

The Personal Identity Profile II

Interpretation Manual



Preface

Dear Friend,

We are pleased that you have taken the PERSONAL IDENTITY PROFILE II instrument.

It is a source of great joy to us that so many people have expressed interest in using the P.I.P. II to enhance their self-understanding. Because we intend to meet this growing demand in the most educationally effective manner, we have decided to restructure our approach to P.I.P. II interpretation. We would like to share our plan with you.

The main change is that the P.I.P. II is now completely online at:

PIPIIonline.com

This change has allowed the P.I.P. II:

1. users to receive their results immediately upon completion of the P.I.P. II.
2. to be taken anywhere, e.g., the library; at home; at a friend's house; and, with the new smart phones, even in a park.
3. users to inform others around the world to see their results, either by making PDF files of the results or providing ones login and password to another.
4. users to allow Evaluators around the world to help interpret the results.
5. to include additional charts and tabulations for users to better understand their results.
6. to become multi-lingual with several different languages being working on or added.
7. comprehensive database to allow for better and faster research towards a P.I.P. III.

The new Interpretation Manual should be of great value to you. While many volumes have been written on the rays and astrology, the P.I.P. II Interpretation Manual contains the *essence* of the information you will need as you seek to understand the meaning of your P.I.P. II results.

The manual includes a discussion of the P.I.P. II's purpose, the meanings of the seven Rays, the fourteen Ray Types, and the astrological signs and planets. It also includes a complete discussion of every section of the P.I.P. II and the meaning of every chart and tabulation. As well, there is included a completely detailed P.I.P. II interpretation of an actual person. This sample interpretation should serve as a model to help you grasp a reliable and practical method for understanding your own P.I.P. II. Finally, a list of forty-two Soul/Personality Ray combinations is offered to assist those who wish to understand the meanings of this most important kind of ray relationship.

We suggest that you read the P.I.P. II Interpretation Manual carefully. Then, simply begin examining your charts and tabulations, and start drawing your own conclusions about the nature of your unique energy pattern. Begin to create hypotheses about the five Rays of your five-fold Ray Chart. Review the meanings of your Sun, Moon and Ascendant, and apply these meanings to the S.U.R.E. Formula, as explained in the Interpretation Manual. Finally, begin thinking about how to *synthesize* all these Ray, zodiacal and planetary energies so that they suggest a formula for spiritually expressive and effective living.

To assist you with the process of P.I.P. II interpretation, we have included a list of *pertinent questions* that we think it would be valuable for you to answer. They are deep and searching questions, and there is no need for you to answer them immediately—nor is there any need for you to answer them all at once. Perhaps you would prefer thinking about them a few at a time. Should there be an opportunity for you to have a private

interview with an Evaluator, or should you attend a Seven Ray Seminar, your answers to these questions will provide a valuable basis for discussion and a deeper understanding of your Ray structure.

Exchanges of ideas and perspectives are part of an educational process from which all students of the Seven Rays can benefit. The P.I.P. II is really part of the Seven Ray Institute's educational program, as well as its research program. We all have much to learn, and our mutual sharing of thoughts will help us all enlarge our understanding of this new science, so vital to the development of human consciousness—the science of esoteric psychology.

We hope you enjoy your adventure with the PERSONAL IDENTITY PROFILE II, and we look forward to dialoguing with you.

In Love and Light,

Michael Robbins and Rick Good

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The PERSONAL IDENTITY PROFILE II

Interpretation Manual (Interpreting the Results of your P.I.P. II Questionnaire)

The PERSONAL IDENTITY PROFILE II is designed to describe your personality and Transpersonal Self or Soul in terms of certain essential subtle energies that condition all life on earth. According to the teachings of the newest form of psychology—esoteric psychology—these foundational energies emanate from the Sun, and planets of our solar system, from the twelve constellations of the zodiac, and from three major constellations (Sirius, the Pleiades and the Great Bear). From the perspective of esoteric psychology, the energies with which advanced humanity must immediately learn to work are energies emanating from the seven major stars in the Great Bear. The Ageless Wisdom Teaching asserts that the heavenly bodies are far more than massive, inanimate sky-objects; on the contrary, according to the esoteric sciences, the planets, stars and constellations are thought to be the “physical bodies” of great celestial Entities Who have immense intelligence and influence upon all human beings, and many other forms of life of greater and lesser magnitude.

While there are influential Entities within the local cosmo-system (namely, many undiscovered planets and planetoids within our solar system, and many neighboring stars which all have their contributing “astro-chemical” influences), the present form of the PERSONAL IDENTITY PROFILE II deals only with the energy influences of the most important of these Entities: the seven major stars (Entities) of the Great Bear, from which emanate the seven energies known as the Seven Rays (or Seven Fundamental Qualities, as they are called on the Profile); and the twelve Entities Who ensoul the familiar twelve zodiacal constellations. In this P.I.P. II Interpretation Manual, information is also included which will allow the interpreter to include the influence of those planetary Entities in our solar system Who are most important and influential in the life of the individual whose P.I.P. II is being interpreted.

All the planetary energies found within our solar system are, of course, extremely important, and at least all discovered planets must be considered in any complete analysis of the human energy system, but introducing a complete consideration of planetary variables is beyond the scope of the P.I.P. II as presently structured. When a full ‘astro-rayological’ interpretation of the P.I.P. II is given in person (or during a Seven Ray Seminar), the implications of *all* astrological factors are fully considered in combination with the information relating to the Rays.

