**Virtue Compilation from Esoteric Psychology**

From EP II p60

Divinity (using the word in its separative sense) connotes the expression of the qualities of the second or building aspect of God,—magnetism, love, inclusiveness, non-separativeness, sacrifice for the good of the world, unselfishness, intuitive understanding, cooperation with the Plan of God, and many [Page 61] other such qualitative phrases. Mechanism, after all, implies the creation of a form out of matter and the infusing of that form with a life principle which will show itself in the power to grow, to reproduce, to preserve identity of some kind, to flower forth into certain instinctual reactions, and to preserve its own specific qualitative nature. Life resembles the fuel which, in conjunction with the mechanism, provides the motivating principle and makes activity and the needed movement possible. But there is more to manifestation than forms which possess a life principle. There is a diversity running through nature and a qualifying principle which differentiates the mechanisms; there is a general synthesis and purpose, which defies the powers of man to emulate it creatively, and which is outstandingly the major characteristic of divinity. It expresses itself through colour and beauty, through reason and love, through idealism and wisdom, and through those many qualities and that purpose which, for instance, animate the aspirant. This is—briefly and inadequately expressed—Divinity. It is, however, a relative expression of Divinity. When each of us stands where stand the Masters and the Christ, we will regard this whole question from another point of view. The developing of virtues, the cultivation of understanding, the demonstration of good character and high aims, and the expression of an ethical and moral point of view are all necessary fundamentals, preceding certain definite experiences which usher the soul into worlds of realisation which are so far removed from our present point of view that any definition of them would be meaningless. What we are engaged in is the development of those qualities and virtues which will "clear our vision", because they produce the purification of the vehicles so that the real significance of divinity can begin to emerge in our consciousness.

From EP II p85

We come now to a section of our study of the soul and its life which is of real moment to all who live (or begin to live) and function as conscious souls, through definite alignment and at-one-ment. This section will, however, be relatively abstruse to all those whose lives are centred in the personality. Down the ages, the Scriptures of the world and those who have attempted to elucidate them, have been occupied with imparting to humanity an understanding of the nature of those qualities and characteristics which should distinguish all true believers, all true aspirants and all sincere disciples, whether Christian or otherwise. The teaching has always been given in terms of good behavior and of right action, and therefore given in terms of effects, produced by inner causes which have not always been specified.

Basically, all such virtues, good inclinations and attempted sound qualities represent the emergence into expression upon the physical plane of certain energies and tendencies, inherent in the soul itself. These, in their turn, are governed by energies and laws which are of a nature different from those governing personalities. It is important to emphasise this and to bear in mind that the powers of the soul, as they are appearing in the world today, constitute (in their working out) a body of phenomena which would have been regarded as magical, impossible and superhuman several centuries ago. The discoveries of science, the adaptation of the laws governing matter and directing material energy to the service and the growing needs of mankind, the subtle and delicate apparatus of the human body and the steadily increasing sensitivity of [Page 86] the human mechanism, have brought about a world consciousness and a civilisation which—in spite of its glaring defects, all based on the separative and selfish attitudes of the personalities through which the soul has yet to work—are a guarantee of the innate divinity of man, with all that may be inherent in, and inferred from that phrase.

What has not yet been grasped is that these emerging "godlike" qualities, these beneficent characteristics, and the slowly appearing virtues of humanity are only indications of hidden potentialities, which have not been scientifically studied. The qualities of goodness are so called because they are, in essence, the energies controlling group relations; the powers, called superhuman, are fundamentally the powers which express group activity, and the virtues are only effects of group life, rightly handled, which are attempting to express themselves on the physical plane.

The growing science of social relations, of social responsibility, or coordinated civic life, of scientific economics and of human inter-relations, the steadily developing sense of internationalism, of religious unity, and of economic interdependence, are all of them indications of the energies of soul life upon the physical plane, and within the human family. Hence the conflict of ideals in the world today; hence the massed dualism which produces such bewilderment; hence the compromises and hence the inconsistencies. Here is to be found the cause of all the divergencies in the world of civilised ideals, and the conflicting and widely differing motives which impel people of good motive and intention and of high principle into antagonistic activities.

From EP II p160

Service, an understanding of the Way, and the building of the true line of escape—that is the task to be carried forward upon the Path of Discipleship. Such is the object set before all the students of the esoteric sciences at this time,—provided they desire it enough, and can train themselves to [Page 161] work selflessly for their fellow men. As they succeed in doing this and approximate ever more closely to that which is not the pairs of opposites (and thus achieve "the Central Way"), steadily the Law of Repulse begins to swing into operation. When the third initiation is taken, this law will begin to hold the dominant place in the ruling of the life.

