higher objectives will be sensed, and plenty of physical energy (double third ray) will be expended in these pursuits. In all this, the individual may be able to stay relatively calm and controlled—though very active, and to see the humor within his/her situation. The question might often arise (through the deliberations of the fourth ray mind), “What is the best path to choose in pursuit of the deep and specialized knowledge sought?” Once the method is clearly seen, there is no question of the one-pointed dedication, but there may be moments of uncertainty, more about means, than about ends.
- m. Note: It must be clear as we are venturing into these hypothetical analyses, that they could be approached from *many* angles. These ray charts are great *abstractions*. They could be applied to many different kinds of lives, and, indeed, probably a number of individuals (out of the billions in incarnation and the many more not incarnated) share similar ray charts, with very many factors identical. We are actually dealing with a kind of ‘psycho-spiritual algebra’. Once we begin to insert some concrete situations and circumstances, we can solve for the specifics related to other unknowns. A fifth ray soul, for instance, will mean one thing to an astronomer and another to the designer of weapons of war. A whole life, career and destiny could be invented on the basis of one of these ray charts, but it would be only *one* of many possible. It is suggested that the student of these matters may wish to elaborate such charts, thus developing both analytical and intuitive facility in interpretation.

3. Third Sample Ray Chart:

Three_{4→2} or Two₃

Manas/Atma_{6→2}

VI₃→II₃

4_{6→1}

3₅

6_{4→2}

3_{4→7}

- a. This ray chart is rather more complex than the others as it shows a number of rays in transition, which is much closer to the truth of ray dynamics. Everything is in motion and various ray emphases are giving way to succeeding ones as evolutionary and spiritual development proceeds.
- b. This chart, rather than a strictly hypothetical one, is one that the author proposes for himself. (I would recommend that readers do the same for themselves. The charts will not necessarily be correct—and I do not say that *this* chart is, necessarily, correct—but much will be learned in the process). Perhaps after doing such an analysis the enquirer will discover that the proposed ray chart cannot possibly be his or hers—or, that it most definitely *is*. Of all people we should, I think, come to know ‘ourselves’ best (though this is seldom the case at first).
- c. The three periodical vehicles of this chart (monad, soul and personality) have, respectively, the rays three, two and four.
- d. The hard-line rays are mostly on the line of intelligence, with some proposed representation of the first ray or its triadal equivalent—the atmic aspect. From the third ray monad the line descends into the major manasic polarization of the spiritual triad, through the proposed secondary triadal emphasis of atma, through the third ray as the subray of the soul, through the first ray as the subray of the personality (reflecting the Aries Sun), through the third ray mental body with its fifth subray, and finally through the third ray emphasis in the etheric physical body, slowly making a transition to an increase of the seventh ray in a subordinate position.
- e. The soft-line rays descend from the fourth ray proposed for the monadic

subray (in transition to the second ray), through the second ray (the ray of the triadal permanent atoms), through the second ray soul making its transition from the sixth ray of idealism, into the fourth ray personality (occasionally swept by the sixth ray—the subray which is transitioning into the first), and through the sixth ray astral body with its still dominating fourth subray, and through a proposed fourth subray in the etheric physical nature.

- f. The changing rays occur because of the plan of the soul or the intentions of the personality which deliberately cultivates these rays. As the permanent atoms of all individuals are equipped with *all* potential ray vibrations, a vehicle of the human energy system can be on any ray or subray (but the changes from the customary rays can only occur in the case of an awakening disciple). (cf. EP II 291)
- g. At the outset it must be admitted that the author has not *ascertained* his monadic ray. Sometimes, he feels/thinks that he is very close, but an excessive complexity of consideration (an obvious symptom of considerable third ray in the nature) offers so many possibilities and seemingly valid inferences and reasons that it is difficult for him to claim certainty. He is willing to tolerate this ambiguity for the sake of truth.
- h. For all the reasons he stated in this book, the third ray monad is the most likely. Not only are the general ‘odds’ in favor of this choice, but this disciple has the distinct inner impression that he is a “Point of Lunar Origin” (i.e., a monad from the Moon Chain—75% of which were third ray monads).
- i. His deep interest in cosmology, esoteric astrology and ontological philosophy, and his tendency towards great abstraction and widely ramifying considerations all point to the fundamental power of the third ray of creative/abstract/active intelligence. As well, the manner in which *Infinitization of Selfhood* was written is third ray in the extreme, and it is a book which deals, exhaustively with the One and the Many (a major preoccupying theme of the individual who is primarily upon the third ray).
- j. But not *all* Moon Chain monads were upon the third ray. The remaining 25% were equally divided between the second ray and first ray monads. For a time, the author thought he was on the first ray monadically, but has more recently come to think that this was a result of the general monadic impact which entered his life powerfully when he began considering in earnest the themes of the One Self and the ABSOLUTE. The monad represents the *power aspect* no matter what may be its ray, and when it begins to make its presence powerfully felt, the energy of the first ray will inevitably accompany the monadic impression and will necessarily be influential.