Understanding your Unique Energy Pattern Questionnaire

Questionnaire

1. Which Rays does the P.I.P. II indicate as your three strongest Rays?
2. How does each of these Rays work out in your life?
3. Which of these Rays do you consider to be your “most important Ray” (Soul Ray, or the Ray of your Transpersonal Self)), and why?
4. Which of these Rays do you consider to be your Personality Ray, and why?
5. In which position of your five-fold Ray Chart do you place the remaining Ray, and why?
6. Are there any Rays, which you consider to be either your soul or Personality Ray, which are not included in the three strongest Rays measured by your P.I.P. II? If so, what are these Rays, and why do you consider them to be your soul or Personality Ray?
7. Which Ray do you consider to be the Ray of your Mind, and why?
8. Which Ray do you consider to be the Ray of your Astral Body (Emotional Body), and why?
9. Which Ray do you consider to be the Ray of your Physical Body, and why?
10. How do the Rays that you have chosen as your Soul and Personality Rays interact? Please describe any conflicts between these Rays? Are there ways in which they cooperate? What do you consider to be the ideal relationship between these, your most important two Rays?
11. How do the five Rays you have chosen for your five-fold Ray Chart interact and manifest in your life?
12. Through which of your personality vehicles (mind, emotions or body) do you feel that your Soul Ray expresses itself? Why?
13. Through which of your personality vehicles do you feel that your Personality Ray expresses itself? Why?
14. Please give the zodiacal signs in which your Sun, Moon and Ascendant are found, and describe how the positive and negative traits associated with them work out in your life.
15. Reflecting upon your life, what would it mean for you to **STRENGTHEN** the quality of your Ascendant, **UTILIZE** the quality of your Sun sign, **RELY-ON** the quality of your Moon sign, and **ELIMINATE** the negative qualities of all three.
16. Consider the combination of:
 - a. the Ray you have chosen as your Soul Ray
 - b. your Ascendant
 - c. and the esoteric ruling planet of your Ascendant and describe how these three combine to give you an important spiritual directive or blueprint for action. Consider the circumstances of your life, and describe how following the positive indications of these three energies might improve the spiritual quality of your life.
17. Consider the combination of:
 - a. the Ray you have chosen as your Personality Ray
 - b. your Sun sign

- c. the exoteric ruling planet of your Sun sign and describe how these three influence your life on the level of personality. Describe the nature of any conflicts which might exist between the first three energies (listed in question #16), and these three energies. How might these conflicts be resolved? What do you think would be the ideal combination of these two triads - six energies in all?

18. SYNTHESIS: Consider now all the following energies:

- a. Soul Ray
- b. Personality Ray
- c. Mental Ray
- d. Astral Ray
- e. Physical Ray
- f. Ascendant
- g. Sun sign
- h. Moon sign
- i. Esoteric ruler of Ascendant
- j. exoteric ruler of Sun sign.

If you used all these energies in an **ideal manner**, what would your life be like? What changes will you have to make in your life, in order to live up to the highest possibilities of your ENERGY PATTERN?

19. Before you took the P.I.P. II, which Rays did you assign to your five-fold Ray Chart?
20. If you have changed your assessment as a result of the P.I.P. II, what was it about the P.I.P. II, and/or the suggested interpretation process that led you to change your mind?
21. On the basis of what you learned about the nature and structure of your energy pattern, how would you describe your most appropriate line of service and your greatest contribution to humanity?
22. If you wish to discuss any issues related to esoteric psychology that may not have been covered by the previous questions, please let us know what they are.

Please send your responses to:

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Introduction

Nineteen fundamental energies (the seven Rays and the twelve zodiacal constellations—plus, from one to three planetary energies), then, constitute the basic ‘energy palate’ which color each individual, and upon these nineteen, the PERSONAL IDENTITY PROFILE II focuses primarily. When you understand which ones of these energies are dominant in your ‘five-dimensional energy structure,’ you will have a great deal of the information you need to fulfill your transpersonal destiny—the purpose for which you, as a Transpersonal Self (for you are, essentially, a spiritual Entity), are living through this particular life cycle or incarnation. One’s spiritual “success” depends upon expressing one’s unique ‘energy pattern.’ It is the purpose of the PERSONAL IDENTITY PROFILE to help each individual gain a clearer idea about what that energy pattern (consisting of Rays, zodiacal and planetary energies) really is.

Description of the Seven Rays

Ray I: the Ray of Will and Power

Ray II: the Ray of Love and Wisdom

Ray III: the Ray of Creative, Abstract Intelligence and Adaptability

Ray IV: the Ray of Harmony Through Conflict

Ray V: the Ray of Concrete Knowledge and Science

Ray VI: the Ray of Devotion and Abstract Idealism

Ray VII: the Ray of Organization and Ceremonial Magic

The names of these Rays give a clear indication of their natures. An authoritative and detailed explanation of their meaning can be found throughout the books of Alice A. Bailey, especially *Esoteric Psychology Vols. I & II*.

Here is a list of some of the traits associated with each one of the Seven Rays. Notice that with each of these Rays are listed two subsidiary 'Types' which are of a contrasting nature. (Actually, as many as *seven* sub-Types may eventually be detectable.) The existence of these Types have been inferred both from experience with Ray analysis, and from certain hints given by the Tibetan Sage Djwhal Khul, the teacher responsible for presenting to humanity the fullest current exposition of the Science of the Seven Rays. Some individuals expressing a given Ray evince the qualities of Type A, while others primarily demonstrate the qualities of Type B. Still other individuals seem to have balanced the two Types, and express both.

Also included with each Ray description are:

1. some brief Vocational Indications.
2. a Word of Power, which can be used by the individual who is utterly certain of the quality of his Soul Ray. When the meaning of this Word is properly understood, it can be used to help link the soul-infused personality with spiritual sources higher still.
3. an Integration Formula, which conveys the technique to be used by an individual (on a particular soul-Ray) when his soul is working at the task of integrating the various aspects of the personality into an efficiently functioning whole, or at the later task of integrating the Personality with the soul, itself.
4. a Fusion Formula, which conveys the technique to be used by the more advanced individual on a particular soul-Ray when his soul is working at the task of fusing itself with the personality, thus creating the soul-infused personality.

The formulas are brief word forms, which if meditated upon, can stimulate the desired integration or fusion processes. A full explanation of their meaning and usefulness will be found in *Esoteric Psychology, Vol. II*.

Ray 1: The Ray of Will and Power

Strengths: power to direct and govern, power to synthesize, dynamic initiative and will power, strong sense of purpose, one-pointed focus, ability to centralize, simplicity, detachment, strength, courage, steadfastness, independence, power to liberate; wisdom to establish, uphold and enforce law; keen understanding of principles and priorities, truthfulness arising from absolute fearlessness.

Weaknesses: domination, destructiveness, violence, isolation, hardness, cruelty, unrelenting ambition, egotism, arrogance, impatience, suppression, pride, obstinacy, willfulness, anger.

Type A: Steadfastness and Endurance Emphasized. There is an aspect of the first Ray that is strong, steadfast, firm, enduring, immovable—which persists and never gives in. This aspect is more constructive than destructive; it is the “rock upon which others may depend.”

Type B: Dynamic Liberation and Freedom Emphasized. This is the aspect of the first Ray that gives it its reputation for destructiveness. Positively, this energy breaks the bonds of all forms of slavery, and disrupts any condition, which prevents the free expression of the life force. It liberates the spirit from the prison of matter.

