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COMPILER'S NOTE

Throughout the writings of Alice Bailey is scattered a wealth of information about the Seven Rays. The purpose of this compilation is to gather into a single volume that portion of the material which pertains directly to humanity and human life, and which is therefore of immediate practical value to those who study the Ageless Wisdom and seek to implement its methods in their lives.

The material is arranged in the following manner:

1. General introductory information about the Rays, definitions, their nature, function, value of studying them, etc.
2. A section on each Ray and its effect on the Soul; personality; and mental, emotional, and physical bodies of a human being.
3. A section on human unfoldment from the point of view of the Ray energies.
4. Information about how the Rays affect the various Greater Wholes of which each person is a part—the solar system, the planet, the human kingdom, our root-race, and the various nations of the world.
5. A section devoted to current cyclic Ray influences,

specifically to the effect on our civilization of the outgoing 6th Ray and the incoming 7th Ray.

In the sections on each individual Ray, I was faced with the problem of how best to arrange the material, for several quite different ways suggested themselves. After considerable deliberation, I decided on an arrangement which begins approximately with the most accessible material and ends with the least accessible. But in the final analysis the order is relatively unimportant, for the real value lies only in the overall impression created by the excerpts in their totality.

The individual passages themselves range from entire sections to only parts of sentences. In each case, the passage is followed by book and page number from which that passage is taken. The key to the book abbreviations is below.

All of the material in this compilation is excerpted from books written by Alice Bailey, with the exception of the first page in the sections on the individual Rays. Each of these was reproduced from a chart in the book *The Seven Human Temperaments*, by Geoffrey Hodson.

ABBREVIATIONS FOR BOOKS QUOTED

DINA I— <i>Discipleship in the New Age, Vol. I</i>	EP II— <i>Esoteric Psychology, Volume II</i>
DINA II— <i>Discipleship in the New Age, Vol. II</i>	GWP— <i>Glamour: A World Problem</i>
DN— <i>The Destiny of the Nations</i>	IHS— <i>Initiation Human and Solar</i>
EA— <i>Esoteric Astrology</i>	LOM— <i>Letters on Occult Meditation</i>
EH— <i>Esoteric Healing</i>	TCF— <i>A Treatise on Cosmic Fire</i>
ENA— <i>Education in the New Age</i>	TWM— <i>A Treatise on White Magic</i>
EP I— <i>Esoteric Psychology, Volume I</i>	RI— <i>The Rays and the Initiations</i>

INTRODUCTION

Here I am fulfilling my intention to write a book on the subject of the Seven Rays. This topic has always been of real interest for students, but about these rays little is known. We know, from *The Secret Doctrine*, that they are the building Forces and the sum total of all that is in the manifested universe, but their effect in the human kingdom, and their essential quality and nature, remain as yet a mystery. It will be necessary for me to avoid the cosmic note, if I may so call it, for I seek to make the information of practical value to the student and to the intelligent reader. I shall, therefore approach the subject entirely from the standpoint of the human family and deal with the subject in terms of psychological values, laying the foundation for that new psychology which is much needed, and so dealing primarily with the human equation. What I have to say will be a commentary upon an expansion of the words found in the proem of *The Secret Doctrine*, that "All Souls are one with the Oversoul."—*EP I*, xxii.

Definitions

We are told that seven great rays exist in the cosmos. In our solar system only one of these seven great rays is in operation. The seven sub-divisions constitute the "seven rays" which, wielded by our solar Logos, form the basis of endless variations in His system of worlds. These seven rays may be described as the seven channels through which all being in His solar system flows, the seven predominant characteristics or modifications of life, for it is not to humanity only that these rays apply, but to the seven kingdoms as well. In fact there is nothing in the whole solar system, at whatever stage of evolution it may stand, which does not belong and has not always belonged to one or other of the seven rays.—*EP I*, 163.

A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates. This is a true definition of a ray.—*EP I*, 316.

The seven rays embody and express the totality of energies which circulate throughout our planetary form. —*EH*, 695.

A Ray is one of the seven streams of force of the Logos; the seven great lights. Each of them is the embodiment of a great cosmic entity.

The seven rays are the first differentiation of the divine

triplicity of Spirit-Consciousness-Form. They provide the entire field of expression for the manifested Deity.—*EP I*, 17.

The seven rays are embodiments of seven types of force which demonstrate to us the seven qualities of Deity. These seven qualities have consequently a seven-fold effect upon the matter and forms to be found in all parts of the universe. They also have a seven-fold interrelation between themselves.—*EP I*, 19.

[The seven rays] are the seven breaths of the One Life, the seven basic energies; they streamed forth from the center formed by the impact of the will of God on divine substance, and divided into seven streams of force. The radius of the influence of these seven streams determined the extent or scope of activity of a solar system and "outlined" the limits of the form of the incarnated cosmic Christ. Each of these seven streams or emanations of energy was colored by a divine quality, an aspect of love, and all of them were needed for the ultimate perfecting of the latent and unrevealed purpose.—*EP I*, 44.

The Names of the Rays

The seven Rays can be divided into the three Rays of Aspect and the four Rays of Attribute, as follows:

Rays of Aspect

1. The Ray of Will or Power.
2. The Ray of Love-Wisdom.
3. The Ray of Activity or Adaptability.

Rays of Attribute

4. The Ray of Harmony, Beauty, Art, or Unity.
5. The Ray of Concrete Knowledge or Science.
6. The Ray of Abstract Idealism or Devotion.
7. The Ray of Ceremonial Magic or Law.—*LOM*, 359.

We call these seven [Builders, Sources of life, Rishis of all the ancient scriptures, original psychic Entities, etc.] by various names:

1. *The Lord of Power or Will*. This Life wills to love, and uses power as an expression of divine beneficence.
2. *The Lord of Love-Wisdom*, Who is the embodiment of pure love. This Life instills into all forms the quality of love, with its more material manifestation of desire. It is the attractive principle in nature and the custodian of the Law of Attraction. This Lord of Love is the most

Ray	Energy	Technique	Quality	Source
1	Power or Will	Grasping	Dynamic Purpose	Dynamically electrified forms
2	Love-Wisdom	Attracting	Love	Magnetically electrified forms
3	Intelligent activity	Selecting	Intellect	Diffusively electrified forms
4	Beauty or Art	At-One-ing	Unification	Harmonizing electrified forms
5	Science	Differentiating	Discrimination	Crystallizing electrified forms
6	Idealism	Responding	Sensitivity	Fluidic electrified forms
7	Organization	Coordinating	Appearance	Physical electrified forms

—EP II, 8.

potent of the seven rays because He is on the same ray as the solar Deity [the Solar Logos, the Entity whose physical expression is our solar system—ed.].

3. *The Lord of Active Intelligence.* His work is more closely linked to matter, and He works in cooperation with the Lord of the second ray. His is the motivating impulse in the initial work of creation. Through the medium of matter (which beneficently obstructs and hinders) He provides humanity with a vast field of experiment and experience.
4. *The Lord of Harmony, Beauty, and Art.* The main function of this Being is the creation of Beauty (as an expression of truth) through the free interplay of life and form, basing the design of beauty on the initial plan as it exists in the mind of the solar Logos. The activity emanating from [this Lord] produces that combination of sounds, colors, and word music that expresses, through the form of the ideal, the originating idea.¹
5. *The Lord of Concrete Knowledge and Science.* This is a great Life in close touch with the mind of the creative Deity, just as the Lord of the second ray is in close touch with the heart of that same Deity. Science is a psychological unfoldment in man due to this ray influence, and is only [now] entering into its real work. [This Life's] influence is waxing in power, just as the influence of the sixth Lord is waning.
6. *The Lord of Devotion and Idealism.* This solar Deity is a peculiar and characteristic expression of the quality of the solar Logos. It, with the second ray, is a true and vital expression of the divine nature. A militant focusing upon the ideal, a one-pointed devotion to the intent of the life urge, a divine sincerity are the qualities of

this Lord, and set themselves their impress upon all that is found within His body of manifestation. This influence of this sixth Lord is now passing out.

7. *The Lord of Ceremonial Order or Magic* is now coming into power and is slowly but surely making His pressure felt. His influence is most potent upon the physical plane. This ray of order and its incoming is partially responsible for the present tendency² in world affairs toward governmental dictatorship and the imposed control of a central governing body.—EP I, 23–26.

[A]ll the rays are sub-rays of the second Ray of Love-Wisdom.—RI, 386.

The Rays & Humanity

[A]ll 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) are the seven differentiated colors. These seven subsidiary groups... produce a varying outlook, mentality, and approach—all equally right, but all presenting a slightly different angle of vision.—TWM, 33.

Humanity is divided into seven main ray types, which might be enumerated as follows:

- a. The power type full of will and governing capacity.
- b. The love type full of love and fusing power.
- c. The active type full of action and manipulating energy.
- d. The artistic type full of the sense of beauty and creative aspiration.

¹ This fourth Lord of creative expression will resume activity upon the Earth in about six hundred years hence, though already the first faint impress of His influence is being felt. The next century will see a reawakening of creative art in all its branches.

² Written around 1935—editor.

- c. The scientific type full of the idea of cause and results; the mathematical type.
- f. The devotee type full of idealism.
- g. The business type full of organizing power, and given to ritualistic ceremony.
—*EP I*, 329.

Each student, as he takes up the study of the rays, must steadily bear in mind that he himself—as a human unit—finds his place on one or other of these rays. The problem thus produced is a very real one. The physical body may be responsive to one type of ray force, whilst the personality as a whole may vibrate in unison with another. The Ego or Soul may find itself upon still a third type of ray, thus responding to another type of ray energy. 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; the humble aspirant cannot as yet ascertain whether he is a Monad of Power [Ray 1], Love [Ray 2], or Intelligent Activity [Ray 3].—*EP I*, xxiv.

One of the first things we need to grasp, as we study man and the rays, is the large number of these ray influences which play upon, form, and “enliven” him, and make him the complexity he is. It would be wise for us to enumerate them one by one and consider them for a while. There is no real reason for bewilderment in this connection. As time progresses and the rays are more widely studied, man’s relation to them will be subjected to careful analysis; there will then be possible a wide checking up of information and of facts. Later will come a tabulation and an understanding of the ray forces. This will lead to a science of psychology of a more sure and accurate nature, instead of the speculative science it now is. At present modern psychology concerns itself with the more apparent aspects of incarnated man and with a discussion of certain speculative subjective possibilities.

[T]he following rays and influences must be considered in the case of every individual man, for they make him what he is and determine his problem:

1. The ray of the solar system itself.
2. The ray of our planet’s planetary Logos.
3. The ray of the human kingdom itself.
4. Our particular racial ray, the ray that determines the Aryan race.
5. The rays that govern any particular cycle.
6. The national ray, or that ray influence which is peculiarly influencing a particular nation.
7. The ray of the Soul or Ego.
8. The ray of the personality.
9. The rays governing:
 - a. The mental body.

- b. The emotional or astral body.
- c. The physical body.
—*EP I*, 333.

Objectives in Studying the Rays

[The study of the rays] will throw much light upon the times and cycles in the unfolding panorama of history. In the last analysis, history is an account of the growth and development of man from the stage of the cave man, with his consciousness centered in his animal life, up to the present time wherein the human consciousness is steadily becoming more inclusive and mental, and so on and up to the stage of a perfected son of God. It is an account of the apprehension, by man, of the creative ideas which have molded the race and are establishing its destiny. It gives us a dramatic picture of the progress of those Souls who are carried in or out of manifestation by the appearance or disappearance of a ray.

These rays are in constant movement and circulation, and demonstrate an activity which is progressive, cyclic, and evidences increasing momentum. They are dominant at one time and quiescent at another, and according to the particular ray which is making its presence felt at any particular time, so will be the quality of the civilization, the type of forms which will make their appearance in the kingdoms of nature, and the consequent stage of awareness (the state of consciousness) of the human beings who are carried into form life in that particular era. These embodied lives (again in all four kingdoms) will be responsive to the peculiar vibration, quality, coloring, and nature of the ray in question. The ray in manifestation will affect potently the three bodies which constitute the personality of man, and the influence of the ray will produce changes in the mind content and the emotional nature of the man and determine the caliber of the physical body.—*EP I*, 3.

[Another] effect of the study of these rays should be twofold. Not only shall we understand somewhat the inner side of history, ...but we shall have a practical method of analysis whereby we can arrive at a right understanding of ourselves as ensouling entities and a wiser comprehension of our fellow men. When, through our study, we ascertain for instance that the tendency of our Soul ray is that of Will or Power [Ray I], but that the ray governing the personality is that of devotion [Ray VI], we can more truly gauge our opportunity, our capacity and limitations; we can more justly determine our vocation and service, our assets and our debits, our true value and strength. When we can add to that knowledge...that the physical body is reacting pre-eminently to the Soul ray, whilst the emotional body is under the influence of the personality ray which is historically in manifestation at the time, we are then in a position to gauge our particular problem with judgment. We can then deal more intelligently with ourselves, our children,

and our friends and associates. We shall find ourselves able to cooperate more wisely with the Plan as it is seeking expression at any particular time.—*EP I*, 8.

It is of course to the human interest that a study of the rays makes its main appeal. It is this study that will vivify and awaken psychologists to the true understanding of man. 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. The fact of there being seven ray types carries great implications, and the intricacy of the subject is baffling to the neophyte.

Through its energy a ray confers peculiar physical conditions and determines the quality of the astral-emotional nature; it colors the mind body; it controls the distribution of energy, for the rays are of differing rates of vibration, and govern a particular center in the body (differing with each ray) through which that distribution is made. Each ray works through one center primarily, and through the remaining six in a specific order.

The ray predisposes a man to certain strengths and weaknesses and constitutes his principle of limitation, as well as endowing him with capacity. It governs the method of his relations to other human types and is responsible for his reactions in form to other forms. It gives him his coloring and quality, his general tone on the three planes of the personality, and it molds his physical appearance. Certain attitudes of mind are easy for one ray type and difficult for another, and hence the changing personality shifts from ray to ray, from life to life, until all the qualities are developed and expressed. Certain Souls, by their ray destiny, are found in certain fields of activity, and a particular field of endeavor remains relatively the same for many life expressions. A governor or statesman has learnt facility in his craft through much experience in that field. A World Teacher has been teaching for age-long cycles. A World Savior has been, for many lives, at the task of salvaging. When a man is two-thirds of the way along the evolutionary path his Soul ray type begins to dominate the personality ray type and will therefore govern the trend of his expression on earth, not in the spiritual sense (so-called) but in the sense of predisposing the personality towards certain activities.

A knowledge therefore of the rays and their qualities and activities is, from the standpoint of psychology, of profound importance, and hence this treatise.—*EP I*, 129.

It will be of service to you if I indicate to each of you the rays which govern your threefold personality. You will then be in a position to handle yourselves with greater

wisdom, trace more easily the causes of difficulty, and study more intelligently the effect you may have...on those you contact in daily life.

The rays govern the three bodies in the following order:

1. The mental body is governed by rays 1, 4, & 5.
2. The astral body is governed by rays 2 & 6.
3. The physical body is governed by rays 3 & 7.

This is an infallible rule, except in the case of accepted disciples.—*GWP*, 92.

[D]isciples upon the different rays will all have the same goal, make the same experiments, go through the same experience, and arrive equally at divine expression. However, their qualities, their modes of approach, their reactions, and their distinctive natures will differ according to their ray type.—*RI*, 338.

The ray on which a man's causal body is found, the Egoic ray, should determine the type of meditation. Each ray necessitates a different method of approach.—*LOM*, 15.

[T]he ascertaining (by the aspirant) of his ray influence is one of the first steps towards understanding the nature of his problem and the method of release. The psychology of the future will direct attention to the discovery of the two rays which govern the Soul and personality. Having done this through a study of the physical type, emotional reactions, and mental tendencies, [it will then seek to discover] the rays governing the specialized vehicles.

When the ideas contained in the teaching on the seven rays are of general recognition, we shall find the growth of psychological understanding, and the nations and the world religions will arrive at mutual understanding.—*GWP*, 119.

When the true nature of the seven rays is grasped, and when their effect on humanity in expressing the seven types of men is also understood, we shall then approach the subject of man's duality with greater intelligence. We shall comprehend better the nature of the forces which constitute one or another of these dualities. This is the true esoteric science. The science of the seven qualities or rays, and their effect on the myriad forms which they mould and energize, is the coming new approach to the correct method of training and developing the human family. Modern exoteric science knows much about the outer form, or matter aspect, and its electrical nature. Esoteric science knows much about the nature of the subjective energies and qualities which color and conditions the form. When these two knowledges are brought intelligently together, we shall evolve a truer and more accurate psychology and a new science of human culture.—*EP I*, 120.

There is much of practical usefulness to the reader in a

study of these [ray] qualities. When he believes himself to be upon a particular ray, they will indicate to him some of the characteristics for which he may look, and perhaps demonstrate to him what he has to do, what he has to express, and what he has to overcome. These qualities should be studied from two angles: their divine aspect and their reverse aspect, or the form side. I am exceedingly

eager that all who read this treatise should make application of this teaching to their daily lives. I am not interested in imparting weird or unusual items of information anent these matters for the delectation of an unhealthy mental appetite. The stocking of the memory with occult detail which serves no useful purpose only strains the brain cells and feeds the pride.—*EP II*, 78.

RAY I

WILL or POWER

Qualities:

Power; Will; Courage; Leadership; Self-reliance.

Type:

Soldier; Explorer; Ruler; Statesman; Leader.

Greatest Good/Evil:

Power-strength/Weakness-surrender.

Quest and Driving Impulse:

To conquer. To attain. To find ultimate reality. Often seen at best in adversity.

Highest Attainment:

Outer—Victory. Inner—Omnipotence. Exhilaration of power. Kingship. Dominion over Nature and outer self. Will—not in the sense of strain, but selfless, effortless, frictionless expression of the One Will.

Teaching Method:

Drive truth home. Exile. Leave pupil to stand alone.

Method of Achievement:

Concentration of will force. Overpower. Destroy. Pronouncement of own will as of highest authority, own way as *the* way. Discipline of subordinates.

Weapon:

Bludgeon.

Weaknesses:

Tyranny; Self-will; Pride; Domination; Contempt; Selfish-ness; Thirst for power; Extravagance; Individualism; Rigidity.

Sources of Suffering:

Defeat; Degradation; Displacement; Humiliation; Subordination; Exile.

Religion:

Hinduism

Color:

White-fire; Electric blue; Vermilion.

Art:

Dancing; The creator of dances.

Jewel:

Diamond.

—Hodson, Geoffrey, *The Seven Human Types*, foldout chart

Special Virtues:

Strength, courage, steadfastness, truthfulness arising from absolute fearlessness, power of ruling, capacity to grasp great questions in a large-minded way, and of

handling men and measures.

Vices of Ray:

Pride, ambition, wilfulness, hardness, arrogance, desire to control others, obstinacy, anger.

Virtues to be acquired:

Tenderness, humility, sympathy, tolerance, patience.

This has been spoken of as the ray of power, and is correctly so called, but if it were power alone, without wisdom and love, a destructive and disintegrating force would result. When, however, the three characteristics are united, it becomes a creative and governing ray. Those on this ray have strong willpower, for either good or evil, for the former when the will is directed by wisdom and made selfless by love. The first ray man will always “come to the front” in his own line. He may be the burglar or the judge who condemns him, but in either case he will be at the head of his profession. He is the born leader in any and every public career, one to trust and lean on, one to defend the weak and put down oppression, fearless of consequences and utterly indifferent to comment. On the other hand, an unmodified first ray can produce a man of unrelenting cruelty and hardness of nature.

The first ray man often has strong feeling and affection, but he does not readily express it. He will love strong contrasts and masses of color, but will rarely be an artist. He will delight in great orchestral effects and crashing choruses and, if modified by the fourth, sixth or seventh rays, may be a great composer; but not otherwise. There is a type of this ray which is tone-deaf, and another which is color-blind to the more delicate colors. Such a man will distinguish red and yellow, but will hopelessly confuse blue, green, and violet.

The literary work of a first ray person will be strong and trenchant, but he will care little for style or finish in his writings. Perhaps examples of this type would be Luther, Carlyle, and Walt Whitman. It is said that in attempting the cure of disease the best method for the first ray man would be to draw health and strength from the great fount of universal life by his will power, and then pour it through the patient. This, of course, presupposes knowledge on his part of occult methods.

The characteristic method of approaching the great Quest on this ray would be by sheer force of will. Such a man would, as it were, take the kingdom of heaven “by

violence.” We have seen that the born leader belongs to this ray, wholly or in part. It makes the able commander-in-chief, such as Napoleon or Kitchener. Napoleon was first and fourth rays; Kitchener was first and seventh, the seventh ray giving him his remarkable power of organization.—*EP I*, 201.

Excerpts From Letters to Disciples in *Discipleship in The New Age, Vol. I & II*³

Ambition & Pride

Ray of Will or Power; ambition and pride.—*DINA I*, 254.

[A]mbition and love of power, backed by frantic desire and unscrupulousness, form the “Dweller” for 1st Ray types.—*TWM*, 239.

The ambition and pride of the 1st Ray.—*DINA I*, 254.

Abstraction & Withdrawal from Form

The 1st Ray Lord (at the end of the age) absorbs all things into Himself and brings about the final and needed destruction of the form nature. First ray personalities also do this, but with destructive results.—*DINA I*, 378.

[T]he power of recession or the capacity to withdraw from one’s age-long identification with form life. ... [T]his withdrawal is comparatively easy for those who have much of the first ray quality in them. The problem is to withdraw in the esoteric sense, but to avoid at the same time the sense of separateness, isolation, and superiority. It is easy for first ray people to resist the tendency to identify themselves with others. To have true understanding involves an increased ability to love all beings and yet, at the same time, to preserve personality detachment. This detachment can be so easily founded on an inability to love, in a selfish concern for one’s own comfort—physical, mental, spiritual, and (above all) emotional. First ray people dread emotion and despise it, but sometimes they have to swing into an emotional condition before they can use emotional sensitivity in the right manner.—*GWP*, 4.

1st Ray people belong to what is called the “Destroyer Ray,” and the power of the first aspect, which is the power to bring to an end, flows through them. They will have a tendency to destroy as they build—through a wrong direction of energy, overemphasis of energy in some particular direction, or misuse of energy in work with themselves or others. Many 1st Ray people have the tendency to pride themselves on this [fact] and hide behind a plea that, being

on the 1st Ray, a destructive tendency is unavoidable. Such is not the case. ... Destroyers have to learn to build, acting ever under the impulse of group love and utilizing the power of attachment in a detached manner.—*GWP*, 6.

The Law of Repulse is one which primarily begins to impress the divine purpose upon the consciousness of the aspirant, and dictates to him those higher impulses and spiritual decisions which mark his progress upon the Path. It is the demonstration of the 1st Ray quality (a subray influence of the 2nd Ray), for it should be remembered that to repulse a form, a situation, or a condition may be the evidence of spiritual love in the agent of repulsion.—*EP II*, 148.

Ray I governs the Path of Initiation, producing detachment from form and the destruction of all that hinders, and fostering that dynamic will in the initiate which will enable him to take the needed steps toward the Initiator.—*EP I*, 351.

It is easy for the 1st Ray disciple to withdraw into his Soul consciousness, far easier than for any other ray types—*DINA II*, 505.

...the tendency of the 1st Ray to withdraw from contact.... the aloofness of the 1st Ray—*DINA II*, 640.

Your aim must be to avoid all static conditions. Many 1st ray people become static or crystallized, as that is the method whereby the 1st ray destroyers work—and it is all part of the divine work.—*DINA I*, 621.

Centralization & Decentralization

The centralization of the dramatic “I.”—*DINA I*, 501.

1st Ray personality = dynamically one-pointed and automatically self-centered, and with a 1st Ray mental body, produces an intense centralization (I did not say a selfish one, my brother) and an active assurance, a full-fledged ambition, and a power to analyze and oft to criticize others.—*DINA I*, 580.

[B]eing at the center of the stage in your life is a 1st Ray characteristic.—*DINA I*, 501.

[The] attitude of “the one in the center” is indicative of the 1st Ray Soul.—*DINA I*, 244.

My brother, for long you have occupied the center of the stage in your own thought. You are not jealous in the ordinary sense of the word, for your pride refuses to permit the usual form of jealousy. But you are ever conscious of being in the center of human contacts and have a feeling of

³ A few of the passages are from other books.

resentment—oft unrealized when this is not the case. This was one of the main factors for your humiliation last year... My word to you is decentralization. You must struggle to shift your mind away from yourself; you must cultivate that understanding heart which will make you more aware of others than of yourself.—*DINA I*, 242.

Dissipate not your powers. Centralize your activities and work increasingly with individuals. Thus does the 1st Ray type achieve understanding; thus does he grow in love.—*DINA I*, 623.

Isolation, Separateness, Aloneness

1st Ray tendency feeds the sense of separateness and therefore isolates.—*DINA I*, 370.

[The 1st ray confers a] sense of centralization, of uniqueness, and aloneness; it makes the man conditioned by it “isolated”; his attitude to work is one of unconscious separateness.—*DINA I*, 378.

Tower of isolation; ... your much cherished and deeply rooted sense of isolation.—*DINA I*, 628.

The 1st ray disciple loves isolation. It is for him the line of least resistance. He is, as you know, normally the one who stands alone. This is his strength and also his weakness. He glories in detachment. ...—*DINA I*, 625.

...[The] attitude of “the one who stands alone” is indicative of the 1st Ray Soul.—*DINA I*, 244.

1st Ray tendency fosters one’s fear of attachment, loneliness, and isolation.—*DINA I*, 370.

Your 1st Ray mind leads to a sense of separateness.—*DINA I*, 587.

Isolation or cold, detached separateness.—*DINA I*, 430.

...[your] loneliness which is based on a sense of isolation, as the 1st Ray is essentially the Ray of Detachment.—*DINA I*, 222.

...the 1st Ray qualities of loneliness, isolation, the ability to stand alone and unmoved.—*DINA I*, 315.

This developed sensitivity is ever difficult for a 1st Ray person. He prefers to stand alone and to generate within himself the plans which he considers fitted for the type of service which he seeks to render—*DINA II*, 498.

The 1st Ray personality, with its quick response to criticism and its dislike of outer control or interference,

must be repudiated. The man who stands alone and who has determined that condition of isolation for himself has a different problem from the man who is disciplined by the constant ceaseless impact of others on his consciousness. You must offset the unavoidable difficulties (of isolation) through a self-imposed discipline. You have to make your own way, then, of learning and cultivating self-forgetfulness.—*DINA I*, 498.

The more highly evolved the group leader, the greater the pain and suffering. First ray people who have naturally a “technique of isolation” suffer less than many, for they know how to shut off directed streams of force and to deflect them. When they are not deeply spiritual people, they can return them to their originators and thus wreak havoc in their lives.—*EP II*, 618.

Detachment & Attachment; Exclusion & Inclusion

It is not easy for the 1st ray disciple to learn attachment (spiritually defined). The 1st ray type loves himself, his power, and his isolation too much. He errs in not giving enough thought to the reactions of others to what he says and does; he prides himself on his detached attitudes and on his immunity from attachment; he likes to have his strength and isolation appreciated. He suffers from pride. ... Inner isolation. ... Instead of so much “will to love” why not just love more simply?... You sit on the summit of your tower, whilst all the time the call of the heart sounds throughout your being and in your ears. Yet you fear to descend and walk among your fellow men in loving identification with them. It is only through walking the dusty street life with our brothers that we find ourselves eventually passing through the portal of initiation.—*DINA I*, 626.

See to it that your ivory tower disappears and that you are down among men, sharing with them all that concerns humanity, my “Warrior Brother.” You need to love with inclusion and not exclusion.—*DINA I*, 634.

The 1st ray type easily finds the way of detachment; he creates with facility a protective shell and he cherishes, with high idealism, his isolation. He must learn now to be personal with complete impersonality.—*DINA I*, 621.

Learn to work with your equals harmoniously and selflessly. You are afraid of your equals and you want to be alone as your 1st ray personality inclines you. Thus it is not easy for you to be one among many.—*DINA I*, 379.

The 1st Ray is the first sub-ray of the 2nd Ray of Love-Wisdom; you must, therefore, round out your development with love to all beings.—*DINA I*, 621.

The 1st Ray personality isolates you in your own mind from your associates, and you need to learn the necessity for identification with those who are your co-workers.... Let there be no sense of being apart, no critical reaction and no superior observations.—*DINA I*, 587.

Comradeship is not an easy lesson for 1st Ray Souls to master and express. The littleness of the personalities and the pettiness of individual points of view are irksome to the server of the Plan who stands, serene and detached, upon a 1st Ray pinnacle of vision and resultant comprehension.—*DINA I*, 169.

... inculcate in your outer expression on the physical plane that gracious loving kindness which 1st Ray disciples ever need to cultivate.—*DINA I*, 326.

The 1st Ray disciple has to remain detached and at the same time to learn attachment and to admit entry into his aura of the entire world in a series of progressive attachments.—*DINA II*, 575.

... a detached attachment is the goal of the 1st Ray working disciple.—*DINA II*, 505.

Every time that 1st Ray energy pours through you it leads to a trifling or true crisis in your relationships with others. You need to acquire a more general and genuine liking (as a means to understanding) of your fellow man Be not ruthless or dissatisfied with their attempts to make good. It is not easy for you or any 1st Ray disciple to get close enough, or want to get close enough, to a person to really know him. It lies in the natural isolation of the 1st Ray type.—*DINA II*, 594.

Loneliness, isolation, a sense of being deserted, and a separateness (based on sensitivity in most cases) distinguish the 1st Ray disciple, until he learns to preserve his divine sense of "isolated unity" whilst simultaneously merging with others.—*DINA II*, 497.

It is ever easier for a 1st Ray worker to proceed alone on the way of his decision, but I would suggest that you work in closer cooperation with your fellow disciples.—*DINA II*, 592.

...the initial difficulty of the "isolated Independence." It is not easy for 1st ray types to cooperate, to fall into line with group suggestions, group rhythm, group discipline, or united synchronized activity which is the goal of all disciples.—*DINA I*, 136.

A 1st Ray personality can cause the Soul much difficulty when not subordinated in all humility to group service.—*DINA I*, 280.

...the 1st Ray ability to demonstrate detachment—*DINA II*, 505.

The 1st ray must learn to be impersonally personal.—*DINA I*, 210.

Critical Spirit

Where there is so much 1st Ray energy to be found, there will be a strong conviction of destiny, a pronounced sense of power, and the feeling that one can see through people—from a superior position—so that their faults and failures and their little human failings loom large in one's consciousness.—*DINA II*, 525.

1st Ray mind leads to a tendency to criticize.—*DINA I*, 587.

Power & Influence on Others

Servers on [the 1st Ray], if they are trained disciples, work through what might be called the imposition of the Will of God upon the minds of men. This they do through the powerful impact of ideas upon the minds of men, and the emphasis of the governing principles which must be assimilated by humanity. These ideas, when grasped by the aspirant, bring about two developments:

1. They initiate a period of destruction and of a breaking up of that which is old and hindering;
2. This is later followed by the clear staining forth of the new idea and its subsequent grasping by the minds of intelligent humanity.

These ideas embody great principles and constitute the New Age ideas. These servers, therefore, work as God's destroying angels, destroying the old forms; nevertheless, behind it all lies the impetus of love.

With the average [1st ray] aspirant, however, the activity is not so intelligent. He grasps the idea that is needed by the race, but he will seek to impose it primarily as his idea, something which he has seen and grasped and which he impatiently seeks to impose upon his fellow men for their good, as he sees it. He inevitably destroys as fast as he builds, and finally destroys himself. Many worthy aspirants and disciples in training for service at this time work in this sad way.—*DINA I*, 140.

The following would indicate the right or wrong use of 1st Ray force: Let the student inquire of himself whether the position he held mentally, and whether the words which lie spoke on any particular occasion were prompted by a desire to impose his will upon his hearers. This imposition of his will could be either right or wrong.

When right, it would mean that he was speaking under the impulse of his spiritual will, and that his words would

be in line with Soul purpose and intent, would be governed by love, and would therefore be constructive, helpful, and healing. His attitude would be one of detachment, and he would have no desire to take prisoner the mind of his brother.

But if his words were prompted by self-will and the desire to impose *his* ideas upon other people and so to shine in their presence, or to force them to agree with his conclusions, then his method would be destructive, dominating, aggressive, argumentative, forceful, rude, or irritable, according to his personality trends and inclinations.—*TWM*, 574.

...[your first ray energy is the source of] the powerful influence you can call into play. Thus do you affect other people's lives and evoke powerful reactions from them.—*DINA I*, 222.

Your 1st ray personality makes it easily possible for you to dominate those you meet. It is not dangerous *if* you hold onto love and avoid the outer forms and techniques of authority and control, thus developing wisdom and practicing impersonality.—*DINA I*, 222.

The 1st ray force must deal with circumstance and must not make its impact upon personalities. It is needed to force issues and determine results (note that phrase) but not to shatter and to hurt. True impersonality must be borne in mind and your personality must note its impact on other personalities and offset its innate and most often destructive work.—*DINA I*, 170.

Your 1st ray personality gives you power with men.—*DINA I*, 210.

Your 1st Ray mind gives you undoubted mental influence.—*DINA I*, 151.

[Your 1st ray personality] evokes in you a love for power and a desire for that pleasurable sensation which comes from speech which evokes acquiescence. This serves to place you "in the seat of superior person." You will find that it is easy to gather around you many little people, of relatively futile accomplishment (from the angle of world service) but that the finer minds have no time for such acquiescence.—*DINA I*, 587.

You are learning to leave others free—a hard task for a 1st Ray disciple.—*DINA I*, 219.

Dynamism, Will, Intensity, One-Pointedness

To understand the 1st Ray technique, one must grasp the basic quality of the ray: It is *dynamic*. The point at the center is the 1st Ray of Power, and its technique is never to move from the center but from that point to work dynam-

ically. Perhaps the word that would best express its mode of work is *inspiration*. The Father inspires response from the material aspect (or from the mother, if you like that symbolism), but it accomplishes this by remaining immovably itself. From the point where he is, the Builder (human or divine) works, not by the Law of Attraction, as does the 2nd Ray, but by the Law of Synthesis, by a fiat of the will, based on a clearly formulated purpose and program.—*RI*, 500.

The divine prerogative of assertion is the established right and privilege of all 1st Ray Souls. [paraphrased]—*RI*, 515.

The 1st Ray penetrates, pierces, and produces the line along which the Light comes....—*EP II*, 359.

When the Egoic ray is what is termed the Power Ray [1st ray], the method of approach has to be by the application of the will in a dynamic form to the lower vehicles; it is largely what we term achievement by an intense focusing, a terrific one-pointedness, that inhibits all hindrances and literally forces a channel, thus driving itself into the Triad.—*LOM*, 15.

It is not easy for the disciple in training to associate the sense of synthesis and the use of the will together and to realize that a cultivation of this 1st Ray perception is a potent mode by which the highest aspects of the spiritual will can be unfolded—*DINA II*, 294.

There is the dynamic will, as it is expressed by 1st Ray Egos—*DINA II*, 445.

1st ray dynamic one-pointedness....—*DINA I*, 210.

[T]he simplicity of the 1st Ray type of person is a terrific potency.—*DINA II*, 592.

[Y]our 1st Ray power oft shatters that particular inner body which is for [others] their weakest point; you are then left as ever "the one who stands alone." This is characteristic of the beginner in the conscious life of a first ray Soul. It is that you are too dynamic in your approach and that force which flows through you destroys as quickly as it builds and drives away by its "blast of out-going power" that which you sought to attract.—*DINA I*, 244.

[Influence of powerful 1st ray personality]: (1) to storm the Kingdom of Heaven and take it by violence and consequently to force certain issues and bring certain Soul objectives to fruition. (2) One of the ways in which you can rightly use 1st ray energy is by forcing mental issues and by making yourself do what the Soul or Hierarchy asks of you.—*DINA I*, 223.

[T]he revelation of power is obviously part of the expression of the 1st Ray type.—*EP II*, 613.

[First ray energy confers] a one-pointed approach to problems, conditions, and situations which in many cases constitutes a one-pointed attack.—*DINA I*, 377.

A disciple with a 1st Ray personality is apt to be unduly one-pointed in his service or in his particular line of thought, or else he is entirely engrossed with some individual or group. This dynamic and intense preoccupation can oft hinder the expansion of consciousness and the unfoldment of that inclusiveness which is essential before any of the major initiations can take place Oft this directed power is not being adequately diffused, and minor or near objectives being too closely seen can destroy that which it builds or seeks or loves, through the very intensity of the focused energy.—*DINA I*, 490.

Miscellanea

The 1st Ray person is conscious of ordered life, of the majesty of ordered forces; the glory of the intelligent “arrangement” of the powers which lie behind the manifested world is his rightful field of service.—*DINA I*, 625.

1st ray people can overcome glamour with relative ease once they become aware of it as a personality limitation.—*GWP*, 222.

The use of the creative imagination ... presents a real difficulty for 1st and 7th ray aspirants. Neither type can with facility organize the material energy, orient energy currents, and see their objective clearly and pictorially in the mind’s eye.—*RI*, 501.

... the 1st ray capacity to take a stand on a principle.—*DINA I*, 630.

Ray I Glammers

The glamour of physical strength.
 The glamour of personal magnetism.
 The glamour of self-containment and personal potency.
 The glamour of “the one at the center.”
 The glamour of selfish personal ambition.
 The glamour of rulership, dictatorship, and wide control.
 The glamour of the messiah complex in the field of politics.
 The glamour of selfish destiny, of the divine right of kings personally exacted.
 The glamour of destruction.
 The glamour of isolation, isolation, aloofness.
 The glamour of the superimposed will—upon others and upon groups.—*GWP*, 120.

!st Ray Qualities

Dynamic one-pointedness.
 Destructive energy.
 Power realized selfishly.
 Lovelessness.
 Isolation.
 A longing for power and authority.
 Desire to dominate.
 Expressed strength and self-will

Expression of Qualities

A dynamic use of energy for the furtherance of the plan.
 The use of destructive forces in order to prepare the way for the Builders.
 The will to power in order to cooperate.
 Power realized as the major weapon of love.
 Identification with the rhythm of the Whole.
 The cessation of isolation..
 —*EP II*, 39.

Ray I mental body provides:

In unevolved man

1. The will to live or to manifest upon the physical plane.
2. The impulse which works out, therefore, as the instinct to self-preservation.
3. The capacity to endure, no matter what the difficulties.
4. Individual isolation, the “One who stands alone.”

In the advanced man

1. The will to liberation or to manifest consciously upon the plane of the Soul.
2. The capacity to react to the Plan, or to respond to the will of God.
3. The principle of immortality.
4. Perseverance or endurance upon the Way.
 .—*EP II*, 291.

Ray One: Inclusion.

“*The love of power* must dominate. There must also be repudiation of those forms which wield no power.

“*The word* goes forth from Soul to form; ‘Stand up. Press outward into life. Achieve a goal. For you, there must be not a circle, but a line. Prepare *the form*. Let the eyes look forward, not on either side. Let the ears be closed to all the outer voices, and the hands clenched, the body braced, and mind alert. Emotion is not used in furthering of the Plan. Love takes its place.’

“The symbol of a moving point of light appears above the brow. The keynote of the life though uttered not, yet still is clearly heard: ‘I move to power. I am the One. We are a Unity in power. And all is for the power and glory of the *One*.’ ”

Such is the pattern of the thought and the process of the

life of the man upon the first ray who is seeking first of all to control his personality, and then to dominate his environment. His progress is that of “achieved control; that of being controlled, and then again controlling.” At first, his motive is that of selfish, separative achievement. Then comes failure to be satisfied. A higher achievement then takes place as a result of the service of the Plan, until the time eventually comes when the first ray man can be trusted to be God’s Destroying Angel—the Angel who brings life through the destruction of the form. Such integrated personalities are frequently ruthless at first, selfish, ambitious, self-centered, cruel, one-pointed, implacable, undeviating, aware of implications, of significances, and of the results of action; but, at the same time, unalterable and undeviating, moving forward to their purposes. They destroy and tear down in order to rise to greater heights upon the ruin they have wrought. They do thus rise. They trample on other men and upon the destinies of the little person. They integrate their surroundings into an instrument for their will and move relentlessly forward upon their own occasions. This type of man will be found expressing these qualities in all walks of life and spheres of action, and is a destroying force in his home, business, or in the nation.

All this is made possible because the first ray has at this stage integrated the personality vehicles and has achieved their simultaneous control. The man functions as a *whole*.

This process and method of work brings him eventually to a *point of crisis*—a crisis based upon the unalterable fact of his essentially divine nature or being, which cannot remain satisfied with the gaining of power in a personality sense and in a material world. Power selfishly used exhausts its user and evokes a display of power antagonistic to him; he is thereby destroyed, because he has destroyed. He is separated off from his fellow men because he has been isolated and separative in his nature. He walks alone because he has cried forth to the world: “I will brook no companion; I am the one alone.”

This crisis of evocation brings him to an inner point of change which involves an alteration in his direction, a change of method, and a different attitude. These three changes are described in the *Old Commentary* (in which these techniques are to be found) in the following terms:

The one who travels on a line returns upon his way. Back to the centre of his life he goes, and there he waits. He reaches out his arms and cries: “I cannot stand and walk alone.” And standing thus, a cross is formed and on that cross he takes his place—with others.