- k. The other possibility which the author is presently entertaining is a major monadic ray which is the second ray with a third subray. The second and third ray are so thoroughly intertwined in his life that it is difficult to disentangle them, and both his major hypotheses include some combination of the third and second rays.
- l. The author finds himself inseparably related to the Work of the Master DK, and when searching for the department to which he is most related (and most likely to be related for some lives to come), it is the Department of the Bodhisattva rather than the Department of the Mahachohan. When pondering on the three monadic types—Director, Teacher, Manipulator—he finds that he is above all the Teacher using the manipulative energy of Creative Intelligence in its service. This, at least, is the *present* emphasis.
- m. The author realizes, however, that this could be merely a temporary, through vitally important, emphasis and is hesitant to jump to conclusions, especially since he realizes that even some Chohans (of the sixth degree) are functioning principally on their (chosen or assigned) monadic *subray* rather than on their *major* monadic ray. Such would be, for instance, the Master Hilarion Who functions on the fifth monadic subray but who is almost certainly, majorly, a first ray monad, and the Master Jesus, Who functions on the sixth monadic subray, though He gives every indication, as well of being a first ray monad. (When thinking of the Master M, Who is obviously on the first ray in relation to his major monadic ray, there is much in his history to suggest that the monadic subray is the second.)
- n. In any case, the primary rays of this energy system are presumed to be the third and the second, though the disentanglement may take some time (or perhaps, serendipitously, may appear at the conclusion of writing this analysis).
- o. It is the eventual task of every third ray monad (the so-called “failures” of the previous solar system) to find their focus upon the *second* subplane of the monadic plane. While the major or “primary” monadic ray will not change, remaining the same throughout the aeon (TWM 111), the major quality of this second ray solar system will have been absorbed, and the third ray monad brought into the position where it functions as on a subray of the second ray of the planetary soul and the Universal Ray (the blended dual ray of the Solar Logos)—the Second Ray of Love-Wisdom.
- p. The problem of discernment has exercised all the intuition and ingenuity which the author has as at his disposal. He is not unaware that the Buddha (a great Lord of Compassion Whose devotion to humanity is paralleled only by that of the Christ) was almost certainly a *third ray monad* (cf. TCF 1192-1194). So the matter is far from simple. The subrays of the monad

serve as methods of relating the past to the present and the present to the future. When a transition is being made from the third ray to the second (as is the case with our present solar system in relation to the previous one, and of our planetary soul ray in relation to our planetary personality ray), one way to accomplish this is on the subray of the ray which is to emerge. In other words, when making the transition from the third to the second ray, one good way to do so is on the second subray of the third ray. (This principle will be found useful for a number types of ray transition focussed on different levels of the ray chart, as when transitioning from one soul ray to another, or, as is more frequently the case, from one personality ray to another. Changes of mental ray can also use the same technique.)

- q. Interestingly, the reverse is also the case. The ray of a superior vehicle may become (through ‘descent’), in a succeeding incarnation, the ray of an inferior vehicle, or the ray of a given vehicle may become the subray of that same vehicle as the vehicle focusses on a new and different ray. For instance, if my mind were on the fifth ray, but the fourth ray were in process of becoming the ray of mental focus, the fifth ray, while not disappearing, could subside to a subray position—just as the “conscious” subsides to a subconscious position.
- r. With all these considerations in mind (too many considerations being a typically third ray problem), the author is reserving a conclusive judgment for a date in the hopefully not too distant future, when complete clarity on the matter will supervene. For now, for the sake of the coherency of this analysis, he will emphasize the likelihood of a third ray monad with a subray in transition from the fourth to the second ray.
- s. The racial rays also can have a considerable impact. The rays of the Jews, into which race the author was born in this incarnation, are the third ray personality, the first ray soul and perhaps, as he proposes, the fourth ray monad.
- t. The author can easily relate himself to the energies previous solar system (really the fourth in a series of six, or perhaps, seven)—a system to which the Jewish energy is closely related.