Vocational Indications: Positions of leadership and authority. Chief executive officers, leaders in government and politics, the military and law enforcement, etc.

Word of Power: I assert the fact.

Integration Formula: Inclusiveness.

Fusion Formula: Isolated Unity.

Ray 2: The Ray of Love and Wisdom

Strengths: loving understanding, compassion, love of pure truth, wise and intuitive comprehension, clear perception and intelligence, studiousness, inclusiveness, magnetic attractiveness, receptivity, power to teach and illumine, tact, patience, serenity, faithfulness, tolerance, power to salvage, redeem and heal through love.

Weaknesses: over-sensitivity and vulnerability, fearfulness and self-pity, tendency towards inferiority complex, too great an attachment to people, love of being loved, inability to say No, over-absorption in study, insufficient rapidity of action, attempt to be too complete and thorough, contempt of mental limitations in others.

Type A: Loving-Understanding Emphasized. This aspect of the second Ray is warm, magnetic, radiant and filled with compassion and loving-understanding. Type A works through the power of pure, heart-felt love, healing and teaching through a deep sense of empathy and identification with others.

Type B: Wisdom and Complete Understanding Emphasized. The second aspect of the second Ray places a greater emphasis upon the mind, and is more detached and less magnetic than Type A. Type B, insisting as it does upon complete, dispassionate understanding, may seem much colder than Type A, and may need to cultivate love, just as Type A needs to cultivate wisdom. Type B is associated with the archetype of the “guru” just as Type A is associated with the archetype of the “savior.” The Buddha is the figure most associated with the wisdom aspect of R2, just as the Christ is the embodiment of the love aspect of the second Ray.

Vocational Indications: Positions where love and a wise understanding of people are required. Teaching, religious and spiritual work, psychotherapy, human resources development, etc.

Word of Power: I see the greatest Light.

Integration Formula: Centralization.

Fusion Formula: Inclusive Reason.

Ray 3: The Ray of Creative, Abstract Intelligence and Adaptability

Strengths: mental fertility and creativity, capacity for rigorous analysis and reasoning, wide views on all abstract issues, exceptional ability to plan and strategize, skillful communication, great activity and adaptability, executive and business aptitudes, acute and powerful intellect, absence of the tendency to worry about or trouble others over trifles, ability to handle complexity and deal with many contingencies.

Weaknesses: intellectual pride, excessive criticism, vague and overly complex thought and expression, manipulateness, deviousness, excessive thinking without practical action, inaccuracy in practical detail, absent-mindedness, hyperactivity, scattered, spread too thin, constant preoccupation and busy-ness.

Type A: Abstract Thought and Creative Reasoning Emphasized. Type A of R3 inclines towards all the higher forms of academic work, especially higher mathematics, rigorous philosophical thinking, and any pursuit that is theoretical in nature and emphasizes the abstract aspects of intelligence. This Type may have a very wide-minded and detached view of life, but may be quite impractical about concrete activities. It is easy for Type A to become “lost in the world of thought”—the field of mind, and mental-processes, becoming all-absorbing.

Type B: Activity and Adaptability Emphasized. Type B is strongly contrasted with Type A. Type B can extremely practical, worldly, materialistic and adept at maneuvering through the battlefield of commercial enterprise. The key to Type B is “gamesmanship”—the ability to “play the game” adroitly, intelligently, flexibly, adaptively—changing where change is needed.

Vocational Indications: Positions where considerable intellectual power and resourcefulness are required. Business and finance, academic and theoretical work, creative think-tanks, market speculation, advertising, etc.

Word of Power: Purpose itself am I.

Integration Formula: Stillness.

Fusion Formula: Presented Attributes.

Ray 4: The Ray of Harmony Through Conflict

Strengths: ability to mediate and resolve conflicts, capacity for “bridging”, love of beauty and ability to express and/or create it, artistic and aesthetic sensibilities, musicality, strong imagination and intuition, quickness of intellect and perception, ability to amuse, delight and entertain, strong affections, fighting spirit, sense of drama, literary abilities, generosity, ability to create peace.

Weaknesses: vacillation, ambivalence, combativeness, embroiled in constant conflict (inner and outer), unstable activity patterns (fits and starts), too compromising, moodiness, worry, lack of confidence and composure, self-absorption in suffering, unregulated passions, exaggeration, extravagance, lack of moral courage, temperamentalism and impracticality.

Type A: Creation of Harmony and Beauty Emphasized. This is that aspect of the fourth Ray that is inclined to resolve dissonance into consonance. Extremely sensitive to any kind of discord (aesthetic or interpersonal). The goal of Type A is to bring about those adjustments that will lead to an harmonious interaction of everything (or everyone) involved so that beauty results. Always there is the ability to see both sides of an issue, mediate and resolve opposition into a fluid synthesis.

Type B: Involvement in Conflict Emphasized. This Type of the fourth Ray leads to constant struggle, vacillation, ambivalence, uncertainty, and the experience of contrasting states. Individuals strongly colored by this Type want to live a colorful life, full of dramatic changes. They understand a wide range of moods, and either want to experience them, or cannot help doing so. Their goal is to find a steadfast center so that they need not always fluctuate between polarities.

Vocational Indications: Positions where a strong sense of harmony and beauty are required. Peacemaking, all the arts, mediation, decoration and beautification, psychotherapy and massage, entertainment, interpersonal skills, etc.

Word of Power: Two merge with One.

Integration Formula: Steadfastness.

Fusion Formula: Same as Ray 2.

Ray 5: The Ray of Concrete Knowledge or Science

Strengths: keen and focused intellect, accuracy and precision in thought and action, mastery of factual detail, mechanical ability and practical inventiveness, perseverance in research and experimentation, technical expertise, lucidity of explanation, common sense, power to discover and verify, exact justice, uprightness, independence.

Weaknesses: critical and narrow mentality, mental prejudice, rigid and set thought patterns, excessive doubt and skepticism, separativeness, lack of emotional responsiveness, excessive objectivity and lack of sympathy, unforgiving temper.

Type A: Precise Knowledge and Great Factual Accuracy Emphasized. This is the aspect of Ray 5 that insists upon truth, accuracy, documentation and the verification of factual knowledge. Type A needs not necessarily be active in the sciences. Wherever research is done, and precise descriptions of the facts of the case are required, people of this Type will be called for. Those who create definitions for a dictionary, for instance, would have to be well-endowed with Type A traits. Utter intellectual and descriptive clarity are the hallmarks of this Type.