The change of direction takes him back to the centre of his being, the heart. A change of method takes place, for instead of moving straight forward, he waits in patience and seeks to feel. A change of attitude can be noted, for he reaches out his arms to his fellow men—to the greater whole—and thus becomes inclusive.

Standing thus in quietness at the center and searching

within himself for responsiveness to his environment, he thus loses sight of self and the light breaks in. It is as if a curtain were raised. In that light, the first thing which is revealed to him is the devastating sight of that which he has destroyed. He is subjected to what has esoterically been called “the light which shocks.” Slowly and laboriously, using every power of his aligned personality and, in his realized desperation, calling in the power of his Soul, he proceeds one-pointedly to rebuild that which he has destroyed. In rebuilding, he lifts the entire structure on to a higher level than any he has hitherto touched. This is the task of the destroyers and of those who work with civilizations and who can be trusted to act as agents of destruction under the Plan.

It is interesting to note that when this stage is reached (the stage of rebuilding as the first ray man understands it), he will usually pass through four incarnations in which he is first of all “the man at the center,” a focal point of immobile power. He is conscious of his power, gained whilst functioning as a selfish destroyer, but he is also conscious of frustration and futility. Next he passes through a life in which he begins to reorganize himself for a different type of activity, and it will be found that in these cases he will have a third or a seventh ray personality. In the third incarnation he definitely begins rebuilding and works through a second ray personality until, in the fourth life, he can function safely through a first ray personality without losing his spiritual balance, if we might use such a phrase. Through this type of personality, his first ray Soul can demonstrate, because the disciple has “recovered feeling, gained divine emotion, and filled his waiting heart with love.” In such cases as this, the astral body is usually on the second ray, the mental body upon the fourth ray, and the physical body upon the sixth ray. This naturally tends to balance or offset the intensity of the first ray vibrations of the personality and Soul. It is in the third life of reorientation that he gains the reward for the arresting of his selfish efforts, and aspects of the Plan are then revealed to him.—*EP II*, 351.

Where humanity is concerned, the first ray makes its presence felt, and its potency dominates, when the stage of accepted discipleship is reached.—*EP I*, 50.

First Ray Method of Approach: Sanctified Service

This is the method of the man who wields the law, the method of the occultist; and the rudiments of the method are laid down in raja-yoga. . . . The word *sanctification*, as you know, in the basic sense signifies the complete surrender of the whole being to one object, the Lord or Ruler; the giving wholly to the one the devotee aspires to; the consecration of the whole three-fold man to the work in hand. It entails, therefore, the application of the entire time and self

to the bringing of each body under the subjugation of the Ego, and the complete mastery of each plane and subplane. It involves the comprehension of each evolution and form of divine life as found on those planes and sub-planes, with one aim in view and only one—the furthering of the plan of the Hierarchy of Light. The method followed is that of the intensest application to the work of rounding out the bodies and of making them fit instruments for service. It is perhaps the hardest way that a man can tread. It leaves no department of the life untouched. All is brought under law.⁴ In meditation, therefore, the form of that meditation will be a three-fold structure:

1. The laws governing the physical body will be studied and brooded over. This brooding will find expression in a rigid disciplining of the physical body. It will be set apart wholly for service and subjected consequently to a process that will attune and develop it more quickly.
2. The body of the emotions will be scientifically studied and the laws of *water* (occultly understood) will be comprehended. The significance of the term “there shall be no more sea” will be known, and the sea of storm and passion will be superseded by the sea of glass, which directly reflects the higher intuition and mirrors it with perfect accuracy, being unruffled and immovable. The emotional body will be set apart wholly for service and its place in the three-fold microcosm will be regarded as corresponding to that in the macrocosm, while the occult significance of its being the only complete unit in the three-fold lower nature will be apprehended, and this fact made use of to effect certain results. Ponder on this.
3. The place of lower mind in the scheme of things will be studied, and the quality of discrimination developed. Discrimination and fire are occultly allied, and just as the Logos by fire tries every man’s work of what sort it is, so the microcosm on a lesser scale has to do the same. Just as the Logos likewise does this paramously in the fifth round of judgment and of separation, so the microcosm on his lesser scale does the same in the last and fifth period of his evolution—touched upon and described earlier in these letters. Every power of the mind will be utilized to the uttermost for the furtherance of the plans of evolution; first in the man’s own development, then in the special field of work wherein he expresses himself, and lastly in his relationship with other units of the race, as he constitutes himself their guide and servant.

See you therefore the synthesis of it? First the strenuous one-pointedness that is the sign of the occultist blended with the wisdom and love which are reflected from the

higher in the mirror of the emotional body, and then the intellect forced to act as the servant of the Ego through one-pointed effort animated by love and wisdom. The result will be the true Yogi.

I would point out here that the true Yogi is he who, after due carrying out of the set forms and times of meditation, merges that meditation in the everyday living, and will eventually be in the attitude of meditation all the day. Meditation is the means whereby the higher consciousness is contacted. When the contact becomes continuous, meditation (as you understand it) is superseded. In this first [ray] method the occult student works from the periphery to the center, from the objective to the subjective, from the form to the life withing the form. Therefore through the emphasis laid in Raja Yoga on the physical body and its wise control the occultist realizes the essential importance of the physical, and the uselessness of all his knowledge apart from a physical body whereby he can express himself and serve the race. It is the line of the first ray and its affiliated or complementary ray.—*LOM*, 283.

First Ray Technique of Fusion: Isolated Unity.

Isolated Unity is that state of consciousness which sees the whole as one and regards itself, not theoretically but as a realized fact, as identified with that whole. It is a whole which is “isolated” in the consciousness of the man, and not the man himself who regards himself as isolated. The word *isolated* refers to that complete organized organism of which the man can feel and know himself to be a part. The word *unity* expresses his relationship to the whole. It will be apparent therefore that this whole is something progressively realized. For the bringing about of this progressed realization the great expansions of consciousness, called initiations, have been temporarily arranged as a hastening or forcing process. This progression of realized “isolations in unity” may begin with the disciple’s group, environment, or nation and, through right use of the understanding, will end by enabling him to isolate the whole divine scheme or living structure, and to identify himself with it in an active capable manner.

The result of meditation upon this theme will be [the following]:

1. A definite illumination of the mind, for it will then be at-one with the Universal Mind and all the ways and the plans of God will stand revealed to him.
2. The creative imagination will be powerfully evoked in response to this revelation, and modes and methods of cooperation will be *sentiently* developed. The disciple will become a creative cooperator and not just an obedient servant of the Plan.
3. His life will be then inspired by the desire to serve humanity and to cooperate with the Custodians of the

⁴ Refer to *The Gateway of Liberation*, by Mary Gray, for a description of this technique.

Plan. This will bring in the full tide of Soul life, producing temporarily a violent conflict between the personal ray and the Soul ray, but also producing a steady subordination of the lower to the higher, of the minor to the major.

I cannot too strongly call to your attention that I am not here dealing with the normal service and the self-enforced cooperation of the aspirant—a cooperation based upon theory and a determination to prove theory, plan, and service to be evolutionary facts—but [instead with] that spontaneous illumination, creativity, and inspiration which is the result of the use of the Technique of Fusion *by the Soul*—by the Soul, and not by the aspiring, struggling disciple. Here lies the clue to meaning. We are dealing consequently with that stage of development wherein, in deep contemplation, the man is consciously merged with the Soul, and that Soul, in meditation, decides, plans and works. He functions as the Soul and has achieved a definite measure of success in living as a Soul consciously upon the physical plane.

This particular technique of meditation involves the use of the head center. It demands the ability to focus the consciousness in the Soul form, the spiritual body, and at the same time to preserve Soul consciousness, mind consciousness, and brain consciousness—no easy task for the neophyte and something which lies far ahead for the majority of students who read these words. This condition has been described as “the intensest reflection of the man, isolated in God Who is the negation of isolation and is nevertheless the Whole which is set apart from other Wholes.” When the disciple has achieved this state of awareness (and Patanjali hints at it in the last book of the *Sutras*⁵), he becomes invincible upon the physical plane, for he is completely unified and linked up with all aspects of himself in the greater Whole of which he is a part, is fusing all attributes, and is at-one with the Whole, not simply subjectively and unconsciously (as are all human beings) but in full, waking, understanding awareness.—*GWP*, 392.

The First Purpose of Deity: Will or Power

Behind the central sacred sun, hidden within its rays, a form is found. Within that form there glows a point of power which vibrates not as yet but shines as light electric.

Fierce are its rays. It burns all forms, yet touches not the life of God incarnate.

From the One who is the seven goes forth a Word. That word reverberates along the line of fiery essence, and when it sounds within the circle of the human lives it takes the form of affirmation, an uttered fiat or word of power. Thus there is impressed upon the living mold the thought of —— (the hidden, inexpressible ray name).

Let dynamic power, electric light, reveal the past, destroy the form that is, and open up the golden door. This door reveals the way which leads towards the center where dwells the one whose name

cannot be heard within the confines of our solar sphere.

His robe of blue veils his eternal purpose, but in the rising and setting sun his orb of red is seen.

His word is power. His light, electric. The lightning is his symbol. His will is hidden in the counsel of his thought. Naught is revealed.

His power is felt. The sons of men, reacting to his power, send to the utmost bounds of light a question:

“Why this blind power? Why death? Why this decay of forms? Why the negation of the power to hold? Why death, O Mighty Son of God?”

Faintly the answer comes: “I hold the keys of life and death. I bind and loose again. I, the Destroyer, am.”

This ray Lord is not yet in full expression, except as He causes destruction and brings cycles to an end. The Monads of power are much fewer in number than any others. Egos upon the power ray are relatively not so few. They are characterized by a dynamic will, and their power within the human family works out as the force of destruction. But in the last analysis it is a destruction that will produce liberation. We shall see as we continue to study first ray Egos and personalities that death and destruction are always to be found in their work, and hence the apparent cruelty and impersonality of their reactions. Form does not count with first ray types; their energy produces death to form, but ushers in great periods of cyclic pralaya; the first ray is the controller of the death drama in all kingdoms—a destruction of forms which brings about release of power and permits “entrance into Light through the gateway of Death.” The intent of the Lord of the first ray is to stand behind His six Brothers, and when They have achieved Their purpose, to shatter the forms which They have built. This He does by passing His power through Their bodies, and Their united effort leads to abstraction and a return to the center whence the initial impulse came. The first ray purpose therefore is to produce death, and some idea of that purpose may be gleaned if we study some of the names by which the ray Lord is called:

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

The qualities and characteristics of this Lord Who brings release may be gathered from the following six aphorisms which, an ancient legend says, His six Brothers gave to Him, as They begged Him to hold His hand till They had had time to work out Their purposes:

⁵ See *The Light of the Soul: The Yoga Sutras of Patanjali*, by Alice Bailey.

1. Kill out desire when desire has fulfilled its work. Thou are the one who indicates fulfillment.
Quality—clear vision
2. Seek out the gentle way, O Lord of Power. Wait for thy brother on the path of Love. He builds the forms that can withstand thy power.
Quality—dynamic power
3. Withhold thy hand until the time has come. Then give the gift of death, O Opener of the Door.
Quality—sense of time
4. Stand not alone, but with the many join thyself. Thou art the One, the Isolated. Come forth unto thine own.
Quality—solitariness
5. Lead thine own forth, but learn to know thine own. Hate not attachment, but see its plan and purpose.
Quality—detachment
6. Through thee the life pulsates, the rhythm is imposed. The life is all. Love life in all its forms.
Quality—singleness of purpose

The six qualities enumerated above express the force of this ray as it makes its presence felt in the fourth [i.e., human] kingdom in nature. The effects in other kingdoms differ, but we shall confine our attention to the standpoint of humanity. The purpose and main work of the first ray is to produce cessation and the death of all forms in all kingdoms in nature and on all planes. The energy of this ray Lord brings about the death of an ant or a solar system, and organization, a religion, a government, a race type, or a planet. His will or purpose works out through the law of periodicity.—*EP I*, 63.

Key to the Ray Methods: Ray I

Let the forces come together. Let them mount to the High Place, and from that lofty eminence, let the Soul look out on a world destroyed. Then let the word go forth: “I still persist!”—*EP I*, 416.

First Ray Method of Incarnation

Souls on this ray are spoken of occultly as “crashing their way into incarnation.” They appropriate dynamically that which they require. They brook no hindrance in the satisfactions of their desires. They stand alone in a proud isolation, glorying in their strength and their ruthlessness. These qualities have to be transmuted into that intelligent use of power which makes them powerful factors in the Plan, and magnetic centers of force, gathering workers and forces around them. An illustration of this can be seen in the work of the Master Morya, Who is the center, the magnetic attractive center, of all esoteric groups conferring on them, by His power, the capacity to destroy that which is undesirable in the life of the disciples. Forget not that the work of stimulating that which is needed is one of the major tasks of a Master, and the power of a disciple to destroy that which limits him is greatly needed. Souls of this ray, as they come into incarnation through desire, *grasp*. This expresses the nature of the force demonstration

employed. There is a measure of violence in their technique. They eventually “take the kingdom of heaven by force.”—*EP II*, 80.

Reaction of First Ray Types to the Process of Individualization (identification with form)

These statements, if properly understood, give the keynote of the new psychology. They state the major impulse, the native quality, and the technique of unfoldment:

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.

I should like here to give a suggestion, for it is necessary that some of the methods of the Hierarchy should begin to be understood. The work of what in the West is called “the Christ Principle” is to build the forms for the expression of quality and life. That is the characteristic work of the second aspect of divinity. The work of the Antichrist is to destroy forms, and this is essentially the work of the first expression of divinity. But the work of the destroyer is *not* the work of black magic, and when ignorant humanity regards Antichrist as working on the black side, their error is great. His work is as beneficent as that of the building aspect, and it is but man’s hatred of the death of forms which makes him regard the work of the destroyer as “black,” as being against the divine Will, and as subversive of the divine program. The work of the representatives of that mysterious power which we call cosmic evil, and their responding representatives, is indeed worthy of the word *black*; but it is not applicable to the work of Antichrist. It might be added that the work of the black forces wells up from below, while the work of the destroyers is impelled from above. The symbols of these two ways are the sword and the cross.—*EP I*, 74

Humanity is affected by [first] ray energy in the following way: There is, at this time [1930’s—Ed.], an emergence of certain powerful and dominating first ray personalities into the theater of world activity. These people are in direct contact with this Shamballa force and are sensitive to the impact of the will energy of Deity. According to their type of personality and their point in evolution will be their reaction to this force and their consequent usefulness to the Lord of the World as He works out His plans of world unfoldment. The energy of the will of God works through them, though stepped down and often misused and

misapplied, by their differing and limited personalities, and interpreted unsatisfactorily by their undeveloped consciousnesses. These people are found in every field of human affairs. They are the dominant persons and the dictators in every aspect of human living—political, social, religious, and educational. Who shall say (until at least a century has gone by) whether their influence and their efforts have been good or bad? Where they flagrantly infringe the Law of Love, their influence may be powerful, but it is passing and undesirable, at least where that phase of their activities is concerned. Where they meet human emergency and need, and work along lines of basic restoration and the preservation of units of synthesis, their influence is good and constructive.

I would here point out that real group love never demonstrates as hatred of the individual. It may work out as the arresting of the individual's activities or enterprises where that is deemed desirable in the interests of the whole and if what he is doing is estimated as harmful to the good of the group. But the arresting will not be destructive. It will be educational and developing in its results.

The true first ray personality who works in response to this Shamballa influence will have the ultimate good of the group deeply enshrined in his consciousness and heart; he will think in terms of the whole and not in terms of the part. That is the thing which he will endeavour to impress upon the racial consciousness. This may lead at times to ruthlessness and cruelty if the personality of the individual is not yet controlled by Soul impulse. Such cases can frequently be seen. An instance of this can be noted in the history of the Jews as found in the Old Testament. When the first ray was in control and passing through one of its rare cycles of activity we read that they butchered and slaughtered all their enemies—men, women, and children, putting them to the sword. The sword is ever the symbol of the first ray force, just as the pen is of the second ray influence.

I wish to remind you that I use the word *energy* in reference to the spiritual expression of any ray and the word *force* to denote the use which men make of spiritual energy as they seek to employ it and usually, as yet, misapply it. I would point out that Ataturk, the Turkish dictator, within certain personality limitations of relatively negligible moment, made good use of first ray energy, and only the testimony of future historical records will indicate fully how wisely, sanely, and disinterestedly he used this type of force for the attainment of first ray objectives. It might be

apposite here to point out that such first ray exponents of force are often misunderstood and hated. They may and often do misuse the energy available, but they also use it constructively within the desired limits of the immediate plan. I would also like to state that the lot of a first ray disciple is hard and difficult. There are disciples of Shamballa just as there are disciples of the Hierarchy, and this is a fact hitherto not recognized and never as yet referred to in the current writings on occult subjects. It is wise and valuable to remember this. They are powerful, these disciples of Shamballa, headstrong and often cruel; they impose their will and dictate their desires; they make mistakes. They are, nevertheless, true disciples of Shamballa and are working out the Will of God as much as the disciples and Masters of the Hierarchy are working out the Love of God.

This is a hard saying for some of you but your failure to recognize this truth and to respond to it does not affect the issue. It simply makes your individual lot and difficulties harder.

I would also remind you that the use of first ray energy inevitably means destruction in the early stages but fusion and blending in the later and final results. If you study the nations of the world today from this angle, you will see this Shamballa energy of will working out potently through the agency of certain great outstanding personalities. The Lord of Shamballa in this time of urgency, from love of the life aspect and from understanding of the Plan as well as from love of humanity, is sending forth this dynamic energy. It is form-destroying and brings death to those material forms and organized bodies which hinder the free expression of the life of God, for they negate the new culture and render inactive the seeds of the coming civilization.

From this display of energy, unthinking humanity draws back in fear and likes it not. When full of personality hate and self-will, human beings seek often to turn this energy to their own selfish ends. If human beings (even the best of them) were not so undeveloped and so superficial in their judgments and their vision, they would be able to penetrate behind what is going on in the key countries in the world and see the gradual emergence of new and better conditions, and the passing away of the loved, but slowly decaying forms. The energy of Shamballa is, however, so new and so strange that it is hard for human beings to know it for what it is—the demonstration of the Will of God in new and potent livingness.—*DN*, 15.

RAY II

LOVE-WISDOM

Qualities:

Universal love; Wisdom; Insight; Intuition; Philanthropy; Sense of oneness; Spiritual sympathy; Cooperativeness.

Type:

Sage; Healer; Teacher; Reformer; Lover of fellowmen.

Greatest Good/Evil:

Wisdom and Love. Hate.

Quest and Driving Impulse:

To save. To illumine. To teach. To share. To serve. To heal.

Highest Attainment:

Outer—Full and unbroken realization of unity. Successful imparting of wisdom. Inner—Omniscience. Continual expansion of the experience of unity.

Teaching Method:

Share knowledge. Illumine from within. Bestow happiness.

Method of Achievement:

Self-illumination. Intuitive insight and perception. To win over. Negotiate. Non-resistance. Turn other cheek.

Weapon:

Wrestling hold.

Weaknesses:

Sentimentality; Sensuality; Impracticality; Unwise self-sacrifice for others, undermining their self-reliance and increasing their selfishness. Accentuate life and neglect form. Above all, self-pity.

Sources of Suffering:

Heartbreak; Loneliness; Isolation; Exclusion; Neglect and broken faith arid trust; Coldness; Misjudgment; Disloyalty.

Religion:

Buddhism

Color:

Golden Yellow; Azure Blue

Art:

Music, the harmonizing, preserving Art.

Jewel:

Sapphire.

—Hodson, Geoffrey, *The Seven Human Temperaments*, (fold-out chart)

Special Virtues:

Calm, strength, patience and endurance, love of truth, faithfulness, intuition, clear intelligence, and serene temper.

Vices of Ray:

Over-absorption in study, coldness, indifference to others, contempt of mental limitations in others.

Virtues to be acquired:

Love, compassion, unselfishness, energy.

This is called the ray of wisdom from its characteristic desire for pure knowledge and for absolute truth—cold and selfish, if without love, and inactive without power. When both power and love are present, then you have the ray of the Buddhas and of all great teachers of humanity—those who, having attained wisdom for the sake of others, spend themselves in giving it forth. The student on this ray is ever unsatisfied with his highest attainments; no matter how great his knowledge, his mind is still fixed on the unknown, the beyond, the heights unscaled.

The second ray man will have tact and foresight; he will make an excellent ambassador, and a first-rate teacher or head of a college; as a man of affairs, he will have clear intelligence and wisdom in dealing with matters which come before him, and he will have the capacity of impressing true views of things on others and of making them see things as he does. He will make a good business man, if modified by the fourth, fifth, and seventh rays. The soldier on this ray would plan wisely and foresee possibilities; he would have an intuition as to the best course to pursue, and he would never lead his men into danger through rashness. He might be deficient in rapidity of action and energy. The artist on this ray would always seek to teach through his art, and his pictures would have a meaning. His literary work would always be instructive.

The second ray method of healing would be to learn thoroughly the temperament of the patient as well as to be thoroughly conversant with the nature of the disease, so as to use his power on the case to the best advantage.

The characteristic method of approaching the Path would be by close, earnest study of the teachings till they

become so much a part of the man's consciousness as no longer to be merely intellectual knowledge, but a spiritual rule of living, thus bringing in intuition and true wisdom.

A bad type of the second ray would be bent on acquiring knowledge for himself alone, absolutely indifferent to the human needs of others. The foresight of such a man would degenerate into suspicion, his calmness into coldness and hardness of nature.—*EP I*, 202.

Servers on this ray ponder, meditate upon and assimilate the new ideas associated with the Plan, and by the power of their attractive love, they gather together those who are at that point in their evolution where they can respond to the measure and rhythm of that Plan. They can select and train those who can “carry” the idea deeper into the mass of humanity. We should not forget that the work of the Hierarchy at this time, and the task of the New Group of World Servers is primarily associated with ideas. The disciples and servers on the second Ray are “busy building habitations for those dynamic entities whose function it has ever been to charge the thoughts of men and so to usher in that new and better age which will permit the fostering of the Souls of men.” So runs the *Old Commentary*, if I thus modernize its ancient wording. By magnetic, attractive, sympathetic understanding, and the wise use of slow action, based on love, do the servers on this ray work. Today their power is becoming dominant.—*EP II*, 142.

Excerpts from Letters in *Discipleship in the New Age, Vol. I & II*⁶

Attachment & Detachment, Inclusion & Exclusion

[It] is not easy for the 2nd Ray disciple to learn detachment; the 2nd Ray type errs through attachment to others and through a fluid inclusiveness which is expressed before the disciple learns the true nature of inclusiveness.—*DINA I*, 626.

[The] 2nd Ray power of attachment and inclusiveness.—*DINA I*, 216.

[The] quality of attachment [is] so distinctive of the 2nd Ray nature.—*DINA II*, 505.

The 2nd Ray disciple has to learn detachment while at the same time he remains “attached and inclusive” esoterically, and this must be consciously achieved and the attitude preserved.—*DINA II*, 575.

Need to be Love & Understood

The 2nd Ray type errs through fear of not being under-

stood or not adequately loved, and cares too much what others think and say of him.—*DINA I*, 626.

From the lower angle, you will sacrifice much to be loved by people.—*DINA I*, 336.

[This] condition (2nd Ray mental body) can lead you to be too kind, too appreciative, too nice, but not in reality.—*DINA I*, 378.

Sensitivity to & Identification with Others

Relinquish that close attention to the lives of those around you, which is the easy way of working for all who are 2nd Ray disciples. Their sense of responsibility is so great and their desire to shelter and guard so strong that they unduly cherish those who are linked to them by karmic obligation and whose lives touch theirs in the life of every day.—*DINA I*, 541.

[Your] problem has been that of the 2nd Ray disciple. This involves the ability to identify yourself with others, their ideas and reactions, and thereby limit and hinder your own activity from the indecision which arises from too much understanding and too great a sympathy with the personality problems and the form side of expression.—*DINA I*, 153.

[The] 2nd Ray ability to react to others sensitively.—*DINA I*, 271.

[You have] the vices of your 2nd Ray virtues. You suffer from attachment and from a too-rapid identification with other people. You need to bear in mind that your relation is with Souls and not with temporary forms and so you must live detached from personalities, serving them but ever living in the consciousness of the Soul.—*DINA I*, 139.

[The] 2nd Ray type embodies the power to suffer. This is of course in itself the principle of manifestation and holds the key to existence. Hence, therefore, the ability of the person upon this ray to “agonize toward the goal, carrying the burden of the world, learning—through identification with others—a detachment which, as time proceeds, negates all pain.” Note the paradox here involved and learn its meaning....—*Discipleship in the New Age, Vol I*, 149.

2nd Ray persons ...are naturally absorbers, and they magnetically attract all that is in their environment which is directed at them.—*EP II*, 619.

[You are] a versatile 2nd Ray type. You have the ability to do many things well and a decided aptitude to understand people, their motives, and their impulses. You are prone (because of your 2nd Ray inclusiveness) to overesti-

⁶ A few of the passages are from other books.

mate people, and subjectively you have a strong inferiority complex. You need to learn to see people as they really are and, appreciating, as heretofore, the divine in them, to stand aside from them in your endeavor to help them and work with and for them.—*DINA I*, 129.

Will

It is the use of the will aspect that 2nd Ray disciples have to acquire The will of persistence you have. The dynamic will which breaks down barriers and carries all before it is your next unfoldment.—*DINA I*, 541.

There is the inclusive radiatory will of 2nd Ray Souls.—*DINA II*, 445.

Builders, such as second ray people always are, have to learn to destroy, when prompted by group love and acting under the Will or first ray aspect.—*GWP*, 6.

[You have] the persistence and the will (like tempered steel) of the 2nd Ray and [I] can dismiss all fears as to your capacity to weather the storms and difficulty to win through.—*DINA I*, 140.

Fear

The power of fear is increased potently through the power of the mind and through memory of past pain and grievance and through anticipation of those we foresee, the power of fear is enormously aggravated by the thought-form we ourselves have built of our own individual fears and phobias. This thought-form grows in power as we pay attention to it, for “energy follows thought,” till we become dominated by it. Second ray people are peculiarly prone to this. For the majority, it constitutes the Dweller on the Threshold.—*TWM*, 239.

Love & Understanding

2nd Ray energy will make you so magnetic that you will become a focal point of inspiration and loving service to all around you.—*DINA I*, 541.

Your 2nd Ray inclusive loving Soul.—*DINA I*, 373.

They must, finally, love their fellow man as the second ray person loves—with an all-round appreciation of humanity, an understanding heart, plus a critical mind, which loves steadily in spite of error seen, with a clear sighted perception of the assets and the debits of an individual or a race.—*GWP*, 224.

See to it that your 2nd Ray personality can rightly deal with that force (1st Ray Soul), blending it with love and tempering its power with understanding.—*DINA I*, -169)

...the 2nd Ray is the ray of intuitive love.—*DINA I*, 542.

...2nd ray methods of love, contact, attraction, understanding, sympathy, and compassion.—*DINA I*, 374.

The registering of the mystical vision with its attendant difficulties is facilitated when the 2nd Ray is controlling and powerful, because the 2nd Ray is connected peculiarly with vision and light.—*EP II*, 613.

...understanding and harmlessness.—*DINA I*, 168.

Miscellanea

Very seldom is the 2nd Ray disciple a good executive, unless the secondary ray makes him so.—*DINA I*, 144.

...2nd Ray people are not prone to this [first ray] dramatic ego-centric attitude (being the center of the stage).—*DINA I*, 657.

Second ray aspirants are usually fully aware of any glamour which may be seeking to hold them because they have an innate faculty of clear perception. Their problem is to kill out in themselves their rapid response to the magnetic pull of the astral plane and its many and widespread glours. They are not so frequently responsive to a glamour as to all glours in a relatively temporary manner, but one which is nevertheless exceedingly delaying to their progress. Because of their clear-sightedness, they add to this sensitivity to glamour an ability to suffer about it and to register their responsiveness as a sin and failure and thus delay their liberation from it by a negative attitude of inferiority and distress.—*GWP*, 223.

Should the type of force he wields be that of the 2nd Ray, he will then find it to be based on group love, service, and compassion; or upon a selfish longing to be liked, or sentiment, and on attachment.—*TWM*, 574.

Use the building energy of your 2nd Ray personality.—*DINA I*, 169.

The work of what in the West is called the “Christ Principle” is to build the forms for the expression of quality and life. That is the characteristic work of the second aspect of divinity.—*EP I*, 74.

The [2nd Ray mode], which is applied from without the three worlds and from Soul levels, works through radiation, magnetic appeal, and coherent energy.—*DINA II*, 582.

Teaching & Wisdom

Teaching is an expression of 2nd Ray energy.—*DINA I*, 216.

...the 2nd Ray is preeminently the teaching-ray, the ray that is sometimes called that of “light-giving influence,” or the “ray of the illuminator.”—*DINA I*, 177.

Ray 2 governs the Path of Discipleship and transmutes knowledge into wisdom, feeding likewise the Christ life in each disciple.—*EP I*, 351.

Healing

Those healers who are on the 2nd Ray, or who are equipped with a powerful 2nd Ray vehicle, are usually great healers. The Christ, being the truest exponent of the 2nd Ray ever known on earth, was the greatest of all the healing sons of God.—*EH*, 696.

[The] healing ray is, above all others, the 2nd Ray.—*DINA I*, 641.

[The second ray has] a predominant capacity to heal and teach.—*DINA I*, 344.

There are two major healing rays among the seven. These are the 2nd and 7th Rays.—*DINA I*, 641.

Ray 2 Glamours

Popularity.
 Personal wisdom.
 Selfish service.
 Self-sacrifice.
 Self-satisfaction.
 Selfish unselfishness.
 Selfish responsibility.
 The love of being loved.
 Self-pity, a basic glamor of this ray.
 Fear, based on undue sensitivity.
 Too complete an understanding, which negates right action.
 The Messiah complex in the world of religion and world need.—*GWP*, 120.

2nd Ray Qualities

The power to build for selfish ends.
 Capacity to sense the Whole and remain apart.
 The cultivation of a separative spirit.
 The hidden light.
 The realization of selfish desire. Longing for material well-being.
 Selfishness: subordination of all Soul powers to this end.

Expression of Qualities

Building wisely, in relation to the Plan.

Inclusiveness.

A longing for wisdom and truth. Sensitivity to the Whole. Renunciation of the great heresy of separateness.

True illumination.

Right speech through generated wisdom.—*EP II*, 39.

Ray Two: Centralization.

Again I stand; a point within a circle and yet myself. *The love of love* must dominate, not love of being loved. The power to draw unto oneself must dominate, but into the worlds of form that power must some day fail to penetrate. This is the first step towards a deeper search.

The word goes forth from Soul to form: “Release thyself from all that stands around, for it has naught for thee, so look to me. I am the One who builds, sustains, and draws thee on and up. Look unto me with eyes of love, and seek the path which leads from the outer circle to the point.

“I, at the point, sustain. I, at the point, attract. I, at the point, direct and choose and dominate. I, at the point, love all, drawing them to the center and moving forward with the traveling points towards that great Center where the One Point stands.” What mean you by that *Word*?

In reference to this second ray, it is advisable to recollect that all the rays are but the subrays of the second Ray of Love-Wisdom. The One in the center, Who is the “point within the circle” of manifestation, has three major qualities: life or activity in form, love, and the power of abstraction. It is these last two qualities of Deity with which we are concerned in these formulas, and (in connection with the second ray) the dualities of attraction and abstraction emerge, both latent and both capable of perfected activity in their own field.

There comes ever the moment in the life of the aspirant when he begins to consider with wonder the significance of that familiar reaction of finding no satisfaction in the familiar things; the old life of desire for well-known forms of existence and expression ceases to attract his interest. The pull or attractive power of the *One* at the center (Who is his true Self) also fails. It is not yet a familiar “call.” The aspirant is left unsatisfied and with a deepening sense of futility and emptiness, “pendent upon the periphery” of the divine “ring-pass-not” which he has himself established. It is at this point and in this situation that he must reflect upon and use this formula.

The question might here be interjected: What should now be the procedure and right use? Upon this it is not possible here to enlarge, beyond pointing out that all the meditation processes connected with the Raja-Yoga system are intended to bring the aspirant to a point of such intense inner focusing and alert mental detachment that he will be in a position to use these formulas with understanding, according to his ray type, and to use them with efficacy and power. His meditation has produced the needed *alignment*. There is therefore a direct way or line (speaking symbolically) between the thinking, meditative, reflective man upon the periphery of the Soul’s influence and the Soul

itself, the One Who is at the center. The crisis of evocation succeeds, once this line of contact, this antahkarana, has been established and recognized, and a crisis of intense activity ensues, wherein the man occultly “detaches himself from the furthest point upon the outer rim of life, and sweeps with purpose towards the central Point.” Thus speaks the *Old Commentary*, which is so oft quoted in these pages.

It is not possible to do more than put these ideas into symbolic form, leaving these mysteries of the Soul to be grasped by those whose Soul’s influence reaches to that periphery, and is there *recognized for what it is*. This crisis usually persists for a long time, a far longer one than is the case with the aspirant upon the first ray line of activity. However, when the second ray aspirant has understood and has availed himself of the opportunity and can see ahead the line between himself and the center, then the “light breaks in.”

It is this period of crisis which presents the major problem to the advanced aspirants of today and evokes consequently the concern of the psychiatrist and psychologist. Instead of treating the difficulty as a sign of progress and as indicating a relatively high point in the evolutionary scale and therefore a reason for a sense of encouragement, it is treated as a disease of the mind and of the personality. Instead of regarding the condition as one warranting explanation and understanding but no real concern [i.e., it’s not serious], the attempt is made to arrest the difficulty by elimination and not by solution, and though the personality may be temporarily relieved, the work of the Soul is for that particular life cycle arrested, and delay ensues. With this problem we will later deal.

Light reveals, and the *stage of revelation* now follows. This light upon the way produces vision and the vision shows itself as [the following]:

1. A vision, first of all, of defects. The light reveals the man to himself, as he is, or as the Soul sees the personality.
2. A vision of the next step ahead, which, when taken, indicates the procedure next to be followed.
3. A vision of those traveling the same way.
4. A glimpse of the “Guardian Angel,” who is the dim reflection of the Angel of the Presence, the Solar Angel, which walks with each human being from the moment of birth until death, embodying as much of the available light as the man—at any given moment upon the path of evolution—can use and express.
5. A fleeting glimpse (at high and rare moments) of the Angel of the Presence itself.
6. At certain times and when deemed necessary, a glimpse of the Master of a man’s ray group. This falls usually into two categories of experience

and causes:

- a. In the early stages and whilst under illusion and glamour, that which is contacted is a vision of the astral, illusory, form upon the planes of glamour and illusion. This is not, therefore, a glimpse of the Master Himself but of His astral symbol, or of the form built by His devoted disciples and followers.
- b. The Master Himself is contacted. This can take place when the disciple has effected the needed integrations of the threefold lower nature.—*EP II*, 755.

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 center 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.

Love-Wisdom... is essentially the unfolding of the consciousness of the Whole. We call it group consciousness. Its first development is self-consciousness, which is the realization by the Soul that (in the three worlds of human evolution) man is the Three in One and One in Three. He can therefore react to the associated groups of lives which constitute his own little phenomenal appearance; self-consciousness is, therefore, a stage on the way to group consciousness and is the consciousness of the Immediate.

Through education, this self-consciousness must be unfolded until the man recognizes that his consciousness is a corporate part of a greater whole. He blends then with the group interests, activities, and objectives. They are eventually his and he becomes group conscious. This is love. It leads to wisdom, which is love in manifested activity. Self-interest becomes group interest. Such should be the major objective of all true educational endeavor. Love of self (self-consciousness) and love of those around us (group-consciousness) become eventually love of the whole (God consciousness). Such are the steps.—*ENA*, 19.

Second Ray Technique of Fusion: Inclusive Reason

Inclusive Reason, which is the theme for the initiatory meditation of the second ray disciple, produces that inherent divine capacity which enables the detail of the sensed Whole to be grasped in meticulous entirety. This wide yet detailed scope or universal recognition is extremely difficult for me to explain or for you to understand. The second ray has been called the Ray of Detailed

Knowledge and where this term has been employed, the beginner has necessarily laid the emphasis upon the word *detail*. It might rather be called the Ray of Detailed Unity or the Ray of the Divine Pattern, or of beauty in relationship. It involves on the part of the disciple a very high point of synthetic comprehension.

The results of using this meditation on the synthetic detail of the manifested Life be [the following]:

1. The realization of the true significance of Light and the revelation of the meaning of what has been called in esoteric books “the heart of the Sun,” which is the inner point of life in all manifested forms. Illumination of the mind will be seen to be direct and infallible and will usurp the place of the present theoretical knowledge and belief.
2. The creative imagination will be occupied with those measures which will “throw the light” into the dark and unrelieved places in the (as yet) incomplete creative process. The man then works consciously in the light, as a Light bearer. Perhaps my meaning will emerge more clearly to some of you when I point out to you that the disciple usually sees himself as a point of intensified light within the light of the world and then seeks to use that light (which is in him atomic, etheric, and that acquired as a Soul) for the furtherance of the Plan.
3. This necessarily produces an intensified service to “those in dark places.” The disciple seek to bring the light of knowledge to them first of all, and then the light of Life. Ponder deeply on this distinction.—*EP II*, 293.

Second Ray Method of Approach: Love and Wisdom

This method is the line of least resistance for the sons of men. It is the subray of the synthetic ray of an analogous vibration, of which our solar system is the objective manifestation. But I would seek to point out that the love achieved by the student of meditation who follows this line is not the sentimental conception that is so often discussed. It is not the non-discriminating love that sees no limitation nor concedes a fault. It is not the love that seeks not to correct and that expresses itself in an ill-advised attitude to all who live. It is not the love that sweeps all into service, suitable or unsuitable, and that recognizes no difference in point of development. Much that is called love—if logically followed out—would apparently dispense with the ladder of evolution and rank all as of equal value. So potentially all are, but in present terms of service all are not.

True love or wisdom sees with perfect clarity the deficiencies of any form, and bends every effort to aid the indwelling life to liberate itself from trammels. It wisely

recognizes those that need help and those that need not its attention. It hears with precision, sees the thought of the heart, and seeks ever to blend into one whole the workers in the field of the world. This it achieves not by blindness, but by discrimination and wisdom, separating contrary vibrations and placing them in position diverse. Too much emphasis has been laid on that called love (interpreted by man, according to his present place in evolution), and not enough has been placed on wisdom, which is love expressing itself in service, such a service that recognizes the occult law, the significance of time, and the point achieved.

This is the line of the second ray and its affiliated and complementary rays. Later it is the all-inclusive one, and the solvent and absorber. Being synthetic, it can be followed on either the Raja Yoga line or the Christian Gnostic line....—*LOM*, 286.

The Second Purpose of Deity: Love-Wisdom

The Word is issuing from the heart of God, emerging from a central point of love. That Word is love itself. Divine desire colors all that life of love. Within the human hierarchy, the affirmation gathers power and sound.

The Word in the beginning was. The Word hath dwelt and dwells with God. In Him was light. In Him was life. Within His light we walk.

His symbol is the thunder, the Word that cycles down the ages.

Some of the names of this ray Lord which convey his purpose are as follows:

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

The legend tells us that six Brothers summarize His qualities in the following aphorisms:

1. Send forth the Word and speak the radiant love of God. Make all men hear.
Quality—love divine.
2. Let the glory of the Lord shine forth. Let there be radiant light as well as radiant love.
Quality—radiance.
3. Draw to thyself the object of thy search. Pull forth into the light of day from out the night of time the one thou lovest.
Quality—attraction.
4. When light and love are shining forth, then let the power within produce the perfect flower. Let the word that heals the form go forth. That secret word that then must be revealed.
Quality—the Power to save.
5. Salvation, light, and love, with the magnetic power of God, produce the word of wisdom. Send forth that word, and lead

the sons of men from off the path of knowledge on to the path of understanding.

Quality—wisdom.

6. Within the radius of the love of God, within the circle of the solar system, all forms, all Souls, all lives revolve. Let each son of God enter into this wisdom. Reveal to each the oneness of the many lives.

Quality—expansion or inclusiveness.—*EP I*, 65.

Key to the Ray Methods: Ray II

Let all the life be drawn to the Center, and enter thus into the heart of Love-Divine. Then from that point of sentient Life, let the Soul realize the consciousness of God. Let the word go forth, reverberating through the silence: “Naught is but Me!”—*EP I*, 417.

Reaction of Second Ray Types to the Process of Individualization (identification with form)

These statements, if properly understood, give the keynote of the new psychology. They state the major impulse, the native quality, and the technique of unfoldment:

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. All 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.