The Jews were closely related to the developments of System I as the following makes clear: “They constitute, in a strange manner, a unique and distinctly separated world centre of energy. The reason for this is that they represent the energy and the life of the previous solar system. You have often been told how, at the close of this solar system, a certain percentage of the human family will fail to make the grade and will then be held in pralaya, or in solution, until the time for the manifestation of the next and

third solar system comes around. Then they will constitute the advanced guard and the symbol of the coming humanity of that system. The same thing occurred in the system before this one and those whom we now call the Jews (a purely modern name and distinction, as I tried to show in the last few pages of *A Treatise on the Seven Rays, Vol. I, Esoteric Psychology*), are the descendants of that earlier group which was held in pralaya between the first and second solar systems. If you will remember that the third ray governed that system and also governs the Jewish race, if you bear in mind that that system was occupied with the divine aspects of matter only and with external conditions, and that the Jews were the highest product of that system you can come to an understanding of the Jew, his separateness, his desire for racial purity and his interest in that which is commercial and tangible. The Jew, down the ages, has insisted upon being separated from all other races but he brought over from the previous system the knowledge (necessary then but obsolete now) that his race was the “chosen people.” The “Wandering Jew” has wandered from System One to this where he must learn the lesson of absorption and cease his wandering. (EXH 76-77)

The Jews, as a product of the humanity of the previous solar system, and as constituting the incarnating residue from that solar system, have run the gamut of suffering and are in the forefront of the creative arts at this time, particularly in group production such as certain of the great motion pictures and in the field of scientific discovery. (R&I 243-244)

While the author feels a special kinship (not so much with the modern Jew—as it has been a long time since he has been incarnated in that race) as with certain of the ancient ones (such as King Solomon), he can relate in a deep, interior way to the meaning of the *bridge* between the first solar system and the second. It has been his contention that, while the personality ray of the Jews is the third, and its soul ray is the first, its monadic ray, he hypothesizes, is the *fourth ray of Harmony through Conflict*. The Jews were the *bridge* between the last solar system and this one, and the fourth ray is the “bridging ray”.

- u. When he assesses himself monadically, he discovers this kinship with that group which represents *intellect*, and especially *creative* intellect. Thus the combination of the third and fourth rays on the monadic level. Since the fourth ray cannot be the *major* monadic ray (at least in *this* system—though in System I, who knows?) it is relegated to a secondary though potent place as the subray of the third ray monad.
- v. But the purpose of this solar system, is to take those who were focussed in material intellect and lead them into an understanding of Love-Wisdom,

and bring them under subservience of the second ray of our planet and of the Solar Logos of this solar system. The author definitely ‘feels’ this process to be at work (though no doubt he is responding to the energy of his second ray soul more powerfully than to any transition to the second subray of the monadic ray). Nevertheless, it is an important background consideration in his consciousness.

- w. The (eventual) major purpose, therefore, as the major monadic ray can reveal it, is a vast comprehension of all energies and forces which constitute the planetary, solar systemic, cosmic, etc. Whole, and the utilization (manipulation) of these forces to create whatever may be required to bring harmony, beauty, fulfillment, unity, wholeness and oneness (progressively considered). The author realizes there are many warring energies and forces to be reconciled and a vast reach of creative intelligence is needed to comprehend the qualities, quantities and their cycles so that these can be accessed and brought to bear to create the amelioration of present conditions, and the fulfillment of all entities within the Cosmic One.
- x. (Stepping out of my abstracted consideration for a moment, I would recommend this exercise to all who wish to go deeper in the matter of discovering the ‘elevated rays’ of their energy system. It forces thought to venture into new areas of speculation.)
- y. These rather abstract motives relating to the One and the Many and also to Finitude and Infinitude, have a benevolent purpose, which accords with the raising of the monadic focus to the second subplane of the monadic plane—a work in process (however long it may take).
- z. The energy of this purpose enters a triadal realm which is, according to the author’s proposal, characterized primarily by a manasic focus (i.e., focus in the abstract mind) but secondarily, according to hypothesis, in atma—spiritual will). This marks the great respect which the author has for the force of *will* (accentuated on a lower level by the temporary Aries personality (conferring what appears to be developing into a personality subray colored by the first ray). These two triadal emphases also mark a liability which can occur when the first and third aspects are blended to the exclusion of the second. The buddhic focus (and its higher and lower counterparts) is, for the author, his major learning for the whole reincarnational span. This is the only way to redeem the monads who are primarily focussed within the intelligence/matter aspect prominent in the previous solar system and the Moon Chain.
- aa. Whatever may be these high eventualities, represented by the monad and its changeable subrays, and by the attempt to focus the spiritual triad in the will aspect, the situation of the triadal *ray* and its reflection in the soul ray