Type B: Practical Experimentation and Technical Inventiveness Emphasized. Type B is definitely involved in the area of technically applied intelligence. Those-who conduct practical experiments for the verification of hypotheses, or who work in the many fields of engineering, are frequently examples of this Type. Type B inclines one to a “hands-on” approach to knowledge and learning, and those facts that are immediately applicable are considered most valuable.

Vocational Indicators: Positions where great accuracy and a factual, technical and objective point of view are required. Science, research, engineering, mechanics, accounting, all kind of technical specialties, etc.

Word of Power: Three minds unite.

Integration Formula: Detachment.

Fusion Formula: Same as Ray 1.

Ray 6: The Ray of Devotion and Abstract Idealism

Strengths: high idealism, intense devotion, single-mindedness, unshakable faith, undimmed optimism, power to envision the goal, unflagging persistence, power to arouse and inspire, power to persuade, loyalty, reverence, total self-sacrifice for a person or cause, humility, tenderness, intuition.

Weaknesses: blind faith, rigid idealism, narrow orientation, emotionalism, intolerance, selfish and jealous love, fiery anger, fanaticism and militarism, lack of balance and common sense, over-leaning on others, passive susceptibility to “guidance”, superstition and gullibility, unreasoning devotion.

Type A: Devotion and Passive Openness to Guidance Emphasized. This type of the sixth Ray is quite passive, tranquil and receptive. It regards itself as a recipient, and open to the influence that flows from the object of its devotion. There is a pronounced “waiting to be filled,” and the attitude is more ‘quietistic’ than aggressive.

There is much about this Type that suggests the second Ray of Love-Wisdom, except that the focus will be narrower and more specific. It is, over all, a very gentle influence, and characterizes those who devotedly cherish someone or something.

Type B: Fiery Aspiration and Militant Idealism Emphasized. Type B is fiery; Type A is watery. The emphasis is on “going for” what one wants, rather than waiting for it to arrive. There is still plenty of devotion, but there is also a fiery zeal that keeps the individual of this Type constantly, and one-pointedly, striving to attain his highest ideal or the object of his devotion. Type B is altogether less quiet, and is far more violent and aggressive.

Vocational Indications: Positions where one must “totally believe in” what one is doing. Religious work, all forms of promotion, involvement in “causes” and special interests groups, activism, charity work, etc.

Word of Power: The highest Light controls.

Integration Formula (Suggested): Stand still at the center.

Fusion Formula: Same as Ray 2.

Ray 7: The Ray of Organization and Ceremonial Magic

Strengths: power to create order, power to manifest, power to organize and coordinate groups, “team playing”; great respect for laws, rules and regulations; refined sense of rhythm and timing, courtesy, keen awareness of form, ability to perfect form, power to renovate and transform, ability to crystallize ideas into the best possible form, strength, courage, rectitude, perseverance, self-reliance, fine ability as a ritualist and ceremonialist.

Weaknesses: formalism, rigidity, pompous ceremonialism, excessive conformity (or non-conformity), sectarianism, bigotry, superficial judgment (based on appearance), favoring form to content, intolerance of individuality, perfectionism, subservience to habit, routine or ritual; pride, self-opinion overindulged, intolerance of anything new (or old).

Type A: Preservation of Established Forms and Structures Emphasized. This is the conservative aspect of the seventh Ray. It is highly organized and attempts to play by the rules and perform according to expectations. It is the most exacting aspect of Ray 7, and feels compelled to meticulously maintain the established order.

Type B: Creation and Reorganizing of Forms and Structures Emphasized. This is the more creative aspect of the seventh Ray, and definitely emphasizes the creative and re-creative process. Rather than the maintenance of established order, as in Type A we have the creation of new organizing principles. We also have the creative embodying of ideas in their most perfect forms.

Vocational Indications: Positions in which organization and an understanding of form are paramount. Administration and management, all aspects of design, building and construction, detailed program planning, religious or ceremonial ritual, etc.

Word of Power: The Highest and the Lowest meet.

Integration Formula (Suggested): Within the pentagram await the light.

Fusion Formula: Not given.

(Formulas for R3 or R1 are both possible).

A great deal more can be said about all these Rays, but these few indications should give a useful idea about the quality of each.

The P.I.P. II and the Dimensions of the Human Energy System

The key to the psychological understanding of the human being lies in understanding “multi-dimensionality.” The human individual is a multidimensional being, and as long as psychologists continue to seek the explanation of complex mental, emotional and transpersonal phenomena in the physiological functioning of the human physical form, they are doomed to failure. The physician, and especially the psychologist, must appreciate that the *complete* human anatomy is far more subtle and multi-dimensional than might be gathered from studying even the most thorough text on physical anatomy.

Throughout the ages, the various esoteric traditions have “mapped” the multi-dimensionality of human anatomy. Today, those who study the “vital-electrical” nature of the human energy system are appreciating some of this subtlety. The medical disciplines of acupuncture and acupressure also bear witness to subtle anatomical structures—electro-vital structures. Really, though, according to the esoteric sciences, humanity’s subtle anatomy is subtler by far than this. Its subtlest levels or “fields” can only be appreciated by the esoterically-inclined psychologist, and, perhaps, only *fully* understood by the advanced initiate to whom the field of the Transpersonal Self is an experiential reality.

The tradition of esoteric psychology understands the human energy system as, essentially, a *five-tiered* or *five-dimensional* system. Again, the five divisions of this energy system are known to most transpersonal psychologists and students of the spiritual sciences:

1. the physical/vital field: this field comprises the physical body and the electric-vital “fluid” which provides the body with what is commonly experienced as physical vitality or energy.
2. the astral field: this field is the source of feelings, emotions, desires, aspirations, and all sentient response.
3. the lower mental field: this field is the source of definite, concrete thoughts. Most activities that we usually associate with “mind”—analysis, discrimination, comparison, analogy, thought-combination, etc.—are functions of this field.
4. the composite of these three lower fields, known as the personal field—the field of limited individuality: this field is a product of the union and interrelation of the physical/vital, astral and mental processes. The personal field emphasizes the often-separative uniqueness of each individual; it emphasizes the distinctiveness of each person.
5. the transpersonal field—the domain of the Transpersonal Self: this field is known in esoteric psychology as the “causal body.” It is a quasi-permanent field formed by the contributed energies of certain higher Entities known as Solar Angels, and, also, by the best qualities which have been generated within the lower four fields during many incarnations. These “best qualities” are stored within the causal body, and form a permanent spiritual resource upon which the lower human consciousness, embedded within the lower four fields, draws, provided it knows how.