Second Ray Method of Incarnation

Souls on this ray use the method of “gathering in” or “drawing into.” The Soul sets up a vibration (little as we may yet grasp the real significance of that word) and that vibration affects its environment, and atoms of substance on all three planes are attracted to the central point of energy. The method is relatively gentle, when compared to the method of the first ray; and the process is somewhat longer whilst the overshadowing (carried forward prior to entering into the three worlds for purposes of appearance) is very much longer. This refers to that overshadowing of the substance to be built into form, and not to the overshadowing of the completed form, i.e., the child in the mother’s womb. In the first case, it might be said that Souls on the first ray are sudden and rapid in their desire to incarnate and in the methods employed. Souls on the second ray are slower in coming to that “impulsive” action (in the sense of impulse to action and not impulse in time) which leads to the occult manufacture of an appearance with which to manifest.

Souls on this ray, as they come into incarnation through desire, *attract*. They are magnetic more than they are dynamic; they are constructive, and they work along the line which is, for all lives and forms, the line of least resistance within our universe.—*EP II*, 81.

Ray III

Active Intelligence or Adaptability

Qualities:

Creative Ideation; Comprehension; Understanding; Penetrative and interpretive mental power; Adaptability; Tact; Dignity; Impartiality.

Type:

Philosopher; Scholar; Ambassador; Diplomat; Organizer; Strategist; Chess Player; Astrologer; Director; Economist; Banker; Judge.

Greatest Good/Evil:

Understanding. / Mental blindness.

Quest and Driving Impulse:

Creative activity. To understand.

Highest Attainment:

Outer—Truth. Genius as a result of the overflow of contemplation. Inner—Omnipresence. Comprehension of truth .

Teaching Method:

Explain principle. Impersonality. Adaptation of method to individual need.

Method of Achievement:

Prolonged sequential thinking. Right understanding brings right activity. Expediency.

Weapon:

Strategy. Net. Trap.

Weaknesses:

Indecision; Seeing too many sides; Coldness; Intrigue; Aloofness; Cruelty; Failure to support in a crisis; Dilettante; Deliberate deceit; Unscrupulousness; Cunning; Over-activity.

Sources of Suffering:

Indignity; Proven incompetence; Darkness.

Religion:

Chaldean. Egyptian.

Color:

Emerald Green.

Art:

Literature. Poetry (Mental Music). Oratory.

Jewel:

Emerald.

—Hodson, *The Seven Human Temperaments*, chart.

Special Virtues:

Wide views on all abstract questions, sincerity of purpose, clear intellect, capacity for concentration on philosophical studies, patience, caution, absence of the tendency to worry himself or others over trifles.

Vices of Ray:

Intellectual pride, coldness, isolation, inaccuracy in details, absent-mindedness, obstinacy, selfishness, over-much criticism of others.

Virtues to be acquired:

Sympathy, tolerance, devotion, accuracy, energy, and common-sense.

This is the ray of the abstract thinker, philosopher, and metaphysician, of the man who delights in the higher mathematics but who, unless modified by some practical ray, would hardly be troubled to keep his accounts accurately. His imaginative faculty will be highly developed, i.e., he can by the power of his imagination grasp the essence of a truth; his idealism will often be strong; he is a dreamer and a theorist, and from his wide views and great caution he sees every side of a question equally clearly. This sometimes paralyses his action. He will make a good businessman; as a soldier he will work out a problem in tactics at his desk but is seldom great in the field. As an artist his technique is not fine, but his subjects will be full of thought and interest. He will love music, but unless influenced by the fourth ray he will not produce it. In all walks of life he is full of ideas, but is too impractical to carry them out.

One type of this ray is unconventional to a degree, slovenly, unpunctual, idle, and regardless of appearances. If influenced by the fifth ray as the secondary ray, this character is entirely changed. The third and the fifth rays make the perfectly balanced historian, who grasps his subject in a large way and verifies every detail with patient accuracy,. Again the third and the fifth rays together make the truly great mathematician who soars into heights of abstract thought and calculation, and who can also bring his results down to practical scientific use. The literary style of the third ray man is too often vague and involved, but if influenced by the first, fourth, fifth, or seventh rays, this is changed, and under the fifth he will be a master of the pen.

The curing of disease by the third ray man would be by the use of drugs made of herbs or minerals belonging to the same ray as the patient whom he desires to relieve.

The method of approaching the great Quest for this ray type is by deep thinking on philosophic or metaphysical lines till he is led to the realization of the great Beyond and of the paramount importance of treading the Path that leads thither.—*EP I*, 204.

The servers on this [third] ray have a special function at this time in stimulating the intellect of humanity, sharpening it and inspiring it. They work, manipulating ideas so as to make them easier of comprehension by the mass of intelligent men and women found in the world at this time whose intuition is not yet awakened. It is to be noted how the work of the true servers is largely with the new ideas and not with the business of organization and criticism (for these two go hand in hand). Ideas are taken by the third ray aspirant, as they emerge from the elevated consciousness of Those for whom the first ray works and are rendered attractive by the second ray worker (attractive in the esoteric sense) and adapted to the immediate need and rendered vocal by the force of the intellectual third ray types. In this lies a hint for many of the third ray personalities to be found working in various fields of service at this time.—*EP II*, 142.

Excerpts from Letters in *Discipleship in the New Age, Vol. I & II*⁷

... 3rd Ray energy (the energy of the ray of the intellect).—*DINA I*, 155.

... the “Organization spirit” and the “manipulative faculty” of the 3rd Ray executive.—*DINA I*, 610.

[Y]our usual aptitude to select—*DINA I*, 611.

...3rd Ray of Intelligence, which is apt to bring you a sense of pride of intellect3rd Ray faculties of your personality—critical, analytical, separative, prideful and full of self-interest .—*DINA I*, 233.

...3rd Ray physical body. This has given you your capacity to work upon the physical plane, handle money, and has tied you in closely with the material life of your environment.—*DINA I*, 402.

Your 3rd Ray physical body inclines you to great physical activity (such as rapid movement and rapid speech); it keeps you working at something all the time and often at something quite unproductive of good results, and not

proportionate to the labor expended.—*DINA I*, 415.

[The 3rd Ray physical body] gives you an active, intelligent grip upon life and a coordinated physical vehicle.—*DINA I*, 541.

[Y]our 3rd Ray physical body...demands change and requires variety; it dislikes quietness and stability.—*DINA I*, 541.

There is the magnetic will of the 3rd Ray Ego which draws, attracts, manipulates, and arranges in accordance with divine purpose. This is not the same kind of magnetism as that of love.—*DINA II*, 445.

It is always difficult for the 3rd Ray person to cultivate the intuition. The apparently profound wisdom of the manipulative and devious science of the intelligence inherent in matter prevents oft the entrance of the true wisdom of the illumined mind.—*GWP*, 37.

It is not easy for the disciple on [the 3rd] ray to achieve the necessary focal point of silence; his intense fluidity leads to many words or to great mental activity, frequently carried forward under the impulse of glamour. This lessons the potency of what he seeks to do. But once he has succeeded in achieving “mental silence” and is simply a point of intelligent concentration, then he can use the Word of Power with great effectiveness.—*RI*, 517.

The crystallized thought-form of intellectual achievement for selfish ends, and the use of knowledge for personality objectives, stand before the portal of the path in the case of the 3rd ray person, and unless broken up and destroyed will dominate him and turn him into a black magician.—*TWM*, 239.

[If] using 3rd Ray force in a personal manner, [a person] will be devious in his propositions, subtle and elusive in his arguments, using manipulation in his relations with his fellow men. Or he will be an interfering busybody, actively engaged in running the world, in managing other people’s lives for them, or in grasping so firmly the reins of government in his own self-interest that he will sacrifice everything and everybody in the work of furthering his own busy ends.

If he is, however, a true disciple and aspirant, he will work with the Plan and will wield 3rd Ray force to bring about the loving purposes of the spiritual Reality. He will be busy and active, and his word will carry truth and will lead to the helping of others, for those words will be detached and true.—*TWM*, 574.

⁷ A few of the passages are from other books.

The appearance of the lower psychic powers usually indicates that the man who is their victim (for we are here only dealing with the abnormalities of the psychic science) is on the 3rd Ray or that the 3rd Ray is dominant in his personality or a controlling factor in his personality equipment. Frequently an astral body controlled by the 3rd Ray will be found.—*EP II*, 613.

Those who become strongly extroverted by the desire to impose the conclusions they have reached (through their one-pointed mental focus) upon their fellow men. This constitutes quite often the crux of the difficulty for the 3rd and 6th Ray people.—*EP II*, 462.

A 1st Ray physical body, with a brain dominated and controlled by a 3rd Ray mind. This means capacity for intellectual achievement of a very varied kind.—*EP II*, 443.

...he can express the fluidity of the 3rd Ray mind which will make him a scheming manipulator or a fighter for immense schemes which he can never really materialize.—*EP II*, 444.

Glamours of Ray 3

The glamour of being busy.

The glamour of cooperation with the Plan in an individual and not in a group way.

The glamour of active scheming.

The glamour of creative work—without true motive.

The glamour of good intentions, which are basically selfish.

The glamour of “the spider at the center.”

The glamour of “God in the machine.”

The glamour of devious and continuous manipulation.

The glamour of self-importance, from the standpoint of knowing, of efficiency.—*GWP*, 121.

Third Ray people are as susceptible to glamour as those of the 6th Ray, and their devious, twisting, planning minds and the rapidity with which they can deceive themselves (and seek often to deceive others) greatly hinder their work of clearing away glamour. Their pronounced tendency to be the victims of glamour is evidenced by the inability of 3rd Ray aspirants and disciples to convey their meaning clearly by speech. They have guarded themselves for many lives by devious formulations of thought and of ideas and can seldom convey their meaning clearly. This is why 3rd and 6th Ray people almost inevitably prove themselves unable to teach. ...they would greatly hasten the process of dissipation if they would force themselves to speak or write their thoughts clearly, if they would never be ambiguous or deal in half thoughts, innuendo, or suggestion. They should clearly enunciate the ideas with which they may be dealing.—*GWP*, 222.

3rd Ray Qualities

Force manipulation through selfish desire.

Intelligent use of force with wrong motive.

Intense material and mental activity.

The realization of energy as an end in itself.

Longing for glory, beauty, and for material objects.

Submergence in illusion, glamour, and maya,

Expression of Qualities

Manipulation of energy in order to reveal beauty and truth.

Use of forces intelligently to further the Plan.

Ordered rhythmic activity in cooperation with the Whole.

Desire for right revelation of divinity and light.

Adherence to right action.

Revelation of glory and good will.—*EP II*, 40.

Ray Three: Stillness.

Pulling the threads of Life, I stand, enmeshed within my self-created glamour. Surrounded am I by the fabric I have woven. I see naught else.

The love of truth must dominate, not love of my own thoughts, or love of my ideas or forms; love of the ordered process must control, not love of my own wild activity.

The word goes forth from soul to form: “Be still. Learn to stand silent, quiet, and unafraid. I, at the center, *Am*. Look up along the line and not along the many lines which, in the space of aeons, you have woven. These hold thee prisoner. Be still. Rush not from point to point, nor be deluded by the outer forms and that which disappears. Behind the forms, the Weaver stands and silently He weaves.”

It is this *enforced* quiet which brings about the true alignment. This is the quiet not of meditation but of living. The aspirant upon the third ray is apt to waste much energy in perpetuating the glamorous forms with which he persistently surrounds himself. How can he achieve his goal when he is ceaselessly running hither and thither—weaving, manipulating, planning, and arranging? He manages to get nowhere. Ever he is occupied with the distant objective, with that which may materialize in some dim and distant future, and he fails ever to achieve the immediate objective. He is often the expression and example of waste energy. He weaves for the future, forgetting that his tiny bit of weaving is an intrinsic part of a great Whole and that time may enter in and frustrate—by change of circumstance—his carefully laid plans and the dreams of earlier years. Therefore futility is the result.

To offset this, he must stand quiet at the center and (for a time at any rate) cease from weaving; he must no longer make opportunities for himself but—meeting the opportunities which come his way (a very different thing)—apply himself to the need to be met. This is a very different matter and swings into activity a very different psychology. When he can do this and be willing to achieve divine idleness (from the angle of a glamoured third ray attitude), he will discover that he has suddenly achieved *alignment*. This alignment naturally produces a *crisis* which is character-

ized by two qualities:

1. The quality of deep distress. This is a period of difficulty and of real concern because it dawns upon his consciousness how useless, relatively, are his weaving and his manipulations, and how much of a problem he presents to the other Weavers.
2. The quality which might be expressed as the determination to stand in spiritual being and to comprehend the significance of the ancient aphorism given frequently to third ray aspirants:

“Cease from thy doing. Walk not on the Path until thou hast learnt the art of standing still. Study the spider, brother, entangled not in its own web, as thou art today entangled in thine own.”

This crisis evokes understanding, which is, as many will recognize, an aspect of *light*. The aspirant slowly begins to work with the Plan as it is, and not as he thinks it is. As he works, *revelation* comes, and he sees clearly what he has to do. Usually this entails first of all a disentangling and a release from his own ideas. This process takes much time, being commensurate with the time wasted in building up the age-long glamour. The third ray aspirant is always slower to learn than the second ray, just as the first ray aspirant learns more rapidly than the second ray. When, however, he has learnt to be quiet and still, he can achieve his goal with greater rapidity. The second ray aspirant has to achieve the quiet which is ever present at the heart of a storm or the center of a whirlpool. The third ray aspirant has to achieve the quiet which is like to that of a quiet mill pond, which he much dislikes to do. Having, however, learned to do it, integration then takes place. The man stands ready to play his part—*EP II*, 360.

Key to the Methods: Ray III

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 all lines gather into One. Let the Soul realize 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 I*, 417.

When the Egoic ray is the third or Activity-Adaptability Ray, the method is somewhat different. Not so much the driving forward [first ray method], not so much the gradual expansion [second ray method], as the systematic adaptation of all knowledge and of all means to the end in view. It is in fact the process of the utilization of the many for the use of the one; it is more the accumulation of needed material and quality for the helping of the world, and the amassing of information through love and discrimination that eventually causes the shattering of the causal body. In these “Rays of Aspect” [Rays 1, 2, & 3] or of divine ex-

pression, if so I call them, the shattering is brought about by the widening of the channel due to the driving power of the will in the first [ray] case; by the expansion of the lower auric egg, the causal body, in the second [ray] case, due to the inclusiveness of the synthetic Ray of Love and Wisdom; and by the breaking of the periphery of the causal body in the third [ray] case, due to the accumulative faculty and systematic absorption of the Adaptability Ray.—*LOM*, 16.

Reaction of the Third Ray Type to the Process of Individualization (identification with form)

These statements, if properly understood, give the keynote of the new psychology. They state the major impulse, the native quality, and the technique of unfoldment:

The Blessed One gathered force. He hid himself behind a veil. He rolled himself 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.

Third Ray Method of Approach: Selective Manipulation

Just as the grasping and attracting are terms applicable to the methods of the two first rays, so a process of “selective manipulation” is characteristic of this third ray. This method is totally different in its technique from that of [rays one and two]. It might be said that the note which generates the activity set up by souls on this ray, is such that atoms of the different planes are moved as if consciously responding to a selective process. The vibratory activity of the Soul makes itself felt, and atoms collect from widely different points in response to a certain quality in the vibration. It is far more selective than in the case of the second ray.

Just as Souls in the first [ray] case seem to *grasp* indiscriminately what they need, and force the substance thus grasped into the form or appearance required, enduing it with the quality needed in a dynamic and forceful way; and just as Souls on the second ray set up a motion which gathers material out of the immediately surrounding environment, and imposes on it, through *magnetic attraction*, the desired quality; so in the case of Souls on the third ray the required material is chosen here and there, but that

chosen already has the needed quality (note this difference) and nothing whatever is imposed.—*EP II*, 82.

Ray III Method: Intellectual Application

Here the order is reversed and the student, being frequently polarized in his mental body, has to learn through that mind to understand the other two [bodies], to dominate and control, and to utilize to the uttermost the powers inherent in the threefold man. The method here is perhaps not so hard in some ways, but the limitations of the fifth principle have to be transcended before real progress can be made. These limitations are largely crystallization and that which you call pride. Both have to be broken before the student who progresses through intellectual application can serve his race with love and wisdom as the animating cause.

He has to learn the value of the emotions, and in so learning he has to master the effect of fire on water, occultly understood. He has to learn the secret of that plane, which secret (when known) gives him the key to the downpour of illumination from the Triad via the causal and thence to the astral. It holds the key also of the fourth etheric level. You will not as yet comprehend this, but the above hint holds for the student much of value.

This is the line of the third ray and of its four subsidiary rays. It is one of great activity, frequent transference, and much mental display in the lower worlds.—*LOM*, 287.

3. Active Intelligence. This concerns the unfolding of the creative nature of the conscious, spiritual man. It takes place through right use of the mind, with its power to intuit ideas, respond to impact, translate, analyze, and construct forms for revelation. Thus the Soul of man creates. This creative process can be described, as far as its steps are concerned, as follows:
 - a. The Soul creates its physical body, its phenomenal appearance, its outer form.
 - b. The Soul creates, in time and space, in line with its desires. Thus the secondary world of phenomenal things comes into being and our modern civilization is the result of this creative activity of the Soul's desire nature, limited by form. Ponder on this.
 - c. The Soul creates through the direct agency of the lower mind and hence the appearance of the world of symbols which fill our united lives with interest, concepts, ideas, and beauty, through the written word, the spoken word, and the creative arts. These are the products of the thought of the thinkers of the race.

The right direction of this already developed tendency is the aim of all true education. The nature of ideas, the modes of intuiting them, and the laws which should

govern all creative work are its goals and objectives. —*ENA*, 20.

The Third Purpose of Deity: Active Intelligence or Adaptability

Let the Warden of the South continue with the building. Let him apply the force which will produce the shining, living stone that fits into the temple's plan with right exactitude. Let him prepare the corner stone and wisely place it in the north, under the eye of God Himself, and subject to the balance of the triangle.

Let the Researcher of the past uncover the thought of God, hidden deep within the mind of the Kumaras of Love, and thus let him lead the Agnishvattas, waiting within the place of darkness, into the place of light.

Let the Keeper of the sparks breathe with the breath divine upon the points of fire, and let him kindle to a blaze that which is hidden, that which is not seen, and so illumine all the spheres whereon God works.

Some of the names of the Lord of the third ray indicate His use of force and His real nature. They are as follows:

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

and many others terms which indicate relation to light, time, Space, the manifested Logos, matter, and the "power which evokes the form."

If all these names are studied in connection with modern developments or modern culture and science, it will become apparent how potent and influential in our day and time is this particular ray Life, and how His energies (having produced objective worlds) are turned to the manifestation of our modern civilization, with its material emphasis, its search as to the nature of time and space, and that mental unfoldment which it is the glory and the destiny of our particular race to demonstrate.

The qualities which characterize this ray Lord might be enumerated in the following phrases. We must bear in mind that the seventh or synthetic characteristic of each of the rays is denoted by the ray name and is not specifically

stated in the other six qualities. His six Brothers, Sons of the one Father, chanted these injunctions to Him on the day of His renewed activity (on what we call the day of creation):

1. Produce the dual form and veil the life. Let form appear, and prove itself divine. All is of God.
Quality—the power to manifest.
 2. Conform the shell to that which dwells within. Let the world egg appear. Let ages pass; then let the Soul appear. Let life emerge within a destined time.
Quality—the power to evolve.
 3. Let mind control. Let the clear shining of the sun of life reveal the mind of God, and set the shining one upon his way. Then lead him to the central point where all is lost within the light supernal.
4. God and His form are one. Reveal this fact, O sovereign Lord of form. God and His form are one. Negate the dual concept. Lend color to the form. The life is one; the harmony complete. Prove thus the two are one.
Quality—mental illumination.
 5. Produce the garment of the Lord; set forth the robe of many colors. Then separate that robe from That Which hides behind its many folds. Take off the veiling sheaths. Let God be seen. Take Christ from off the cross.
Quality—the power to produce synthesis on the physical plane.
 6. Let the two paths converge. Balance the pairs of opposites and let the path appear between the two. God and the Path and man are one.
Quality—scientific investigation.
- Quality—balance.—*GWP*, 68.

RAY IV

HARMONY THROUGH CONFLICT

Qualities:

Stability; Harmony; Balance; Beauty; Rhythm

Type:

Artist (the artistic expression and choice of medium are influenced by the sub-ray); Mediator; Link; Interpreter.

Greatest Good/evil:

Beauty / Ugliness.

Quest and Driving Impulse:

To beautify.

Highest Attainment:

Outer - Harmony; Balance; Perfect portrayal. Inner - Perception of beauty.

Teaching Method:

Dramatize. Illustrate; Elevate by beauty and rhythmic language.

Method of Achievement:

Dramatize. By beauty's appeal, physical perfection and charm.

Weapon:

Enchantment; Allurement.

Weaknesses:

Alternation; Moods of exaltation and despair; Sensuousness; Posing; Self-conceit; Self-indulgence; Improvidence.

Sources of Suffering:

Frustration; Failure to express perfectly.

Religion:

Orphic; Egyptian.

Color:

Tawny Bronze.

Art:

Opera. Synthesis.

Jewel:

Jasper.

—Hodson, *The Seven Human Temperaments*, fold-out chart

Special Virtues:

Strong affections, sympathy, physical courage, generosity, devotion, quickness of intellect and perception.

Vices of Ray:

Self-centredness, worrying, inaccuracy, lack of moral courage, strong passions, indolence, extravagance.

Virtues to be acquired:

Serenity, confidence, self-control, purity, unselfishness, accuracy, mental and moral balance.

This has been called the "ray of struggle" for on this ray the qualities of rajas (activity) and tamas (inertia) are so strangely equal in proportion that the nature of the fourth ray man is torn with their combat, and the outcome, when satisfactory, is spoken of as the "Birth of Horus," of the Christ, born from the throes of constant pain and suffering.

Tamas induces love of ease and pleasure, a hatred of causing pain amounting to moral cowardice, indolence, procrastination, a desire to let things be, to rest, and to take no thought of the morrow. Rajas is fiery, impatient, ever urging to action. These contrasting forces in the nature make life one perpetual warfare and unrest for the fourth ray man; the friction and the experience gained thereby may produce very rapid evolution, but the man may as easily become a ne'er-do-well as a hero.

It is the ray of the dashing, cavalry leader, reckless of risks to himself or his followers. It is the ray of the man who will lead a forlorn hope, for in moments of excitement the fourth ray man is entirely dominated by rajas; of the wild speculator and gambler, full of enthusiasm and plans, easily overwhelmed by sorrow or failure, but as quickly recovering from all reverses and misfortunes.

It is pre-eminently the ray of colour, of the artist whose colour is always great, though his drawing will often be defective. (Watts was fourth and second rays.) The fourth ray man always loves colour, and can generally produce it. If untrained as an artist, a colour sense is sure to appear in other ways, in choice of dress or decorations.

In music, fourth ray compositions are always full of melody, and the fourth ray man loves a tune. As a writer or poet, his work will often be brilliant and full of picturesque word-painting, but inaccurate, full of exaggerations, and often pessimistic. He will generally talk well and have a sense of humour, but he varies between brilliant conversations and gloomy silences, according to his mood. He is a delightful and difficult person to live with.

In healing, the best fourth ray method is massage and magnetism, used with knowledge.

The method of approaching the Path will be by self-

control, thus gaining equilibrium amongst the warring forces of the nature.—*EP II*, 205.

Ray IV. This ray is not in incarnation at the time and therefore few fourth ray Egos are available in world service. There are, however, many fourth ray personalities and they can learn much by the study of the work of the New Group of World Servers. The major task of the fourth ray aspirant is to harmonize the new ideas with the old, so that there can be no dangerous gap or break. They are those who bring about a “righteous compromise,” and adapt the new and the old so that the true pattern is preserved. They are engaged with the bridging process, for they are the true intuitives and have a capacity for the art of synthesis so that their work most definitely can help in bringing forward a true presentation of the divine picture.—*EP II*, 142.

Excerpts from Letters in *Discipleship in the New Age, Vol. I & II*⁸

Harmony through conflict is the characteristic and result of 4th Ray activity. It expresses itself in fullness on the 4th plane where the major duality of the Spiritual Triad and the three-fold personality meet, blend, and resolve into a unity.—*DINA I*, 403.

...this 4th Ray, with its keynote of the will-to-love, expressed while in the midst of conflict.—*DINA I*, 258.

Your mental body is on the 4th Ray, hence the intensity of your mystical interior life. You have a non-separative mind.—*DINA I*, 632.

Mental body is on the 4th Ray, hence your love of the arts and sciences; it is, however, for basically the ray which brings—and should bring—conflict into your life and relationships.—*DINA I*, 640.

...4th Ray mental body and this Harmony through Conflict makes for understanding, intelligently applied, and for the emergence of beauty. It is the quality which gives you an ordered sense of color, proportion, and harmony in your planned environment. It also evokes in you at times a violent reaction to that which seems incorrect, inharmonious, and out-of-tune.—*DINA I*, 647.

... 4th Ray mental body; hence your power to harmonise and avert conflict, thus acting as a calm center in the whirlpool of activity with which you are surrounded.—*DINA I*, 275.

...4th Ray mental body and hence your pliability, your sense of relationship, and your rapid grasp of mental truth.—*DINA I*, 133.

... 4th Ray mental body, Ray of Harmony through Con-

flict, of beauty through order, of unity through understanding.—*DINA I*, 178.

What, my brother, are the characteristics of a 4th Ray mental body?

<i>Destructive</i>	<i>Constructive</i>
An inner mental battle	Resolution of the pairs of opposites
Many antagonisms	Non-partisanship; The Middle Way
Prejudice	Tolerant understanding
Personality unity and synthesis	Group unity and synthesis.
Discord, interior and exterior	Harmony within and without
Envirional problems	Envirional peace
Imposition of personal will	Expression of the will to love

—*DINA I*, 257–58.

... skill in action, which is the true significance of the subsidiary names of this ray, called frequently the Ray of Beauty or Art. It is the ray of creative living and not creative art. Creative living produces beauty and harmony in the outer life, so that others can see the achievement To produce harmony in spite and because of conflict.—*DINA I*, 201

This fourth ray is, in the last analysis, the ray which teaches the art of living in order to produce a synthesis of beauty. There is no beauty without unity, without embodied idealism and the resultant symmetrical unfoldment. This ray is *not* the ray of art, as it is often claimed, but is the energy which brings about the beauty of those living forms which embody the ideas and the ideals which are seeking immediate expression. Many people claim to be on the fourth ray because they dream of the artistic expressive life. As I have told you before, creative art expresses itself upon all the rays.—*The Destiny of the Nations*, 143.

... harmony appeals to you and the bringing together of the opposites into an intelligent unity.—*DINA I*, 658.

...in between stands the Ray (4th) which is, *par excellence*, that which provides the battleground for disciples in training. ...consequent conflict and proffered opportunity, plus an expressed ambition for the achievement of psychic harmony between the soul of form and the Soul itself. It is through the conflict between these two that harmony becomes possible. This is the Ray of testing, the energy which brings about trial. People struggle with ideas, with attaining the goal of their current idealism and are driven by longing to find peace, joy, and divine assurance . . . This ray produces the "harmonising" strain and stress on any of the planes . . . —*DINA II*, 735)

4th Ray people are peculiarly prone to fall into glamour and thus to produce a condition which is one of extreme difficulty. I might define their problem by saying that they tend to bring their illusions down to the astral plane and there clothe them with glamour and have consequently a

⁸ A few of the passages are from other books.

double problem upon their hands; they are faced with a unification of glamour and illusion. they are, however, the group of Souls which will eventually reveal the true nature of the intuition and this will be the result of their illusory glamorous fight in the world of appearances.—*GWP*, 223.

...disciples on the 4th Ray usually can develop by the power of the intuition an understanding of the OM. This Ray of Harmony through Conflict (the conflict of the pairs of opposites) is necessarily concerned with the bringing in of that vibratory activity which will lead to unity, to harmony and to right relations, and to the release of the intuition.—*EP I*, 132.

...4th Ray energies of the personality. This means that the personality goal is the achievement of harmony, unity, and skill in living, through an intensity of conflict.—*EP II*, 443.

Your fourth ray mind should enable you to observe with detachment the conflict between the Soul and personality.—*Discipleship in the New Age, Vol. II*, 686.

... we find the 4th Ray producing eventually in man the appearance of the intuition.—*EP I*, 321.

It must never be forgotten that this 4th Ray of conflict is the Ray whose energies, rightly applied and understood, bring about harmony and atonement. The result of this harmonising activity is beauty, but it is a beauty that is achieved through struggle. This produces a livingness through death, a harmony through strife, a Union through diversity and adversity.—*EP II*, 92.

There are however, very few of the 4th Ray Egos on earth at this time...—*EP II*, 26.

Ray IV Glammers

The glamour of harmony, aiming at personal comfort and satisfaction.

The glamour of war.

The glamour of conflict, with the objective of imposing righteousness and peace.

The glamour of vague artistic perception.

The glamour of psychic perception instead of intuition.

The glamour of musical perception.

The glamour of the pairs of opposites, in the higher sense.

—*GWP*, 122.

Fourth Ray Qualities

Confused combat.

The realisation of that which is high and that which is low.

The darkness which precedes form expression.

The veiling of the intuition.

The sensing of inharmony, and cooperation with the part and not the whole.

Identification with humanity, the fourth Creative Hierarchy.

Undue recognition of that which is produced by speech.

Abnormal sensitivity to that which is the Not-Self.

Constant points of crisis,

Expression of Qualities

Unity and harmony.

The evocation of the intuition.

Right judgment and pure reason.

The wisdom which works through the Angel of the Presence.

I would here point out a constant misconception of the part of esotericists. This Fourth Ray of Harmony, Beauty and Art is *not* the ray, *per se*, of the creative artist. The creative artist is found equally on all rays, without exception. This ray is the ray of the intuition and of the harmonising of all that has been achieved through the activity of form life, as later synthesised and absorbed by the solar angel; it manifests eventually as all that can be evoked and evolved through the power of the One Life (the Monad) working through form expression. It is the point of meeting for all the energies flowing through the higher spiritual triad and the lower triplicity.—*EP II*, 41.

Ray Four

IN UNEVOLVED MAN

1. Aggressiveness and that needed push towards the sensed goal which distinguishes the evolving human being. This goal, in the early stages, will be of a material nature.
2. The fighting spirit or that spirit of conflict which finally brings strength and poise, and which produces eventual integration with the first ray aspect of deity.
3. That coherent force which makes a man a magnetic centre, whether as the major force in any group unity, such as a parent or a ruler, or a Master in relation to his group.
4. The power to create. In the lower types, this is connected with the impulse, or the instinct, to reproduce, leading consequently to the sex relation; or it may lead to construction of thought-forms or creative forms of some kind, even if it is only the hut of a savage.

IN THE ADVANCED MAN

1. The Arjuna spirit. This is the urge towards victory, the holding of a position between the pairs of opposites, and the eventual sensing of the middle way.
2. The urge to synthesis (again a first ray impulse)

blended with a second ray tendency to love and to include.

3. The attractive quality of the Soul as it expresses itself in the relation between the lower and higher selves. This eventuates in the “marriage in the Heavens.”
4. The power to create forms, or the artistic impulse.

It will be noted in this connection how accurate was the earlier statement that the artist is found upon all the rays, and that the so-called Ray of Harmony or Beauty is not the only ray upon which the creative worker is found. The mental body of every human being, at some time or another, is found upon the fourth ray and usually when the man is nearing the probationary path. This means that the mental vehicle is governed by an elemental of fourth ray nature or quality; therefore creative, artistic activity is the line of least resistance. We then have a man with an artistic tendency or we have a genius along some line of creative work. When, at the same time, the Soul or the personality is also upon the fourth ray, then we will find a Leonardo da Vinci or a Shakespeare.—*EP II*, 292.

Ray Four: Steadfastness

Midway I stand between the forces which oppose each other. Longing am I for harmony and peace, and for the beauty, which results from unity. I see the two. I see naught else but forces ranged opposing, and I, the one, who stands within the circle at the centre. Peace I demand. My mind is bent upon it. Oneness with all I seek, yet form divides. War upon every side I find, and separation. Alone I stand and am. I know too much.

The love of unity must dominate, and love of peace and harmony. Yet not that love, based on a longing for relief, for peace to self, for unity because it carries with it that which is pleasantness.

The word goes forth from Soul to form. “Both sides are one. There is no war, no difference and no isolation. The warring forces seem to war from the point at which you stand. Move on a pace. See truly with the opened eye of inner vision and you will find, not two but one; not war but peace; not isolation but a heart which rests upon the centre. Thus shall the beauty of the Lord shine forth. The hour is now.”

It is well to remember that this fourth ray is preeminently the ray of the fourth Creative Hierarchy, the human kingdom, and therefore has a peculiar relation to the functions, relationships and the service of man, as an intermediate group, a bridging group, upon our planet. The *function* of this intermediate group is to embody a type of energy, which is that of at-one-ment. This is essentially a healing force which brings all forms to an ultimate perfection through the power of the indwelling life, with which it becomes perfectly atoned. This is brought about by the Soul or consciousness aspect, qualified by the ray in question. The *relation* of the human family to the divine scheme, as it exists, is that of bringing into close rapport the three higher kingdoms upon our planet and the three

lower kingdoms of nature, thus acting as a clearing house for divine energy. The *service* humanity is to render is that of producing unity, harmony, and beauty in nature, through blending into one functioning, related unity the soul in all forms. This is achieved individually at first, then it takes place in group formation, and finally it demonstrates through an entire kingdom in nature. When this takes place, the fourth Creative Hierarchy will be controlled predominantly by the fourth ray (by which I mean that the majority of its Egos will have fourth ray personalities, thus facilitating the task of fusion), and the consciousness of its advanced units will function normally upon the fourth plane of buddhic energy or intuitional awareness.

It is this realisation which will provide adequate incentive for alignment. This alignment or sense of oneness is not in any way a mystical realisation, or that of the mystic who puts himself *en rapport* with divinity. The mystic still has a sense of duality. Nor is it the sense of identification which can characterise the occultist; with that there is still an awareness of individuality, though it is that of an individual who can merge at will with the whole. It is an almost undefinable consciousness of *group* fusion with a greater whole, and not so much individual fusion with the whole. Until this is experienced, it is well nigh impossible to comprehend, through the medium of words, its significance and meaning. It is the *reflection*, if I might so express it, of the Nirvanic consciousness; the reflection I would point out, but not that consciousness itself.

When this fourth ray alignment is produced and the disciple becomes aware of it, a *crisis* is evoked. The phrase “the disciple becomes aware of it,” is significant, for it indicates that states of consciousness can exist and the disciple remain unaware of them. However, until they are brought down into the area of the brain and are recognised by the disciple in waking, physical consciousness, they remain subjective and are not usable. They are of no practical benefit to the man upon the physical plane. The crisis thus precipitated leads to fresh illumination when it is properly handled. These crises are produced by the bringing together (oft the clashing together) of the higher forces of the personality and Soul energy. They cannot therefore be produced at a low stage of evolutionary development, in which low grade energies are active and the personality is neither integrated nor of a high grade and character. (Is such a phrase as “low grade energies” permissible? When all are divine? It conveys the idea, and that is what is desired.) The forces which are involved in such a crisis are the forces of integration at work in a personality of a very high order, and they are themselves necessarily of a relatively high potency. It is the integrated personality force, brought into relation with Soul energy, which ever produces the type of crisis which is here discussed. These constitute, consequently, a very difficult moment or moments in the life of the disciple.

This fourth ray crisis, evoked by a right understanding

and a right use of the fourth ray formula, produces the following sequential results:

1. *A sense of isolation.* Putting this into more modern language, a complex is produced of the same nature as that which temporarily overcame Elijah. He was overwhelmed with a sense of his clarity of vision in relation to the problem with which he was faced, of his unique response to it, and also with a sense of aloneness which devastated him.
2. *A sense of despairing futility.* The forces arrayed against the disciple seem so great and his equipment so inadequate and feeble!
3. *A determination to stand* in the midst and, if not victorious, at least to refuse to admit defeat, taking with determination the position which St. Paul expressed in the words: "Having done all, to stand."
4. *A sudden recognition* of the Warrior within, Who is invisible and omnipotent but Who can only now begin His real work when the personality is aligned, the crisis recognised, and the will-to-victory is present. We would do well to ponder on this.

When, therefore, this state of mind is achieved, and the disciple and inner Master, the soldier and the Warrior are known to be at-one, then there takes place what has been called in some of the ancient books "the breaking forth of the light of victory"—a victory which does not inflict defeat upon those who are at war, but which results in that triple victory of the two sides and of the One Who is at the centre. All three move forward to perfection. This is typical of a fourth ray consummation, and if this thought is applied with due reflection to the problem of the fourth kingdom in nature, the fourth Creative Hierarchy, humanity itself, the beauty of the phrasing and the truth of the statement must inevitably appear.

With this blazing forth of light comes the revelation expressed for us so adequately in the closing words of the fourth ray formula. Alan sees and grasps the final purpose for the race and the objective ahead of this fourth kingdom in the great sweep of the divine manifestation. It is valuable also to remember that this revelation comes to the race in three stages:

1. *Individually*, when the disciple "relinquishes the fight in order to stand, thereby discovering victory ahead, achieving oneness with the enemy, the Warrior and the *One*."
2. *In group formation.* This approach to the revelation is today going on in the world, and is producing a moment of extreme crisis in connection with the work of the New Group of World Servers. Their moment of crisis lies immediately ahead.
3. *In the human family as a whole.* This revelation will come to the race at the end of the age and with it we need not for the moment, therefore, concern ourselves. It is essentially the revelation of the *Plan*

as a whole, embodying the various aspects of the Plan as—from cycle to cycle—the race has grasped the smaller aspects and revelations and succeeded eventually in bringing them into concrete manifestation. It is a revelation of the purposes of Deity—past, present and future purposes—as grasped by those who have developed the divine aspects and are, consequently, in a position to understand.

This series of spiritual happenings or unfoldments of consciousness in the life of the individual and the group produces a definite integration upon the three levels of personality work (mental, emotional, and physical). It also lays the ground for those processes of fusion which will blend the rays of the personality and of the Soul. If you will carry this concept of integration (achieved upon the three levels of the three worlds of human endeavour) into the activities and relationships of groups, you will find much of interest and of informative value anent the work of the New Group of World Servers. This group is, if I might so express it, an effort at an externalisation of the group personality of the disciples, connected with the Hierarchy. If we ponder on this, the function and relation will be apparent.—*EP II*, 363.

Key to the Ray Methods: Ray IV

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 I*, 417.

Fourth Ray Method of Approach: Inner Realization of Beauty & Harmony

When the Egoic ray is the attributive *Ray of Harmony*, the fourth ray, the method will be along the line of the inner realisation of beauty and harmony; it causes the shattering of the causal body by the knowledge of Sound and Colour and the shattering effect of Sound. It is the process that leads to the realisation of the notes and tones of the solar system, the note and tone of individuals, and the endeavor to harmonise the Egoic note with that of others. When the Egoic note is sounded in harmony with other Egos, the result is the shattering of the causal body, dissociation from the lower and the attainment of perfection. Its exponents develop along the line of music, rhythm, and painting. They withdraw within in order to comprehend the life side of the form. The outer manifestation of that life side in the world is through that which we call art. The great painters and the superlative musicians are in many cases reaching their goal that way.—*LOM*, 17.

The attribute of *harmony, produced through conflict*. This leads to release and to the eventual power to create. This is one of the attributes which education should deal

with from the angle of the intuition and should hold before its exponents as personality and group objectives. It is the attribute latent in all forms and is that innate urge or discontent which leads man to struggle and progress and evolve in order finally to make atonement and union with his Soul. It is the lowest aspect of that higher spiritual and monadic triad which reflects itself in the Soul. It is the consciousness of harmony and beauty which drives the human unit along the path of evolution to an eventual return to his emanating Source.

Education must work, therefore, with this dissatisfaction and interpret it to those who are taught, so that they can understand themselves and work intelligently.—*ENA*, 21.

Reaction of Fourth Ray Types to the Process of Individualization (identification with form)

These statements, properly understood, give the keynote of the new psychology and state the major impulse, native quality, and technique of unfoldment:

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 paeon 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 be warring energies.”—*EP II*, 37.

The Fourth Purpose of Deity: Harmony, Beauty, Art

Colour, and yet no colour now is seen. Sound and the soundless One meet in an infinite point of peace. Time and the timeless One negate the thoughts of men. But time is not. Form is there found, and yet the psychic sense reveals that which the form is powerless to hide—the inner synthesis, the all-embracing prism, that point of unity which—when it is duly reached—reveals a further point where all the three are one, and not the two alone.

Form and its Soul are merged. The inner vision watches o’er the fusion, knows the divine relation and sees the two as one. But from that point of high attainment, a higher vision blazes forth before the opened inner eye. The three are one, and not alone the two. Pass on, O pilgrim on the Way.

In reading these words, the student must bear in mind that the antechamber has been left behind and man stands. (when he has allowed the fourth ray to do its work and can therefore function on the fourth or buddhic plane) within the temple of the Lord. He has found a measure of light, but in that light he now sees light, and visions a greater

revelation and brilliance. This now becomes the object of his search. He has mastered the uses of duality and has learnt to at-one soul and body into one instrument for spirit. Now he passes on his way to achieve the greater synthesis.