is the more immediate and important.

- bb. The author intuitively a transition occurring from a soul focus upon the sixth ray to the second ray focus. This transition is well-nigh achieved and has probably been going on for several lives.
- cc. We must remember that *all* souls presently upon the first three rays, *must* change their focus at some point in their development. This is a necessary fact if it is true that *all* souls (like all personalities) were initially focussed on the fourth, fifth, sixth or seventh rays. If there are ever to be third, second and first ray souls, ray transfers are needed—at least *one*, and maybe two.
- dd. The Christ made such a transfer from the fourth ray soul to the second (really second ray triad). As He (with the Buddha) was on the fourth ray in Atlantean times (R&I 385-386), perhaps His soul was focussed on the sixth ray in Lemurian times—the Christ was a Lemurian Ego.
- ee. In any case the author (and a number of his observant friends) believes that the transition from six to two has been an important dynamic in his psychological life. It is a change from the passionate to the compassionate, from the preacher to the teacher, from the fanatic to the one of broad tolerance. The old can be awakened without much effort, but the new is well in place, and is reflected in the studential, scholarly, bookish, approach which has characterized him since his youth.
- ff. Combining the two soul ray indications (the past and the present), there has been a *passion* for *study*. The third subray which relates him (or so he thinks) to the efforts of Master DK (the “Messenger”) gives a wide diversity of mental interests, and an ongoing desire to correlate all knowledge. Again, we have a combination of the second and third rays, which easily reflect those rays which can be found in the ‘higher reaches’.
- gg. The author finds himself at this time, above all, a *teacher*, and one who uses the combination of the second and third rays to “spread the knowledge of the ageless wisdom” wherever he can find a response—just as his great Mentor is sworn to do. He calls upon the growing first ray influence in his life to strengthen his resolve to do so, as the project will certainly last throughout the Aquarian Age.
- hh. The personality ray is definitely the conflicted, expressive, artistic and harmonizing fourth, which reflects the proposed high fourth ray (monadic?) of the Jews. The urge to express beauty through music and drama in an innate quality, and is developing as an instrument for the spreading of the New World Religion—ruled by the second and sixth rays (his past and present souls rays), with some of the seventh. The author’s contribution to this new approach to divinity is through astrology (third ray) and music (fourth ray),

and to this end, he composes astrological music for ritual purposes. This practice calls upon the proposed monad and its subray, and is reflected in the creative fourth ray personality and throughout the many representations of the third ray found within this energy system. The purpose of such rituals is to be able to invoke, magically, any energy or force required, to experience it deeply, expressively and to distribute this energy where needed at the time needed. In this work the third and fourth rays blend with the seventh ray (under cultivation) or appropriated as needed from the past and from the present astrological prominence of Aries and Cancer (both of which contain the seventh ray).

- ii. The conflict between scholarliness and artistry, between passion and reflection, between abstraction and immediacy is easily found in the many ray contrasts of the proposed ray chart, and is exacerbated by the fluctuating intensities of the fourth ray personality (over which increasingly greater control is now being gained through the emergence of the first subray of the personality).
- jj. It is important that the bridge between mind and heart be completed. More about this could be described by referring to the astrological chart, but this will occur at another time and in another context. Not only are the second and third ray in contrast throughout the energy system (*and* they are two rays which are not easy to put together), but these rays are constantly blending and merging (as they should), to the point where they are becoming difficult to distinguish. The fourth ray nature is strongly emphasized (the author feels he has had an artistic fourth ray personality for a number of lives—as is often the case).