The four lower fields are the usual provinces of the orthodox psychologist, but the transpersonal and esoteric psychologists consider the fifth field as well—the realm of what might be called the “trans-personality”, and the home of that part of the human being that incarnates life after life. Although all five fields are both subtly and directly influenced by the luminous Entity known as the Solar Angel, the fifth field is most directly influenced.

The esoteric psychologist, then, focuses largely within the same psychological domain as the transpersonal psychologist, but insists that a detailed understanding of the energy qualities of the five fields and their patterns of interaction is possible. To the esoteric psychologist, the *key* to this interaction is the *energy quality* of each of these five fields or dimensions of the composite human “auric field.” In esoteric psychology, the

human energy system is designed so that its five dimensions are each *conditioned*, primarily, by one or other of the seven fundamental energy qualities known as Rays; secondarily, the *entire* five-dimensional system is conditioned by the qualities of zodiacal and planetary energies. To the esoteric psychologist, all psychological problems, and the possibility for all psychological growth and psycho-spiritual transformation are related to the interactions of these five dimensions, and the cosmically- emanated energy qualities (Rays, zodiacal and planetary energies) which, “color,” condition and are related to these dimensions. The P.I.P. II, which helps individuals determine some of the most important of these conditioning energies, is, therefore, a tool to be used for psychological growth and in the process of psycho-spiritual transformation.

Enumeration and Description of the Ray, Zodiacal and Planetary Energy Qualities

In order for us to understand our energy pattern, the formula of our inner and outer being, we have to be familiar with the nature of the energy ‘strands’ from which the pattern is woven. Let us, then, briefly enumerate and describe the fundamental Ray, zodiacal and planetary energy qualities which condition every individual. Before we can understand what these energy qualities mean in their many combinations (for, that is how they occur within the human energy system), we have to understand their essential natures, and how they are distinguished from one another.

The Twelve Zodiacal Constellations or Signs

The essential quality of the twelve zodiacal constellations or signs will now be given. Thousands of books have been written on the zodiac, and many different points of view offered. The significances here discussed will be those of enduring value to the esoteric psychologist who seeks to identify and understand the archetypal transpersonal and personal energy patterns of his clients.

The Rays which are now associated with each constellation will also be given, as well as the three planetary rulers of each constellation—i.e., the orthodox ruler, the esoteric ruler and the hierarchical ruler, in that order. Orthodox rulers condition average humanity; esoteric rulers condition the transpersonally oriented individual; hierarchical rulers condition those of initiate status.

Additional mantrams, and words and phrases of significance are also given for each constellation:

1. The Spiritual Mantram emphasizes qualities that are intended to guide those who attempting to increase the influence of the soul in their lives.
2. The Evolutionary Mantram emphasizes zodiacal qualities that the evolving soul has utilized *prior* to an interest in living the life of the soul.
3. The words and phrases “For Advanced Man” indicate qualities that are characteristic of the individual born in or under a particular sign, when that individual is an advanced person just beginning to aspire towards the spiritual life.
4. The words and phrases “For the Disciple or Initiate” indicate qualities which are characteristic of the individual born in or under a particular sign, when that individual has already been living the spiritual life for some time, and has, therefore, achieved discipleship or initiate status.
5. The words and phrases for “Undeveloped Man” have not been included, but can also be found on pp. 332-333 of *Esoteric Astrology* by Alice Bailey.

A word about the difference between the meaning of the words “constellation” and “sign” should be included. So often these two terms are used interchangeably because, far as humanity is concerned, their practical effect is indistinguishable. Regarding the real difference between the two, Djwhal Khul states it this way on p. 621 of *Esoteric Astrology*: “In the understanding of the significance of *the distinction between constellations as galaxies of stars, and signs as concentrated influences* will come fresh light upon the science of astrology.” It seems clear that the source of the zodiacal energies is the constellations, but that they are distributed to all life on Earth by means of the “signs”—the cause of the signs being the unique relationship between the inclination of the Earth’s axis and the ecliptic. For Alan Leo, the famous esoteric astrologer known as the “father of modern astrology,” the signs are twelve slowly shifting sectors of magnetic influence surrounding the Earth. It seems apparent that each of these sectors would be keyed to, or resonant to, one of the zodiacal constellations, and that the energy and influence of a particular zodiacal constellation would be transmitted through a particular sector. This little bit of background on the contrast between these two frequently used terms is given to clarify any confusion that might arise. Of course, a thorough comprehension of the dynamics of the relationship between the two is beyond our understanding.

Sign I - Aries

The sign in which powerful mental impressions emerge from the Transpersonal Self, galvanizing the lower personal self into dynamic initiatives, as it attempts to respond to the transpersonal impulses. Aries is the sign in which the Transpersonal Self commences a cycle of activity.

Positive Traits: initiative, pioneering spirit, independence, assertiveness, leadership, dynamic energy, ideational power, power to originate.

Negative Traits: impulsiveness, aggressiveness, combativeness, impatience, lack of moderation, unrealistic estimation.

The constellation Aries distributes Ray 1 and Ray 7. The planets associated with Aries are Mars (orthodox), Mercury (esoteric), and Uranus (hierarchical) distributing Ray 6, Ray 4 and Ray 7 respectively.

Spiritual Mantram: I come forth, and from the plane of mind I rule.

Evolutionary Mantram: And the Word said: Let form again be sought.

For Advanced Man: Directed personality effort.

For the Disciple or Initiate: Recognition and work with the Plan. Will.

Sign II - Taurus

The sign in which the Transpersonal Self focuses special streams of illumination upon the lower personal self, helping to free it from lower desires and attachments.

Positive Traits: stability, endurance, strong sense of value, power to acquire, constructiveness, drive towards illumination.

Negative traits: immobility, stubbornness, possessiveness, self-indulgence, routinization.

The constellation Taurus distributes Ray 4. The planets associated with Taurus are Venus (orthodox) and Vulcan (esoteric and hierarchical), distributing Ray 5 and Ray 1 respectively.

Spiritual Mantram: I see, and when the eye is opened, all is illumined.

Evolutionary Mantram: And the Word said: Let struggle be undismayed.

For Advanced Man: Aspiration. The Light of Love

For the Disciple or Initiate: Illumined living. The Light of Life.

Sign III - Gemini

The sign that promotes the communicative interplay between Transpersonal Self and personality.

Positive Traits: versatility, mental agility, inquisitiveness, communicativeness, awareness of duality, power to educate, fluid interplay between the transpersonal and personal self.