The word "repulse" has an unfortunate connotation in many minds, and this revulsion against the word itself indicates man's innately spiritual bias. Repulsion, the desire to repudiate, and repulsive attitudes, words and deeds evoke in our minds all that is unpleasant to contemplate. Yet, spiritually considered and scientifically viewed, the word "repulse" indicates simply "an attitude towards that which is not desirable." This, in its turn (as we seek to determine that which is desirable) calls into activity the virtues of discrimination, dispassion and discipline in the disciple's life, as well as the power to decentralise. These words indicate the urge to devaluate the unreal and the undesirable, to discipline the lower nature till those choices are readily and easily made which lead to the discarding of that which imprisons or impedes the soul. The major concepts are the definitely and carefully chosen way or procedure which will free the soul from the world of forms and identify it, first of all, with itself (thus freeing it from the world illusion), and then with the world of souls, which is the consciousness of the Oversoul.

There is no need to enlarge here upon the technique whereby this choice is to be made. The way of discrimination, the method of dispassion and the discipline of the life have been made plain and clear by the teachings of the past two thousand years, and through the many books written to emphasise the teaching of the Christ and of the Buddha. Through a right understanding of these, right choice can be made, and that which should not be cherished or desired can [Page 162] be "repulsed". Many an earnest student (such as those who will read this Treatise) has found it of advantage to write down for himself his own personal understanding of the four words:—

1. Discrimination,

2. Dispassion,

3. Discipline,

4. Decentralisation.

One page given to each definition should suffice, if it embodies truly one's highest thought. Students will realise that as they practice these four virtues, the prime characteristics of a disciple, they are thereby automatically calling into play the Law of Repulse, which, upon the Path of Initiation, brings revelation and realisation. The expression of this law upon the Path of Initiation is too advanced for those who are not yet versed in the basic discriminations, and who are still far from being dispassionate. Is there need therefore to enlarge upon this law as it works out in the life of the initiate? I think not.

The disciple seeks to achieve, without passion, pain or suffering, the distinction which lies between:

1. Right and wrong,

2. Good and evil,

3. Light and dark, spiritually understood,

4. Prison and liberty,

5. Love and hate,

6. Introversion and extraversion. We do well to ponder on this duality

7. Truth and falsehood,

8. Mystical and occult knowledge,

9 The self and the not-self,

10. Soul and body.

And the big list from EP I, p201

First Ray Of Will Or Power

 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 will power, 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 [Page 202] he does not readily express it; he will love strong contrasts and masses of colour, 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; and there is a type of this ray which is tone-deaf, and another which is colour-blind to the more delicate colours. Such a man will distinguish red and yellow, but will hopelessly confuse blue, green and violet.

The literary work of a first ray man 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, and Kitchener was first and seventh, the seventh ray giving him his remarkable power of organisation.

The Second Ray Of Love-Wisdom

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. [Page 203]

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, and on the heights as yet 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 method of healing, for the second ray man, 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 will power on the case to the best advantage.

The characteristic method of approaching the Path would be by close and earnest study of the teachings till they become [Page 204] 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.

The Third Ray Of Higher Mind

Special Virtues: Wide views on all abstract questions, sincerity of purpose, clear intellect, capacity for concentration on philosophic 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, overmuch criticism of others.

Virtues to be acquired: Sympathy, tolerance, devotion, accuracy, energy and common-sense.

This is the ray of the abstract thinker, of the philosopher and the 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 [Page 205] of a question equally clearly. This sometimes paralyses his action. He will make a good business man; 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 and 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 realisation of the great Beyond and of the paramount importance of treading the Path that leads thither.

The Fourth Ray Of Harmony Through Conflict

Special Virtues: Strong affections, sympathy, physical courage, generosity, devotion, quickness of intellect and perception. [Page 206]

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 [Page 207] 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. The lower and extremely dangerous way is by Hatha Yoga.

The Fifth Ray Of Lower Mind

Special Virtues: Strictly accurate statements, justice (without mercy), perseverance, common-sense, uprightness, independence, keen intellect.

Vices of Ray: Harsh criticism, narrowness, arrogance, unforgiving temper, lack of sympathy and reverence, 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 keen intellect, great accuracy in detail, and [Page 208] 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 rays; 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.

The Sixth Ray Of Devotion

Special Virtues: Devotion, single-mindedness, love, tenderness, intuition, loyalty, reverence.

Vices of Ray: Selfish and jealous love, over-leaning on others, partiality, [Page 209] 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 who is on this ray is full of religious instincts and impulses, and of 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 shew to his favourite 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 the typical 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 colour and all things lovely, but his productive skill is not great unless under the [Page 210] influence of one of the practically artistic rays, the fourth or seventh. His music will always be of a melodious order, and he will often be the composer of oratories 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.

The Seventh Ray Of Ceremonial Order Or Magic

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

Vices of Ray: Formalism, bigotry, pride, narrowness, superficial judgments, self-opinion over-indulged.

Virtues to be acquired: Realisation 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 organisation, 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 [Page 211] 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 colour 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.