Again it indicates an uneven, unbalanced development which results from the fact that, through specialisation or focussed intense interest over a period of lives, there comes a capacity to make a soul contact *along one line of endeavor*, but not the capacity to be in contact with the soul. This is facilitated by the fact that the artist for many lives comes under the influence of one particular personality ray. Hence the occult paradox stated above, which warrants the attention of artists. (EP I 250)

- kk. Descending lower into the personality system, we find a third ray mind (a virtual certainty) given the author's complexity of thought and tendency to ramify, relate remote facts, and endlessly qualify what he says. The fifth ray is present too, as there is a passion for precise definition—especially the definition (fifth ray) of abstractions (third ray), as a study of the glossary of *Infinitization of Selfhood* will reveal.
- ll. This third ray mind is a strong instrument for the proposed third ray monad, and the proposed third subray of the soul. It puts the lower mind to work

as a correlator of information and facilitates wide ranging extrapolations based upon that information. It also creates a mental polarization which is both useful and obstructive—useful for the awakening of minds, and obstructive to the spontaneity of heart which is, perhaps, the major lesson to be learned in the entire monadic pilgrimage.

- mm. The astral nature has been passionate, intense, turbulent and conflicted, fed by reflection through the previous sixth ray soul focus and further stimulated into conflict through the impress of the strong fourth ray personality. The fourth subray of the astral nature has contributed to an intense need for harmony even when it would be better to allow dissonance to do its work.
- nn. The etheric-physical nature is certainly upon the third ray (with etheric fluctuations—highs and lows, spurts of energy and complete fatigue following each other in rapid succession, all of which are suggestive of a fourth subray). Through the influence of the environment, however, and close personal contacts, and also through the demands of ritual work, he is learning the value of the seventh ray and can apply the same (when necessary).
- oo. For this individual (and for all individuals if their case were thoroughly analyzed) the true situation is complex. As DK says,

Man is therefore (from the angle of force expression) a mass of conflicting energies and an active centre of moving forces with a shift of emphasis constantly going on, and with the aggregation of the numerous streams of energy presenting a confusing kaleidoscope of active interrelations, interpenetration, internecine warfare, and interdependence until such time as the personality forces (symbolic of divine multiplicity) are subdued or “brought into line” by the dominant soul. (EP II 340)

Out of all this change bordering, at times, on chaos, we try to make some sense, and to it we attempt to bring some orderly understanding. Thus, we create ray formulas which are frozen patterns which represent (to some inadequate degree) a truly dynamic and changeable situation. A ray chart is our attempt to simplify an energy system in dynamic flux. We do the best we can.

- pp. Trying to look at this entire picture with some objectivity (and who can achieve this perfectly?) we see a tremendous emphasis upon creative intelligence, synthetic understanding and artistic expressiveness. The ‘outer rays,’ the first and seventh, are not so strongly represented. The relation to form in a material or practical way is, essentially, weak, while the relationship to the many forms which intelligence uses to express itself is strong.

qq. The purpose (taking the most likely of the two monadic hypotheses—Three_{4→2}) is the benevolent and beautiful manipulation of a wide diversity of energies for the purpose of facilitating human fulfillment. It is really, however, the *second ray* which is *sought*—monadically. The “Displayer of Glory”, the “Unifier”, the “Cosmic Christ”. The methods used are the thought power of the third ray and the comprehensive vision of the second ray (expressing in the ray chart in ‘positions’ subsidiary to the monad). The following words relate to “glory” from a third ray perspective and blend with the glory of Love conveyed by the second ray:

“Behind this veil of maya I stand, a Blessed One, but unrevealed. My energy is great, and through my mind I can display the glory of divinity. How can I, therefore, demonstrate this truth? What shall I do? I wander in illusion.”