Negative Traits: instability, superficiality, changeability, restlessness, diffusiveness, and inconsistency.

The constellation Gemini distributes Ray 2. The planets associated with Gemini are Mercury (orthodox), Venus (esoteric) and the Earth (hierarchical), distributing Ray 4, Ray 5 and Ray 3 respectively.

Spiritual Mantram: I recognize my other self, and in the waning of that self, I grow and glow.

Evolutionary Mantram: And the Word said: Let instability do its work.

For Advanced Man: Orientation of “I serve my brother.”

For the Disciple or Initiate: Right relation. “I serve the One.”

Sign IV - Cancer

The sign in which the physical form for the full manifestation of the Transpersonal Self is prepared, provided, and illumined. A foundational base of operations is established for the Transpersonal Self.

Positive Traits: domesticity, nurturance, tenacity, protectiveness, rootedness, well-developed ‘common touch’, emotional sensitivity, realization of wholeness.

Negative Traits: over-sensitivity, moodiness, fear and worry, timidity, over-retentiveness, retrogression, refusal to release, excessive self-protectiveness, inferiority feelings.

The constellation Cancer distributes Ray 3 and Ray 7. The planets associated with Cancer are the Moon (orthodox) and Neptune (esoteric and hierarchical), distributing Ray 4 and Ray 6 respectively.

Spiritual Mantram: I build a lighted house and therein dwell.

Evolutionary Mantram: And the Word said: Let isolation be the rule, and yet the crowd exists.

For Advanced Man: The unit awakens to that which is around. The House.

For the Disciple or Initiate: The whole is seen as One. Humanity.

Sign V - Leo

The sign in which the personality becomes powerful and integrated, or in which there is a fully dramatized expression of the identity of the Transpersonal Self.

Positive Traits: dignity, self-confidence, generosity, warm-heartedness, dramatic power, magnanimity, power to rule and inspire, strong sense of identity with the One Self.

Negative Traits: vanity, domination, extravagance, arrogance, ‘show-offishness’, and excessive pride.

The constellation Leo distributes Ray 1 and Ray 5. The luminaries and planets associated with Leo are the Sun (orthodox), Sun (esoteric—veiling Neptune) and Sun (hierarchical—veiling Uranus), distributing Ray 2, Ray 2/6 and Ray 2/7 respectively.

Spiritual Mantram: I am That and That am I.

Evolutionary Mantram: And the Word said: Let other forms exist. I rule.

For Advanced Man: The Higher Self. The revealing point.

For the Disciple or Initiate: The One Self. The relinquished point.

Sign VI - Virgo

The sign in which all dimensional fields within the personality are refined and purified to make a fit receptacle for the expression of the Transpersonal Self; the growing **presence** of the Transpersonal Self within the personality is nurtured.

Positive Traits: discrimination, meticulousness, purity and humility, practicality, capacity for hard work, power to heal through right diet and physical discipline, ability to nurture the inner light.

Negative Traits: hypercritical attitude, pettiness, perfectionism, fastidiousness, coldness, and materiality.

The constellation Virgo distributes Ray 2 and Ray 6. The planets associated with Virgo are Mercury (orthodox), the Moon (esoteric—veiling Vulcan), and Jupiter (hierarchical) distributing Ray 4, Ray 4/1 and Ray 2 respectively.

Spiritual Mantram: I am the Mother and the Child. I God, I Matter am.

Evolutionary Mantram: And the Word said: Let matter reign.

For Advanced Man: The creative force. The Protector.

For the Disciple or Initiate: The Christ activity. The Light.

Sign VII - Libra

The sign in which the Transpersonal Self and the personal self are united in ‘marriage’—the so-called “marriage in the heavens.”

Positive Traits: sense of justice, diplomacy, mutuality, harmony and equilibrium, dedication to peace, social consciousness, adherence to the “golden mean”.

Negative Traits: indecision, over-compliance, hesitancy, appeasement, excessive love of pleasure, judgmentalism, overly mannered and polite, over reliance on partnership.

The constellation Libra distributes Ray 3. The planets associated with Libra are Venus (orthodox), Uranus (esoteric) and Saturn (hierarchical), distributing Ray 5, Ray 7 and Ray 3 respectively.

Spiritual Mantram: I choose the way which leads between the two great lines of force.

Evolutionary Mantram: And the Word said: Let choice be made.

For Advanced Man: The weighing of the opposites. Devotion and aspiration.

For the Disciple or Initiate: Balance attained. Divine love. Understanding.

Sign VIII - Scorpio

The sign in which the Transpersonal Self wages a ‘war’ against the lower, personal self. This results in the metaphysical “death of the personality,” which dies to any separative desire of its own.

Positive Traits: transformative power, penetrating perception, magnetic intensity, power to triumph, depth of character, power to regenerate, power to confront the “shadow self”.

Negative Traits: destructiveness, repression, revengefulness, treachery, jealousy, self-destructiveness.

The constellation Scorpio distributes Ray 4. The planets associated with Scorpio are Mars (orthodox and esoteric) and Mercury (hierarchical) distributing Ray 6 and Ray 4 respectively.

Spiritual Mantram: Warrior am I, and from the battle I emerge triumphant.

Evolutionary Mantram: And the Word said: Let Maya flourish and deception rule.

For Advanced Man: Conflict with duality. The fighter.

For the Disciple or Initiate: Higher unity. The Disciple.

Sign IX - Sagittarius

The sign in which the vision of higher evolutionary possibilities is transmitted by the Transpersonal Self, and intuitively received by the focused, one-pointed consciousness of the individual personality. In this sign, rapid one-pointed progress is made towards the goal of initiation.

Positive Traits: goal-consciousness, straight truthfulness, foresight, expansiveness, lofty idealism, rapid intuition, adventuresome exploration, one-pointed focus, and global vision.

Negative Traits: tactlessness, exaggeration, blind optimism, recklessness, lack of restraint, wanderlust, and fanaticism.

The constellation Sagittarius distributes Ray 4, Ray 5 and Ray 6. The planets associated with Sagittarius are Jupiter (orthodox), Earth (esoteric) and Mars (hierarchical), distributing Ray 2, Ray 3 and Ray 6 respectively.

Spiritual Mantram: I see the goal. I reach that goal and see another.

Evolutionary Mantram: And the Word said: Let food be sought.

For Advanced Man: One-pointedness. Directed approach.

For the Disciple or Initiate: The director of men. The controller of the Gate.