The Lord of the fourth ray has many names which warrant careful study and much consideration. In less than a hundred years this Lord of harmonising power will have more influence and will offset some of the Saturn disruption of the first decanate of Aquarius. In the meantime a study of His names will produce a simplification of His efforts and build up a body of constructive thought which will facilitate His work when He is again in active manifestation. He is always, however, more or less in power where the human family is concerned, for there is a numerical alliance between the fourth ray, the fourth Creative Hierarchy, or the human monads, and the fourth kingdom in nature. His power is always consequently active.

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.

The aphorisms connected with this fourth ray are not easy of comprehension. They require an exercise of the intuition and are conveyed by six short and excessively brief commands uttered, curiously enough, late in the creative period and at the time when the fourth Creative Hierarchy came into incarnation:

1. Speak low the Word. Speak low.
 Quality—power to penetrate the depths of matter.
2. Champion desire. Give what is needed to the seeker.
 Quality—the dual aspects of desire.
3. Lower the thread. Unfold the Way. Link man with God. Arise.
 Quality—power to reveal the path.
4. All flowers are thine. Settle the roots in mud, the flowers in sun. Prove mud and sun, and roots and flowers are one.
 Quality—power to express divinity. Growth.
5. Roll and return, and roll again. Cycle around the circle of the Heavens. Prove all is one.
 Quality—the harmony of the spheres.
6. Colour the sound. Sound forth the colour. Produce the notes and see them pass into the shades, which in their turn produce the sounds. Thus all are seen as one.
 Quality—the synthesis of true beauty.—*EP II*, 70.

RAY V

CONCRETE SCIENCE OR KNOWLEDGE

Qualities:

Analytical and logical mentality; Accuracy; Patience.

Type:

Mathematician; Scientist; Lawyer; Alchemist.

Greatest Good/Evil:

Truth; Knowledge; Fact/Untruth; Ignorance; Misstatement.

Quest and Driving Impulse:

To discover. Thirst for knowledge.

Highest Attainment:

Outer Knowledge. Inner Exhilaration of mental mastery.

Teaching Method:

Elucidate. Charts. Diagrams. Details. Develop accuracy.

Method of Achievement:

Think. Seek. Search. Probe. Experiment. Patient observation, calculation of facts and accurate deduction therefrom. Painstaking research.

Weapon:

Auger. The Scientific Method.

Weaknesses:

Self-centeredness; Smallness of vision; Lack of time sense; Pride; Miserliness; Break ideals. Criticism; Pedantic mind and manner; One track mind; Cunning; Quibbling; Materialism; Coldness; Curiosity; Inquisitiveness; Meanness; Separativeness; Demanding *quid pro quo*; Accentuate form and neglect life.

Sources of Suffering:

Scorn; Fully proven wrong; Mental defeat.

Religion:

Zoroastrian.

Color:

Lemon yellow.

Art:

Painting.

Jewel:

Topaz.

—Hodson, Geoffrey, *The Seven Human Types*, foldout chart

Special Virtues:

Strictly accurate statements, justice (without mercy), perservance, common-sense, uprightness, independence, keen intellect.

Vices of Ray:

Harsh criticism narrowness arrogance, unforgiving temper, lack of sympathy and reference, prejudice.

Virtues to be acquired:

Reverence, devotion, sympathy, love, wide-mindedness

This is the ray of science and of research. The man on this ray will possess a keen intellect, great accuracy in detail, and will make unwearied efforts to trace the smallest fact to its source, and to verify every theory. He will generally be extremely truthful, full of lucid explanation of facts, though sometimes pedantic and wearisome from his insistence on trivial and unnecessary verbal minutiae. He will be orderly, punctual, business-like, disliking to receive favours or flattery. It is the ray of the great chemist, the practical electrician, the first-rate engineer, the great operating surgeon. As a statesman, the fifth ray man would be narrow in his views, but he would be an excellent head of some special technical department, though a disagreeable person under whom to work. As a soldier, he would turn most readily to artillery and engineering. The artist on this ray is very rare, unless the fourth or seventh be the influencing secondary ray; even then his colouring will be dull, his sculptures lifeless, and his music (if he composes) will be uninteresting, though technically correct in form. His style in writing or speaking will be clearness itself, but it will lack fire and point, and he will often be long-winded, from his desire to say all that can possibly be said on his subject.

In healing, he is the perfect surgeon, and his best cures will be through surgery and electricity. For the fifth ray, the method of approaching the Path is by scientific research, pushed to ultimate conclusions, and by the acceptance of the inferences which follow these.—*Esoteric Psychology*, Vol. I, 207.

Excerpts from Letters in *Discipleship in the New Age, Vol. I & II*

...your 5th Ray mentality...renders you non-magnetic and gives you a vertical and not a horizontal view of life.—*DINA I*, 541.

The 5th Ray mental body is the paramount cause of the non-magnetic behavior; being non-magnetic means that you cannot radiate that Soul life to others even though you would like to, for your 5th Ray mental body is insulated, isolated, and has a natural tendency to that discrimination which leads to separativeness. The value of a 5th Ray mind is however very great, for it means a keen and useful mind and (ponder on this) an open door to inspiration.—*DINA I*, 120.

The 5th Ray of Concrete Knowledge is, in reality, that on which a man learns to use all acquired knowledge of the “form divine” in such a way that the inner life is served and the outer form becomes the magnetic expression of the divine life. It is the Ray of intelligent love above all else, just as the 2nd Ray is the Ray of intuitive love.—*DINA I*, 542.

Isolated unity is connected with the mental plane, is governed by the 5th Ray of Concrete Knowledge, and is a reflection of the will-to-know.—*DINA I*, 718.

Your 5th Ray personality makes the reception of illumination easy, for your intellect and your intuition could be put en rapport with facility.—*DINA I*, 556.

[Y]our 5th Ray personality [lays] the emphasis upon the critical, analytical mind. This leads you to watch and argue with and criticize yourself and circumstances. It is yourself whom you criticize mainly, but this can be as wrong and as unnecessary as criticizing others.—*DINA I*, 198.

This 5th Ray mind gives you the enquiring, questioning nature which is one of your outstanding characteristics—a great asset when rightly used, a major problem and a real deterrent to the inflow of Soul light when over-emphasized.—*DINA I*, 350.

[I]t is the task of the 5th Ray (when dominating the personality) to dissect, analyze, and come to conclusions ... Its faults are] criticism and undue analysis.—*DINA I*, 449.

...5th Ray mental body [gives you] an intensely analytical mind—analytical, but not discriminating. Ponder on this distinction.—*DINA I*, 520.

Because [5th Ray mental body] is the same ray as your personality, you will have to guard against mental crystallizations, and the undue influence of the critical mind. This ray gives you ability in the field of knowledge, but it must be balanced by the unfoldment of the intuition; it gives you the power to master your chosen field of knowledge, but that power must be balanced by the simultaneous mastering of the world wherein love and wisdom control.—*DINA I*, 315.

...the overly critical mind.—*DINA I*, 401.

[5th Ray mental body] Hence your interest and usefulness in the science of astrology, which is in many ways the

science of sciences. Hence also your keen mind, your untiring search for truth, and your power to achieve light on many matters. The one point you should remember is that the 5th Ray is a crystallizing factor and could tend to make you dogmatic and consequently separative.—*DINA I*, 437.

The 5th Ray is responsible for the development (in humanity) of the intellect.—*EP I*, 321)

Glamours of Ray 5

The glamour of materiality, or over-emphasis of form.
The glamour of the intellect.
The glamour of knowledge and definition.
The glamour of the form which hides reality.
The glamour of assurance, based on a narrow viewpoint.
The glamour of the outer, which hides the inner.
The glamour of Organization.—*GWP*, 122.

Fifth Ray Qualities

The energy of ignorance.
Criticism.
The power to rationalize and destroy.
Mental separation.
Desire for knowledge. This leads to material activity.
Detailed analysis.
Intense materialism and temporarily the negation of Deity.
Intensification of the power to isolate.
The implications of wrong emphasis.
Distorted views of truth.
Mental devotion to form and form activity.
Theology

Expression of Qualities

A knowledge of reality. The realization of the Soul and its potentialities.
Power to recognize and contact the Angel of the Presence.
Sensitivity to Deity, to light and to wisdom.
Spiritual and mental devotion.
The power to take initiation (a point of real importance.)—*EP II*, 42.

Ray 5

IN UNEVOLVED MAN

1. The power to develop thought.
2. The spirit of materialistic enterprise, the divine urge, as it evidences itself in the early stages.
3. The tendency to enquire, to ask questions and to find out. This is the instinct to search and to progress, which is, in the last analysis, the urge to evolve.
4. The tendency to crystallise, to harden, or to have an *idée fixe*. In this connection, it will usually be discovered that the man who succumbs to an *idée fixe* has not only a fifth ray mental body but either a sixth ray personality or emotional body.

IN THE ADVANCED MAN

1. The true thinker, or mental type—awake and alert.
2. The one who knows the Plan, the purpose and the will of God.
3. The one whose intelligence is being transmuted into wisdom.
4. The scientist, the educator, the writer.
5. The attribute of *concrete knowledge* whereby man is enabled to concretise his concepts and so build thought-forms whereby he materialises his visions and his dreams and brings his ideas into being. This he does through the activity of the lower concrete mind. The true work of education is to train the lower man in right discrimination and true sensitivity to the vision, so that he can build true to the purpose of his Soul and produce upon the earth that which will be his contribution to the whole. It is right here that the work of modern education has to begin. Not yet can man work with intelligence in the world of ideas and of patterns; not yet is sensitive to the true spiritual values. This is the goal for the disciple, even though the masses cannot yet function on these levels. The first thing that must be done is to train the child in the correct use of the discriminating faculty and in the power of choice and of directed purpose. He must be brought to a truer understanding of the underlying purpose of being, and be led to work with wisdom in the field of creative activity, which means, in the last analysis, in the right use of the “mind stuff” (the *chitta* of Patanjali). Thus and only thus, can he be released from the control of his lower nature.—*EP II*, 293.

Ray Five: Detachment

Towards me I draw the garment of my God. I see and know His form. I take that garment, piece by piece. I know its shape and colour, its form and type, its parts component and its purposes and use. I stand amazed, I see naught else. I penetrate the mysteries of form, but not the *Mystery*. I see the garment of my God. I see naught else.

Love of the form is good but only as the form is known for what it is—the veiling vase of life. Love of the form must never hide the Life which has its place behind, the *One* who brought the form into the light of day, and preserves it for His use—The *One* Who lives, and loves and serves the form, the *One Who Is*.

The Word goes forth from Soul to form: “Behind that form, I am. Know Me. Cherish and know and understand the nature of the veils of life, but know as well the *One* Who lives. Know Me. Let not the forms of nature, their processes and powers prevent thy searching for the *Mystery* which brought the mysteries to thee. Know well the form, but leave it joyously and search for Me.

“Detach thy thought from form and find Me waiting underneath the veils, the many-sided shapes, the glammers and the thought-forms which hide my real Self. Be not deceived. Find Me. Know Me. Then use the forms which then will neither veil nor hide the Self, but will permit the nature of that Self to penetrate the veils of life, revealing all the radiance of God, His power and magnetism; revealing all there is of form, of life, of beauty, and usefulness. The mind reveals the *One*. The mind can blend and fuse the form and life. Thou art the

form. Thou art the mind. Know this.”

This fifth ray formula is of exceeding potency at this time and should be used often, but with care, by those upon this line of divine energy. It has most powerful integrating properties, but the person who employs it must be mindful to visualize and hold in his mind’s eye the even, balanced, equilibrated distribution of the divine energy set in motion by the use of this fifth ray formula so that the three aspects of the spiritual entity concerned—the mind, the *One* Who uses it (the Self) and the form nature—may be equally stimulated. This statement means, for instance, that if all the emphasis of the Soul energy available is poured into the lower nature, the natural man, it might result in the shattering of the form and the consequent uselessness of the man in service. If all of it, on the other hand, is poured into the receiving chalice of the astral nature, it might only serve to intensify the glamour and to produce fanaticism.

1. The lower psychic man—physical and astral—must receive a balanced quota of force.
2. The mind must receive its share of illuminating energy.
3. A third part of the energy must be retained within the Soul nature’s periphery to balance thus the other two.

This is a replica of the experience of the *Monad* when coming into manifestation, for the *Monad* retains a measure of energy within itself, it sends energy forth which is anchored in that center of energy which we call a Soul. Still more energy pours forth also, via the Soul, for the production of a human being—an expression of the Soul upon the physical plane, just as the Soul is an expression of the *Monad* upon the mental plane, and both are expressions also of that one *Monad*.

The use of this formula, which produces eventually a definite relation between the Soul and the various aspects of the form, brings about a needed alignment, and again (as in the other cases considered previously) also produces and evokes a *crisis*. This crisis must be regarded as producing two lesser crises in the consciousness of the personality:

1. That in which there comes the achieving of equilibrium and what might be called a “balanced point of view.” This balanced vision causes much difficulty and leads to what might be called the “ending of the joy-life and of desire.” This is not a pleasant experience to the disciple; it leads to much aridness in the life-experience and to a sense of loss; it often takes much wise handling, and frequently time elapses before the disciple emerges on the other side of the experience.
2. This balanced condition in which the not-self and the Self, the form-aspect and the life-aspect, are seen as they essentially are (through the aid and the use of the discriminating faculty of the mind), leading eventually to a crisis of choice, and to the major task of the disciple’s life. This is the detach-

ing of himself from the grip of form experience—consciously, rapidly, definitely, and with intention preparing himself for the great expansions of initiation.

When this dual crisis is over and that which it has evoked has been rightly handled, then the light streams forth, leading to the revelation of the relationships of form to Soul. These two are then seen as one in a sense never before realized and are regarded as possessing a relation quite different from the theoretical relationships posited in ordinary occult and religious work. It will be apparent, therefore, how a new relationship and a new type of integration then becomes possible and how the mind quality of the fifth ray (critical, analytical, separative, and over-discriminating) can become what in the middle ages it used to be called—the “common sense.”

When this takes place, form and life are indeed one unity and the disciple uses the form at will as the instrument of the Soul for the working out of the plans of God. These plans are at-one with the intention of the Hierarchy.—*EP II*, 368.

Fifth Ray Method of Approach: Mental Application

When the fifth ray, the *Ray of Concrete Science or Knowledge* is a person's ray, the method is very interesting. It takes the form of the intense application of the concrete mind to some problem for the helping of the race. It is the bending of every mental quality and the controlling of the lower nature so that one supreme endeavor is made to pierce through that which hinders the downflow of the higher knowledge. It involves also the will element (as might be expected) and results in the wresting of the desired information from the source of all knowledge.

As the process is continued, the piercing of the periphery of the causal body becomes so frequent that in the end, disintegration is produced and a man is set free. It is mentality driving a man on to perfection and forcing him to utilise all knowledge in the loving service of his race.—*LOM*, 17.

Key to the Methods: Ray V

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 the 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 I*, 417.

Ray V. The servers on this ray are coming rapidly into prominence. They are those who investigate the form in order to find its hidden idea, its motivating power. To this end they work with ideas, proving them either true or false.

They gather into their ranks those whose personalities are on this ray and train them in the art of scientific investigation. From the sensed spiritual ideas, lying behind the form side of manifestation; from the many discoveries in the ways of God with man and nature; from the inventions (which are but materialised ideas); and from the witness to the Plan which law portrays, they are preparing that new world in which men will work and live a more deeply conscious, spiritual life. Disciples working along these lines in every country today are more active than at any other time in human history. They are, knowingly and unknowingly, leading men into the world of meaning. Their discoveries will eventually end the present era of unemployment; and their inventions and improvements, added to the steadily growing idea of group interdependence (which is the major message of the New Group of World Servers), will eventually ameliorate human conditions so that an era of peace and leisure can supervene. You will note that I do not say “will supervene,” for not even the Christ Himself can predict exactly the time limit within which changes can eventuate, nor the reaction of humanity to any given point of revelation.—*EP II*, 143.

Let me give you some concise definitions of this [fifth] ray energy, leaving you to make your own individual application, and from your study of these concepts about the mind, learn to gauge your own mental condition.

1. The energy of what is so peculiarly called “concrete science” is the quality or the conditioning nature of the fifth ray.
2. It is pre-eminently *the substance* of the mental plane. This plane corresponds to the third subplane of the physical plane, and is therefore gaseous in nature—if you care to use its correspondence as a symbol of its nature. It is volatile and easily dispersed, is the receptive agent of illumination, and can be poisonous in its effect, for there are undoubtedly conditions in which “the mind is the slayer of the Real.”
3. This energy is characterised by three qualities:
 - a. The quality which is the result of relationship with the Spiritual Triad. We call this “abstract mind” and the impact which affects it comes from the atomic level of the Spiritual Triad, that of spiritual will.
 - b. The quality which in this solar system is easily responsive to the major ray of the planet, that of love-wisdom. So responsive is it that—in conjunction with emanations from the three worlds—it has produced the one existent form upon the mental plane. This form (in the planetary sense) is that of the Kingdom of God and, in the individual sense, is that of the Ego or Soul.
 - c. The quality which is basically related to the emanations or vibrations arising from the three worlds.

These creatively result in the myriads of thought-forms which are found upon the lower levels of the mental plane.

It might therefore be said that these qualities or aspects of the fifth ray produce (a) pure thought, (b) the thinker or Son of Mind, and (c) thought-forms.

4. This energy (as far as mankind is concerned) is the thought-form-making energy. All impressions from the physical, etheric, and astral planes force it into activity on the level of concrete knowledge, with a resultant kaleidoscopic presentation of thought-forms.
5. It is fundamentally the most potent energy at this time in the planet, because it was brought to maturity in the first solar system, that of active intelligence.
6. It is the energy which admits humanity (and particularly the trained disciple or initiate) into the mysteries of the Mind of God Himself. It is the “substantial” key to the Universal Mind.
7. It is profoundly susceptible to the energy of Love-Wisdom, and its fusion with the love aspect is given the name of “wisdom” by us, because all wisdom is knowledge gained by experience and implemented by love.
8. This energy, in its three aspects, is related in a peculiar sense to the three Buddhas of Activity. These great Lives reached Their present state of development in the previous solar system.
9. This energy, insofar as it is considered as the mental energy of a human being—and this is one of its minor limitations though a major one for a human being—is the higher correspondence of the physical brain. It might be said that the brain exists because the mind exists and needs a brain as its focal point upon the physical plane.
10. The quality of this energy of concrete knowledge or science is twofold:
 - a. It is extraordinarily responsive to impressions coming from some source or other.
 - b. It is rapidly thrown into forms in response to impression.
11. The impressions received come from three sources and are sequentially revealed to man.
 - a. Impressions from the three worlds; these come, first of all, from the individual and then, later, from the levels of planetary consciousness.
 - b. Impressions from the Soul, the Son of Mind, upon the level of mentality itself.
 - c. Impressions from the Spiritual Triad, via the antahkarana; these come when the antahkarana is constructed or in process of construction.
12. This energy is essentially a light-bearer. It responds—again sequentially in time and space—to the light of the Logos. It is for this reason that the mind is regarded both as illumined when higher contacts are present and as an illuminator where the lower planes

are concerned.

13. This energy is (from the human standpoint) awakened and brought into activity through the action of the five senses, which are the conveyors of information from the three worlds to the mental plane. It might be said that
 - a. Five streams of informative energy, therefore, make their impact upon the concrete mind and emanate from the physico-astral plane.
 - b. Three streams of energy, coming from the Soul, also make an impression upon the concrete mind.
 - c. One stream of energy—during the initiatory process—contacts the mind. This comes from the Spiritual Triad and utilises the antahkarana.
14. The energy of this fifth ray might be regarded as the *commonsense*, because it receives all these impacts of varying energies, synthesises them, produces order out of the many ceaseless impacts and interprets them, thus creating the multiplicity of forms to which we give the name of “world thought.”
15. This energy transforms the divine ideas into human ideals, relating the knowledges and sciences of humanity to these ideals, thus making them workable factors in human evolution, its cultures and civilisations.—*RI*, 590.

Reaction of Fifth Ray Types to the Process of Individualization (identification with form)

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 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 the Presence. Life 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 I*, 37.

The Fifth Purpose of Deity: Concrete Knowledge or Science

The thunders crash around the mountain top; dark clouds conceal the form. The mists, arising from the watery sphere, serve to distort the wondrous...found within the secret place. The form is there. Its note is sounding forth.

A beam of light illuminates the form; the hidden now appears. Knowledge of God and how He veils Himself finds consummation in the thoughts of man. The energies and forces receive their secret names, reveal their inner purpose, and all is seen as rhythm, a returning on itself. The great scroll can now be read. God’s purpose and His plans are fixed, and man can read the form.

The plan takes form. The plan is form. Its purpose is the revelation of the mind of God. The past reveals the form, but the present indicates the flowing in of energy.

That which is on its way comes as a cloud which veils the sun. But hid behind this cloud of immanence is love, and on the earth is love and in the heaven is love, and this,—the love which maketh all things new—must stand revealed. This is the purpose back of all the acts of this great Lord of Knowledge.

Before enumerating the names of this great Life, I should like to point out that the fifth ray is one of unique and peculiar potency in relation to the human kingdom. The reason is that the fifth plane of mind is the sphere of His major activity and it is on this plane that we find the triple aspects of mind:

1. Abstract or higher mind, the embodiment of a higher triad.
2. The concrete or lower mind, the highest aspect of the lower self.
3. The Ego or Solar Angel, the pure Son of Mind, Who expresses intelligence, both abstractly and concretely, and is the point of unification.

This Life has also much power today in connection with the fifth root-race and with the transference of the consciousness of humanity into the fifth or spiritual kingdom. Students would learn much if they contrasted the building power of the higher mind with the destroying power of the lower. Just as the personality has no other function in the divine plan than to be a channel for, and the medium of expression of, the Soul, so the lower mind is intended to be the channel for the pure inflow of higher mind energy.

This fifth ray is a Being of the intensest spiritual light and in His manifestation on this fifth plane, which is peculiarly His, He symbolizes the three aspects in a way achieved by no other ray. Through His quality of higher mind, this ray is a pure channel for the divine will. Through the septenary grouping of the solar lives on the mental levels whereon they appear, He brought into functioning activity seven corresponding reflections of the seven centers of Deity, as far as our planet is concerned, a thing which none of His six brother rays have done. This statement means little to you, but the tremendous sacrifice and effort thus involved are paralleled only by the life of the Buddha, and this is one of the reasons that, in this fifth race, love and mind must eventually and mutually reveal each other.

Some of the names given to the Lord of this ray are as follows:

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 Initiating Energy	The Door in to the Mind of God

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

This fifth ray has so many names, owing to His close connection with man (since man was originally created), that it has not been easy to choose those which are of the most use in enabling the student to form an idea of the fifth ray characteristics and mission. But the study of the six aphorisms [below], and the qualities which they indicate, will show how potent and important is this ray Lord. These six aphorisms were chanted by His six Brothers at that momentous crisis wherein the human family came into existence and the solar Angels sacrificed themselves. Esoterically speaking, they “went down into hell and found their place in prison.” On that day Souls were born. A new kingdom of expression came into being, and the three highest planes and the three lower were brought into a scintillating interchange.

1. God and His Angels now arise and see. Let the mountain-tops emerge from out the dense wet mist. Let the sun touch their summits and let them stand in light. Shine forth.
Quality—emergence into form and out of form.
2. God and His Angels now arise and hear. Let a deep murmur rise and let the cry of seeking man enter into their ears. Let man listen. Let man call. Speak loud.
Quality—power to make the Voice of the Silence heard.
3. God and His Angels now arise and touch. Bring forth the rod of power. Extend it outward toward the sons of men; touch them with fire, then bring them near. Bring forth.
Quality—initiating activity.
4. God and His Angels now arise and taste. Let all experience come. Let all the ways appear. Discern and choose; dissect and analyse. All ways are one.
Quality—revelation of the way.
5. God and His Angels now arise and sense the odor rising from the burning-ground of man. Let the fire do its work. Draw man within the furnace and let him drop within the rose-red centre the nature that retards. Let the fire burn.
Quality—purification with fire.
6. God and His Angels now arise and fuse the many in the One. Let the blending work proceed. Let that which causes all to be produce the cause of their cessation. Let one temple now emerge. Produce the crowning glory. So let it be.
Quality—the manifestation of the great white light. (The Shekinah - A.A.B.)
—EP I, 75.

RAY VI

IDEALISTIC DEVOTION

Qualities:

One-pointedness. Ardor. Fiery enthusiasm. Devotion. Sacrificial love. Loyalty.

Type:

Saint. Mystic. Devotee. Martyr. Evangelist. Server. Loyal friend. Crusader.

Greatest good/Evil:

Unity and the Cause. Loyalty. Fidelity/ Separateness. Individualism. Disloyalty.

Quest and Driving Impulse:

To serve and adore. To worship the Cause.

Highest Attainment:

Outer—Self-sacrifice. Inner—Thrill of adoration. Martyrdom. Service. Friendship.

Teaching Method:

Evoke hero-worship. Inspire.

Method of Achievement:

One-pointedness.

Weapon:

Berserk, “an irresistible Spiritual Force.”

Weaknesses:

Over-emotion. Impulsiveness. Narrowness. Intolerance. Fanaticism. Blind devotion to personalities. Ignoring or despising the intellect. Sensuality.

Sources of Suffering:

Crashed Heaven. Disloyalty of those loved and trusted. To be misunderstood and misjudged. Melancholy.

Religion:

Christianity.

Color:

Roseate-Fire.

Art:

Architecture (Frozen Music).

Jewel:

Ruby.

—Hodson, *The Seven Human Types*, foldout chart

Special Virtues:

Devotion, single-mindedness, love, tenderness, intu-

ition, loyalty, reverence.

Vices of Ray:

Selfish and jealous love, over-leaning on others, partiality, self-deception, sectarianism, superstition, prejudice, over-rapid conclusions, fiery anger.

Virtues to be acquired:

Strength, self-sacrifice, purity, truth, tolerance, serenity, balance and common sense.

This is called the ray of devotion. The man on this ray is full of religious instincts and impulses, and intense personal feeling. Nothing is taken equably; everything, in his eyes, is either perfect or intolerable—his friends are angels, his enemies are very much the reverse. His view, in both cases, is formed not on the intrinsic merits of either class, but on the way the persons appeal to him, or on the sympathy or lack of sympathy which they show to his favorite idols, whether these be concrete or abstract, for he is full of devotion; it may be to a person, or it may be to a cause.

He must always have a “personal God,” an incarnation of Deity to adore. The best type of this ray makes the saint; the worst type, the bigot or fanatic, the typical martyr or inquisitor. All religious wars or crusades have originated from sixth ray fanaticism. The man on this ray is often of gentle nature, but he can always flame into fury and fiery wrath. He will lay down his life for the objects of his devotion or reverence, but he will not lift a finger to help those outside of his immediate sympathies. As a soldier, he hates fighting but often when roused in battle fights like one possessed. He is never a great statesman nor a good business man, but he may be a great preacher or orator.

The sixth ray man will be the poet of the emotions (such as Tennyson) and the writer of religious books, either in poetry or prose. He is devoted to beauty and color and all things lovely, but his productive skill is not great unless under the influence of one of the practically artistic rays, the fourth or seventh. His music will always be melodious, and he will often be the composer of oratorios and of sacred music. The method of healing for this ray would be by faith and prayer. The way of approaching the Path would be by prayer and meditation, aiming at union with God.—*EP II*, 203.

Ray Six

Violence. Fanaticism. Willful adherence to an ideal. Short-sighted blindness.

Militarism and a tendency to make trouble with others and with groups.

The power to see no point except one's own.

Suspicion of people's motives.

Rapid reaction to glamour and illusion.

Emotional devotion and bewildered idealism.

Vibratory activity between the pairs of opposites.

Intense capacity to be personal and emphasize personalities

leading to

Directed, inclusive idealism.

Steadiness of perception through the expansion of consciousness.

Reaction to and sympathy with the point of view of others.

Willingness to see the work of other people progress along chosen lines.

The choosing of the middle way.

Peace and not war. The good of the whole and not the part.—*GWP*, 42.

Excerpts from Letters in *Discipleship in the New Age, Vol. I & II*

Sixth ray aspirants have a particularly hard task at the close of this Piscean age, due to the sixth ray expression of the Christian era.—*Discipleship in the New Age, Vol. II*, 685.

Adherence to Lines of Thought

Your 6th Ray personality produces an intense adherence to your ideals and to the truth, as you see it; it produces a one-pointedness which has led to a focusing of energy in the head.—*DINA I*, 236.

[A] 6th Ray astral body predicates intense adherence to a line of thought, an idea, a group, a person, and an attitude, or a preconceived notion. These may be right or wrong, but the tendency to adherence is powerfully present and can be a great asset or a major hindrance. In any case, any *idée fixe* (beyond that of right spiritual orientation) can—for a disciple—be a deterrent to progress, if fanatically motivated.—*DINA I*, 582.

[Your] 6th Ray astral body [is responsible for] your early interest in thing Piscean and your strong Christian tendencies. Hence also your strong emotional life.—*DINA I*, 623.

[Your] 6th Ray astral body [predisposes you] to emotional *idées fixes*, violent astral storms, and great devotions which call your emotional reactions into play on matters and subjects which ... do not warrant attention and constitute an easy tuning in on glamour and illusion.—*DINA I*, 659.

Will & Tension

This ray force [6th] gives you devotion, idealism, a

dynamic will to pierce through all glammers and misconceptions and thus achieve truth and freedom. It could also give you the tendency, if you permitted it, to be yourself overcome by glamour and illusion.—*DINA I*, 438.

[Your] 6th Ray astral body... gives you intensity of aspiration and the dynamic will to push forward which has sufficed hitherto to carry you over all obstacles. You have succeeded in avoiding the usual fanatical adherences to people or schools of thought.—*DINA I*, 447.

Sixth Ray one-pointedness... has in it the quality of piercing.—*DINA I*, 407.

[You express] the steely, brittle, determined, dynamic will of the devoted [sixth ray] aspirant.—*DINA I*, 243.

[The] 6th Ray is primarily the ray of tension—a tension which can work out in the form of the most evil fanaticism or the most altruistic devotion.—*EP I*, 130.

[The] fanatical idealistic will of the 6th Ray... is crystallized, directed, unwavering, [and] emotional [in] emphasis—*EP II*, 623.

[The] dramatic glamour of the 6th Ray person, working in the Piscean Christian age, loves public conviction of wrong-doing.—*DINA I*, 611.

[Your] 6th Ray astral body intensifies your problem, for it leads you to be devoted to the superficial phenomena which you regard as realities.—*DINA I*, 637.

[Your] 6th Ray astral body (the ray of idealistic, fanatical devotion) [produces] a real lack of balance, an undue attention to details of process, and devotion to those details from the emotional satisfaction which comes from this attention. This brings about a failure to understand the larger issues and an inability to move gently on the Way.—*DINA I*, 413.

Your 6th Ray devotion has turned your efforts toward astral recognition more than to unity and atonement in the great work.—*DINA I*, 597.

Your 6th Ray has also given you a sensitive emotional nature, which means a solar plexus too actively functioning.—*DINA I*, 407.

Lack of Understanding of Timing

It is particularly wise for 6th Ray people to master the Law of Cycles and rhythmic growth, for their predisposition to fanatical and violent activity can be offset by wise handling of the life rhythm.—*DINA I*, 280.

Correct timing is one of the hardest lessons to learn, particularly during the stage wherein the disciple can be easily swayed by impulsive, emotional enthusiasm; it is a peculiarly hard thing for people upon the 6th Ray of Idealism or Devotion to grasp.—*DINA II*, 395.

[You have a] 6th Ray astral body. This intensifies your Taurean tendencies, for as the Bull rushes straight forward seeing only that which lies directly ahead, so does the 6th Ray fanatic.—*DINA I*, 486.

Idealism

Idealism is the major gift of the 6th Ray force.—*DINA I*, 216.

[The] 6th Ray governs the Path of Probation and nourishes the fires of idealism in the aspirant.—*EP I*, 351.

An emotional nature... governed by 6th Ray energy... is easily idealistic.—*EP II*, 443.

It is so difficult for a person who has the 6th Ray qualities predominately present (either as the result of this life's direction, or as carried over as predisposing influences from another life) to realize the one-pointed intention of the group. One's own point of view, one's own dharma, one's own problems, and one's own unfoldment are followed so one-pointedly —*DINA I*, 299.

I warned you (as a 6th Ray person) that you were prone to the illusion of selection and reward.—*DINA I*, 611.

One of the greatest needs of all disciples and aspirants is the detached relinquishing of pet theories as to life, discipleship, and the Plan; the preserving of that open mind which is ever ready for the unexpected presentation and able (when the spiritual vision is strong enough) to achieve a quick reversal of all preconceived ideals. This must be done when it is deemed spiritually wise and it involves also that waiting attitude which *expects* the new vision to appear, the newer truths to emerge into formulated clarity, and the new potencies to become increasingly effective. Such attitudes are peculiarly difficult for those disciples who have the 6th Ray of Devotion and Idealism dominant in their energy equipment, for the ideals of a 6th Ray aspirant crystallize most rapidly and are quickly distorted thereby. The temporary ideal (intended to guide the undeveloped aspirant) can become a barrier, separating him from truth and from the realization of a truer vision.—*DINA I*, 85.

The 6th Ray expression of love is usually idealistic and fanatically applied; frequently, true love itself is lacking and there is the imposition upon others of what the person himself thinks is love. It was the 2nd Ray energy of love which, in the case of Christ, dominated His 6th Ray personality.—*DINA I*, 249.

In your efforts to help people... your 6th Ray devotion is apt to frighten them away—*DINA I*, 244.

[You must] transmute 6th Ray devotion into [universal and non-critical love (of the 2nd Ray Soul). It will give you what I might call horizontal inclusiveness, as well as verti-

cal one-pointedness.—*DINA I*, 667.

[You need to] transmute your 6th Ray devotional and fanatical tendencies into spiritual love and strength; your one-pointedness must be based on an inclusive orientation.—*DINA I*, 258.

[Your] 6th Ray physical body makes it [the physical body]—and therefore your brain—predominately the servant of your astral body; but it also makes you intuitive and astral-buddhic.—*DINA I*, 320.

[Put] no 6th Ray people in positions of influence; they know not how to cooperate and are frequently points of dissension and dislike.—*DINA II*, 86.

Proneness to Glamour

In spite of aspiration and good intention, 6th Ray aspirants are seldom aware of the glammers which control them. It is exceedingly hard to induce them to admit that they are held by a glamour, particularly when it is glamour of spiritual connotation and of a very high order. In their case, the glamour is enhanced by the energy of devotion and brings in a quality which makes it most difficult to penetrate. Their complete assurance proves a serious obstacle to clear-sighted work because that has all to go before the work of dissipation can be carried forward successfully.—*GWP*, 221.

A 6th Ray personality is ever sure of his recognition of truth, and is consequently easily glammed—*DINA II*, 674.

[The] fanaticism of the 6th Ray [contains] glamour-producing characteristics—*DINA I*, 254.

The 6th Ray has a close relation to the solar plexus center as the clearing house and the place of reorientation of the life force in the personality.—*EP I*, 130.

[Some people] become strongly extroverted by the desire to impose the conclusions they have reached (through their one-pointed mental focus) upon their fellow men. This constitutes quite often the crux of the difficulty for the 3rd and 6th Ray people.—*EP II*, 462.

Fanaticism

An emotional nature... governed by 6th Ray energy can be rapidly swung into fanatical orientations....—*EP II*, 443.

Ray 6 produces ... fanaticism and unreasoning devotion and blind acceptance of conditions.—*DN*, 78.

[F]anatical emotional idealism [is] engendered by the potency of the sixth ray dominance for so many centuries.—*DINA II*, 685.

[Because of] 6th Ray force... you are becoming increasingly potent astrally, increasingly "devoted" to what you

are doing, increasingly critical and irritable, and increasingly fanatical.—*DINA I*, 261.

[The] 6th Ray people are the reactionaries, conservatives, diehards, and fanatics who hold on to all that is of the past. [Their] influence is potent to hinder the progress of humanity into the new age.—*DN*, 29.

The 6th Ray is either militant and active, or mystical, passive, and futile.—*DN*, 98.

Glamours of Ray 6

The glamour of devotion.
 The glamour of adherence to forms and persons.
 The glamour of idealism.
 The glamour of loyalties, of creeds.
 The glamour of emotional response.
 The glamour of sentimentality.
 The glamour of interference.
 The glamour of the lower pairs of opposites.
 The glamour of World Saviours and Teachers.
 The glamour of the narrow vision.
 The glamour of fanaticism.—*GWP*, 123.

Ray Six

“I see a vision. It satisfies desire; it feeds and stimulates its growth. I lay my life upon the altar of desire—the seen, the sensed, that which appeals to me, the satisfaction of my need—a need for that which is material; for that which feeds emotion; that satisfies the mind; that answers my demand for truth, service, and my vision of the goal. It is the vision which I see, the dream I dream, the truth I hold, the active form which meets my need, that which I grasp and understand. *My truth, my peace, my satisfied desire, my dream, my vision of reality, my limited ideal, my finite thought of God*—for these I struggle, fight and die.”

Love of the truth must always be. Desire and aspiration, reaching out for that which is material or soaring upward towards the vision of reality, must ever find their satisfaction. For this men work, driving themselves and irking others. They love the truth as they interpret it. They love the vision and the dream, forgetting that the truth is limited by mind—narrow and set, one-pointed, not inclusive; forgetting that the vision touches but the outer fringe of mystery, and veils and hides reality.

The word goes out from Soul to form: “Run not so straight. The path that you are on leads to the outer circle of the life of God; the line goes forward to the outer rim. Stand at the center. Look on every side. Die not for outer forms. Forget not God, Who dwells behind the vision. Love more your fellow men.”

It will be apparent, therefore, that the sixth ray disciple has first of all to achieve the arduous task of dissociating himself from his vision, his adored truth, his loved ideals, his painted picture of himself as the devoted follower and disciple, following his Master unto death, if need be; forcing himself (from very love of form) and all his fellow men to dedicate themselves to that which he sees.

He lacks the wide love of the second ray disciple which is a reflection of the love of God. He is all the time occupied with himself, with his work, his sacrifice, his task,

his ideas, and his activities. He, the devotee, is lost in his devotion. He, the idealist, is driven by his idea. He, the follower, runs blindly after his Master, his chosen ideal, and loses himself in the chaos of his uncontrolled aspirations and the glamour of his own thoughts.

The problem, therefore, of the sixth ray aspirant is to divorce himself from the thralldom of form (though not from form itself) and to stand quietly at the center, just as the third ray disciple has to learn to do.⁹ There he learns *breadth of vision* and *a right sense of proportion*. These two qualities he always lacks until he can take his stand [at his center] and there align himself with all visions, all forms of truth, all dreams of reality; and find behind them all—God and his fellow men. Then and only then can he be trusted to work with the Plan.

The alignment evoked by this “peaceful standing-still” naturally produces *a crisis* and it is, as usual, a most difficult one for the aspirant to handle. It is a crisis which seems to leave him destitute of incentive, motive, sensation, appreciation by others, and life purpose. The idea of “my truth, my master, my idea, my way” leaves him, and as yet he has nothing to take its place. Being sixth ray, and therefore linked with the world of astral psychic life (the sixth plane), he is peculiarly sensitive to his own reactions and to the ideas of others where he and his truths are concerned. He feels a fool and considers that others are thinking him so. The crisis therefore is severe, for it has to produce a complete readjustment of the Self to the self. His fanaticism, devotion, furious driving of himself and others, wasted efforts, and lack of understanding of the point of view of others—all have gone, but as yet nothing has taken their place. He is swept by futility and his world rocks under him. Let him stand *still* [italics added] at the center, fixing his eyes on the Soul and *ceasing activity* [italics added] for a brief period of time until the light breaks in.¹⁰

By facing futility and himself and by surrendering himself to the life at the center and there holding himself poised and still, yet alert, the light will break in and reveal to the disciple what he needs to know. He learns to express that inclusive love is his major requirement and to let go

⁹ Curiously enough, there is a close relation between the third and the sixth rays, just as there is between the first and the second rays, and the second and the fourth. The fourth, fifth, sixth, and seventh rays have no such paralleling relations. 1 added to 1 equals 2, 2 added to 2 equals 4, 3 added to 3 equals 6. Between these pairs of rays there is a line of special energy flowing which warrants the attention of disciples who are becoming conscious of their relationships. This relation and interplay becomes active only at a relatively high stage of evolution.

¹⁰ It is interesting here to note that the Master Jesus, as He hung upon the Cross, experienced (on a much higher turn of the spiral than is possible to the disciple) the acme of this crisis, though in His case—being attuned to God and to all God’s children—there swept over Him the sum of the dilemma of the world disciples and all the agony of the astral awareness of this dilemma. This voiced itself in the agonizing words, “My God, My God, why hast Thou forsaken Me.”

the narrow, one-pointed attitude which he has hitherto regarded as love. He welcomes then all visions, if they serve to lift and comfort his brothers; he welcomes all truths, if they are the agents of revelation to other minds; he welcomes all dreams, if they can act as incentives to his fellow men. He shares in them all, *yet retains his poised position at the center* [italics added]. Thus we can see that the essential integration of this unit into his group can now take place.