The word went forth: ‘All is illusion, O Dweller in the shadows. Come forth into the light of day. Display the hidden glory of the Blessed One, the glory of the One and Only. The glory and the truth will rapidly destroy that which has veiled the truth. The prisoner can go free. The rending of the blinding veil, the clear pronouncing of the truth, and practice right will render to the Blessed One that golden thread which will provide release from all the maze of earth existence.’ (EP II 37)

rr. Behind the whole of this diversity lies the motive of producing great moments of unification through beauty, great moments of clarity through profound thought, and ultimately, Oneness, through the living, vibrant realization that all the *Many* are inescapably the *One*. “Naught is but Me”. It is an advanced meditation on the second ray producing *Identification*. To bring this realization into sharp focus was the purpose of *Infinitization of Selfhood*. “Naught is but Me” will also, at length, reveal the nature of the “Universal Ray” (the second ray of Love-Wisdom) and the nature of those whose temporary planet of origin may be Jupiter.

ss. The two phrases, “Naught is but Me” and “The Many are the One” are the deepest keys to the entire life—again a blend of the second and third rays.

4. Summary of Ray Chart Speculations:

a. It is hoped that the method employed in interpreting sample ray charts ‘from the highest to the lowest’ may inspire interested students to make similar attempts with respect to their own charts. The Art and Science of the Seven Rays is in its relative infancy. We now know something of the ABC’s, but exactitude lacks.

“...the capacity to sense a man’s ray is not for this race as yet. Approximate

supposition and the use of the intuition is all that is now possible. The little evolved cannot comprehend completely the much evolved, and in a lesser degree, the advanced ego comprehends not an initiate. The greater can apprehend the lesser but the reverse is not the case.” (TWM 113)

Still, we know enough to venture into the psychology of the soul, and to being lift the veil on the psychology of the monad.

- b. Man must begin to know himself more completely, and, at the same time, know ‘others’—who are, essentially, but himself. There is no easy way to do this, as the complexity of the energy system is staggering. With experience, however, the *great simplicities will emerge*, and we will truly be able to help people *find their way*.
- c. This will lead to a happier world. People will know their own quantity and quality. They will know where they fit and what they have to do. That aspect of the Divine Word which they represent will be released, and the release will bring joy. The Oneness inevitably to be realized in their participation-in-Universe will bring an inevitable bliss (which already *is* on the higher planes and within the higher reaches of their Identity).
- d. The prospect is a glorious one, however humbly it must begin. “Man, Know Thyself—and thou shalt know the world”.

ON THE MONAD

THE DISCIPLINES OF
IDENTIFICATION

1. What are the best ways to promote the state of identification?
 - a. Let the imagination embrace the ‘other’ as the Self.
 - b. Imagine synchronized heart beats; imagine synchronized breaths.
 - c. Find what ‘feels’ to be a tangible center within yourself and *transfer* than center to another; to many others; to *all* others. Use the creative imagination to do this.
 - d. Place yourself imaginatively ‘within’ the content of any perception.
 - e. Imaginatively *move into* any body you perceive; feel yourself to be all motion and that which motion animates.
 - f. Imagine the ‘Universal Sphere’ and feel yourself pervasive throughout it.
 - g. Refuse to be excluded from any portion of Time or Space. Use the imagination to ‘*be there*’.
 - h. Be immovable in substanding all attractions and repulsions.
 - i. Prefer nothing; *be* all. At least *imaginatively be* every presentation, regardless of preference. Let attraction or repulsion take a second place to the existence of that to which you are attracted or repelled.
 - j. For many other techniques and meditations designed to utilize them, please see *Infinitization of Selfhood*
2. What are the ways by which the different major monadic ray types achieve identification?
 - a. The first ray monad insists that he *is* all ‘others’, forcing ‘himself’ and all others to *be* the One and Only Self.
 - b. The second ray monad merges with all ‘others’, realizing that “Naught is but Me”.
 - c. The third ray monad *proves* that he is all others—that the Many are, indeed, the One.

ON THE MONAD

CONCLUSION

We have reached the end of a journey (a tiny segment of the Great Pilgrimage) in pursuit of what we most essentially *are*. The mysteries surrounding the subject are profound, and we are only lifting the veil—yet again. The Eternal Pilgrim is the M/monad itself, immersed for a cycle, by its own choice, in its own misperceptions and wrong identifications. But there is a glorious inevitability—that every M/monad will “come to itself” and realize itself as the One and Only Monad, the Universal Monad, the One Universal Self. This realization is the Great Solution to so much that distresses the Human Family. Each of us, apparently separate individuals, must find our way back to the realization that, indeed, we are ‘in-dividual’—that is, *indivisible, indivisibly One*.