Sign X - Capricorn

The sign of “Initiation” in which the personality is transfigured through complete fusion with the Transpersonal Self.

Positive Traits: discipline, responsibility, industriousness, conscientiousness, power to survive, power to achieve the peak of attainment, power to conform to the highest Law or Will.

Negative Traits: pessimism, rigidity, isolation, conventionality, suppression, materialism, and callousness.

The constellation Capricorn distributes Ray 1, Ray 3 and Ray 7. The planets associated with Capricorn are Saturn (orthodox and esoteric), and Venus (hierarchical), distributing Ray 3 and Ray 5 respectively.

Spiritual Mantram: Lost am I in light supernal, yet on that light I turn my back.

Evolutionary Mantram: And the Word said: Let ambition rule, and the door stand wide.

For Advanced Man: The one who crosses the water. Fluid.

For the Disciple or Initiate: The Conqueror of Death. Initiated.

Sign XI - Aquarius

The sign of loving, impersonal service, in which the powers of the Transpersonal Self are distributed through the redeemed and transfigured lower personal self for the benefit of humanity.

Positive Traits: humanitarianism, ecumenism, spirit of sharing, progressivism, innovation, universality, group conscious spirit, power to pour forth in service for the benefit of all.

Negative Traits: eccentricity, rebelliousness, aloofness, excessive extroversion, “groupiness”, emotional superficiality, and unfocused sense of individuality.

The constellation Aquarius distributes Ray 5. The planets associated with Aquarius are Uranus (orthodox), Jupiter (esoteric) and the Moon (hierarchical—veiling either Neptune or Uranus) distributing Ray 7, Ray 2 and Ray 4/6/7 respectively.

Spiritual Mantram: Water of Life am I, poured forth for thirsty men.

Evolutionary Mantram: And the Word said: Let desire in form be ruler.

For Advanced Man: Dedication to the soul. The burden of humanity.

For the Disciple or Initiate: The Server of all men. The burden of the world.

Sign XII - Pisces

The sign in which the full powers of the Transpersonal Self pour through the liberated personal self in order to salvage and redeem humanity. Essentially, Pisces is the sign of salvation.

Positive Traits: compassion, self-denial, sensitivity to impression, intuitive sensitivity, redemptiveness, gentle patience, poetic imagination, inclusiveness, power to save.

Negative Traits: escapism or evasiveness, impracticality and dreaminess, illusion and delusion, sentimentality, helplessness, utopianism, aimlessness, hyper-sensitivity, gullibility.

The constellation Pisces distributes Ray 2 and Ray 6. The planets associated with Pisces are Jupiter (orthodox), Pluto (esoteric and hierarchical) and, in a special sense, Neptune, distributing Ray 2, Ray 1 and Ray 6 respectively.

Spiritual Mantram: I leave the Father's Home, and turning back I save.

Evolutionary Mantram: And the Word said: Go forth into matter.

For Advanced Man: Sensitivity to soul. The Mediator.

For the Disciple or Initiate: Spiritual responsibility. The Saviour.

A close study of all the above will show that whenever certain of these signs are prominent in the astrological make-up of an individual, the Transpersonal Self is **attempting to affect certain ends through the Personality life**. Much depends upon the level of evolution at which the individual stands. The general quality of each sign can be applied accordingly.

Brief Meanings of the Planets in Esoteric Psychology and Esoteric Astrology

The essential meanings of the Rays and zodiacal constellations (manifesting through astrological signs) have now been listed—especially the kinds of meanings which may be useful to the esoteric psychologist as he or she attempts to facilitate the state of personality integration and eventual fusion with the Transpersonal Self. The qualities distributed by those Entities known as planets (in the esoteric tradition—they are called Planetary Logoi) must now be considered.

Any standard text in astrology will give abundant descriptions of the various planetary qualities. The focus here will be upon those qualities that are relevant to the practice of esoteric astrology and esoteric psychology.

The Sun

In esoteric astrology the Sun is known as the “Sun of probability,” and the zodiacal sign in which it is found indicates that energy, the use of which constitutes the line of least resistance for a particular life cycle. For those individuals who are not yet aware of, or seeking to become aware of, the influence of the Transpersonal Self, the Sun is considered to be the focal point of the astrological chart. Symbolically, the Sun stands either for the personal or transpersonal will—in most cases, the former. Planetary aspects to the Sun give considerable information bearing upon the process of *personality integration*. In an important sense, the Sun represents the integrating center, through which flows the power integrating the various facets of the personality into a unified whole. On a higher level, the Sun is also a symbol for the Solar Angel, that radiant solar Being Who infuses each individual human being with transcendent light, love and power. The association of the Sun with the heart, and the heart with the soul (the “Solar Self”) is also significant.

The Sun is said to “veil” an undiscovered second Ray planet. The Sun is the ruler of the sign Leo, and is active on the orthodox, esoteric and hierarchical levels. On the esoteric level it veils Neptune and on the hierarchical level the Sun veils Uranus.

The Moon

In esoteric astrology the Moon is literally a dead planet with no living emanation of its own. The effect sensed as coming from the Moon actually comes from the planets Vulcan, Neptune and Uranus. The other effect of the Moon arises from the nefarious influence of its decaying “fields”—analogous to the physical, emotional and mental bodies or fields of the human being. These decaying “lunar vehicles” exert an inhibiting and retrogressive effect upon the personality vehicles of each individual. Interestingly, these personality vehicles are, in the language of esotericism, called “*lunar vehicles*.” For the esoteric psychologist the Moon represents all that is past, subconscious, automatic, habitual, residual and inhibiting of progress. Interestingly, the Moon is particularly associated with the physical body, which, in esotericism, is *not* a “principle” and which, in many respects, is an obstacle or impediment for the inner individual. Thus, wherever the Moon is found (sign and house position) look for a field of conflict with the lowest form of matter. This conflict is also due to the Moon’s association with undiscovered, non-sacred fourth Ray planet—the planet representing the “conflict” aspect of the Ray of Harmony Through Conflict.

The Moon, with its endless succession of phases, also represents a repetitive rhythm which must be broken if psychologically transformative progress is to be made. In a more positive sense, lunar phases can be correlated with the cyclic phases of the growth process of all forms.