The problem of the disciple upon this ray is greatly increased by the fact that the sixth ray has been the dominant ray for so many centuries and is only now passing out. Therefore the idealistic, fanatical thought-forms built up by devotees upon this ray are powerful and persistent. The world today is fanatically idealistic, and this is one of the causes of the present world situation.¹¹ It is hard for the man who is the one-pointed devotee to free himself from the prevailing influence, for the energy thus generated feeds that which he seeks to leave behind. If he can, however, grasp the fact that devotion, expressing itself through a personality, engenders fanaticism; that fanaticism is separative and frequently cruel; and that though often motivated by good ideals, it usually overlooks the immediate reality by rushing off after a self-engendered vision of truth; then he will go far along the way to solving his problem. If he can then realize that devotion, expressing itself through the Soul, is love and inclusiveness plus understanding, then he will learn eventually to free himself from his own and others' idealism and will identify himself with that of the Hierarchy, which is the loving working out of God's Plan. It is free from hatred, from intense emphasis upon an aspect or a part, and is not limited by the sense of time.—*EP II*, 371.

The Ray of Devotion is pre-eminently the ray of sacrifice. When it is the Egoic ray the method of approach through meditation takes the form of one-pointed application, through love of some individual or ideal. A man learns to include through love of person or ideal; he bends every faculty and every effort to the contemplation of what is required, and in sacrifice for that person or ideal lays even his causal body on the flames of the altar. It is the method of divine fanaticism that counts all lost apart from the vision, and that eventually sacrifices joyously the entire personality. The causal body is destroyed, through fire, and the liberated life streams upward to the Spirit in divine beatification.—*LOM*, 18.

Sixth Ray

“Let all desire cease. Let aspiration end. The search is over. Let the Soul realize 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 I*, 417.

Ray VI. The effect of the activity of this ray, during the past two thousand years, has been to train humanity in the art of recognizing ideals, which are the blueprints of ideas. The main work of the disciples of this ray is to capitalize on the developed tendency of humanity to recognize ideas, and—avoiding the rocks of fanaticism and the dangerous shoals of superficial desire—train the world thinkers so ardently to desire the good, the true, and the beautiful, that the idea which should materialize in some form on earth can shift from the plane of the mind and clothe itself in some form on earth. These disciples and servers work conscientiously with the desire element in man; they work scientifically with its correct evocation. Their technique is scientific because it is based upon a right understanding of the human material with which they have to work.

Some people have to be galvanized into activity by an idea; with these the first ray disciple can be effective. Others can be reached more easily by an ideal, and will then subordinate their personal lives and wishes to that ideal; with these the sixth ray disciple works with facility. He should thus work: teaching men to recognize the truth; holding steadily before them the ideal; restraining them from a too energetic and fanatical display of interest, in the need for the long pull. The sixth ray, when it constitutes the personality ray of a man or a group, can be far more destructive than the first ray, [for two reasons]: (1) there is not so much wisdom to be found; (2) because it works through desire of some kind, it is following the line of least resistance for the masses, and can therefore the more easily produce physical plane effects. Sixth ray people need handling with care, for they are too one-pointed and too full of personal desire, and the tide of evolution has been with this type for a very long time. But the sixth ray method of evoking desire for the materializing of an ideal is indispensable, and, fortunately, there are many aspirants and disciples on this ray available today.—*EP II*, 144.

6. The attribute of devotion is the next to be considered. Devotion grows out of and is the fruit of dissatisfaction, plus the use of the faculty of choice. According to the depths of a man's discontent and his power to see clearly, he passes from one point of temporary satisfaction to another. Each time he demonstrates his devotion to a desire, a personality, an ideal, and a vision. Finally unifies himself with the ideal which is the highest possible to man—first of all, the Soul; then the Oversoul or God.

Educators are therefore faced with the opportunity of dealing intelligently with the innate idealism to be found in any child, and with the interesting task of leading the youth of the world on from one realized goal to another. But this they must do in the future from the angle of the ultimate Soul objective and not, as in the past, from the angle of a

¹¹Published in 1942 and probably written during the several preceding years.—Ed.

particular standard of national education. This is an important point, for it will mark the shift of attention from the non-essential to the essential.—*ENA*, 22.

Ray Six

The Blessed One caught the vision of the Way, and followed the Way, without discretion. Fury characterized 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 midheaven. 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*, 33.

As regards the individual initiate who is to undergo the initiation of the Baptism, the effect of sixth ray energy upon his nature is easily apparent, owing to the extreme potency of the second aspect of the personality in the three worlds, his astral body or nature. In the early stages of the impact of sixth ray energy upon his emotional nature, a perfect vortex of force is generated. His emotional reactions are violent and compelling; his glammers are intensified and controlling; and his aspiration steadily mounts, but is at the same time limited and hindered by the strength of his devotion to some sensed ideology. Later, under the influence of an increasing Soul contact (itself the second aspect of his essential divinity), his emotional, kamic, and aspirational nature becomes quieter and is more controlled through the agency of the mind; his alignment becomes astral-mental-Soul. When this state of consciousness has been achieved and the "waters" of the astral body are quiet and can reflect the beautiful and the true, and when his emotions have been purified by intense self-effort, then the disciple can step into the baptismal waters; he is then subjected to an intense purificatory experience which, occultly speaking, enables him "for ever to step out of the waters and be no longer in danger of drowning or of submergence"; he can now "walk on the surface of the sea and with safety proceed onward towards his goal."

The effect of sixth ray activity upon the mental nature is, as you may imagine, a tendency—first of all—to the

crystallizing of thought, a reaction to imprisoning ideologies, and a fanatical mental adherence to mass ideals, with no understanding of their relationship to the need of the time or to their intended creative aspects. Later, as the disciple prepares for the second initiation, these tendencies are transformed into spiritual devotion to human welfare and to a one-pointed adherence to the Plan of the Hierarchy; all emotional reaction to the Hierarchy of Masters fades out, and the disciple can now work without being hindered by constant astral disturbances.

The effect of sixth ray energy upon the integrated personality of the disciple can only be described as producing a condition wherein he is definitely astral-buddhic in his nature; gradually his one-pointed emotional effort towards orientation to the Soul makes him "an aspiring point of tension, oblivious of crisis and firmly anchored in the love which streams forth from the Soul."

Let me sum up what I have said anent the effect of sixth ray energy:

1. The energy of the sixth ray produces two major results:
 - a. An embryonic realization of the will nature which determines the life of the initiate.
 - b. A pronounced conflict between the lower and the higher self. This reveals to the initiate the ancient conflict between the emotional nature and true realization. This brings about a basic reorientation of the life of the initiate and of humanity as a whole.
2. In connection with humanity, the effects of the sixth ray are as follows:
 - a. The development of a tendency to clarify the world atmosphere, thus releasing the energy of goodwill.
 - b. The production of a condition wherein "the race of men" can take either the first or the second initiation.
 - c. The sudden and powerful emergence of the world ideologies
 - d. A basic transformation within the astral plane itself which is producing points of crisis and a point of tension.
3. In relation to the individual initiate, the sixth ray produces:
 - a. An acute situation wherein a vortex of force is generated.
 - b. In this vortex all the emotional and ideological reactions of the aspirant are intensified.
 - c. Later, when this subsides, the initiate's alignment becomes astral-mental-Soul.
 - d. There takes place, in connection with his mental vehicle, a crystallization of all thought and a fanatical adherence to mass idealism.
 - e. These tendencies are later transformed into spiritual devotion to human welfare.
 - f. The personality becomes definitely astral-buddhic in nature and expression.—*RI*, 582.

The Sixth Purpose of Deity

Ray VI. Devotion or Idealism

This ray, which is just going out of manifestation, is of vital interest to us, for it has set its mark upon our western civilization in a more definite way than any of the others. It is for us the most familiar and best-known of the rays. The mantram which defines its purpose is unlike the others and might be expressed somewhat as follows:

The Crusade is on. The warriors march upon their way. They crush and kill all that impedes their way, and aught that rises on their onward path is trampled under foot. March towards the light.

The work goes forward. The workers veil their eyes from pity as from fear. The work is all that counts. The form must disappear so that the loving spirit may enter into rest. Naught must arrest the progress of the workers with the plan. They enter upon the work assigned with paean and with song.

The cross is reared on high; the form is laid thereon, and on that cross must render up its life. Each builds a cross which forms the cross. They mount upon the cross.

Through war, through work, through pain and toil, the purpose is achieved. Thus saith the symbol.

Note well: When this purpose is applied by a man *to himself*, it works his release. When it is applied by him *to other men*, it has produced the corrupt and awful story of man's cruelty to man.

In the above mantram you will find the clue to the sixth ray purpose as it appears in the human kingdom, and a close expansive study (note that paradoxical phrase) of the underlying ideas will reveal a little of the larger purpose. The Soul is and should be pitiless to its form and its problem. The Soul can, however, comprehend the need for pain and difficulty in the world, for he can extend a knowledge of his own technique with himself to the technique of God with His world; but he does nothing knowingly that could possibly increase the world's pain or sorrow.

Some of the names for this beneficent yet somewhat violently energized Lord of a ray are as follows:

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

Curiously enough, this sixth ray Lord has always been a loved enigma to His six Brethren. This comes out in the questions which They addressed to Him on one occasion when They met "under the eye of the Lord" to interchange Their plans for united, divine, harmonious action. They asked these questions in a spirit of heavenly joy and love, but with the intent to throw some light upon the somewhat obscure quality of Their loved Brother.

1. Why is desire red? Why red as blood? Tell us, O Son of God, Why thy way is red with blood?
Quality—power to kill out desire.
2. Why do you turn your back upon the sphere of earth? Is it too small, too poor? Why kick it as a ball upon a playing field?
Quality—spurning that which is not desired.
3. Why set the cross from earth to heaven? But earth can be a heaven. Why mount the cross and die?
Quality—self-immolation.
4. Why battle thus with all that is around? Seek you not peace? Why stand between the forces of the night and day? Why thus unmoved and calm, untired and unafraid?
Quality—endurance and fearlessness.
5. See you not God in all, the life in all, and love in all? Why separate yourself and leave behind the loved and the well-known?
Quality—power to detach oneself.
6. Can you arrest the waters of the sixth great sphere? Can you stem the flood? Can you recover both the raven and the dove? Can you, the Fish, swim free?
Quality—overcoming the waters of the emotional nature.

This out-going [Sixth] Ray of Devotion to the Ideal, and the incoming [Seventh] ray of Magical Order or Organization are largely responsible for the type of man's consciousness today. Man is essentially devoted (to the point of fanaticism) to whatever may be the goal of his life's attention. This goal may be to achieve discipleship, raise a family, get money, achieve popularity, or any other objective to which he consecrates his time and energy. But whatever it may be, to it he devotes all that he is or has. Man also is essentially and inherently a producer of law and order, though this quality is only just beginning to make its presence felt. This is because mankind is, at last, becoming mentally centered. Hence we have in the world at this time the many and varied attempts to straighten out affairs along business, national, economic, social, and other lines; to produce some system and order; and to bring about the re-arranging of all energies with the objective (unrealized consciously as yet) of inaugurating the New Age. Owing, however, to defective mental control and to an almost universal ignorance as to the laws of thought, and in addition, to a profound lack of knowledge as to man's own nature, man works blindly. The ideals sensed are not correctly interpreted by the mind and not applied generally and appropriately. Hence the confusion and the chaotic experimentation going on, and hence also the imposition of personal authority to enforce an individual's idea of the ideal.—*EP II, 79.*

RAY VII

CEREMONIAL ORDER OR RITUAL

Qualities:

Grace; Precision; Ordered beauty and activity; Chivalry; Skill; Dignity; Noble bearing; Careful attention to detail, order, method; Military method; Splendor.

Type:

Priest; Ceremonialist; Ritualist; Magician; Pageant-maker; Knight; Politician; Producer.

Greatest Good/Evil:

Order. / Disorder.

Quest and Driving Impulse:

To harness. To synthesize. To make manifest.

Highest Attainment:

Outer—Ordered splendor. Inner—Exhilaration of perfect focus from Atmic to Physical Plane.

Teaching Method:

Dramatize. Sacred Language.

Method of Achievement:

Ordered Synthesis.

Weapon:

Rapier.

Weaknesses:

Formalism; Love of power and office; Playing politics; Using people as tools; Bureaucracy; Extravagance; Meticulous and mechanical ceremony; Regimentation.

Sources of Suffering:

Humiliation; Loss of outer power; Frustration; Adverse criticism by one of lesser degree. Discourtesy; Rudeness.

Religion:

Masonry. Ritualistic aspects of all religions.

Color:

Purple.

Art:

Sculpture.

Jewel:

Amethyst.

—Hodson, Geoffrey, *The Seven Human Types*, foldout chart

Special Virtues:

Strength, perseverance, courage, courtesy, extreme care in details, self-reliance.

Vices of Ray:

Formalism, bigotry, pride, narrowness, superficial judgements, self-opinion over-indulged

Virtues to be acquired:

Realization of unity, wide-mindedness, tolerance, humility, gentleness and love.

This is the ceremonial ray, the ray which makes a man delight in “all things done decently and in order,” and according to rule and precedent. It is the ray of the high priest and the court chamberlain, of the soldier who is a born genius in organization, of the ideal commissary general who will dress and feed the troops in the best possible way. It is the ray of the perfect nurse for the sick, careful in the smallest detail, though sometimes too much inclined to disregard the patients’ idiosyncrasies and to try and grind them in the iron mill of routine.

It is the ray of form, of the perfect sculptor, who sees and produces ideal beauty, of the designer of beautiful forms and patterns of any sort; but such a man would not be successful as a painter unless his influencing ray were the fourth. The combination of four with seven would make the very highest type of artist, form and color being both *in excelsis*. The literary work of the seventh ray man would be remarkable for its ultra-polished style, and such a writer would think far more of the manner than of the matter in his work, but would always be fluent both in writing and speech. The seventh ray man will often be sectarian. He will delight in fixed ceremonials and observances, in great processions and shows, in reviews of troops and warships, in genealogical trees, and in rules of precedence.

The bad type of seventh ray man is superstitious, and such a man will take deep interest in omens, in dreams, in all occult practices, and in spiritualistic phenomena. The good type of the ray is absolutely determined to do the right thing, and say the right word at the right moment; hence great social success.

In healing, the seventh ray man would rely on extreme exactness in carrying out orthodox treatment of disease. On him the practices of yoga would have no physical bad results.

He will approach the Path through observance of rules

of practice and of ritual, and can easily evoke and control the elemental forces.—*EP I*, 210.

**Excerpts from Letter in
*Discipleship in the New Age, Vols. I & II***

Your Soul ray is 7th, which would enable you to work with facility in the new world which is emerging. It will aid you also in producing order and rhythm in your environment—*DINA I*, 646.

...7th Ray Soul and 1st Ray personality. A mystic of wide consciousness with a powerful personality ray and with a Soul vibration in line with the New Age, seeking to impose upon the personality the rhythm of "ceremonial order and organization."—*DINA I*, 290.

...your 7th Ray power of organized creativeness...—*DINA I*, 284.

7th Ray personality. This gives you, if you can but understand it and choose to use it rightly, the power to take the light which is in you and in the pupil, and apply it to the enlightening of physical plane living; for the 7th Ray is the ray controlling spirit-matter relationships.—*DINA I*, 178.

This 7th Ray personality enables you to work actively in many ways upon the physical plane, bringing together the subjective reality -and the outer form.—*DINA I*, 344.

There are two major healing rays among the seven. These are the 2nd and 7th Rays.—*DINA I*, 641.

...your capacity to organize (which is of the 7th Ray).—*DINA I*, 498.

...7th Ray physical body gives you a sense of the relationship between spirit and matter, between soul and body, and enables you, if you so will, to be a constructive agent in magical work.—*DINA I*, 133.

...7th Ray physical body, and hence your interest in spiritualism, and also the facility with which you could hold a steady contact among Soul-mind-brain.—*DINA I*, 549.

...7th Ray physical body. Hence your Masonic opportunity and your ability to organize and rule.—*DINA I*, 168.

...7th Ray physical body and this will account for your interest in music, ritual, psycho-analysis. The goal of all these three methods of expression is to bring together and relate harmoniously the Soul and the form, which the major task of the 7th Ray upon the seventh or physical plane.—

DINA I, 640.

...7th Ray physical body and this makes for integration and efficiency.—*DINA I*, 583.

...the 7th Ray ...is the one that relates the new and incoming spiritual energies and the substance or matter aspect which will respond to it, utilize it, and eventually give it due form.—*DINA II*, 457.

...your personality ray is the 7th Ray—the ray of consummation, the ray of expressing adequately on the physical plane the form through which the Soul—whose nature is love—can express itself.—*DINA II*, 574.

...7th Ray ability to link the world of form with the world of spiritual reality.—*DINA II*, 586.

The 7th Ray person is faced with the difficulty of being able to create exceedingly clear-cut thought-forms and the glamours, therefore, which control him are precise and definite and, to him, all compelling. They rapidly crystallize, however, and die their own death.—*GWP*, 222.

The use of the creative imagination presents a real difficulty for the 1st and 7th Ray aspirant. Neither type can with facility organize the material energy, orient energy currents, and see his objective clearly in the mind's eye pictorially.—*RI*, 502.

...the work of magical reformation starts, and it is here that the influence of the 7th Ray (which governs the first initiation) enters in; one of the functions of this ray is to bring together Soul and body, the higher and the lower, life and form, spirit and matter.—*RI*, 672.

[T]he seventh Ray of Ceremonial Order ...plays [a] potent and mysterious part in the phase of discipleship called initiation—*RI*, 384.

The seventh ray is, *par excellence*, the medium of relationship. It brings together the two fundamental aspects of spirit and matter. It relates Soul and form and, where humanity is concerned, it relates Soul and personality. In the first initiation, it makes the initiate aware of that relation; it enables him to take advantage of this "approaching, duality" and-by the perfecting of the contact-to produce upon the physical plane the emergence into manifestation of the "new man." At the first initiation, through the stimulation brought about by seventh ray energy, the personality of the initiate and the hovering, over-shadowing Soul are consciously brought together; the initiate then knows that he is—for the first time—a Soul-infused personality. His task is now to grow into the likeness of what

lie essentially is. This development is demonstrated at the third initiation, that of the Transfiguration. —*RI*, 571.

Seventh Ray Qualities

Black magic, or the use of magical powers for selfish ends. "The power to sit upon the fence" till the selfish values emerge.

Disorder and chaos through misunderstanding of the Plan. The wrong use of speech to bring about chosen objectives. Untruth.

Sex Magic. The selfish perversion of Soul powers

Expression

White Magic, the use of Soul powers for spiritual ends.

The identification of oneself with reality.

Right order through right magic.

Power to cooperate with the Whole.

Understanding of the plan.

The magical work of interpretation.

Manifestation of divinity.

—*EP II*, 43.

Glamours of Ray VII

The glamour of magical work.

The glamour of the relation of the opposites.

The glamour of the subterranean powers.

The glamour of that which brings together.

The glamour of the physical body.

The glamour of the mysterious and the secret.

The glamour of sex magic.

The glamour of the emerging manifested forces.

—*GWP*, 123.

Ray Seven.

'I seek to bring the two together. The plan is in my hands. How shall I work? Where lay the emphasis? In the far distance stands the One Who Is. Here at my hand is form, activity, substance, and desire. Can I relate these and fashion thus a form for God? Where shall I send my thought, my power the word that I can speak?

'I, at the center, stand, the worker in the field of magic. I know some rules, some magical controls, some Words of Power, some forces which I can direct. What shall I do? Danger there is. The task that I have undertaken is not easy of accomplishment, yet I love power. I love to see the forms emerge, created by my mind, and do their work, fulfill the plan and disappear. I can create. The rituals of the Temple of the Lord are known to me. How shall I work?

Love not the work. Let love of God's eternal Plan control your life, your mind, your hand, your eye. Work towards the unity of plan and purpose which must find its lasting place on earth. Work with the Plan; focus upon your share in that great work.'

The word goes forth from Soul to form: 'Stand in the center of the pentagram, drawn upon that high place in the East within the light which ever shines. From that illumined center work. Leave not the pentagram. Stand steady- in the midst. Then draw a line from that which is without to that

which is within and see the Plan take form.' "

It is not possible to be more explicit than this. This great and powerful ray is now coming into manifestation and it brings new energies to man of so potent a nature that the disciples of today must move and work with care. They are literally handling fire. It is the children who are now coming into incarnation who will eventually work more safely and more correctly with these new potencies. There is much, however, to be done in the meantime, and the disciples upon this seventh ray can ponder on this formula and seek their own interpretation of it, endeavoring first of all to stand in the East, within the protection of the pentagram. As he realizes the task to be carried out and the nature of the work to be done by the seventh ray worker, and appreciates the fact that it is the magical work of producing those forms on earth which embody the spirit of God (and in our particular time, this necessitates the building of new forms), each seventh ray disciple will see himself as a relating agent, as the one who stands in the midst of the building processes, attending to his portion of the task. This, if really grasped and deeply considered will have the effect of producing alignment. The moment that this alignment is achieved, then let the disciple remember that it will mean a tremendous inflow of power, of energy from both the aligned points, from both directions, converging upon him, as he stands in the midway place. Ponder deeply upon this truth, for it is this fact which always evokes a seventh ray crisis. It will be obvious what this crisis is. If the man concerned is materially-minded, selfishly ambitious and unloving, the inpouring energy will stimulate the personality nature and he will immediately be warring furiously with all that we mean by the instinctual, psychic, intellectual nature. When all these three are stimulated, the disciple is often for a time swung off the center into a maelstrom of magical work of the lower kind—sex magic and many forms of black magic. He is glamoured by the beauty of his motive, and deceived by the acquired potency of his personality.

If, however, he is warned of the danger and aware of the possibility, he will stand steady at the center within the mystical pentagram, and there *suffer* until the light in the East rises upon his darkness, discovering him still at the midway point. Then comes the revelation of the Plan, for this has ever to be the motivating power of the seventh ray disciple. He works on earth, upon the outer plane of manifestation, with the construction of those forms through which the divine will can express itself. In the field of religion, he works in collaboration with the second and sixth ray disciples. In the field of government he labors, building those forms which will enable the first ray activity to be expressed. In the field of business, he cooperates with third ray energies and the executives of the Plan. In the field of science, he aids and assists the fifth ray workers. He is the expression of the builder, and the creator, bringing into

outer manifestation God's Plan. He begins, however, with himself, and seeks to bring into expression the plan of his Soul in his own setting and worldly situation. Until he can do this, he is unable to stand in the East within the pentagram.

It is occultly said that "the pentagram is open and a place of danger when the disciple knows not order within his own life, and when the ritual of the Soul is not imposed and its rhythm not obeyed. The pentagram is closed when order is restored and the ritual of the Master is imposed." The writing goes on to say that "if the disciple enters through the open pentagram, he dies. If he passes over into the closed pentagram, he lives. If he transmutes the pentagram into a ring of fire, he serves the Plan."—*EP II*, 375.

When the Egoic ray is the seventh or *Ray of Ceremonial Law or Magic*, the method is that of the glorification and comprehension of form in approach. As said earlier, the goal of all the meditation practices is approach to the divine within each one, and, through that, approach to the Deity Himself.

The method, therefore, is the bringing under law, order and rule, of every act of the life in all the three bodies, and the building within the causal body of an expanding form that results in the shattering of that body. It is the building of the Shrine under certain rules into a dwelling place for the Shekinah, and when the spiritual light flames forth, the Temple of Solomon rocks, reels and disintegrates. It is the study of the law and the consequent comprehension by the man of how that law is wielded and why; it is then the definite application of that law to the body of causes so as to render it needless and thus effect its shattering. Emancipation is the result, and the man frees himself from the three worlds. Many occultists are coming in on this ray at this time to continue the liberating process. It is the method that leads a man to liberation through the understanding and the intelligent application of the law to his own life, and to the ameliorating of conditions in the body of humanity, thus making the man a server of his race.—*LOM*, 18.

Ray VII.

This ray provides at this time an active and necessary grouping of disciples who are eager to aid the Plan. Their work lies naturally on the physical plane. They can organize the evoked ideal which will embody as much of the idea of God as the period and humanity can evidence and produce in form upon the earth. Their work is potent and necessary and calls for much skill in action. This is the ray that is coming into power. None of these ray participants in the hierarchical crusade today can really work without each other, and no group can carry on alone. The difference between the methods of the old age and that of the new can be seen expressed in the idea of leadership by one and leadership by a group. It is the difference between the imposition of an individual's response to an idea upon his fellow men

and the reaction of a group to an idea, producing group idealism and focalizing it into definite form, carrying forward the emergence of the idea without the dominance of any one individual. This is the major task today of the seventh ray disciple, and to this end he must bend every energy. He must speak those Words of Power which are a group word, and embody the group aspiration in an organized *movement*, which, it will be noted is quite distinct from an Organization. A striking instance of the use of such a Word of Power being enunciated by a group has lately been given in the Great Invocation which has been used with marked effect. It should continue to be used, for it is the inaugurating mantram of the incoming seventh ray. This is the first time such a mantram has been brought to the attention of humanity.—*EP II*, 145.

It might be wise here to elucidate somewhat the idea underlying ceremonial and ritual. There is so much revolt at this time against ceremonial, and so many good and well-meaning people regard themselves as having outgrown and transcended ritual. They pride themselves on having attained that so-called "liberation," forgetting that it is only the sense of individuality that permits this attitude, and that no group work is ever possible without some form of ritual. The refusal therefore to participate in uniformity of action is no sign of a liberated Soul.

The Great White Brotherhood has its rituals, but they are rituals which have for their objective the inauguration and the assistance of various aspects of the Plan, and of the varying cyclic activities of that Plan. Where these rituals exist, but where the meaning (inherently present) remains hidden and unrealized, there must as a consequence be demonstrated a spirit of deadness, of uselessness, and of weariness of interest over forms and ceremonies. But where it is demonstrated that ritual and organized ceremonies are but the evidence of a custody of forces and energies, then the idea is constructive in its working out, cooperation with the Plan becomes possible, and the aim of all the divine service begins to demonstrate. All service is governed by ritual.—*EP I*, 363.

One of the first lessons that humanity will learn under the potent influence of the seventh ray is that the Soul controls its instrument, the personality, through ritual, or through the imposition of a regular rhythm, for rhythm is what really designates a ritual. When aspirants to discipleship impose a rhythm on their lives they call it a discipline, and they feel happy about it. What groups do who are gathered together for the performance of any ritual or ceremony whatsoever (Church ritual, the Masonic work, the drill of the army or navy, business organizations, the proper functioning of a home, of a hospital, or of an entertainment, etc.) is of an analogous nature, for it imposes on the participants a simultaneous performance, an identical undertaking, or a ritual. No one on this earth can evade

ritual or ceremonial, for the rising and the setting of the sun imposes a ritual, the cyclic passing of the years, the potent movements of the great centers of population, the coming and the going of trains, of ocean liners and of mails, and the regular broadcasting of the radio organizations,—all of these impose a rhythm upon humanity, whether this is recognized or not. Of these rhythms the present great experiments in national standardization and regimentation are also an expression, as they demonstrate through the masses in any nation.

There is no evading the process of ceremonial living. It unconsciously recognized, blindly followed, and constitutes the great discipline of the rhythmic breathing of life itself. The Deity works with ritual and is subjected to the ceremonials of the universe. The seven rays come into activity and pass out again under the rhythmic and ritualistic impulse of the divine Life. Thus is the temple of the Lord built by the ceremonial of the Builders. Every kingdom in nature is subjected to ritualistic experience—and to the ceremonials of cyclic expression. These only the initiate can comprehend. Every ant hill and every beehive is equally impelled by instinctive rituals and by rhythmic impulses. The new science of psychology could well be described as the science of the rituals and rhythms of the body, of the emotional nature and of the mental processes, or of those ceremonials (inherent, innate, or imposed by the self, by circumstances and by environment) which affect the mechanism through which the Soul functions.—*EPI*, 365.

Finally the attribute of order, and the imposition of an established rhythm through the development of innate faculty to function under directed purpose and ritual. This particular attribute of divinity is now highly developed in one aspect, so that we have today much standardization of humanity, and the autocratic imposition of a ritualistic rhythm upon public life in a large number of countries. It can be seen to perfection in the life in our public schools—but it is an undesirable perfection. This is partly due to the recognition that the unit or individual is only a part of a greater whole (a recognition which is much needed) and a part of the evolutionary unfoldment of the race. Owing, however, to our faulty application of any new truth it means as yet the submergence of that unit in the group, leaving him little opportunity for the free play of the individual will, intelligence, purpose and Soul technique. Educators will have to work with this principle of innate attribute and this instinct to ordered rhythm, making, it more creatively constructive and so providing, through it, a field for the unfoldment of Soul powers.—*EPI*, 365.

The Seventh Purpose of Deity

“Let the Temple of the Lord be built,” the seventh great Angel cried. Then to their places in the north, the south, the west and east, seven great sons of God moved with measured pace and took their seats. The work of building thus began.

The doors were closed. The light shone dim. The temple walls could not be seen. The seven were silent and their forms were veiled. The time had not arrived for the breaking forth of light. The Word could not be uttered. Only between the seven Forms the work went on. A silent call went forth from each to each. Yet still the temple door stand shut.

As time went on, the sounds of life were heard. The door was opened, and the door was shut. Each time it opened, the power Within the temple grew; each time the light waxed stronger, for one by one the sons of men entered the temple, passed from north to south, from west to east and in the center of the heart found light, found understanding and the power to work. They entered through the door; they passed before the Seven; they raised the temple’s veil and entered into life.

The temple grew in beauty. Its lines, its walls, its decorations, and its height and depth and breadth slowly emerged and entered into light.

Out from the east, the Word went forth: Open the door to all the sons of men, who come from all the darkened valleys of the land and seek the temple of the Lord. Give them the light. Unveil the inner shrine, and through the work of all the craftsmen of the Lord extend the temple’s walls and thus irradiate the world. Sound forth the Word creative and raise the dead to life.

Thus shall the temple of the light be carried from heaven to earth. Thus shall its walls be reared upon the great plains of the world of men. Thus shall the light reveal and nurture all the dreams of men.

Then shall the Master in the east awaken those who are asleep. Then shall the warden in the west test and try all the true seekers after light. Then shall the warden in the south instruct and aid the blind. Then shall the gate into the north remain wide open, for there the unseen Master stands with welcoming hand and understanding heart, to lead the pilgrims to the east where the true light shines forth.

Why this opening of the temple:’ demand the greater Seven. “Because the work is ready; the craftsmen are prepared. God has created in the light. His sons can now create. What can else be done?”

“Naught!” came the answer from the greater Seven. “Let the work proceed. Let the sons of God create.”

These words will be noted by many as of deep significance and as indicating a wide intention (during the coming cycle) to open the door wide into the temple of the hidden mystery to man. One by one we shall undergo the esoteric and spiritual counterpart of the psychological factor which is called “a mental test.” That test will demonstrate a man’s usefulness in mental work and power, it will show his capacity to build thought-forms and to vitalize them. This I dealt with in *TWM*, and the relation of that treatise to the magical work of the seventh ray and its cycle of activity will become increasingly apparent. *TWM* is an attempt to lay down the rules for training and for work which will make it possible for the candidate to the mysteries to enter the temple and to take his place as a creative worker and thus aid in the magical work of the Lord of the Temple.

The names whereby this ray Lord is known are many, and their meaning is of prime significance today. The work of the future can be seen from a study of these names.

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

This ray Lord has a peculiar power on earth and on the physical plane of divine manifestation. His usefulness to His six Brothers is therefore apparent. He makes Their work appear. He is the most active of all the rays in this world period, and is never out of manifestation for more than fifteen hundred years. It is almost as if He whirled in and out of active work under a very rapid cycle, and His closest relation, symbolically, is to His Brethren of the second and fifth rays *in this world period*.

He builds (using second ray cooperation) through the power of thought (thus cooperating with the Lord of the fifth ray and on the physical plane, which is His own essential and peculiar sphere). In another world period His relation with the other ray Lords may undergo change, but at this time His work will be more easily understood when He is recognized as aiding the building Lord of the second ray and utilizing the energies of the Lord of concrete thought.

The aphorisms embodying His qualities run as follows, and were esoterically whispered into His ears when He “left the most high place and descended into the seventh sphere to carry out the work assigned.”

1. Take, thy tools with thee, brother of the building light. Carve deep. Construct and shape the living stone.
 Quality—power to create.
2. Choose well thy workers. Love them all. Pick six to do thy will. Remain the seventh in the east. Yet call the world to enter into that which thou shalt build. Blend all together in the will of God.
 Quality—power to cooperate.
3. Sit in the center and the east as well. Move not from there. Send out thy force to do thy will and gather back thy forces. Use well the power of thought. Sit still.

Quality—power to think.

4. See all parts enter into the purpose. Build towards beauty, brother Lord. Make all colors bright and clear. See to the inner glory. Build the shrine well. Use care.

Quality—revelation of the beauty of God.

5. Watch well thy thought. Enter at will into the mind of God. Pluck thence the power, the plan, the part to play. Reveal the mind of God.

Quality—mental power.

6. Stay in the east. The five have given thee a friendly Word. I, the sixth, tell thee to use it on the dead. Revive the dead. Build forms anew. Guard well that Word. Make all men seek it for themselves.

Quality—power to vivify.

—*EP I*, 83.

Ray Seven

“The Blessed One sought the pathway into form, 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.

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 I*, 417.

THE RAYS & HUMAN UNFOLDMENT

In starting our study of the ray of the Ego or Soul, certain major premises might be briefly stated and incorporated into a series of propositions, fourteen in number. They are as follows:

1. The Egos of all human beings are to be found upon one or another of the seven rays.
2. All Egos found upon the fourth, fifth, sixth, and seventh rays must eventually, after the third initiation, blend with the three major rays, or monadic rays.
3. The monadic ray of every Ego is one of the three rays of aspect: the sons of men are either monads of power (I), monads of love (II), or monads of intelligence (III).
4. For our specific purposes, we shall confine our attention to the seven groups of Souls found upon one or other of the seven rays or streams of divine energy.
5. For the major part of our racial and life experience we are governed sequentially, and later simultaneously by:
 - The physical body, which is dominated by the ray governing the sum total of the atoms of that body.
 - The emotional desire nature, which is to be found influenced and controlled by the ray which colors the totality of astral atoms.
 - The mind body or mental nature, and the caliber and quality of the ray determining its atomic value.—*EP I*, 401–03.

[This list is interrupted here to insert the following supplementary information.—Ed.]

It would here be useful to bear in mind the following:

- The mental body is governed by Rays 1, 4, & 5.
- The astral body is governed by Rays 2 & 6.
- The physical body is governed by Rays 3 & 7.—*EP II*, 288.

Rays I, IV and V predominate in the life of humanity and govern with increasing power man's mental life and determine his mental body. Rays II and VI govern potently his emotional life and determine the type of his astral body. Rays III and VII govern the vital physical life and the physical body.

Here you have, if you note carefully, a summation of the rays which govern and differentiate the life of the personality forms, and therefore bring in other factors which psychologists will have to consider as time goes on. You will see therefore that:

- The human Soul or Ego is found on one or other of the seven rays, in one or other of the seven ray groups.
- The mind nature and mental body are governed by the Rays of Purpose (I), of Harmony or Synthesis (IV), and of Knowledge (V).
- The emotional nature and form are governed by the Rays of Love-Wisdom (II) and of idealistic Devotion (VI).
- The vital life and physical body are governed by the Rays of Intelligence in matter (III) and of Organizing Power (VII).—*EP I*, 350–51.

[The list from the left column now resumes.—Ed.]

5. (cont.) Later, on the physical plane, the Soul ray begins to work in and with the sum total of the three bodies, which constitute—when aligned and functioning in unison—the personality. The effect of that general integration is actively to produce an incarnation and incarnations wherein the personality ray emerges clearly, and the three bodies or selves constitute the three aspects or rays of the lower personal self.

6. When the personality ray becomes pronounced and dominant, and the three body rays are subordinated to it, then the great fight takes place between the Egoic ray or Soul and the personality ray. The differentiation becomes clearly marked, and the sense of duality becomes more definitely established. The experiences detailed in the *Bhagavad Gita* become the experiences [403] of the path of discipleship; Arjuna stands “at the midway point” on the field of Kurukshetra, between the two opposing forces, and, owing to the smoke of the battle, finds himself unable to see clearly.

7. Eventually, the Soul ray or influence becomes the dominating factor, and the rays of the lower bodies become the subrays of this controlling ray. This last sentence is of basic importance, for it indicates the true relation of the personality to the Ego or Soul. The disciple who understands

this relation and conforms to it is ready to tread the path of initiation.

8. The work of each individual aspirant is therefore to arrive at an understanding of:

- His Egoic ray.
- His personality ray.
- The ray governing his mind.
- That governing his astral body.
- The ray influencing his physical body.

When he has achieved this fivefold knowledge, he has fulfilled the Delphic injunction “Know thyself,” and can consequently take Initiation.

9. Every human is also governed by certain group rays:

- Those of the fourth kingdom in nature. This will have different effects, according to the ray of the personality or Soul. The fourth kingdom has the fourth ray as its Egoic ray, the fifth ray as its personality ray.
- The racial rays, at this time, are the third and fifth, for our Aryan race, and this powerfully affects every human being.
- The cyclic ray.
- The national ray.

All of these control the personality life of each man. The Egoic ray of the individual, plus the Eogic ray of the fourth kingdom, gradually negate the rays governing the personality as the man nears the path of probation and discipleship.

10. Man therefore is an aggregate of forces which dominate him serially and together; these color his nature, produce his quality, and determine his “appearance,” using this word in its occult sense of exteriorization. For ages he is wielded by one or other of these forces, and is simply what they make him. As he arrives at a clearer understanding, and can begin to discriminate, he definitely chooses which of them shall dominate, until he eventually becomes controlled by the Soul ray, with all the other rays subordinated to that ray and used by him at will.

11. In studying the Eogic ray of man we have to grasp:

- The process followed—externalization.
- The secret to be found—manifestation.
- The purpose to be known—realization.

We have also to understand the dominant ray influences of the kingdom of Souls, the fifth kingdom. These are:

- Ray five—working through the personality. [406]
- Ray two—working through the intuition.

12. The *Personality ray* finds its major field of activity and expression in the physical body. It determines its life trend and purpose, its appearance and occupation. It is selective of quality, when influenced by the Eogic ray.

The *Eogic ray* has direct and specific action upon the astral body. Hence the battlefield of the life is ever on the plane of illusion; as the Soul seeks to dispel the ancient glamor, the aspirant is enabled to walk in the light.

The *Monadical 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.

13. The Eogic or Soul ray begins to make its presence actively felt, via the astral body, as soon as alignment has been achieved. The process is as follows:

- It plays on the astral body externally.
- It stimulates it internally to greater size, color and quality.
- It brings it and all parts of the physical life into activity and under control.

All the above propositions could be summed up in [these statements]:

- The personality ray induces a separative attitude and causes a detachment from the group of Souls of [407] which the personality is an externalization, and a consequent attachment to the form side of manifestation.
- The Eogic ray induces group consciousness and detachment from external forms, causing attachment to the life side of manifestation and to the subjective whole.
- The monadic ray has an effect which can be understood only after man has taken the third initiation.—*EP I*, 401–07.

As the three rays which govern the lower triplicity blend and synthesize and produce the vital personality, and as they in their turn dominate the ray of the dense physical body, the lower man enters into a prolonged condition of conflict. Gradually and increasingly, the Soul ray, “the ray of persistent and magnetic grasp,” as it is occultly called, begins to become more active; in the brain of the man who is a developed personality, an increased awareness of vibration is set up. There are many degrees and stages in this experience, and they cover many lives. The personality ray and the Eogic ray at first seem to clash, and then later a steady warfare is set up with the disciple as the onlooker and dramatic participator. Arjuna emerges into the arena of the battlefield. Midway between the two forces he stands, a conscious tiny point of sentient awareness and of light. Around him and in him and through him the energies of the two rays pour and conflict. Gradually, as the battle continues to rage, he becomes a more active factor, and drops the attitude of the detached and uninterested onlooker. When he is definitely aware of the issues involved, and definitely throws the weight of his influence, desires, and mind on to

the side of the Soul, he can take the first initiation. When the ray of the Soul focuses itself fully through him, and all his centers are controlled by that focused 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 [18] reoriented to, and controlled by, the monadic ray. The process then repeats itself:

- The many rays which constitute the lower separative man are fused and blended into the three personality rays.
- These are, in their turn, fused and blended into a synthetic expression of the dominant self-assertive man, the personal self.
- The personality rays then become one ray and in their turn become subservient to the dual ray of the Soul. Again, therefore, three rays are blended and fused.
- 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 Eogic ray.
- Then, in time, the Soul ray begins (at the third initiation) to blend with the ray of the Monad, the life ray. The higher initiate is therefore a dual and not a triple expression.
- In time, however, this realized duality gives place to the mysterious, indescribable process called identification which is the final stage of Soul unfoldment. It is useless to say more for what might be said could only be comprehended by those preparing for the fourth initiation, and this treatise is written for disciples and initiates of the first degree.—*EP II*, 17–18.

In individualization, the life of God which has been subjected to the processes of growth, stimulation and development in the three lower kingdoms, becomes focused in the fourth kingdom in nature, the human, through the agency of a “cycle of crisis,” and becomes subjected to the influence of Soul energy in one of the seven

ray aspects. The quality of the form aspect, as embodied in the personality and expressed by the phrase, “the ray of the personality,” becomes subject to the quality of the Eogic ray. Those two great influences play upon and affect each other, interacting all the time, producing modifications and changes until, slowly and gradually, the ray of the personality becomes less dominant, and the ray of the Soul steadily assumes prominence. Eventually it will be the Soul ray that will be expressed, and not the form ray. This personality or form ray then becomes simply the medium of expression through which the quality of the Soul can make its presence felt in full power. Something of this idea is conveyed in the ancient occult phrase “the lesser fire must be put out by the greater light.” A symbol of this can be seen in the power of the sun apparently to put out a little fire when it can pour its heat right into it.—*EP II*, 21.

At the stage of *Individualization*, the rays governing the physical and emotional bodies are dominant. The Soul ray is scarcely felt and only flickers with a dim light at the heart of each lotus.

At the stage of *Intellection*, the ray of the mental body [308] comes into activity. This second process is itself divided into two stages:

- That in which the lower concrete mind is developing.
- That in which the man becomes an integrated, coordinated person.

At each of these latter two stages, the rays of the lower nature become increasingly powerful. Self-consciousness is developed, and then the personality becomes clearer and clearer, and the three elementals of the lower nature, the force of the so-called “three lunar Lords” (the triple energies of the integrated personality) come steadily under the control of the ray of the personality. At this stage, therefore, four rays are active in the man, four streams of energy make him what he is and the ray of the Soul is beginning, though very faintly, to make its presence felt, producing the conflict which all thinkers recognize.

At the stage of *Discipleship*, the Soul ray comes into increased conflict with the personality ray and the great battle of the pairs of opposites begins. The Soul ray or energy slowly dominates the personality ray, as it in its turn has dominated the rays of the three lower bodies.

At the stage of *Initiation*, the domination continues, and at the third initiation the highest kind of energy which a man can express in this solar system—that of the monad—begins to control.—*EP II*, 307–08.

THE RAYS OF GREATER WHOLES

It might therefore be noted that the following rays and influences must be considered in the case of every individual man, for they make him what he is and determine his problem.—*EP I*, 333.

I. The Ray of the Solar System

These seven ray energies are the seven forces which unitedly compose the primary Ray of Love-Wisdom. This is the second ray of our solar system and the dominating ray in every planetary expression within the solar system. The seven rays are, all of them, subsidiary rays of this great cosmic ray.—*EH*, 695.

...Deity itself is on the second ray; because this is a second ray solar system, and therefore all rays and the varying states or groupings of consciousness, and all forms, in or out of physical [Page 111] manifestation, are coloured and dominated by this ray....—*EP II*, 110.

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.

Every unit of life and every form in manifestation is governed by this second ray. Basically speaking, the energy of love, expressed with wisdom, is the line of least resistance for the manifested lives in our solar system. This ray qualifies the life of all the planets, and the attractive magnetic love of God pours through His created universe; it emerges in the consciousness and determines the objective of all evolving forms. Each human being, as a whole, therefore, lives in a universe and on a planet which is constantly the objective of God's love and desire, and which constantly (as a result of this love) is itself attracted and attractive. For this we do not make adequate allowance. Teachers, parents and educators would do well to recognise the potency of this ray force, and trust to the Law to make all things good.—*EP I*, 333.

You will note therefore how peculiarly this Earth on which we live is suited to the development of the incarnating sons of God. Man comes forth, as do all lives within the radius of influence of a solar system, upon the inspira-

tion of love, expressed in wisdom. Love is not a sentiment. Love is the great principle of attraction, of desire, of magnetic pull, and (within our solar system) that principle demonstrates as the attraction and the interplay between the pairs of opposites. This interplay provides every needed grade or type of unfoldment for consciousness. Conscious response is first made to the most potent and to the densest kind of attraction in matter, that of the mineral kingdom. Dense as it is, and heavy as is that type of vibration, it is nevertheless an expression of embryonic love. Response again comes, with greater facility and more true awareness and sensitivity, in the next kingdom, and the consciousness of the vegetable world emerges. But this too is love. It responds more freely and reacts to a far wider range of contacts in the animal kingdom, and the basic instinctual desires emerge and can be recognised. They, in due time, become the motivation of the [Page 337] life, yet still it is only the love of God which is manifested. It is love between conscious life and conscious form; it is love between the pairs of opposites, leading to an eventual synthesis or marriage; it is relationship between the basic dualities; it is not sentiment but a fact in a great natural process. Always there is the emerging glory and radiance of a growing love, until we come to the human kingdom wherein love enters another plane. Then responsiveness and sensitivity and human sentimental reaction develop into a rudimentary mind. The consciousness of loving and being loved, of attracting and of being attracted, enters through the door of the intelligence and expands into the human state of awareness. Pleasure and pain become definite factors in unfoldment, and the long agony of humanity commences. Love then is seen in its naked selfishness, but also its potential glory can be sensed. Love or attractive desire then attracts to itself that which it feels it needs, but later, that is changed into what it thinks it should have, and this, in time, is transmuted into that which it knows is the divine non-material heritage of a son of God. Ponder on these last few words, for in the true understanding of love as feeling, love as thinking, and love as aspiration will come a clarification of man's problem and his liberation from the thrall of the lower loves into the liberty of love itself, and into the freedom of the one who possesses all things, and yet desires nothing for the separated self.—*EP I*, 337–38.

II. The Ray of the Planetary Logos

Each of the seven groups of Souls is responsive to one of the seven types of force, and all of them are responsive

to the ray of the planetary Logos of our planet, which is the third Ray of Active Intelligence. All are therefore upon a sub-ray of this ray, but it must never be forgotten that the planetary Logos is also upon a ray, which is a sub-ray of the second Ray of Love-Wisdom.—*EP I, 403.*

The magnetic pull of that which is desired is modified on our planet by the personality ray of our particular planetary Logos. This is the Ray of Active Intelligence, and of selective Adaptability. Just as every cell and atom in the human body is modified and conditioned by the Eogic ray and the ray of each of the inner bodies, so every cell and atom in the body of the planetary Logos is conditioned and modified [Page 338] by His outstanding ray influence, in this case, His personality ray. In this conditioning influence is found a clue to the distress and agony and pain in the world today. The planetary Logos of our Earth is primarily conditioned by a cosmic ray, to be sure, but not by His Eogic ray. Perhaps in this condition may be found the reason (or one of the reasons) why our Earth is not one of the seven sacred planets. On this I need not enlarge, but it was necessary to call attention to this great determining factor, the third ray, which is the personality ray of our planetary Logos.

This ray brings in the factor of discrimination through mental activity, and this, in its turn, balances the so-called love nature, and it is in truth the cause of our evolutionary growth. The life in forms passes through discriminative and selective activity from one experience to another in an ever widening scale of contacts. It is this Ray of Intelligent Activity which dominates man at this time. Human beings are largely centred in their personalities; they are “egocentric,” in the terminology of the psychologist, which recognises the integrating principle of the Ego (in many cases) but does not yet recognise the overshadowing Ego or Soul, except under such a vague term as “the superconscious.” We have therefore a humanity engrossed by a tremendous activity and demonstrating everywhere a vital discriminating and intellectual interest in all types of phenomena. This tendency to be active will go on increasing and intensifying until the Aryan race will merge into the coming major root-race, for which we have as yet no name, though we recognise that in that race the intellect will serve the intuition. Human activity is now regarded as having reached an incredible speed and intensity of vibration, yet from the angle of the world Knowers it is only just beginning to express itself, and is relatively feeble as yet. The growth of the tendency to vital speed can [Page 339] be noted if history is studied, and the pace at which man now lives, and the complexity and the many dynamic interests of his life, may be compared with those of the average man two hundred years ago. The last twenty-five years of man's history have shown a tremendous speeding up as compared with conditions fifty years ago.

The reason for this increase of intelligent activity and

rapidity of response and contact is to be found in the subjective fact that humanity is with great speed integrating the three aspects of human nature into a unity, called personality. Men are steadily becoming personalities, and unifying into one expression their physical, emotional and mental aspects; hence they are more able to respond to the ray of the integrated personality of the One in Whom they live, and move, and have their being.

Speaking therefore in terms of man's life problem, we might state that it is affected potently by the two major influences which beat upon the human kingdom, the cosmic ray of the solar system, the Ray of Love-Wisdom, and the cosmic ray of the planet, which is the personality ray of the planetary Logos, the Ray of Active Intelligence or Adaptability. Man might be defined as a unit of conscious life, swept into tangible expression through the discriminating love of God. Through his life experiences he is presented with innumerable choices which gradually shift from the realm of the tangible into that of the intangible. As he attracts, or is attracted by, the life of his environment, he becomes increasingly conscious of a series of shifting values, until he reaches that point in his development when the pull or the magnetic attraction of the subjective world and the intangible mental and spiritual realities are more potent than the factors which have hitherto enticed him on. His sense of values is no longer determined by:

- The satisfaction of his instinctual animal nature.
- The desires of a more emotional and sentimental kind which his astral body demands.
- The pull and pleasures of the mind nature, and of intellectual appetites.

He becomes potently attracted by his Soul, and this produces a tremendous revolution in his entire life, regarding the word “revolution” in its true sense, as a complete turning around. This revolution is happening now, on such a universal scale in the lives of individuals in the world, that it is one of the main factors producing the present potency of experimental ideas in the world of modern times. The attractive power of the Soul grows steadily, and the pull of the personality weakens as steadily. All this has been brought about by the process of experiment, leading to experience; by experience, leading to a wiser use of the powers of the personality; by a growing appreciation of a truer world of values and of reality, and by an effort on man's part to identify himself with the world of spiritual values and not with a world of material values. The world of meaning and of causes becomes gradually the world in which he finds happiness, and his selection of his major interests and the use to which he decides to put his time and powers are finally conditioned by the truer spiritual values. He then is on the path of illumination. I have sought to express the effects of these two major ray influences in terms of mysticism and of philosophy, but in very truth all that I have here said could be expressed scientifically and

in terms of scientific formulas, if man were mentally equipped to appreciate them. But this is not yet possible. All these ray vibrations, no matter which they may be, can eventually be reduced to formulas and to symbols.—*EP I*, 337–40.

III. The Ray of the Human Kingdom

The ray which governs the sum total of the human kingdom is the fourth Ray of Harmony through Conflict. It might be symbolically stated that

- the Eogic ray of the Life which informs the human family is this fourth ray
- the personality ray is the fifth ray of knowledge through discrimination—the Ray of Concrete Knowledge or Science.

Harmony through conflict, and the power to achieve knowledge through discriminating choice—these are the two rays or major influences which sweep through humanity as a whole, and drive it forward towards its divine destiny. They are the predisposing factors upon which a man may count and infallibly depend. They are the guarantee of attainment, but also of turmoil and temporary duality. Harmony, expressing itself in beauty and creative power, is gained through battle, through stress and strain. Knowledge, expressing itself eventually through wisdom, is attained only through the agony of successively presented choices. These, submitted to the discriminating intelligence during the process of the life experience, produce at last the sense of true values, the vision of the ideal, and the capacity to distinguish reality behind the intervening glamour.—*EP I*, 343.

The fourth ray is the ray par excellence which governs humanity. There is a numerical relation to be noted here, for the fourth creative Hierarchy of human monads, the fourth ray, in this fourth round, on the fourth globe, the Earth, are extremely active. It is their close interrelation and interplay which is responsible for the emergence into prominence of humanity. In other rounds, humanity has not been the dominant evolution or the most important. In this round it is. In the next round, the dominant evolution will be that of Souls on the astral level, and the deva kingdom. Humanity now walks in the light of day, symbolically speaking, on Earth, and these two rays were responsible for the process of initiating the human evolution in this major cycle. Our objective is the harmonising of the higher and the lower aspects, or principles, both in the individual and in the whole. This involves conflict and struggle, but produces eventually beauty, creative power in art, and synthesis. This result would not have been possible had it not been for the potent work of the fifth Ray of Concrete Science which—in conjunction with the fourth ray—produced that reflection of divinity we call a man.—*EP I*, 320.

IV. The Ray of the Race

The third ray, which is one that has a very long cycle, having been in manifestation since A.D. 1425, has a direct effect upon the fifth root race, the Aryan....—*EP I*, 67.

...in connection with the Aryan race...two rays...govern and control its destiny. The third Ray of Intelligent Activity or Adaptability governs the entire career of the race, and through this dominance we can see working out the plan of God, which is the definite fusion of spirit and matter, through the evolution of the Soul of man. The result of this fusion may be briefly summed up in the following three statements:

- A widespread interest in, leading finally to a recognition of, the Soul as a result of this fusion and blending.
- The appreciation of the divinity of substance, and the recognition of the fact that matter is the outer garment of God. This will characterise the intellectual achievement of the Aryan race.
- The plan of God that humanity should control matter on the physical plane reaches a high point of perfection in the Aryan race. Of this, man's control of the electrical forces of the physical plane is an outstanding instance.—*EP I*, 353.

The secondary influence which is leading the Aryan race forward is that of the fifth Ray of Concrete Knowledge or Science. ...its effect is to stimulate the acquisition of knowledge and the growth of the human intellect, which is an instrument of exceeding sensitivity, producing increased awareness of God.—*EP I*, 356.

V. The Rays Governing Any Particular Cycle

- Ray One—Not in manifestation.
 - Ray Two—In manifestation since 1575 A.D.
 - Ray Three—In manifestation since 1425 A.D.
 - Ray Four—To come slowly into manifestation after 2025 A.D.
 - Ray Five—In manifestation since 1775 A.D.
 - Ray Six—Passing rapidly out of manifestation. It began to pass out in 1625 A.D.
 - Ray Seven—In manifestation since 1675 A.D.
- EP I*, 26.

[See also the last section of this compilation, “The outgoing Sixth Ray and the incoming Seventh Ray.—Ed.]

VI. The Ray of Nations

Groups of people, organisations, nations, and groups of nations are all the result of ray activity and magnetism. Hence an understanding of the forces which stream forth from the divine creative centre, and which we call the rays, is of value in understanding the quality, nature, and destiny

of vast human masses... Countries (viewed independently of their nationals) are likewise the result of ray activity, and thus the importance of the subject cannot be overestimated.—*EP I*, 120.

Over the lapse of centuries, nations are reborn several times or come into incarnation in a new form which we may call a period, if unimportant, or a civilisation if significant and dramatic enough. Therefore, the personality ray and the governing influences change with frequency. This is oft forgotten, because the cycles are so much vaster than those of human incarnation.—*DN*, 67.

All nations are controlled by a personality ray (if so we can call it), which is dominant and potent and the main controlling factor at this time, and by a Soul ray which is sensed only by the disciples and aspirants of any nation.

This Soul ray must be evoked into an increased functioning activity by the New Group of World Servers, for this is one of their main objectives and tasks... Much could be written about the historical influence of the rays during the past two thousand years, and of the way in which great events have been influenced or brought about by the periodic ray influence. ... all that I can now do is to point out the rays governing each nation, and leave you to study and note their effect at your leisure, and to comprehend their relation to the present condition of the world. One thing I would point out: those rays which govern a particular nation, and which are at this time in incarnation, are very potent, either materially or Egoically; whilst some of the problems may be due to the fact that certain rays, governing certain nations, are at this time out of incarnation.—*EP I*, 382–83.

[Chart below]

Nation	Personality Ray	Eogic (Soul) Ray	Motto
India	4th ray of art	1st ray of government	I hide the Light.
China	3rd ray of intellect	1st ray of government	I indicate the Way.
Germany	1st ray of power	4th ray of art	I preserve.
France	3rd ray of intellect	5th ray of knowledge	I release the light.
Great Britain	1sr ray of power	2nd ray of love	I serve.
Italy	4th ray of art	6th ray of idealism	I carve the Paths.
U.S.A.	6th ray of idealism	2nd ray of love	I light the Way.
Russia	6th ray of idealism	7th ray of magic/order	I link the two Ways.
Austria	5th ray of knowledge	4th ray of art	I serve the Lighted Way.
Spain	7th ray of order	6th ray of idealism	I disperse the Clouds.
Brazil	2nd ray of love	4th ray of art	I hide the seed.

VII. Rays of Certain Cities

These energies which we have been considering are released into our planetary life through the medium of certain great inlets. At this time there are five such inlets, scattered over the world. Wherever one of these inlets for spiritual force is found, there will also be present a city of spiritual importance in the same location. These five points of spiritual influx are:

1. London—for the British Empire.
2. New York—for the Western Hemisphere.
3. Geneva—for Europe, including the U.S.S.R.
4. Tokyo—for the Far East.
5. Darjeeling—for India and the greater part of Asia.

It may interest you also to know the governing rays and the astrological signs of these five centres, but it must not

be forgotten that the personality rays change from period to period in connection with countries and cities just as with individual human beings:

City	Soul	Personality	Sign
London	5th ray	7th ray	Gemini
New York	2nd ray	3rd ray	Cancer
Tokyo	6th ray	3rd ray	Cancer
Geneva	1sr ray	2nd ray	Leo
Darjeeling	2nd ray	5th ray	Scorpio

—*DN*, 93.

MISCELLANEA

The seven stars of the Great Bear are the originating Sources of the seven rays of our solar system. The seven Rishis (as They are called) of the Great Bear express Themselves through the medium of the seven planetary Logoi Who are Their Representatives and to Whom They stand as prototypes. The seven Planetary Spirits manifest through the medium of the seven sacred planets.

Each of these seven Rays, coming from the Great Bear, are transmitted into our solar system through the medium of three constellations and their ruling planets. The following tabulation makes this clear but must be interpreted only in terms of this present turn of the Great Zodiacal Wheel (25,000 years):

- Ray 1—Aries, Leo, Capricorn
- Ray 2—Gemini, Virgo, Pisces
- Ray 3—Cancer, Libra, Capricorn
- Ray 4—Taurus, Scorpio, Sagittarius
- Ray 5—Leo, Sagittarius, Aquarius
- Ray 6—Virgo, Sagittarius, Pisces
- Ray 7—Aries, Cancer, Capricorn—*EA*, 589–90.

[The planets express the following ray energies:]

- Ray 1—Pluto and Vulcan
 - Ray 2—Sun and Jupiter
 - Ray 3—Earth and Saturn
 - Ray 4—Moon and Mercury
 - Ray 5—Venus
 - Ray 6—Mars and Neptune
 - Ray 7—Uranus
- EA*, 68.

THE RELATION OF THE RAYS TO THE CENTRES

1. Head Centre—Ray I (Will or Power)
2. Ajna Centre—Ray V (Concrete Knowledge)
3. Throat Centre—Ray III (Active Intelligence)
4. Heart Centre—Ray II (Love-Wisdom)
5. Solar Plexus—Ray VI (Devotion)
6. Sacral Centre—Ray VII (Ceremonial Magic)
7. Base of Spine—Ray IV (Harmony)—*EP I*, 428.

DISCIPLESHIP AND THE RAYS

- Ray 1: Force—Energy—Action—The Occultist.
 - Ray 2: Consciousness—Expansion—Initiation—The true Psychic.
 - Ray 3: Adaptation—Development—Evolution—The Magician.
 - Ray 4: Vibration—Response—Expression—The Artist.
 - Ray 5: Mentation—Knowledge—Science—The Scientist.
 - Ray 6: Devotion—Abstraction—Idealism—The Devotee.
 - Ray 7: Incantation—Magic—Ritual—The Ritualist.
- DN*, 143.

The Catholic Church is governed by the first ray as its Soul ray, and by the third ray as its personality ray. Hence its love of politics and of temporal power; hence also its intensely commercial and financial preoccupations. The mental ray of this Church is sixth ray. Hence its narrow one-pointedness; its emotional body is also sixth ray in quality, whilst the physical ray of the outer organisation is seventh. These are points which should interest you and which you need to bear in mind as you work. A realisation of this peculiar combination of rays will demand of you, and of all workers along esoteric lines, great skill in action.—*DINA II*, 506.

The personality ray, the material form ray of the Jewish people, is the third ray. Their Egoic ray is the first. Their astrological sign is Capricorn, with Virgo rising. Mercury and Virgo play a prominent part in their destiny. These clues should suffice to give to the advanced student and astrologer those salient points which will give him light upon their strange history. Because of this third ray influence, you have the tendency of the Jew to manipulate forces and energies, and to “pull strings” in order to bring about desired ends. As a race, they are natural law makers, and hence their tendency to dominate and govern, because their Egoic ray is the first. Hence also the constant appearance of the goat in their history, and their teaching about the virgin mother who should give birth to the Messiah.—*EP I*, 394.

The Outgoing 6th Ray—Incoming 7th Ray

I. Introduction & Background

At this particular time in world history, seventh ray energy is of a growing potency because it is the new and incoming ray, superseding the sixth ray which has for so long held sway. When we speak of ray energy we are in reality considering the quality and the will-purpose aspect of a certain great Life to Whom we give the name “Lord of a Ray.” You will find much about these Ray Lords in the earlier volumes of *A Treatise on the Seven Rays*. These Lords of the Rays are the creating and sustaining energies which implement the Will of the planetary Logos. They cooperate with Him in the defining and the expression of His supreme purpose. His divine intention, will, purpose, or the determined projection of His mind, creates a radiation or stream of energy which, according to type and quality, plays upon all forms of manifested life within our planetary ring-pass-not. The radiating emanations [of the Ray Beings] are cyclically objectified and cyclically withdrawn.

As they radiate forth into the three worlds, the impacting energies produce changes, disturbances, progress, and unfoldment; they create the needed new forms and vitalize and qualify that through which the immediate divine intention is expressing itself; they intensify both the quality and the receptivity of consciousness.

During the process of being withdrawn “to their own place,” they cause the fading out or the dying of form aspects, of institutions, and the “organizing [Page 569] organisms” (to use a peculiar phrase); they therefore produce cycles of destruction and cessation and thus make room for those new forms and life expressions which an incoming ray will produce.

It has been the gradual withdrawing of the sixth Ray of Idealism and of one-pointed Devotion which has been responsible for the ferment, crystallization, destruction, death and cleavages of the past century; old things are passing away as the Lord of the sixth Ray withdraws His attention, and therefore His energy; His radiation is today no longer centered or focused in the life of the three worlds. Simultaneously, the energy and radiation of the Lord of the seventh Ray are becoming steadily more powerful in the three worlds.—*RI*

Any particular ray may be considered in two ways:

First: it can be studied from the angle of *energy*. This energy is ever coming into relation with other energies and forces, producing through their meeting and frequent conflict a situation entirely different and changed from that

which existed prior to the contact. The stages of this import might be covered briefly by the following words:

Contact—Conflict—Adjustment—Equilibrium (a form of stalemate or static condition such as was arrived at during the 19th century)—Absorption—Final disappearance of the weaker outgoing energy

The conclusion is always inevitable for it is not the rays themselves which are in conflict but the substance and the forms which are implicated during the period.

Second: the *quality of the ray* can be considered. This is in reality the expression of its soul and intrinsic nature, which—impinging upon the condition existing when the ray comes into manifestation—definitely does three things:

1. Changes the nature of the civilization and the culture of humanity in any given period. It is this force which the Hierarchy utilizes when any meeting of the ray energies takes place. The culture is first changed, because all basic quality changes work ever from above downwards, and it is the intelligentsia who are at first sensitive to the incoming differences. Form changes then automatically reverse the process. It is thus that points of juncture inevitably occur throughout the evolutionary process. When the scientists concerned with the theory and processes of evolution accept and study the ray procedure, definite changes in attitude and a closer approach to the truth will at once appear. This concept also lies behind the teaching which I have given about the Great Approaches which must take place (and can take place [Page 117] very shortly) between the fourth and the fifth kingdoms in nature. Of the fifth kingdom, the Hierarchy is the dynamic and living nucleus.
2. Changes in the other kingdoms in nature, producing a different quality in the manifestation of the soul of any kingdom (for they all differ in soul quality) and consequently changes in the form aspect as well.
3. Changes in the type of egos or souls which will take incarnation during any particular ray period. By this I mean that just as during the age which is now coming to an end, the bulk of the incarnating souls were predominantly sixth ray in quality, so we can look for an increasing number of seventh ray egos now to appear. The furtherance of the coming seventh ray civilization of synthesis, fusion, and of

increased soul expression, and the development of the new stage into which the white magic of the Hierarchy is entering is, therefore, inevitable and for this stage there should be definite preparation and training.—*DN*

I would have you bear in mind in connection with the five rays which we have seen are influencing or beginning to influence humanity at this time (the first, second, third, sixth and seventh rays) that their effect varies according to the ray type or ray quality of the individual concerned and according to his position upon the ladder of evolution. Such points are often forgotten. If a man is, for instance, upon the second Ray of Love-Wisdom, it may be expected that the influence of that ray and of the sixth (which is along the second ray line of power) will be easily effective and will necessarily constitute the line of least resistance. This situation may, therefore, produce undue sensitivity and an unbalanced unfoldment of characteristics. It is our characteristics which influence our conduct and our reactions to circumstance. It will mean also that the influence of the first, third and seventh rays will be fundamentally unsettling and will call out resistance or—at the very least—an attitude of non-receptivity. In the world today, the rays which are along the line of energy which is that of the first Ray of Will or Power (including the third and the seventh) are in the ratio of three to two (as regards present manifestation) and, [Page 136] therefore, we can look for a fuller expression of the first ray attributes and happenings than would otherwise be the case. This will be particularly so because the sixth ray is fast going out of manifestation. All the above constitutes a piece of information which is of small value at this time. Its implications will become increasingly apparent as time goes on and I am, therefore, including them in my teaching.—*DN*

As to the prevision with which I shall deal, unorthodox as it may appear to be to some of you, it will be based upon two factors: First of all, the logical indications to be gathered from the past and present events which condition the immediate future and which must inevitably lead to definite and tangible happenings. Any deep student of human affairs could follow the same line of reasoning and come to approximately the same conclusions, provided he loved his fellow men enough to see them truly as they were and allow, consequently, for the appearance of the unexpected. And, secondly, what I may say to you is based on a knowledge of the ray influences which are at this time so powerfully and effectively affecting humanity and its coming civilization and culture.

I would ask you, therefore, to read what I have to say with an open mind; I would beg you to relate my words to present world conditions and to see, emerging from the realms of subjectivity, those forces and potencies which are directly changing the current of men's thoughts, which are

molding their ideas, and incidentally altering the face of the earth and the policies of nations.

As you know, there are at this time, two minor rays (which are rays of attribute) affecting powerfully the destiny [Page 29] of mankind. These are the sixth Ray of Abstract Devotion or Idealism and the seventh Ray of Ceremonial Magic or Organization. The sixth ray began to pass out of manifestation in 1625 after a long period of influence, whilst the seventh Ray of Ceremonial Order began to come into manifestation in 1675. There are three points to be remembered in connection with these two rays and their effects upon the race of men. (I am not here dealing with their effects upon the other kingdoms in nature.)

1. The sixth ray is, as you know, the most powerful in manifestation in this time; a very large number of people are responsive to its influence. It is still the line of least resistance for the majority, particularly in the Aryan race, for the reason that when in process of time and through evolution the influence of a ray has become potent, it is groups that are primarily affected and not just individuals. A rhythm and a momentum is then set up which lasts a long time and which gains power through the very force of organized numbers. This truth will emerge more clearly as we proceed with our studies. Suffice it to say that the sixth ray people are the reactionaries, conservatives, die-hards and fanatics, who hold on to all that is of the past and whose influence is potent to hinder the progress of humanity into the new age. Their name is legion. They provide, however, a needed balance and are responsible for a steadying process which is much needed in the world at this time.
2. The seventh ray is steadily gaining momentum and has for a long time been stimulating and enhancing the activity of all fifth ray nations. If you bear in mind that one of the major objectives of seventh ray energy is to bring [Page 30] together and to relate spirit and matter and also substance and form (note this distinction) you can see for yourself that the work of science is closely connected with this endeavor and that the creation of the new forms will definitely be the result of a working interaction between the rulers of the fifth, second, and seventh rays, aided by the help—on demand—of the ruler of the first ray. A large number of seventh ray egos or souls and also of men and women with seventh ray personalities are coming into incarnation now, and to them is committed the task of organizing the activities of the new era and of ending the old methods of life and the old crystallized attitudes to life, to death, to leisure and to the population.
3. The result of the increasing flow of seventh ray energy plus the decreasing influence of the sixth ray—which shows itself as a pronounced crystallization of the standardized and accepted forms of belief, religious, social and philosophic—is to throw the millions of people

who do not respond to either of the above influences through Egoic or personality relation, into a state of bewilderment. They feel entirely lost, are gripped by the idea that life holds for them no desirable future, all that they have learnt to cherish and to hold dear is rapidly failing.

These three groups of people, influenced by the sixth and seventh rays or who are bewildered by the impact of forces generated by those rays, are those who must together, with understanding and clear vision, bring order out of the present chaos. They must materialize those new and desirable conditions which will conform to the subjective pattern in the minds of the illumined people of the world and to [Page 31] the spiritual plan as it exists in the consciousness of the members of the Hierarchy. The new age with its peculiar civilization and culture will be brought into manifestation through the collaboration of the well-intentioned many, responsive increasingly to the good of the whole and not of the individual; they are the idealistic but practical thinkers, influenced by the pattern of things to come and the world disciples, impressed by the plans and under the instruction of the Hierarchy which is directing and controlling all.

It is with these three groups of people and with the work upon which they are engaged that any prevision I may evidence will consistently deal. All changes in connection with the human family, the fourth kingdom in nature, are always dependent upon three factors:

1. Those outer physical events which are definitely “acts of God” and over which no human being has the slightest authority.
2. The activity of human beings themselves, working on all the different rays but in any given time and in any particular period conditioned by:
 - a. The preponderance of egos to be found on any particular ray. There are a very large number of second ray egos in incarnation today and their work and their lives will facilitate the coming Great Approach.
 - b. The nature and quality of the predominating personality rays of the majority. At this time a vast number of souls are in incarnation whose personality rays are either six or three. They condition the coming civilization outstandingly, including all educational and financial enterprises, just as the influence of those who have soul contact and can express soul quality condition and determine the current culture.
 - c. The activity of the fifth principle, that of the mind. This mind principle is peculiarly active today in a broad and general sense. If I might put it symbolically the vertical activity of the mind which has affected individuals everywhere down the ages has always produced the mental guides,

the directors and the leaders of humanity. Today, the horizontal activity of the mind, embracing huge masses of the populace and sometimes entire nations and races, can everywhere be seen and this must lead inevitably to events and effects hitherto unvisioned and impossible.

3. The influence of the outgoing and the incoming rays at any time. You have often been told that these events—for the emergence or disappearance of a ray influence is an event in time—are a matter of slow development, are psychic in nature, and are governed by law. The length of time in which a ray appears, manifests and does its work and finally disappears is one of the secrets of initiation, but—as time elapses and the nature of time itself is better understood—the period and the time equation of the minor rays of attribute will be established but that time is not yet, although the intense interest taken today in the phenomena of time indicates a growing awareness of the problem itself and of the need for understanding the relation of time, both to space and to event. It will be realized before long that time is entirely a brain event; a study of the sense of speed as registered by the brain, plus the capacity or incapacity of a human being to express this speed, will, when properly approached, reveal much that today remains a mystery.

At this time [1940's], the whole world is embroiled in the chaos [Page 33] and the turmoil incident upon the clashing of the forces of the sixth and the seventh rays. As one ray passes out and another comes into manifestation and their impact upon the earth and upon all the forms in all the kingdoms of nature has reached the point where the two influences are equalized, then a definite point of crisis is reached. This is what has occurred today, and humanity, subjected to two types or forms of energy, is thrown “off center” and hence the intense difficulty and tension of the present world period. The cause of this is not only the impact of the two types of energy, beating upon the forms of life with equal force, but also that the energy of humanity itself (which is a combination of the fourth and fifth rays) is swept into the conflict. To this must also be added the energy of the animal kingdom (again a combination of the energies of the third, fifth, and sixth rays) for this governs the animal or physical form of every human being. You have, therefore, a meeting of many conflicting forces and the world Arjuna is faced with a stupendous battle—one that is recurrent and cyclic but which will, in this particular era, prove a decisive and determining factor in the age old conflict between material domination and spiritual control. The forces playing upon the planet at this time are of supreme importance. If you will bear in mind that the sixth ray works through and controls the solar plexus (being closely related to the astral plane, the sixth level of aware-

ness) and that the seventh ray controls the sacral [sex] center, you will see why there is so much emotion, so much idealism and so much desire mixed up in connection with the world conflict and why also—apart from the storms in the political arena and the religious field—that sex and its various problems has reached a point of interest in the human consciousness where a solution of these difficulties, a fresh understanding of the [Page 34] underlying implications and a frank dealing with the situation is inevitable and immediate.

Four problems will be solved in the next two centuries:

1. The problem of territorial possessions, which is the group correspondence within the family of nations to the materiality of the individual.
2. The problem of sex, which will involve a truer understanding of the law of attraction.
3. The problem of death, which is in reality the problem of the relation between the subjective and the objective, between the tangible and the intangible, and between life and form. This problem will be solved in the realm of psychology by scientific recognition of the true nature of the individual or soul and of the persona.
4. The problem of the Jews, which is symbolically the problem of humanity as a whole. It is today for the first time definitely a humanitarian problem and one which is closely tied up with the fourth kingdom in nature because that kingdom is the meeting-place of the three divine aspects. The Jew, with his emphasis upon his position as one of the “chosen people,” has stood symbolically throughout the centuries as the representative of the wandering, incarnating soul, but the Jewish people have never recognized the symbolic mission with which their race was entrusted, and they have taken to themselves the glory and the honor of the Lord’s elect. The Jew made this mistake and, as an Oriental race, the Jews have failed to hold before the Orient the divine nature of mankind as a whole, for all are equally divine and all are the Lord’s elect. Calvin and all who followed his lead made the same mistake and instead of holding before the people of the Occident the realization that those [Page 35] who recognized their essential divinity did so symbolically on behalf of all the developing, incarnating sons of God, they regarded themselves as the Chosen People and all who did not think as they did are regarded as lost. When the Jew and the narrow-minded religious devotees recognize their identity with all other people and express this identity through right relationship, we shall see a very different world. The world problem is essentially a religious problem and behind all strife in every department of world thought today is found the religious element.

When the nature of the present struggle is better understood and its subjective causes are considered instead of the superficial objective reasons, then real progress will be made in the process of releasing humanity from the thralldom and the narrowness of the present civilization and from the influence of the forces and energies which are responsible for the situation. These will be understood, correctly handled and rightly directed towards constructive and desirable ends. In the realm of this conflict, the great and fundamental law that “energy follows thought” always holds good, and one of the conditions which is inducing the present stress and strain is due to the fact that so many millions of people are beginning to think. This means that the ancient simplicity which has held good up to five hundred years ago is no longer controlling and the situation is much more complex. In ancient days the forces were largely controlled by the Lords of Materiality (those whom the ignorant and the prejudiced esotericist call “the black forces”); the forces of spirituality plus the thought of a handful of advanced men in the different nations were not so potent as they are today. The situation was then relatively simple. It was part of the [Page 36] evolutionary plan that matter and substance should temporarily control and that spirit should learn to “mount on the shoulders of matter” as the Ancient Wisdom puts it. Now, however, owing to the widespread education of the masses and the many means of worldwide propaganda, these masses are themselves either thinking independently or are thinking as directed by the powerful minds everywhere to be found and which are seeking to control world events. Hence the increasing difficulty of the problem and one that is equally difficult for the Lords of the Left Hand Way as it is for the Great White Lodge. This is a point which you should consider and discover the implications.

Humanity itself is rapidly arriving at the point where its united will will be the determining factor in world affairs and this will be due to the unfoldment of the mind through the success of the evolutionary process. It is right here that many experiments will be made (and are being made today) and many mistakes must inevitably take place. The major requirement therefore at this time is the rapid educating of the people in the Plan and in the nature of the forces which are controlling evolution and their directing agencies. The fact of the Hierarchy must be announced in no uncertain terms, thereby arousing public interest, public investigation and public recognition. In the process of so doing much will be learnt of the balancing group of initiates and adepts who work entirely with the material side of life and in whom (for this major cycle) the love aspect of the soul remains totally undeveloped, whereas the mind nature is potently expressing itself. If you will study what I have earlier given anent certain of the higher and lower expressions of the rays you will see how these two fields of endeavor—that of the Hierarchy, animated by love and that

of the opposite pole, the Black Lodge, working entirely [Page 37] through mind and substance—are engaged and their close relationship will emerge. You will realize then that the margin of difference is very slight and is to be found solely in intention, in the underlying purpose and the concrete objectives which this group of material workers have set themselves. The major instrument of the Black Lodge is the organizing power of the mind and not the coherent influence of love, as is the case with the Masters of the Wisdom. Yet in the natural process of form evolution, these workers on the darker side of life have their useful function. Because they are working predominantly through the mental principle, we find the susceptibility of the untrained masses to this mental imposition and the facility with which they can be regimented and standardized. They have no power to think with clarity for themselves and their minds are consequently plastic and receptive to the powerful forces directed by the two contributing groups—the spiritual workers of the planet and the material workers. Because the bulk of human beings are still materially focused, the forces which work on the side of matter find a line of least resistance which is not available to the Masters of the Great White Lodge. This danger is, however, lessening decade by decade.—*DN*

One point I would like here to bring to your attention: the two great groups of divine agents—the Great White Brotherhood and the Lodge of Materialistic Forces—are both of them seeking to divert these energies into channels which will further the ends for which they work and for which they were formed and exist. Therefore, I would ask you to remember that behind all the outer events are these two directing agencies. You have, as a consequence:

1. Two groups of advanced Minds, both equally illumined by the light of the intellect, and both of them formulating clearly their objectives, but differing in their direction and their emphasis. One group, under the divine plan, works with the form aspect entirely; in this group the light of love and of selflessness is absent. The other group is working entirely with the soul or the consciousness aspect; in this group the doctrine of the heart and the law of love control. In this connection, the two groups are working in opposition, therefore, upon the mental plane.
2. The plans, which embody these two differing ideals and objectives, are carried down on to the astral plane, and thus into the world of desire. The lines of demarcation remain ever entirely clear as far as the workers in these two groups are concerned, but are not so clear where ordinary human beings and the world disciples and initiates are concerned. There is much chaos on the plane of desire, and the world Arjuna is today sitting in bewilderment between the two opposing forces or camps, recognizing his rela-

tionship both to form and soul and at the same time wondering where his duty lies. His point in evolution determines his problem. Thus the two groups are working in opposition upon the plane of desire.

3. The materializing of the plans of these two groups of illumined minds proceeds steadily under the differing laws of their being—the laws of form life and the laws of spiritual living. In this initial stage and while the battle is being fought out in the realm of desire (for that is where the major conflict is being waged, and all that is happening upon the physical plane is only a reflection of an inner conflict) the forces of these two groups, working with the energies of the sixth and seventh rays, have brought about in the field of physical living, a state of complete cataclysm. The economic situation and the religious hatreds are the two major instruments. You would do well to ponder upon this subject.

Consequently, you have two groups, two objectives, two great formulated ideals, two streams of active energy and two rays predominantly in conflict, thus producing the differing ideologies. The result of this dualism is the external chaos, the differentiation of the two group ideals into the many human experiments, and the resultant ranging of the entire human family under many banners, which testify to the various viewpoints in the many fields of thought—political, religious, economic, social, educational and philosophical. The result of all this conflict is, I would tell you, definitely good, and it demonstrates the steady achievement of the Great White Lodge. The consciousness of humanity has been definitely expanded and the whole world of men at this time is thinking. This is a totally new phenomenon [Page 109] and a fresh experience in the life of the human soul. The first result of all the turmoil has been to shift the focus of human attention on to the mental plane and thereby nearer to the sources of light and love.

It is right here and in connection with this eventful change of focus that the world disciples can shoulder responsibility and proceed to active work. When I here speak of disciples, I am using the term in connection with all who aspire to true humanity, to brotherhood, and to the living expression of the higher and spiritual values. I am not using it altogether in the technical sense, which involves a recognized relation to the Hierarchy through the grades of probationary or accepted discipleship, though these are included in my thought. I refer to all aspirants and to all who have any sense of true values and an urge to meet the world's need.—*DN*, 108–09.

In this comparative, even if inadequate, study of the old and of the new types of discipleship, one of the problems [Page 126] facing the Hierarchy is how to bring about the necessary changes in technique and method of development which the seventh ray type will require and yet at the

same time so condition these changes that there can be smooth process of adjustment and interplay between the Hierarchy and the world aspirants. This adjustment must include the two groups (one at present large and the other still small) of sixth and seventh ray disciples. The problems of the Hierarchy are, of course, no real concern of those who have not achieved liberation and cannot, therefore, look at life through the eyes of those who are no longer held by the forces of the three worlds, but it might serve a useful purpose if disciples occasionally gave some thought to the relation as it exists upon the Master's side and gave less thought to their own individual and peculiar difficulties.—*DN*, 125–26.

We come now to a consideration of the forces which are prevailing at the present time. [Page 358] ...[T]he main problem of today is brought about by the fact that two rays of great potency are functioning simultaneously. As yet their effects are so equally balanced that a situation is brought about which is described in the ancient archives in the following terms: "A time of rending, when the mountains, which have sheltered, fall from their high places, and the voices of men are lost in the crash and thunder of the fall." Such periods come only at rare and long intervals, and each time they come a peculiarly significant period of divine activity is ushered in; old things pass entirely away, yet the ancient landmarks are restored. The seventh Ray of Ceremonial Order or Ritual is coming into manifestation. The sixth Ray of Idealism or of Abstract Visioning is slowly passing out. The seventh ray will bring into expression that which was visioned and that which constituted the ideals of the preceding cycle of sixth ray activity. One ray prepares the way for another ray, and the reason for the manifestation of one ray or another is dependent upon the Plan and divine Purpose. It is not often that two rays follow each other in a regular numerical sequence, such as is now happening. When this does happen, there eventuates a rapid following of effect upon cause, and this today can provide the basis for an assured hope.—*EP I*, 357–68.

This out-going [sixth] ray of devotion to the ideal, and the incoming [seventh] ray of magical order or organization are largely responsible for the type of man's consciousness today. Man is essentially devoted (to the point of fanaticism) to whatever may be the goal of his life's attention. This goal may be to achieve discipleship, or to raise a family, or to get money, or to achieve [Page 82] popularity, or any other objective to which he consecrates his time and energy; but whatever it may be, to it he devotes all that he is or has. Man also is essentially and inherently a producer of law and order, though this quality is only just beginning to make its presence felt. This is because mankind is, at last, becoming mentally centered, and hence we have in the world at this time the many and varied attempts to straighten out affairs along business, national, economic, social

and other lines; to produce some system and order; and to bring about the re-arranging of all energies with the objective (unrealized consciously as yet) of inaugurating the New Age. Owing, however, to defective mental control and to an almost universal ignorance as to the laws of thought, and in addition, to a profound lack of knowledge as to man's own nature, man works blindly. The ideals sensed are not correctly interpreted by the mind nor applied in such a way that they are of general and appropriate application. Hence the confusion and the chaotic experimentation going on, and hence also the imposition of personal authority to enforce an individual's idea of the ideal.—*EP I*, 81–82.

To understand a little the problem involved and the differing modes of work which characterize those who worked in the past under the influence of the sixth ray and those who are learning to work under the influence of the incoming seventh ray, it might be helpful if we compared very briefly the two systems of activity. I would ask you to remember that both systems and modes of work are equally right in their time and place, but that the modern disciple should be discarding the old methods and steadily learning to employ the new and more modern and effective modes of work. This he must learn to do optimistically and with assurance, knowing that the benefits and the experience gained under the sixth ray system of discipline is still his most precious possession because it has been transmuted from method and mode into characteristics and established habits. It is the new ways of working and the new forces and objectives which the disciple of this present era has to master; he [Page 110] must do this relying upon the lessons learnt in the past and must base his new structure of truth upon the foundations and the stabilized orientations, which must now be established.

The first step for the sincere aspirant is at this point to stop for a moment to enquire and discover whether he is working primarily under the sixth ray impulse or the seventh ray influence. I use these words "impulse and influence" deliberately because they describe the general effect of the two functioning energies. Upon one thing all disciples and aspirants can rely and this is the basic and enduring effect of all the sixth ray potencies which have been established during the past two thousand years. These must be counted upon, offset and understood and the newer influence must then be studied, the newer methods investigated and mastered, and the new ideas and idealisms must be brought through into objectivity and so expressed in a new way. Only thus can the new civilization and culture be wisely and sanely produced and the foundations laid for the development of the human family along right lines during the coming era. It will be of value, therefore, to compare the old and new ways of discipline and of training, of attribute and quality, and of method and objectives.—*DN*, 109–10.

II. Sixth Ray Energy

The Sixth Ray Methods of Activity

Let us take the sixth ray methods of activity and its major characteristics first of all. They are, for us, the most familiar and can be rapidly considered, enabling us to pass on to the new ways of demonstrating and discovering the ancient wisdom, and to the comprehension of the fresh modes of working which will give new vitality to the work of the Hierarchy upon the physical plane.

Devotion & Right Orientation to Spiritual Values

The outstanding characteristic of the disciple and the aspirant under the old regime was devotion. The race had, of necessity, to achieve a different and right orientation to [Page 111] the world of spiritual values, and hence the effort of the Hierarchy during the past twenty centuries was to lay the emphasis upon the realm of religious values. The world religions have held the center of the stage for several thousand years in an effort to make humanity seek one-pointedly for the soul and thus prepare itself for the emergence of the fifth kingdom in nature. This is slated (if I might use such a specialized word) to come into manifestation during the imminent Aquarian age; this age will be predominantly the age of worldwide discipleship, leading later to the age of universal initiation in Capricornian times. Therefore the great world religions have held authoritative sway for a very long time; their peculiar tenets, adapted to specific nation, race or time, embodied some truth through the medium of some particular teacher who attracted to himself individuals throughout the world who were spiritually minded, because he expressed for them the highest goal towards which they could possibly strive. All the world religions have been thus built around an embodied Idea, Who, in His Own Person, expressed the immediate ideal of the time and age. He demonstrated certain divine attributes and concepts which it was necessary to present to the vision of the sons of men as their possible and immediate goal. In these manifestations—as I have earlier pointed out—the sixth ray influence is easily seen. When, however, an individual sixth ray influence can be noted in an era wherein the sixth ray is uniquely active, then the reason for the potency of the religious idea, as expressed in theological dogma and doctrine and the universal authority of the Churches can be seen.

This orientation of man to the world of higher values has been the main objective of the Piscean age which is ending now and of the sixth ray influence which is so [Page 112] rapidly passing out. Though there has never been a time when this basic orientation has not been going steadily forward, it is of value to bear in mind that during the past two thousand years a much higher, rarer and more difficult

process of orientation has been held before the race and for the following reason. The fourth kingdom in nature has been definitely attracted upwards towards the emerging fifth kingdom and this has made necessary also the shift of attention away from the three worlds of human endeavor and expression into the higher world of soul consciousness. It has necessitated likewise the refocusing of the instinctual and intellectual attention which are the main factors in the unfoldment of divine awareness. This awareness can be instinctual, intellectual and therefore human, and also spiritual. But all three are equally divine, which is a point oft forgotten.

Capacity for Abstraction & Idealism

The second objective of the sixth ray disciple or of the man who is emerging out of the sixth ray influence but is still conditioned by it (being a representative human being from the current evolutionary angle) has been the unfolding of the “capacity for abstraction,” as it has been called. The outstanding quality of our day and period, as a result of transmuting human quality and character in and through its disciples, has been the expression of the idealistic nature of man, or of his instinctual response to the higher intuitional values. In the past, highly developed but rare people have here and there demonstrated this power to abstract the consciousness from the material or form side of life and to focus it upon the ideal and upon the formless expression of living truth. Today, whole masses of people and entire nations are regimented to certain forms of idealism and can and do appreciate ideas, formulated into ideals. Thus again the success of the evolutionary process can be seen [Page 113] and the work of the Hierarchy, as it endeavors to expand human consciousness, can be demonstrated to be effective.

Because of the potency of the sixth ray activity, owing to the long period wherein it has been expressing itself, the reaction of the average human being is one of intense devotion to his particular ideal, plus the effort, fanatically, to impose his idealistic dream (for that is all it potentially is) upon his fellow men and to do so in such a form that unfortunately the original idea is lost, the primal ideal is destroyed and the devotee becomes much more occupied by the method of applying his ideal than by the ideal itself. Thus the idea is lost in the ideal and the ideal, in its turn, in the method of its application. The man becomes the devotee of an ideal which may or may not be embodied in an individual expression; this controls his thoughts, fore-ordains his activities and leads him frequently to merciless excesses in the interest of his peculiar and formulated idea.

Under the immediate expression of the sixth ray, the divine principle of desire has shifted potently away from

the desire for material form into the realm of higher desire. Though materialism is still rampant, there are few people who are not animated by certain definite idealistic aspirations for which they are ready, when needed, to make sacrifices. This is a relatively new phenomenon and one that should be carefully noted. Down the ages, great sons of God have ever been ready to die for an idea; today, whole masses of men are equally ready and have done so, whether it is the idea of a superhuman state, empire or nation, or some response to a major world need, or some potent adherence to some current ideology. This indicates phenomenal racial achievement and the pronounced success of [Page 114] the Hierarchy to shift human attention into the world from whence ideas emerge and on to the higher and the less material values.

The Instinct of Taste

The instinct which has characterized this passing sixth ray period and which has been noticeably fostered under its influence is that of taste—taste in food, in human intercourse, in color, in form, in art and architecture and in all branches of human knowledge. This discriminating taste has reached a relatively high stage of development during the past two thousand years and “good taste” is a highly cherished mass virtue and objective today. This is a totally new thing and one which has been hitherto the prerogative of the highly cultured few. Ponder on this. It connotes evolutionary achievement. For the disciples of the world, this sense of taste has to be transmuted into its higher correspondence—a discriminating sense of values. Hence the clear emphasis laid in all textbooks on discipleship upon the need to develop discrimination. Desire—taste—discrimination; these are the values, under the sixth ray, for all evolutionary unfoldment and peculiarly the goal of all disciples.

Sixth Ray Methods

The methods whereby the activity of the sixth ray and its objectives have been imposed upon the race are three in number:

1. The development of instinct. This is followed by intelligently recognized desire and thus there is a steady expansion of requirements, of realization and then of reorientation.
2. The consequent stimulation of the human consciousness towards expansion, leading finally to spiritual aspiration.
3. The reflection of reality in the mind consciousness follows next and this is sensed, demanded and sought through the medium of group work.

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The apparatus of the human being, which is the mechanism whereby the soul contacts the three worlds which would be otherwise (under the present plan) sealed and hidden to the experience and experiment of the soul, has been

more acutely sensitized and developed during the past two thousand years than in any previous period of ten thousand years. The reason for this is that the mind of man has been consciously aiding in the process of coordinating the instincts and transmuting instinctual reaction, translating it into intelligent perception. In the case of the world disciples, this process has been carried forward into the next stage of unfoldment to which we give the name of intuitional knowledge. The counterparts of the five senses and their higher correspondences upon the subtler planes are being rapidly unfolded, organized and recognized and it is by means of these inner senses that spiritual discovery becomes possible as well as the more familiar psychic discoveries. In the three phases:

- a. Instinct to aspiration
- b. Stimulation of divine desire
- c. The reflection of reality

you have the history of the activity of the sixth ray and of its relation during the past few centuries to its major field of expression, the astral plane.—*DN*, 110–16

As regards humanity as a whole, polarized as it is in the emotional nature, the effect of this sixth ray is potent in the extreme. Its energy has been playing upon men ever since it came into incarnation, and the last one hundred fifty years have seen that potency become extremely effective. Two factors have enhanced this effect:

1. The sixth Ray of Idealism or of Devotion is the ray which normally governs the astral plane, controlling its phenomena and coloring its glamour.
2. The stream of energy, coming into our planetary life from the constellation Pisces, has for two thousand years conditioned human experience and is peculiarly fitted to blend with and complement this sixth ray energy and to produce exactly the situation which is today governing world affairs.

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The united activity of these two great streams of cosmic energy, playing upon and through the third planetary center, Humanity, has created the unique condition in which “the race of men” can stand before the planetary Initiator, the Christ, and under the focused stimulation of the Hierarchy, pass through the appropriate initiation.

It should here be remembered that the masses of men can and will take the first initiation, but that a very large group of aspirants (far larger than is realized) will pass through the experience of the second initiation, that of the purifying Baptism. These are the people who express the essential qualities of ideological recognition, devoted adherence to truth as sensed, profound reaction to the physical disciplines (imposed since they participated in the first

initiation many lives earlier) and a growing responsiveness to the aspirational aspect of the astral body; this aspiration is occupied with reaching out towards contact with and expression of the mental principle. This particular group in the human family are “kama-manasic” initiates, just as those taking the first initiation are “physico-etheric” initiates.

It is the activity of this sixth ray which has brought out into the light of day the growing ideological tendencies of mankind. These world ideologies (of which there are many present in the world today) are created by a triple reaction to the two streams of energy mentioned above:

1. The unfoldment of the mental principle in mankind during this Aryan Age has forced desire into the form of great mass concepts; these unitedly are governing the mass tendency toward mental unfoldment.
2. The steadily growing soul influence, working like a leaven on the astral plane, has lifted kama or desire out of its purely self-centered focus and brought in a new and hitherto unexpressed group emotional consciousness; this leads the fused emotional nature of men into great ideological mass expression, still selfish; expressed and impelled as yet by emotional excesses, but indicating new and better goals. These goals will assume clearer and more desirable [Page 580] outlines when the second initiation is undergone by the world aspirant.
3. The influence generated by the Shamballa energy which has, for the first time, made direct contact with Humanity, is producing an emotional vortex in which old ideals and institutions are seen divorced from their hitherto controlling glammers. This permits the new and better ideologies to emerge in the consciousness of the race.

All these factors are responsible for the world situation at this time; great ideologies, potent groupings of workers and thinkers dedicated to the changing of the old order, and massed efforts to end separativeness are all present simultaneously. The essential etheric world unity (of which the telephone, the radio, and the airplane are the tangible expression) is swinging vast groups of men everywhere into united emotional activity, thus creating those preliminary testings which ever precede initiation, and by means of which those capable of taking the second initiation are today passing.

I cannot here enlarge upon the various ideologies which are presenting themselves to the world of men—impulsed by the Hierarchy, precipitated into the human consciousness from the mental plane by the new group of world servers, implemented by the energy of the sixth ray, by the dominant Piscean energy and by the organizing energy of the incoming seventh ray, and responded to emotionally by the masses of men focused on the astral plane. To all intel-

ligent observers, this ideological situation is clear; it is a needed and preliminary stage to the creation of the new world order; it provides a point of crisis and the required point of tension which will enable those aspirants who are ready today, in their thousands, to pass through the experience of the second initiation and to undergo the purification of the fluid emotional nature in the Baptism Initiation. Through this experience the *kama-manasic* aspirant will be in a positive and spiritual condition to bring about (on the astral plane) those fundamental changes, rearrangements and readjustments which will [Page 581] bring that level of planetary consciousness into line with the immediate divine purpose: the manifestation of the Kingdom of God.

The work of sixth ray energy, the result of the long cycle of Piscean energy, and the impact of the incoming Aquarian energy will bring a potent transformation in the “watery realm” of the astral plane. The symbol of that plane has ever been water—fluid, stormy, reflecting all impressions, the source of mist and fog, and yet ever essential to human living. The Piscean Age, now in process of passing away, is also closely related to this plane and to the symbol of water; it fixed in the human consciousness the realization that “men are as fishes, immersed in the sea of emotions.” Aquarius is also known by the symbol of water, for Aquarius is the “water-carrier.” The sixth ray will bring together all these energies in time and space: ray energy, Piscean energy, Aquarian energy and the energy of the astral plane itself; this again produces a vortex of force which is invocative of mental energy; it is a controlling factor, which has plunged humanity into a tumultuous awareness of clashing ideologies, which has precipitated a reflected vortex in the world war, and which is responsible for the present crisis and point of tension. This critical point of tension will enable groups of aspirants who—having passed through the first initiation—can undergo the Baptism experience, again a word identified with water. Simultaneously, large masses of men will take the first initiation and “in the house of bread” stand before the Initiator.

The coming Christ will therefore initiate two groups of aspirants within the near future and in preparation for His coming; it is the closer approach of the Christ and of the Hierarchy of Masters to humanity which is implementing the initiatory energies, which is crystallizing the ideologies present today in the human consciousness, and fostering—if I may so express it—the latent ideology of the Kingdom of God....

Summary

Let me sum up what I have said anent the effect of sixth ray energy [in connection with humanity]:

- a. The development of a tendency to clarify the world atmosphere, thus releasing the energy of goodwill.
- b. The production of a condition wherein “the race

of men” can take either the first or the second initiation.

- c. The sudden and powerful emergence of the world ideologies.
- d. A basic transformation within the astral plane itself which is producing points of crisis and a point of tension.—*RI*

The Sixth Ray & Religion

Pure religion, undefiled and spiritually focused, is the higher expression of the sixth ray (working as is ever the case under the influence and potency of the second ray) and for us Christianity in its earlier days was the great and inspiring symbol.

In the same connection, among the lower aspects of the sixth ray are to be found all forms of dogmatic, authoritative religion as expressed by the organized and orthodox churches. All formulated theologies are the lower expression of the higher spiritual truths because they embody the mind reactions of the religious man, his confidence in his own personal mind deductions and the surety that he is obviously right. They do not embody the spiritual values as they truly exist. Consequently the dreadful nature of the lower expressions of the sixth ray and the control by the forces of separateness (which are ever the outstanding characteristic of the lower sixth ray activity) can be seen [Page 40] nowhere more potently than in religious and Church history with its hatreds and bigotry, its pomp and luxurious appeal to the outer ear and eye, and its separateness from all other forms of faith as well as its internal dissensions, its protesting groups and its cliques and cabals. The Church has wandered far from the simplicity which is in Christ. Theologians have lost (if they ever possessed it) the “mind that is in Christ” and the outstanding need of the Church today is to relinquish theology, to let go all doctrine and dogma and to turn upon the world the light that is in Christ, and thus demonstrate the fact of Christ's eternal

livingness, and the beauty and the love which it can reflect from its contact with Him, the founder of Christianity but not of Churchianity.—*DN*, 39–40

Six Ray Blindness & Narrowness

Under the influence of the Piscean cycle which is now in process of termination, the sixth Ray of Idealism or Devotion was predominantly active. This is the ray of one-pointed determination and—from one angle—it is the ray of blind procedure. The individual, the group or humanity, sees only one aspect of reality at any one time, and (because of man's present point in the evolutionary process) usually the least desirable aspect. All else is sealed to them; they vision only one picture; their horizon is limited to only one point of the compass (speaking esoterically). To the mass of humanity, the aspect of reality which was visioned and for which men lived and died was the material world, material comfort, material possessions and material enterprises; to this the labor movement today and the tendencies already apparent in the United Nations bear incontrovertible testimony. To a much smaller group of human beings the world of the intelligence appears paramount, and the concrete mind is the desired ruler or controlling factor. All, therefore, remains within the area of material control and interest.

The solar plexus center is consequently the dominant factor, because—even in the case of the intelligentsia—it is desire for material well-being, for territorial possessions and for planned governmental and economic material decisions which control and motivate the individual, the group or the nation. These are not necessarily wrong, but (under the present emotional-desire concept) they are placed in the foremost position and are regarded as causal in their nature; nevertheless they are fundamentally secondary [Page 677] in their nature, and are effectual in their essential nature, placing the emphasis upon the word “effect.” Humanity, even in its advanced brackets, is not yet able to think on causal levels.—*RI*, 676–77.

III. Seventh Ray Energy

Introduction

We can now consider the seventh ray in its relation to the present situation in the same way as we considered the sixth ray. When we studied the sixth ray, we considered first the effect of the ray upon the work and training, the life and the plans of the disciple, conditioning as it inevitably must his activities and life output. Then we considered the motivating principle of desire in this connection. Finally we touched upon the three modes of the prevalent ray activity. Let us follow the same procedure now, thus gaining some idea of the relationship between the sixth and the seventh rays and the manner in which the potency of

the sixth ray has prepared humanity for the imminent happenings with which it is faced. Through doing this, there will unfold in your consciousness an idea of the developing process and of the emerging events and of the imminent happenings which may logically be expected.

What I have now to say will not be followed with ease [Page 122] or with due appreciation by the sixth ray disciple, because the methods employed by Those Who are handling and directing the new energies are not comprehensible by him, grounded as he is in the methods of the past; hence the appearance of the fundamentalist schools, found in every field of thought—religious, political, and

even scientific. Again, when the sixth ray disciple attempts to use the new incoming energies, they express themselves for him upon the astral plane and the result is astral magic, deepened glamour, and pronounced deception. To this fact must be ascribed today the appearance of teachers, claiming to teach magic, to bring about certain magical results, to work with rays of differing colors and to utilize Words of Power, to pronounce decrees and to be repositories of the hitherto unrevealed wishes and secrets of the Masters of the Wisdom. It is all a form of astral glamour, and the contacting upon the astral plane of that which will later precipitate upon earth. But the time is not yet and the hour for such usages has not arrived. The sense of time and the understanding of the correct hour for the carrying out of the Plan in its future detail has not been learnt by these sincere, but deluded, people and—focused as they are upon the astral plane and undeveloped as they are mentally—they misinterpret to themselves and for others that which they there psychically sense. They know far too little and yet believe that they know much. They speak with authority, but it is the authority of the unexpanded mind. The expression of old magical patterns, the digging up of hints and indications of crystallized and worn-out methods from the ancient past is all too prevalent at this time and it is responsible for much deception of the masses and consequent mass delusion.

True White Magic

White magic—as I would have you remember—is concerned [Page 123] with the unfoldment of the soul in form and its gaining needed experience thereby. It is not concerned with direct work upon the form but with the indirect influence of the soul, functioning in any form in every kingdom in nature as it brings the form under its control, thereby effecting needed and developing changes in the apparatus of contact. The white magician knows that when the proper and correct ray stimulation is applied to the center which we call the soul in any form but not to the form itself, that then the soul, thus stimulated, will do its own work of destruction, of attraction, of rebuilding and of a consequent renewed life manifestation. This is true of the soul of man, of the soul of a nation and of the soul of humanity itself. Bear this in mind, for I have here stated a basic and fundamental rule by which all white magic is agelessly governed.

The powers of the magical age are many and one of the reasons the seventh ray is now making its appearance is that, owing to the rapid perfecting and integration of the human personality, the higher integration between soul and personality is today more possible and more easily accomplished than ever before. The new forms, through which that much desired consummation can be affected, must be consequently gradually and scientifically developed. This, as you may well conceive, will be achieved through the

intensification of the forces functioning through the etheric body, through the coordination of the seven major centers, and the establishing of their rhythmic relationship. The seventh ray governs predominantly upon the etheric levels of [Page 118] the physical plane. It does not govern the dense physical form which is under the control of the third ray. It is the vital or the etheric body which is responsive to and developed by the incoming seventh ray influences.

In considering the methods whereby the seventh ray purposes are achieved, I would like to point out that it is in this part of our discussion that I am limited and handicapped by language, because we are dealing with that which is new and, therefore, not as yet to be truly comprehended, and with those developments which will be eventually brought about by means of a true and scientific magic. This new magic will have no more relation to the crude attempts and oft ridiculous undertakings of the magicians, alchemists and performers of the past than c-a-t, cat, has to an algebraical formula. I would remind you also that in that home of ancient magic which you call Egypt, the magical work there performed was definitely concentrated upon the producing of physical effects and material results, and that the focus of the attention of the magician of the day can be seen in the stupendous production of those ancient and gigantic forms, standing silent and still in their pristine magnificence, which today call for the attention of archaeologists and travelers; the forms of lesser magic which they produced were dedicated to the magical protection of the physical form and allied matters. In later days, we have the appearance of alchemy in its many forms plus its search for the Philosopher's Stone and the teaching as to the three basic mineral elements. They were driven esoterically and from the subjective side of life to search for that which could unify the three lower physical levels and this is in its nature deeply symbolic of racial unfoldment. These levels symbolize the integrated man—physical, astral and mental. When to these elements the Philosopher's [Page 119] Stone is added and has done its magical work, then you have the symbolic representation of the control by the soul of the four higher levels of the physical plane, the etheric or energy levels. Of this desirable consummation, the Philosopher's Stone is the emblem. I said "emblem," and I did not say "symbol." A symbol is an outer and visible sign of an inner and spiritual reality, carried out into expression upon the physical plane by the force of the inner embodied life. An emblem is man's formulation of a concept, created by man and embodying for him the truth as he sees it and understands it. A symbol is ever greater in its implications than is an emblem.

The etheric levels are also the field of expression for the soul, whether it is the human soul or the soul as an expression of the higher triad, the monadic life. I wonder whether any of you have the faintest idea what will happen to humanity when the inner subjective reality, functioning through the etheric and pouring its forces unimpeded

through the centers in that body, will have made its major controlling integration with the dense physical apparatus, reducing it to complete submission as a result of the higher integration, consummated between the soul and the personality.

Seventh & First Ray Relationships

The seventh ray is one of the direct lines along which this first ray energy can travel and here again is another reason for its appearance at this time, because, in the releasing of the life into the new and improved forms, the old ways of living, of culture and of civilization have to be destroyed or modified. This is, all of it, the work of the first Ray of Will expressing itself predominantly at this present time through the seventh Ray of Organization and Relationship.

We are, therefore, at a most interesting and crucial period in racial and planetary history—a period unlike any which has preceded it and for the reason that the evolutionary process has been definitely successful in spite of all failures, mistakes, and delays; of these latter there have been many owing to the refusal (curious and difficult to understand in your eyes) of the Energies, concentrated at Shamballa, to impose the force of will on matter and on form until such time as this can be done with the cooperation of the human family. This has never been possible hitherto, owing to the unpreparedness of man for the task [Page 120] and his ignorance as to the Plan. The Lord of Shamballa and His Helpers have had to wait until at least the dim outlines of the Plan had penetrated through into the consciousness of the race; this is beginning to happen with increasing frequency, and from day to day more and more intelligent men and women are coming (or are being brought) into touch with the emerging ideas of the Hierarchy. We can look, therefore, for the steady appearance, gradually and cautiously applied, of the will energy of the highest center (Shamballa) which is to be found upon our planet. This center corresponds to the monadic center which makes its power felt in the consciousness of the disciple who is ready for the third initiation. 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. Today, so many members of the human family—in incarnation or out of incarnation—have taken the first two initiations that the attention of Shamballa is being increasingly turned to humanity, via the Hierarchy, whilst simultaneously the thoughts of men are being turned to the Plan, to the use of the will in direction and guidance, and to the nature of dynamic force. The quality, for instance, of the explosive and dynamic nature of war in this century is indicative of this, for the will energy in one of its aspects is an expression of death and destruction; the first ray is the ray of the destroyer. What can, therefore, be seen occurring is the effect of the Sham-

balla force upon the forms in nature, due to the misuse of the incoming energy by man. War in the past, speaking generally and esoterically, has been based consistently upon the attractive power of possessions and this has led to the aggressive and grasping character of the motives which have led to war. Gradually [Page 121] there has been a change coming about and war has lately been founded upon somewhat higher motives and the acquisition of more land and territorial possessions has not been the true and the main motive. War has been prompted by economic necessity, or it has been in the nature of the imposition of the will of some nation or group of nations and their desire to impose some ideology or other upon some nation or to rid itself of a worn out system of thought, of government, of religious dogma which is holding back racial development. This is being now consciously done and is an expression of the Shamballa or will force and is not so definitely the desire force of the past.

Unification of the Four Lower Kingdoms

It is for this reason that the seventh ray is spoken of as governing the mineral kingdom and also as manifesting through its mediumship that significant soul characteristic and quality which we call radiation. That word effectively describes the result of soul stimulation upon and within every form. The life of the soul eventually radiates beyond the form and this radiation produces definite and calculated effects. The sixth ray is, as you know, very closely related to the animal kingdom and its effect there is to produce in the higher forms of animal life the quality and expression of domesticity, and the adaptability of the animal to human contact. The rays controlling the animal kingdom are the seventh, the third and the sixth. Hence you can easily see that the relation which exists between the higher animals and man is a ray relation and, therefore, useful under the evolutionary law and inevitable in its results. The rays governing the vegetable kingdom are the sixth, the second and the fourth and here again there is an interlocking [Page 124] relation through the medium of the sixth ray. The human kingdom is governed by the fourth, the fifth and again the fourth and this again indicates relationship. Some day these relations and inter-connected lines of force will be better understood and scientifically studied and the lines of related energies investigated. This interlocking directorate of energies will engage the attention of some of the best minds and when that takes place much will be learnt. This information is, however, of negligible use at this time and will remain so until such time as men are sensitive to the vibration of the different rays and can isolate a ray rhythm in their consciousness. When this sensitivity is developed, then many rapid, significant and revolutionary discoveries will be made.

One of the inevitable effects of seventh ray energy will be to relate and weld into a closer synthesis the four kingdoms in nature. This must be done as preparatory to

the long fore-ordained work of humanity which is to be the distributing agency for spiritual energy to the three sub-human kingdoms. This is the major task of service which the fourth kingdom, through its incarnating souls, has undertaken. The radiation from the fourth kingdom will some day be so potent and far-reaching that its effects will permeate down into the very depths of the created phenomenal world, even into the mineral kingdom. Then we shall see the results to which the great initiate, Paul, refers when he speaks of the whole creation waiting for the manifestation of the Sons of God. That manifestation is that of radiating glory and power and love.

Effects on Animals and Animal Bodies

Incidentally I might point out here that the seventh ray influence will have three definite effects upon the fourth and third kingdoms in nature. These are as follows:

1. All animal bodies will be steadily refined and in the case of humanity consciously refined, and so brought to a higher and more specialized state of development. This is today proceeding with rapidity. Diet and athletics, open air and sunshine are doing much for the race and in the next two generations fine bodies and sensitive natures will make their appearance and the soul will have far better instruments through which to work.
2. The relation between the human and the animal kingdoms will become increasingly close. The service of the animal to man is well recognized and of ceaseless expression. The service of man to the animals is not yet understood though some steps in the right direction are being taken. There must eventually be a close synthesis and sympathetic co-ordination between them and when this is the case some very extraordinary occurrences of animal mediumship under human inspiration will take place. By means of this, the intelligent factor in the animal (of which instinct is the embryonic manifestation) will be rapidly developed and this is one of the outstanding results of the intended human-animal relationship.
3. There will be, as a consequence of this quickened evolution, the rapid destruction of certain types of animal bodies. Very low grade human bodies will disappear, causing a general shift in the racial types towards a higher standard. Many species of animals will also die out and are today disappearing, and hence the increasing emphasis upon the preservation of animals and the establishing of game preserves.

Practicality & Physical Plane Focus

One of the major characteristics of the seventh ray disciple is his intense practicality. He works upon the physical plane with a constant and steady objective in order to bring about results which will be effective in determining the

forms of the coming culture and civilization; towards the end of the seventh ray cycle he will work equally hard to perpetuate what he has brought about. He wields force in order to build the forms which will meet his requirements and does this more scientifically than do disciples on other rays. The sixth ray devotee is far more abstract and mystical in his work and thought, and seldom has any real understanding of the right relation between form and energy. He thinks almost entirely in terms of quality and pays little attention to the material side of life and the true significance of substance as it produces phenomena. He is apt to regard matter as evil in nature and form as a limitation, and only lays the emphasis upon soul consciousness as of true importance. It is this failure to work intelligently, and I would [Page 127] like to add, lovingly with substance and so bring it into right relation with the dense outer form that has made the last two thousand years produce so disastrously a mismanaged world and which has brought the population of the planet into its present serious condition. The unintelligent work upon the physical plane, carried forward by those influenced by the sixth ray force, has led to a world which is suffering from cleavage in as true a sense as an individual person can suffer from a "split personality." The lines of demarcation between science and religion are a striking instance of this and have been clearly and forcefully drawn. The cleavage to which I refer has been drawn by the churchmen of the past and by no one else; the lines have been determined by the mystics, impractical and visionary, and by the fanatical devotees of some idea who were, nevertheless, unable to see the broad implications and the universal nature of these recognized ideas. I am generalizing. There have been many devoted and holy sons of God who have never been guilty of the above stupidities and separative tendencies. At the same time as we recognize this, we must also recognize that orthodox religion has temporarily separated the two great concepts of spirit and matter in their thought and teaching, thereby pushing apart religion and science.

The task of the new age workers is to bring these two apparent opposites together, to demonstrate that spirit and matter are not antagonistic to each other and that throughout the universe there is only spiritual substance, working on and producing the outer tangible forms.

When a form and an activity is what you call evil, it is only so because the motivating energy behind the form and responsible for the activity is wrongly oriented, selfishly impulsive and incorrectly used. Here again the two basic truisms of modern occultism (there are others which will [Page 128] be imparted when these two are mastered and rightly applied) are of importance:

1. Energy follows thought.
2. Right motive creates right action and right forms.

These two statements are of very ancient origin but are as yet but little understood. Hence the first thing which every

disciple has to learn is the nature, control and direction of energy; he does this by working with initiating causes, by learning the nature of the realm of causes and by developing the capacity to get behind the effect to the cause which generated or produced it. In the case of the individual disciple and in the preliminary stage of his training, this involves the constant investigation of his motives until he has discovered what they are and has so directed his thought that those motives can, in every case, be depended upon to work automatically and dynamically under soul direction.

The sixth ray disciple, in the majority of cases, carries his work down as far as the astral plane and there lies the focus of his attention, his life and his thought. Automatically and of necessity, his physical nature responds to the impulse sent from the astral plane, motivated from the mental and—at times—directed by the soul. But the potency of this desire and his determination to see the fruit of his labor has produced much difficulty in the past by arresting the true expression of the originating impulse. It is arrested upon the astral plane. This has been balanced by the cyclic intervention of other ray forces or otherwise the situation would be much worse than it is. The seventh ray disciple will bring the energy which he is wielding right down on to the physical plane, thereby producing integration; and the dualism which characterizes it will be that of a center of energy upon the mental plane and one upon the [Page 129] physical plane. The dualism of the sixth ray worker is that of the pairs of opposites upon the astral plane.

It will be apparent, therefore, that, having established the two points of energy (mental and physical), the next task of the worker in magic will be to produce a synthesis upon the physical plane of the available energies, to concretize them, and invest that which has been constructed with the potency of activity and persistence. Three kinds of energy, in the majority of cases, will be employed:

1. The energy of the mind. This will be the dominant controlling energy used during the period of accepted discipleship and until the second initiation.
2. The energy of the soul. This will be wielded, used and creatively employed from the second until the third initiation.
3. The energy of soul and mind, blended and synthesized. This combination is of tremendous potency. After the fourth initiation, this will be augmented by energy coming from the Monad.

I would have you bear in mind that, though all is energy yet at the same time in correct esoteric teaching the higher impulsive activity is called energy and that which is conditioned by and swept into activity through its agency is called force. The terms are therefore relative and movable. For the bulk of humanity, for instance, astral impulse is the highest energy to which they normally aspire and the forces upon which astral energy plays will then be the etheric and physical forces. Higher energies may intermittently control,

but as a general rule the life incentive or impulse is astral, and this can either be called desire or aspiration, according to the objective. The latter may simply [Page 130] be mental ambition or desire for power and the term “aspiration” should not be confined only to so-called religious impulses, mystical longings and the demand for liberation.

The seventh ray disciple works consciously by means of certain laws, the laws governing form and its relation to spirit or life. In *A Treatise On Cosmic Fire*, I gave you the three major laws of the solar system and the seven subsidiary laws through which these three express themselves; I gave you also indications as to the laws which govern group work. You must remember that disciples upon different rays will wield these laws according to the quality of their ray impulses (I am handicapped here for words which are appropriate), interpreting them in terms of their specific life obligation or dharma and producing the desired results through the medium of differing ray techniques, conforming always, however, to the inevitability of the results wrought by the energies which they have released to play upon forces under the laws of their being. The sixth ray disciple, working with the laws of nature and of the soul, will qualify his results and produce his creative forms upon the astral plane; he has consequently to learn frequently to work through a seventh ray personality for several lives (either before or after achieving discipleship) before he will be able to bring through on to the physical plane his dream and his vision. The seventh ray disciple has no such problem. By his knowledge of ritual (which is the ancient codified means whereby the attractive and expressive nature of the energies to be employed are organized and related), by his understanding of the “Words of Power” (which he discovers by experiment) and by using the potency of sound, the disciple of the future will work and build the new world with its culture and civilization. A curious [Page 131] indication of the effect of the seventh ray magical work upon the mass consciousness is the growing use of slogans and of “catch phrases” (is that not the term used?) which are employed to bring about results and to sweep human beings into certain forms of mass action. This is the embryonic use of the Words of Power, and from a study of their tonal values, their numerological indications and their inherent potency, men will eventually arrive at vast magical achievements and creations, producing group activity and the appearance of certain forms of expression upon the outer plane. After all, scientific formulas have reduced the most intricate and abstruse discoveries to a few signs and symbols. The next step is to embody these signs and symbols into a word or words, thus imparting to them what is esoterically called “the power of embodiment.” If I might express it this way, the ancient statement that “God spoke and the world were made” simply means that God's formula for creation was reduced to a great Word which He sounded forth and the inevitable results followed. Something of this process on a tiny

human scale will be seen happening in the coming age. At present, what I have said above may sound fanciful and fantastic to the average student.

It will be obvious to you that seventh ray disciples wield much power and for this reason all teachings emphasize purity of motive. In the past, the emphasis has been laid upon purity of body in the case of the sixth ray disciples. As was inevitable, they have carried the idea to a fanatical extent, and have stressed celibacy, asceticism, and stringent rules of physical life, oft making sinful what is natural. This has been a necessary stage in their development, for it was essential that the physical plane should become a greater factor in their consciousness and that their attention should be turned from the realm of abstraction (which is their line of least resistance) and focused upon physical living, for, again, energy follows thought. Thus their attitude to life could become more practical and the necessary integration take place. New age disciples emphasize the mental principle, because it conditions thought and speech. All magical work is based upon the energy of thought and of the spoken word (the expression of the two magical centers referred to above) and purity in the realm of the mind and motive is regarded consequently as a basic essential.

The Western School of Occultism

The seventh ray influence is that which will produce in a peculiar and unexpected sense the Western School of Occultism just as the sixth ray impulse has produced the Eastern School of Occultism—the latter bringing the light down on to the astral plane and the new incoming influence carrying it down on to the physical. The Eastern teaching affected Christianity and indicated and determined the lines of its development and Christianity is definitely a bridging religion. The roles will eventually be reversed and the shift of the “light in the East” will be over Europe and America. This will inevitably bring about the needed and desired synthesis of the mystical way and the occult path. It will lead later to the formulation of the higher way; of this it is useless to speak at this time for you would not comprehend. None of the foundational and ancient Rules of the Road will ever be abrogated or discarded. Just as men used to travel on the ancient highways on foot, conforming to the requirement of their time and age, and today travel by rail or automobile (arriving at the same destination) so the same road will be followed, the same goal achieved but there may be different procedures, varying safeguards and changed protective measure. The rules may vary from time to time in order to provide easier indication [Page 133] and adequate protection. The training of the disciple in the future will differ in detail from that of the past but the basic rules remain authoritative.

Keynotes

The keynote, governing the development of the sixth ray disciple, was expressed for him in the words of Christ

when He said: “I, if I be lifted up, will draw all men.” The emphasis of all sixth ray work is Attraction and Repulsion—hence division and cleavage, producing eventually a realization of the necessity for a consciously undertaken synthesis and integration, mentally motivated and produced. The history of Christianity (which is the history of Europe) will stand illumined if the Law of Attraction and Repulsion is studied in connection with its eventful past. The use and misuse of this law and its constant interpretations in terms of material desire, personal ambitions, and territorial control produced the many schisms and cleavages and will account for much that happened. Under the seventh ray influence, these cleavages will end and synthesis will eventually take place.

The keynote of the seventh ray disciple is “Radiatory Activity.” Hence the emergence in world thought of certain new ideas—mental radiation or telepathy, the radiatory use of heat, the discovery of radium. All this connotes seventh ray activity.

The divine principle with which the seventh ray humanity will be mainly concerned is that of life as it expresses itself through the medium of the etheric body. It is for this reason that we find a growing interest in the nature of vitality; the function of the glands is being studied and before long their major function as vitality generators will be noted. Esoterically, they are regarded as externalizations upon the physical plane of force centers in the etheric body and their aliveness or their lack of activity are indicative of the [Page 134] condition of those centers. The shift of the world interest is also into the realm of economics which is definitely the realm of life sustenance. Much is, therefore, bound to happen in all these spheres of interest, and once the etheric body becomes an established scientific fact and the centers—major and minor—are recognized as the foci of all energy as it expresses itself through the human body upon the physical plane, we shall see a great revolution take place in medicine, in diet and in the handling of daily life activity. This will produce great changes in the mode of work and labor and above everything else in the leisure activities of the race.

Seventh Ray Methods

This thought brings to our attention the three methods of activity as employed by all the ray workers and which differ for each ray. Those which will eventually control the seventh ray types will gradually bring about changed attitudes to life and very different methods of daily living:

1. Group activity for the scientific relation of substance and energy.
2. The stimulation of etheric forms through rightly directed force.
3. The correct distribution, through scientific study, of vital energy.

We are entering a scientific age, but it will be a science

which passes out of the impasse which it has now reached and which—having penetrated as it has into the realm of the intangible—will begin to work far more subjectively than heretofore. It will recognize the existence of senses which are super-sensory and which are extensions of the five physical senses, and this will be forced upon science because of the multitude of reliable people who will possess them and who [Page 135] can work and live in the worlds of the tangible and the intangible simultaneously. The mass of reputable testimony will be incontrovertible. The moment that the subjective world of causes is proven to exist (and this will come through the indisputable evidence of man's extended senses) science will enter a new era; its focus of attention will change; the possibilities of discovery will be immense and materialism (as that word is now understood) will vanish. Even the word “materialism” will become obsolete and men in the future will be amused at the limited vision of our modern world and wonder why we thought and felt as we did.—*DN*

The Seventh Ray & Initiation

This incoming of a ray always produces an intensified period of initiatory activity, and this is the case today. The major effect, as far as humanity is concerned, is to make possible the presentation of thousands of aspirants and applicants for the first initiation; men on a large scale and in mass formation can today pass through the experience of the Birth Initiation. Thousands of human beings can experience the birth of the Christ within themselves and can realize that the Christ life, the Christ nature and the Christ consciousness are theirs. This “new birth” initiation of the human family will take place in Bethlehem, symbolically understood, for Bethlehem is the “house of bread”—an occult term signifying physical plane experience. These great initiations, implemented by the ray energies, must be registered in the physical brain and recorded by the waking consciousness of the initiate, and this must be the case in this amazing period wherein—for the first time since humanity appeared on Earth—there can take place a mass initiation. The experience need not be expressed in occult terms, and in the majority of cases will not be; the individual initiate who takes this initiation is aware of great changes in his attitude to himself, to his fellow men, to circumstances, and to his interpretation of life events. These are peculiarly the reactions which attend the first initiation; a new orientation to life and a new [Page 570] world of thought are registered by the initiate. This will be equally true on a large scale where modern man, the world initiate of the first degree, is concerned. Men will recognize the evidences in many lives of the emergence of the Christ-consciousness, and the standard of living will increasingly be adjusted to the truth as it exists in the teachings of the Christ.

This developing Christ-consciousness in the masses of

men will create necessarily a ferment in the daily life of peoples everywhere; the life of the personality, oriented hitherto to the attaining of material and purely selfish ends, will be at war with the new and inner realization; the “carnal” man (to use the words of Paul, the initiate) will be battling the spiritual man, each seeking to achieve control. In the early stages, after the “birth” and during the “infancy of the Christ-Child” (again speaking in symbols), the material aspect is triumphant. Later, the Christ life triumphs. This you well know. Each initiation indicates a stage in the growth and the development of this new factor in the human consciousness and expression, continuing until the third initiation, when there emerges the “full-grown man in Christ.” The initiate is then ready, at the fifth initiation, to register, realize and record the long awaited revelation.

In connection with the individual and the first initiation, the seventh ray is always active and the man is enabled consciously to register the fact of initiation because either the brain or the mind (and frequently both) are controlled by the seventh ray. It is this fact which is of importance today in connection with humanity, for it will enable mankind to pass through the door admitting them to the first initiatory process. It will be apparent to you why the present period in which human beings (in large groups) can take the first initiation corresponds to a situation in which bread is the major interest of men everywhere. Humanity will pass through this “birth” initiation and manifest the Christ life on a large scale for the first time during a period of economic adjustment of [Page 571] which the word “bread” is but a symbol. This period started in the year 1825 and will continue until the end of this century. The unfoldment of the Christ life—as a result of the presence and activities of the second divine aspect of love—will result in the ending of economic fear, and the “house of bread” will become the “house of plenty.” Bread—as the symbol of material human need—will eventually be controlled by a vast group of initiates of the first initiation—by those whose lives are beginning to be controlled by the Christ-consciousness, which is the consciousness of responsibility and service. These initiates exist in their thousands today; they will be present in their millions by the time the year 2025 arrives. All this re-orientation and unfoldment will be the result of the activity of the seventh ray and of the impact of its radiation upon humanity.

The seventh ray is, par excellence, the medium of relationship. It brings together the two fundamental aspects of spirit and matter. It relates soul and form and, where humanity is concerned, it relates soul and personality. In the first initiation, it makes the initiate aware of that relation; it enables him to take advantage of this “approaching duality” and—by the perfecting of the contact—to produce upon the physical plane the emergence into manifestation of the “new man.” At the first initiation, through the stimulation brought about by seventh ray energy, the personality of the initiate and the hovering overshadowing soul are

consciously brought together; the initiate then knows that he is—for the first time—a soul-infused personality. His task is now to grow into the likeness of what he essentially is. This development is demonstrated at the third initiation, that of the Transfiguration.

The major function of this seventh ray is to bring together the negative and positive aspects of the natural processes. It consequently governs the sex relationship of all forms; it is the potency underlying the marriage relation, and hence as this ray comes into manifestation in this world cycle, we have the appearance of fundamental sex [Page 572] problems—license, disturbance in the marriage relation, divorce and the setting in motion of those forces which will eventually produce a new attitude to sex and the establishing of those practices, attitudes and moral perceptions which will govern the relation between the sexes during the coming New Age.

The first initiation is therefore closely related to this problem. The seventh ray governs the sacral center and the sublimation of its energy into the throat or into the higher creative center; this ray is therefore setting in motion a period of tremendous creative activity, both on the material plane through the stimulation of the sex life of all peoples and in the three worlds through the stimulation brought about when soul and form are consciously related. The first major proof that humanity (through the medium of the majority of its advanced people) has undergone the first initiation will be the appearance of a cycle of entirely new creative art. This creative urge will take forms which will express the new incoming energies. Just as the period governed by the sixth ray has culminated in a world wherein men work in great workshops and factories to produce the plethora of objects men deem needful for their happiness and well-being, so in the seventh ray cycle we shall see men engaged on an even larger scale in the field of creative art. Devotion to objects will eventually be superseded by the creation of that which will more truly express the Real; ugliness and materiality will give place to beauty and reality. On a large scale, humanity has already been “led from darkness to light” and the light of knowledge fills the land. In the period which lies ahead and under the influencing radiation of the seventh ray, humanity will be “led from the unreal to the Real.” This the first initiation makes possible for the individual and will make possible for the mass of men.

Seventh ray energy is the energy needed to bring order out of chaos and rhythm to replace disorder. It is this energy which will bring in the new world order for which all men wait; it will restore the ancient landmarks, indicate [Page 573] the new institutions and forms of civilization and culture which human progress demands, and nurture the new life and the new states of consciousness which advanced humanity will increasingly register. Nothing can arrest this activity; all that is happening today as men search for the new ways, for organized unity and peaceful

security, is being implemented through the incoming Ray of Order or Ceremonial Magic. The white magic of right human relations cannot be stopped; it must inevitably demonstrate effectively, because the energy of this seventh ray is present, and the Lord of the Ray is cooperating with the Lord of the World to bring about the needed “reforming.” Soul-infused personalities, acting under this ray influence, will create the new world, express the new qualities and institute those new regimes and organized modes of creative activity which will demonstrate the new livingness and the new techniques of living. It is the distortion of these seventh ray ideals and the prostitution of this incoming energy to serve the unenlightened and selfish ambitions of greedy men which has produced those totalitarian systems which today so terribly imprison the free spirit of men.

To sum up what I have said:

1. The energy of the seventh ray is the potent agent of initiation when taken on the physical plane, that is, during the process of the first initiation.
2. Its effect upon humanity will be:
 - a. To bring about the birth of the Christ-consciousness among the masses of intelligently aspiring human beings.
 - b. To set in motion certain relatively new evolutionary processes which will transform humanity (the world disciple) into humanity (the world initiate).
 - c. To establish in a new and intelligible manner the ever-existent sense of relationship and thus bring about upon the physical plane right human relations. The agent of this is goodwill, a reflection [Page 574] of the will-to-good of the first divine aspect. Of this first Ray of Will or Purpose, goodwill is the reflection.
 - d. To readjust negative and positive relationships, and—today—this will be carried forward primarily in connection with the sex relation and marriage.
 - e. To intensify human creativity and thus bring in the new art as a basis for the new culture and as a conditioning factor in the new civilization.
 - f. To reorganize world affairs and so initiate the new world order. This is definitely in the realm of ceremonial magic.—*RI*

Ceremonial & Ritual

It might be wise here to elucidate somewhat the idea underlying ceremonial and ritual. There is so much revolt at this time against ceremonial, and so many good and well-meaning people regard themselves as having outgrown and transcended ritual. They pride themselves on having attained so-called “liberation”, forgetting that it is only the sense of individuality that permit this attitude, and that no group work is ever possible without some form of ritual. The refusal therefore to participate in uniformity of

action is no sign of a liberated soul.

The Great White Brotherhood has its rituals, but they are rituals whose purpose is the inauguration and assistance of various aspects of the Plan and its varying cyclic activities. Where these rituals exist, but where the meaning (inherently present) remains hidden and unrealized, there must as a consequence be demonstrated a spirit of deadness, of uselessness, and of weariness of interest over forms and ceremonies. But where it is demonstrated that ritual and organized ceremonies are but the evidence of a custody of forces and energies, then the idea is constructive in its working out, cooperation with the Plan becomes possible, and the aim of all the divine service begins to demonstrate. All service is governed by ritual.

The coming in of the seventh ray will lead to this desired consummation, and the mystics who are training themselves in the technique of occult motive and in the methods of the trained magician will increasingly find themselves cooperating intelligently with the Plan, and participating in those basic rituals which are distinguished by their power to: [Page 364]

- a. Harness the forces of the planet to the service of the race.
- b. Send forth those energies which will produce in some one or other of the kingdoms of nature effects of a desirable and beneficent aspect.
- c. Call in and re-distribute the energies present in all the forms in the various subhuman kingdoms.
- d. Heal through a scientific method of bringing together soul and body.
- e. Produce illumination through right understanding of the energy of Light.
- f. Evolve that coming ritual which will eventually reveal the true significance of water, which will revolutionize its uses and open to man the free passage to the astral plane. This plane is that of the emotional-desire nature, and its symbol is water. The coming Aquarian Age will reveal to man (and hence also facilitate the work of the seventh ray) that that plane is his natural home at this state of development. The masses today are entirely, but unconsciously, polarized on that plane. They must become consciously aware of their activity. Man is on the verge of becoming normally awake on the astral plane, and it will be through scientific rituals that this new development will be brought about.

The sixth ray influence produced the appearance of the modern science of psychology, and that science has been its consummating glory. The seventh ray influence will carry forward that infant science to maturity. Belief in the soul has become widespread during the sixth ray period. Knowledge of the soul will be the result of the incoming ray activity, plus the aid contributed by the energies

released during the incoming Aquarian Age.

The new and esoteric psychology will be steadily developed. It will be apparent therefore that *A Treatise on White Magic* [Page 365] has a definitely seventh ray import, and this *Treatise on the Seven Rays* has also been sent forth in an effort to clarify the incoming spiritual influences. One of the first lessons that humanity will learn under the potent influence of the seventh ray is that the soul controls its instrument, the personality, through ritual, or through the imposition of a regular rhythm, for rhythm is what really designates a ritual. When aspirants to discipleship impose a rhythm on their lives they call it a discipline, and they feel happy about it. What groups do who are gathered together for the performance of any ritual or ceremony whatsoever—Church ritual, the Masonic work, the drill of the army or navy, business organizations, the proper functioning of a home, of a hospital, or of an entertainment, etc.—is of an analogous nature, for it imposes on the participants a simultaneous performance, an identical undertaking, or a ritual. No one on this earth can evade ritual or ceremonial, for the rising and the setting of the sun imposes a ritual, the cyclic passing of the years, the potent movements of the great centers of population, the coming and the going of trains, of ocean liners and of mails, and the regular broadcasting of the radio organizations—all of these impose a rhythm upon humanity, whether this is recognized or not. Of these rhythms the present great experiments in national standardization and regimentation are also an expression, as they demonstrate through the masses in any nation.

There is no evading the process of ceremonial living. It is unconsciously recognized, blindly followed, and constitutes the great discipline of the rhythmic breathing of life itself. The Deity works with ritual and is subjected to the ceremonials of the universe. The seven rays come into activity and pass out again under the rhythmic and ritualistic impulse of the divine Life. Thus is the temple of the Lord built by the [Page 366] ceremonial of the Builders. Every kingdom in nature is subjected to ritualistic experience and to the ceremonials of cyclic expression. These only the initiate can comprehend. Every ant hill and every beehive is equally impelled by instinctive rituals and by rhythmic impulses. The new science of psychology could well be described as the science of the rituals and rhythms of the body, of the emotional nature and of the mental processes, or of those ceremonials (inherent, innate, or imposed by the self, by circumstances and by environment) which affect the mechanism through which the soul functions.

It is interesting to note how the sixth ray, which produced in human beings the sense of separateness and of pronounced individualism, has prepared the way for the organizing power of the seventh ray. It is almost as if (to speak symbolically) the executives who were to undertake the reorganizing of the world in preparation for the New Age were trained and prepared for their task by the influence now going out. Today a process of house-cleaning is

going forward in practically every great nation, preparatory to the coming revelation, and the executives and dictators who are sponsoring this realignment and readjustment are the experts whom the genius of each nation has brought forth to deal with the unique problems with which it is beset. They are predominantly seventh ray executives, whose task it is to reorganize the world as a whole upon the newer lines. They are in the nature of material efficiency experts who have been sent in to deal with internal affairs and to institute that activity which will eliminate those factors which prevent the nation concerned from functioning as a whole, as a unit, integrated and coherent. It is from the lack of internal harmony and synthesis that those internal difficulties and disorders emerge which (if of long continuance) prevent a nation having aught to contribute to the world of nations and lead to that nation's being so intensely disordered that the wrong people come into power and the wrong aspects of truth become emphasized. A disordered inharmonious national unit is a menace to the comity of nations, and therefore the separative house-cleanings and rearrangements must go forward before the Federation of Nations can be an accomplished fact.

The new era is however upon its way, and nothing can prevent that which the stars decree and which the Hierarchy of guiding Minds consequently foresee. The new executives who will succeed the present dictators and powers will take over the control towards the year 1955, and they will be seventh ray aspirants and disciples in the majority of cases; their capacity towards integration and towards fusion along right lines will then rapidly bring about the needed international understanding.

The question emerges in your mind as to whether such a prophecy will indeed be fulfilled; and if unfulfilled, will not that fact militate against much that I have said and prove me unreliable? Let me answer this question by pointing out that those of us who foresee that which may and ought to be are nevertheless well aware that though the fulfillment of the prophecy is inevitable, yet the time factor may not work out as indicated. This will be because the distressed human mechanisms of those to whom the work is given will fail to react either correctly or at the right time. These incoming seventh ray aspirants and disciples may make mistakes and may perform their undertakings in such a manner that delay may eventuate. They are permitted to have the general outline of their task committed to them by their own souls, working under the inspiration of those great and liberated souls we call the Masters of the Wisdom, but there is no coercion under the Plan and no forced and dictated service. [Page 368] Much of the success in the coming momentous years is dependent upon the work done by all who may be affiliated (even slightly) with the New Group of World Servers. If public opinion is educated in the new ideals, the momentum of that growing tide will greatly facilitate the work of these seventh ray executives, and in some cases will constitute for them the

line of least resistance. Failure, therefore, will rest upon the shoulders of the world aspirants and disciples, and will not indicate inaccurate prophecy or misinterpreted astrological conditions. In any case, the prophesied end is inevitable, but the time of that end rests in the hands of awakened humanity. The margin of difference will also be only between one hundred and three hundred years. The impulse towards synthesis is now too strong to be long delayed.

Masonry

Under this seventh ray influence the Masonic Fraternity will come into a new and pronounced spiritual activity and begin to approximate its true function and to fulfill its long-seen destiny. One point it might be of interest here to note. During the period of the activity of the sixth ray the Fraternity fell into a crystallized and sectarian attitude, along with the many other grouped circles. It fell also into the snare of materialism, and the outer form has for centuries been of more importance in the eyes of Masons than the inner spiritual meaning. The symbols and the system of allegories have been emphasized, whilst that which they were intended to convey and to reveal to the initiated has been quite forgotten. Also, the trend of the attention of a lodge of Masons, and the main emphasis, has been potently placed on the function and place of the W.M., and not upon the inner significance of the work upon the floor of the Temple. The lodge has not been regarded as an integrated functioning entity. This must and will be changed, and the potency and the effectiveness of the lodge work and ceremonial will be demonstrated. [Page 369] It will be seen that in the regularity of the rituals and the sanctified formality of the ordained ceremonials lies the true meaning of the work and the use of the Word. The coming era of group work and power and of organized synthetic ritualistic activity will profoundly affect Masonry, as the importance of a central dominating figure passes out with the sixth ray influence and the true spiritual work and function of the lodge itself is understood.

Science

The prime cosmic function of the seventh ray is to perform the magical work of blending spirit and matter in order to produce the manifested form through which the life will reveal the glory of God. Students would be well advised to pause here and re-read the section of this treatise in which I dealt with the seventh ray Lord, His names, and His purpose. When this has been done, it will be apparent that one of the results of the intensified new influence will be the recognition by science of certain effects and characteristics of the work being accomplished. This can already be seen in the work done by scientists in connection with the mineral world. As we have seen in an earlier part of this book, the mineral kingdom is governed by the seventh ray, and to the potency of this incoming ray can be attributed the discovery of the radio-activity of matter. The

seventh ray expresses itself in the mineral kingdom through the production of radiation, and we shall find that increasingly these radiations (many of which still remain to be discovered) will be noted, their effects understood and their potencies grasped. One point remains as yet unrealised by science—that these radiations are cyclic in their appearance. Under the influence of the seventh ray it has been possible for man to discover and work with radium. Radium has always been present, but not always active in such a manner that we were able to detect it. It is under the influence of the incoming [Page 370] seventh ray that its appearance has been made possible, and it is through this same influence that we shall discover new cosmic rays. They too are always present in our universe, but they use the substance of the incoming ray energy as the path along which they can travel to our planet and thus be revealed. It is many thousands of years since what are now studied as the Cosmic Rays (discovered by Millikan) played definitely upon our planet, and at that time the fifth ray was not active as it now is. Therefore scientific knowledge of their activity was not possible.

Other cosmic rays will play upon our earth as this seventh ray activity becomes increasingly active, and the result of their influence will be to facilitate the emergence of the new racial types, and above all else, to destroy the veil or web which separates the world of the seen and tangible from the world of the unseen and the intangible, the astral world. Just as there is a veil called “the etheric web” dividing off the various force centers in the human body, and protecting the head centers from the astral world, so there is a separating web between the world of physical life and the astral world. This will be destroyed, slowly and certainly, by the play of the cosmic rays upon our planet. The etheric web which is found between the centers in the spine, and which is found at the top of the head (protecting the head center) is destroyed in man's mechanism by the activity of certain forces found in that mysterious fire which we call the kundalini fire. The cosmic rays of which the modern scientist is aware constitute aspects of the planetary kundalini, and their effect will be the same in the body of the planetary Logos, the Earth, as it is in the human body; the etheric web between the physical and astral planes is in process of destruction, and it is of this event which the sensitives of the world and the spiritualists prophesy as an imminent happening.

The Animal Kingdom & Animal Bodies

[Page 371) Much of profound interest is on its way as a result of this seventh ray activity. For one thing, though the animal kingdom reacts but little to this type of influence, yet there are going to be very definite results within the soul of the animal form. The door of individualization or of entrance into the human kingdom has been closed since Atlantean times, but under the new influence it will be partially opened; it will be set ajar, so that a few animals

will respond to soul stimulation and discover that their rightful place is on the human side of the dividing door. Part of the reorganization which will go on as a result of the seventh ray activity will concern the relation of humanity to the animal kingdom and the establishing of better and of closer relations. This will lead men to take advantage of another effect of the seventh ray, which is its power to refine the matter out of which the forms are built. The animal body of man has received much scientific attention during the past one hundred years, and medicine and surgery have reached great heights of achievement. The framework of man, his body, and its internal systems (with their diverse rituals) are now understood as never before, and this has been the result of the incoming ray force with its power to apply knowledge to the magical work. When this knowledge is applied intensively to the animal world much new and interesting data will be discovered; when the differences between the physical bodies of the animals and those of humanity have been more closely investigated there will appear a new and very fruitful field of study. These differences are largely in the realm of the nervous systems; not enough attention has been paid for instance to the fact that the brain of the animal is really in the region of the solar plexus, whilst the human brain, the controlling agent, is in the head, and works through the medium of the spinal column. When scientists know exactly why the animal [Page 372] does not use the brain in the head as does man, they will arrive at a fuller knowledge of the law governing cycles.

Much could be said, but little of it would be comprehended as yet. Until the incoming ray force and all that attends its entry has produced the adequate changes in the nervous system, it will not be possible for more to be made clear. Brain cells, hitherto dormant in even the most advanced thinkers, must be brought into functioning activity; with this consummated, more teaching and further elucidation will be possible—but not till then. Some time must yet elapse before the present human mechanisms are adapted to register what is new and as yet unknown.—*EPI*

... [I]t may be possible to suggest in broad outline the coming developments [due to the incoming seventh ray] and to tabulate the results to be expected.

Development of etheric vision universally

This will be due to two causes:

1. The scientific recognition of the existence of the etheric levels, thereby freeing people from the onus of adverse public opinion, and enabling them to reveal what they have individually long realized. Etheric vision is comparatively common even now. But comment concerning it is rare, owing to the fear of criticism.
2. The increased activity of the devas of the ethers, which throws the matter of the etheric levels into

more active vibration, with consequent reflex action on the eye of man.

Increased mental activity and the spread of education

This will result in:

- Increased competition between units and between groups.
- The organization of business on lines hitherto undreamt of.
- The foundation of groups and aggregations of groups whose sole purpose will be to synthesize all the lines of human endeavor, and thus bring about unification of effort and economy of force in the scientific, business, philosophic, educational, and religious worlds.
- The foundation of schools of medicine along new lines, whose purpose will be to study the etheric body, its relation to the dense physical body, and its function [Page 454] as the receiver, storer, and transmitter of the vital fluids of the system.
- The foundation of the new church, which will be no longer along devotional and idealistic lines but which will be an outgrowth of the old idealism, demonstrating through mental forms. It will have for its basis the scientific recognition of the unseen world and its due appreciation and apprehension by means of accurate scientific ceremonial. This ceremonial of the universal church—being founded on the mental unity of all peoples—will not be ceremonial as it is now understood, as it will be the guarded, guided, scientific utilization of sound and color to bring about certain desired ends, such as

The aligning of the Ego,
The influencing of groups,
The making of contact with the Occult Hierarchy,
The co-operation with the devas in order to further the constructive ends of evolution,

and many other objects which will grow out of the scientific comprehension of the constitution of man, the nature of vibration or radioactivity, and the demonstrated reality of the hitherto metaphysical hypothesis and religious dogma of the unseen world of thought and of spiritual existence.

Increased facility in approaching the Path

This will be based on the fact that so many of the then existent humanity will have personal knowledge of the ruling powers and forces, will perhaps be on the Probationary Path, or will be initiates of the first degree. Thus the present scepticism will become non-existent. The dangers then will be along other lines—those incident to the very influence of this ray itself: the dangers of crystallization into form so that the true spiritual devotee may become rare, and the scientific aspirant will take his place.

[Page 455] The true occultist is a scientist and a devotee, and where these two are not merged, we have the mystic and the man in danger of black magic, being governed by the intellect and not by selflessness; there are dangers incident also upon contact with the deva evolution and the knowledge of the powers and forces made available through their agency.

Growth of Psychic Powers

[Numbers of old magicians and occultists will come into incarnation, and therefore recognized psychic powers will grow rapidly among the people.] This psychism, being tinged with mentality and not being of a purely astral quality, will be even more dangerous than in Atlantean days, for back of it will be some degree of will, conscious purpose, and intellectual apprehension, and unless this is paralleled by the growth of spiritual realization, and by the steady grip of the Ego upon the lower personality, a period of real danger may ensue. Hence the need of pointing out and of realizing the menace, so that the truth of the inner life and the need of serving the race as an essential to advancement may be proclaimed far and wide.

Paralleling the incoming of this large band of seventh Ray magicians (some linked to the Brotherhood and some to the purely manasic groups) is the proposed advent of certain members of the Hierarchy (initiates below the fourth Initiation) and of certain disciples and probationers, all on this Ray and all true psychics, who hope through their endeavors to offset the vibrations, and ward off the menace incident to the advent of the other group. The arranging of this and the preparing of the way for them in the different countries, specially in Europe and North America, is occupying the attention at this time of the Master R—— and the Master H——.

The Incarnation of Certain Scientists

A group of scientists will come into physical incarnation [Page 456] during the next seventy-five years who will be the medium for the revelation of the next three truths concerning electrical phenomena. A formula of truth concerning this aspect of manifestation was prepared by initiates on the fifth Ray at the close of the last century, being part of the usual attempt of the Hierarchy to promote evolutionary development at the close of every cycle of one hundred years. Certain parts (two-fifths) of that formula have worked out through the achievements of such men as Edison and those who participate in his type of endeavor, and through the work of those who have dealt with the subject of radium and radioactivity. Three more parts of the same formula are still to come, and will embody all that it is possible or safe for man to know anent the physical plane manifestation of electricity during the fifth subrace.

The Coming Sixth Subrace

All that we have here considered covers the time till the

coming in of the new subrace. This race will summarize and carry to a temporary conclusion the manasic effort of the fifth rootrace of mental growth, and will cause results of stupendous import. During the sixth subrace, the emphasis will not be so much on the development of mind, as it will be on the utilization of the concrete mind, and its acquired faculty, for the development of the powers of abstract thought. Perhaps too much importance has been attached to the statement of some occult writers that the sixth subrace will be intuitive. The intuition will be awakening, and will be more prominent than now, but the outstanding characteristic will be the ability of the units of the sixth subrace to think in abstract terms, and to use the abstract mind. Their function will be to perfect (as far as may be in this round) [Page 457] the group antaskarana, or the link between the mental and the buddhic. This bridge will be of a usable nature during the sixth rootrace in which the intuition will show real and general signs of existing. In this rootrace, units only show signs here and there of real intuition, having built the necessary bridge in their individual selves. In the sixth rootrace small groups will be intuitive.—*TCF*, 453–57.

We live today in a period of world history wherein three events of major importance are taking place, mostly unrealized and unobserved by the majority of people:

1. The seventh Ray of Law and Order is coming into manifestation
2. We are transiting into a new sign of the zodiac
3. The “coming of Christ” is imminent

These three great happenings are the cause of much of the present upheaval and chaos; at the same time they are responsible for the universal turning to spiritual realities which all true workers at this time recognize, and for the growth of understanding, of welfare movements and of the tendency to cooperation, of religious unity and of internationalism. Types of energy which have hitherto been latent are now becoming potent. The consequent world reaction is, in the initial stages, material in its manifestation; in its final stages, divine qualities [Page 280] will manifest and change history and civilization.

The interest being shown today in the so-called cosmic rays indicates scientific recognition of the new incoming seventh ray energies. These rays, pouring through the sacral center of the planetary etheric body, necessarily affect the sacral centers of humanity, and hence the sex life of mankind is temporarily over-stimulated, and hence also the present over-emphasis upon sex. But hence also (and this must be remembered) the keen impetus now being mentally expressed which will eventually result in man’s thinking through to a solution of this problem of sex.

The coming in of the Aquarian age also stimulates in man a spirit of universality and a tendency towards fusion. This can be seen working out in the present trend towards

synthesis in business, in religion and in politics. It produces an urge towards union, and among other unions, towards religious understanding and tolerance. But these influences, playing upon the sensitive bodies of the undeveloped and the over-psychic, lead to a morbid tendency towards unions, legitimate and illegitimate; they produce an extreme aptitude to sexual intercourse in many directions, and to relations and fusions which are not along the intended or the evolutionary line, and which outrage oft the very laws of nature itself. Energy is an impersonal thing, and is dual in its effect—the effect varying according to the type of substance upon which it plays.

The incoming seventh ray expresses the power to organize, the ability to integrate and to bring into synthetic relation the great pairs of opposites, and thus produce the new forms of spiritual manifestation. But it will also produce the new forms of what, from the standpoint of spirit, may be regarded as material evil. It is the great impulse which will bring into the light of day all that is to be found clothed [Page 281] with matter, and will thus eventually lead to the revelation of spirit and of the hidden glory, when that which has been revealed of the material form has been purified and sanctified. This it was to which Christ referred when He prophesied that, at the end of the age, the hidden things would be made plain, and secrets be shouted from the housetops.

Through this process of revelation, within the human family as well as elsewhere in nature, we shall have the development of the power of thought. This will come about through the development of the faculty of discrimination, which offers choices to man and thus develops a truer sense of values. False and true standards will emerge in man’s consciousness and he will make those choices which will lay the foundation of the new order; inaugurate the new race, with its new laws and novel approaches; and so usher in the new religion of love and brotherhood, and that period wherein the group and group-good will be the dominant note. Then separateness and hatreds will fade out and men will be merged in a true unity.

The third factor under consideration, the coming of the Christ as it is called, must also be noted. Everywhere we find the spirit of expectancy, and the demand for a manifestation and a symbolic happening which we call by various names but which is usually referred to as the advent of Christ. This, as you know, may be an actual physical coming, as before in Palestine, or it may connote a definite overshadowing of His disciples and lovers by the Great Lord of Life. This overshadowing will call forth a response from all those who are in any way spiritually awakened. Or again, the coming may take the form of a tremendous inflow of the Christ principle, the Christ life and love, working out through the human family. Perhaps all three possibilities may be found simultaneously on our planet very shortly. It is [Page 282] not for us to say. It is for us to be ready, and for us to work at preparing the world for that

significant series of events. The immediate future will show. The point I seek to make, however, is that this inflow of the Christ spirit of love (whether it comes through a Person in bodily form or through His felt and realized Presence) will again be two-fold in its effect.

This is a hard saying for the unthinking and the illogical. Both the good and the evil man will be stimulated; both material desire and spiritual aspiration will be awakened and fostered. Facts prove the truth of the saying that a heavily fertilized garden and a carefully tended and watered plot of ground will produce its crop of weeds as well as flowers. Yet in this fact you have two reactions to the same sun, the same water, the same fertilizing agency, and the same care. The difference exists in the seeds found in the ground upon which these factors play. The inflow of love therefore will stimulate earthly love, earthly desire, and animal lust; it will foster the urge to possess in the material sense, with all the evil consequent upon this attitude, and the resulting growth of sexual reactions, and the many expressions of an ill-regulated mechanism, responding to an impersonal force. But it will also produce the growth of brotherly love and foster the development and the expression of group consciousness, of universal understanding; it will produce a new and powerful tendency to fusion, at-one-ment, and synthesis. All this will be brought about through the medium of humanity and the Christ spirit. Steadily the love of Christ will be shed abroad in the earth, and its influence will grow stronger during the coming centuries, until at the end of the Aquarian age, and through the work of the seventh ray (bringing the pairs of opposites into closer cooperation), we can look for the “raising of Lazarus from the dead,” and the [Page 283] emergence of humanity out of the tomb of matter. The hidden divinity will be revealed. Steadily all forms will be brought under the influence of the Christ spirit, producing the consummation of love.—*EP I*, 279–83.

Miscellanea

It was the realisation of the present world need for illumined [Page 83] thinkers and subjective workers which prompted Those Who guide so to direct the incoming spiritual energies that the formation of the esoteric groups everywhere came about; it led also to the publication of the mass of mystical and Oriental literature on meditation and allied topics which has flooded the world today. Hence also the effort that I, a worker on the inner side of life, am making to teach the newer psychology in this treatise, and so show to man what is his equipment and how well suited he is to the work for which he has been created, and which he has as yet failed to comprehend. The force and the effect of the seventh ray influence will, however, reveal to him the magical work, and the next twenty five hundred years will bring about so much change and make possible the working of so many so-called “miracles” that even the outer appearance of the world will be profoundly altered;

the vegetation and the animal life will be modified and developed, and much that is latent in the forms of both kingdoms will be brought into expression through the freer flow and the more intelligent manipulation of the energies which create and constitute all forms. The world has been changed beyond belief during the past five hundred years, and during the next two hundred years the changes will be still more rapid and deep-seated, for the growth of the intellectual powers of man is gathering momentum, and Man, the Creator, is coming into possession of His powers.—*EP I*, 82–83/

The seventh Ray of Ceremonial Order or Organization is felt in the house of relationships, of organizations and of mutual effort and of aspiration (either towards good or evil). The forces of this ray work out on the seventh or physical plane—the plane whereon major changes in all forms are made and on which the disciple must firmly stand as he takes initiation.

This seventh ray sweeps into organized and directed activity the world of forces upon the outer sphere of manifestation, and produces the precipitation of Karma, which, in this case leads to:

1. The working out into expression of all the subjective evil of the life of humanity, thus producing the world war.
2. The initiation of the planetary Logos and—with Him—of all who take their stand upon the side of the Forces of Light. This takes various forms as far as humanity is concerned:
 - a. The initiation of the consciousness of the masses of men into the Aquarian Age, bringing them under the new influences and potencies, and enabling them to make a response of which they would not otherwise be capable.
 - b. The initiation of the aspirants of the world on to the Path of Accepted Discipleship.
 - c. The bringing about of certain major initiations in the case of those world disciples who are ready enough and strong enough to take them.

In spite of the vast destruction everywhere, the work of the seventh ray is being increasingly felt; the destruction of the forces of evil is going on even though at great cost to the Forces of Light; simultaneously there is a regrouping and a rearrangement of human attitudes and thought; this is brought about as a result of the tremendous demand upon the world thinkers for direction and guidance. Thus the nebulous structure and the dim outlines of the New Age civilization can already be seen.

The underlying spirit of freedom will triumph as it is organized into revolt against slavery. To this end, the seventh ray will increasingly make contribution.—*EA*, 540.

Today, as the seventh ray comes into manifestation, we shall see the approaches between the two higher kingdoms of men and of souls greatly facilitated, as the magical work

in the producing and bringing about of relationship begins to go forward as desired. It is the work of the Ray of Magical Order which will bring about sensitivity to one of the Major Approaches which is being now attempted. Only as history is made and we learn later the amazing nature of the epoch through which the race is passing, will humanity appreciate the significance of the work of the present Hierarchy, and the magnitude and the success of its achievement since 1925, as a result of the initial impulse instituted in 1875.—*EP II*

... the higher and more living energy of the seventh ray is the most active at this time and its resultant idealism and consequent New Age concepts are playing upon the sensitive minds of the race and preparing humanity for a great and much needed change. The work of the Ray of Cere-

monial Order is to “ground” or make physically visible the results of bringing spirit and matter [Page 47] together. Its function is to clothe spirit with matter, producing form.—*DN*, 46–47.

The seventh ray has sometimes been called a peculiar name by Knowers. It is regarded as the “Ray of Ritualistic Decency.” It aids and inaugurates the appearing of a new world order, based on a spiritual drive and on aspiration, mental freedom, loving understanding and a physical plane rhythm which provides opportunity for full creative expression. To bring this about, energy from Shamballa (embodying the will-to-good) is fused and blended with the organizing energy of the seventh ray and then carried to humanity along the stream of love which emanates from the Hierarchy itself.—*EA*, 445.

III. Summary

The sixth ray influence served to attract men’s minds towards an ideal, such as that of individual sacrifice or service, and the mystical vision was the high water mark of the period; the numerous guiding mystics of the Occident and the Orient have appeared. The seventh ray influence will in time produce the magician, but in this age the magician will be predominantly in the class of white magic (not as in Atlantean days, when the predominance was on the side of selfish [Page 359] or black magic). The white magician works with the forces of nature and swings them back into control of advanced humanity. This can already be seen working out through the activity of the scientists which the latter end of the last century and this twentieth century have produced. That much of their magical work has been turned into selfish channels by the tendency of this materialistic age, and that many of their wise and true discoveries in the realm of energy are today adapted to ends which serve man's hatred or love of self, is equally true. But this in no way militates against the wonder of their achievements. When the motive is transmuted from pure scientific interest to love of the divine revelation, and when service to the race is the determining force, then we shall see the true white magic. Hence therefore the need to turn the mystic into the occultist, and to train the modern aspirant in right motive, mind control and brotherly love, all of which must and will express themselves through harmlessness. The most potent force in the world today is harmlessness. I speak not of non-resistance, but of that positive attitude of mind which thinks no evil. He who thinks no evil and harms naught is a citizen of God's world.

The following relations between the sixth and seventh rays should be held clearly in mind, and students should grasp the relation of the immediate past to the immediate

future, and see in this relation the working out of God's Plan and the coming salvation of the race:

- a. The sixth ray fostered the vision. The seventh ray will materialise that which was visioned.
- b. The sixth ray produced the mystic as its culminating type of aspirant. The seventh ray will develop the magician who works in the field of white magic. [Page 360]
- c. The sixth ray, as part of the evolutionary plan, led to separations, nationalism, and sectarianism, due to the selective nature of the mind and its tendency to divide and separate. The seventh ray will lead to fusion and synthesis, for its energy is of the type which blends spirit and matter.
- d. The sixth ray activity led to the formation of bands of disciples, working in groups but not in close relation, and subject to internal dissension, based on personality reactions. The seventh ray will train and send forth groups of initiates, working in close unison with the Plan and with each other.
- e. The sixth ray brought the sense of duality to a humanity which regarded itself as a physical unity. Of this attitude the academic materialistic psychologists are the exponents. The seventh ray will inaugurate the sense of a higher unity—that of the integrated personality for the masses and that of the fusion of soul and body for the world aspirants.
- f. The sixth ray differentiates that aspect of the universal electrical energy which we know as modern electricity, produced to serve man’s material needs. The seventh ray period will familiarize man with that type of electrical phenomena which produce the coordination of all forms.

g. The sixth ray influence produced the emergence in men's minds of the following knowledges:

1. Knowledge of physical plane light and electricity. [Page 361]
2. Among the world esotericists and spiritualists, knowledge of the existence of the astral light.
3. An interest in illumination, physical and mental.
4. Astro-physics and the newer astronomical discoveries.

The seventh ray will change the theories of the advanced thinkers of the race into the facts of the future educational systems. Education and the growth of the understanding of illumination in all fields will eventually be regarded as synonymous ideals.

- h. The sixth ray taught the meaning of sacrifice. To the initiates, the crucifixion was the outstanding emblem of this teaching; to advanced humanity, philanthropy was the expression of the same teaching; to the unthinking masses, the nebulous ideal of simply "being kind" is the same motivation. The seventh ray will bring to the consciousness of the coming initiates the concept of group service and sacrifice. This will inaugurate the age of the "divine service". The vision of the giving of the individual in sacrifice and service, within the group and to the group ideal, will be the goal of the masses of advanced thinkers in the New Age, whilst for the rest of humanity, brotherhood will be the keynote of their endeavour. These words have a wider connotation and significance than the thinkers of today can know and understand.
- i. The sixth ray promoted the growth of the spirit of individualism. Groups exist, but they are groups of individuals gathered around an individual. The seventh ray will foster the group spirit, and the rhythm of the group, the objectives of the group, and the ritual-working of the group will be the basic phenomena. [Page 362]
- j. The sixth ray influence conveyed to men the ability to recognise the historical Christ and to evolve the structure of the Christian faith, colored by a vision of a great Son of Love, but qualified by an excessive militancy and separativeness, based on a narrow idealism. The seventh ray will convey to man the power to recognise the cosmic Christ, and to produce that future scientific religion of Light which will enable man to fulfill the command of the historical Christ to permit his light to shine forth.
- k. The sixth ray produced the great idealistic religions with their vision and their necessary narrowness—a narrowness that is needed to safeguard infant souls. The seventh ray will release the developed souls from the nursery stage and inaugurate that scientific understanding of the divine purpose which will fos-

ter the coming religious synthesis.

- l. The effect of the sixth ray influence has been to foster the separative instincts—dogmatic religion, scientific factual accuracy, schools of thought with their doctrinal barriers and exclusiveness, and the cult of patriotism. The seventh ray will prepare the way for the recognition of the wider issues—the new world religion which will emphasise unity but bar out uniformity; scientific technique...will demonstrate the universal light that every form veils and hides; an internationalism which will express itself as practical brotherhood and as peace and goodwill between the peoples.

I could continue emphasizing these relations, but I have enumerated enough to show the beauty of the preparation [Page 363] made by the sixth great Lord of Idealism for the work of the seventh Lord of Ceremonial.—*EP I*

You will see, therefore, how immediate and important is the opportunity confronting humanity today. Vast numbers of men will take the first step towards the unfolding of the Christ consciousness and thus pass through the first initiation. This often (I might well say usually) takes place without the conscious realization of the physical brain. This first initiation is—and always has been—mass initiation, even when individually registered and recorded. Thousands of aspirants in every country (as a result of conscious effort to understand) will stand before the initiator and undergo the Baptism Initiation; bread and water are the symbols of these first two initiations; both are basic essentials for life in the physical sense, and are equally basic in their implications spiritually; this the initiate knows. These two initiations are the only two of significant importance at this time, owing to their relative immediacy.

It is the return of the Christ which has brought these subjective spiritual tendencies of mankind to the surface and made these two initiations possible; it is the activity of the seventh Ray of Order and of the sixth Ray of Idealism which has generated the tendency in humanity towards the white magic of right human relations. They have fostered the trend to ideological control of the human consciousness. It is the passing out of the Piscean Age with its type of energy, and the coming into power of the Aquarian Age (with its potent purificatory energies and its quality of synthesis and universality) which will make the new world order possible. It is therefore apparent that the opportunity confronting humanity has never been so promising and that the corporate relation and fusion of all these energies makes the manifestation of the Sons of God and the appearance of the Kingdom of God an inevitable happening in our planetary life.—*RI*

The Seven Rays

A Compilation of
Practical Material