When the Moon acts as a “veil”, obscuring or muting the influence of one of the three planets mentioned above, it serves to indicate the condition of the form (the personality, broadly considered), i.e., the condition of all that which must be subdued, controlled and infused by the Solar Angel, which is symbolized, in part, by

the Sun. When the veiled planet is emphasized, rather than the Moon itself, the issue no longer concerns the obstruction which form represents, but how that form can be uplifted and spiritualized through the influence of the veiled planet. One looks to the Moon position for hints about how the spiritualization of the matter aspect of the life can be achieved—matter made brilliant through Vulcan, luminous through Neptune and electrically scintillating through Uranus.

The Moon is the orthodox ruler of the sign Cancer, the esoteric ruler of the sign Virgo and the hierarchical ruler of the sign Aquarius.

The Ascendant

Although the Ascendant is not a planet, it is a powerful zodiacal “sensitive point” formed by the intersection of the individual horizon with the ecliptic. In esoteric astrology the Ascendant is known as the “*Potent Sun of Possibility*” indicating that it is the energy, which when properly used, will bring the personal life into alignment with the will of the Transpersonal Self, thus making the incarnation a spiritual “success.” While the horoscope of the average, non-aspiring individual can be built up around the Sun sign (which may mean erecting and interpreting a “Solar Chart”), the horoscope of the individual seeking to live the transpersonal life is to be interpreted with reference to the Ascendant (or the Rising sign, as it is often called). From the point of view of esoteric psychology, it can safely be said that the Ascendant is the most important point or influence in the astrological chart. It gives the esoteric psychologist the most illuminating key to the design that the Transpersonal Self intends to actualize through the personal life. When interpreting the chart of a spiritually inclined individual, the Ascendant must be given priority, and all other astrological influences must be rendered subservient to its quality. This is a major task requiring great understanding and ingenuity.

Vulcan

In the esoteric tradition, Vulcan is named as a real, though undiscovered, planet. Vulcan is closely identified with the Sun, the soul and the Transpersonal Self. Vulcan, the mythological “Blacksmith of the gods,” forges the bonds between the Transpersonal Self and the lower, personal self. Vulcan stabilizes, strengthens and confirms the channels of intercourse between the Transpersonal Self and the personality. This planet strengthens the spiritual will, and represents the “grip of the soul.” Vulcan is intimately involved in the spiritualization of matter, burnishing matter to a high state of brilliance. There are a number of ephemerides for Vulcan, purporting to give its position in the astrological chart, but their accuracy has been unconfirmed. Generally, Vulcan is thought to be within eight degrees of the Sun, and thus, will frequently, though not always, be in the same sign as the Sun. Although Vulcan cannot, at this time, be accurately located in the chart, its qualities can be understood and applied—especially in the case of those in whom the first Ray is strong, and those who are born in or under certain signs.

Vulcan is active in the signs Taurus where it is the esoteric and hierarchical ruler, and Virgo (where it is “veiled” by the Moon).

Mercury

Esoterically, Mercury is associated with all processes of communication, nervous transmission and thought formation. Mercury is particularly connected with the intuitive processes. Often called the “Star of Intuition,” (as well as the “Star of Conflict”). Mercury forms a bridge between the personal self and the Transpersonal Self. When seeking the manner and style of communication between the transpersonal and the personal fields, the esoteric psychologist/astrologer will have to consult the status of Mercury in the astrological chart. It is, par excellence, the “linking” planet, exerting a bridging influence (either horizontal, vertical or both) the life of every individual.

Mercury is the orthodox ruler of Gemini and Virgo, the esoteric ruler of Aries and the hierarchical ruler of Scorpio.

Venus

Esoterically, Venus is especially associated with the life of the Solar Angel and the substance of the vehicle of the Transpersonal Self. Venus relates to all that which has been through the refiner’s fire of the personal life, and which, consequently, is of *quintessential value* (remember Venus’ association with the number “5” and the fifth Ray). All values extracted from personal experience while in incarnation are stored within the field of the Transpersonal Self—called by esoteric psychologists, the “Causal Body.” In the astrological chart Venus is related to the mental and aesthetic faculties of the Transpersonal Self that evaluate and extract *quality* from the lower personal life. In certain respects, Venus represents the fashion in which the soul “beautifies” the lower, personal life, as well as the beauty inherent in the soul itself. The higher nature of Venus always exerts a refining influence on the individual and leads towards the fusion of the Transpersonal Self with the personal self.

Venus is the orthodox ruler of Libra and Taurus, the esoteric ruler of Gemini and the hierarchical ruler of Capricorn.

Mars

Mars is not a sacred planet, which means that it is more potent in, and representative of, the personal sphere than the transpersonal sphere. Mars is particularly associated with the passionate nature and with the solar plexus and sacral centers in the vital/etheric force field of the human being. To the esoteric psychologist/astrologer, the position of Mars in the astrological chart indicates the way in which the blind, rebellious emotional nature is liable to interfere with the imposition of the will of the Transpersonal Self. Mars can act as a divisive force within the personality and within the social milieu, but it can also indicate the strength of the personal aspiration towards the transpersonal life, once its energies are harnessed and directed. Esoterically, Mars represents a fiery power that can thwart or expedite (through aspiration) the intentions of the Transpersonal Self as this higher center seeks to express through the lower personal self.

Mars is the orthodox ruler of Aries and Scorpio, the esoteric ruler of Scorpio and the hierarchical ruler of Sagittarius.

Jupiter

Jupiter is a planet much associated with the growth of wisdom and the expansion of consciousness. Esoteric psychologists are always alert to ways of offering their clients avenues of growth, expanded scope and the opportunity for understanding. The position of Jupiter in the astrological chart indicates the method by which the scope and vision of the Transpersonal Self may be increasingly included within the customary vision of the lower personal self. The influence of Jupiter expands the “auric reach” of the individual, so to speak, and promotes the process of personal/transpersonal fusion through the agency of a broadened perspective. Jupiter leads to the fulfillment of vision.

Jupiter is the orthodox ruler of Sagittarius and Pisces, the esoteric ruler of Aquarius and the hierarchical ruler of Virgo.

Saturn

Saturn is the planet that indicates one of the most important methods by which the Transpersonal Self *tests* the fitness of the personal self for the further reception of transpersonal influence—the method of adversity or resistance. The Law of Evolution demands that transpersonal quality be expressed effectively and concretely

throughout the lower four personal fields. The influence of Saturn “grounds” that expression; it forces each individual to make real, concrete and practical all ideas and influences emanating from the transpersonal realm. The personality often experiences this “grounding” process as adversity and resistance. If, for instance, an inspiring idea has not been properly expressed in form, the continued infusion of further dynamic energies and inspiring ideas can only be destructive. Saturn, therefore, helps (virtually forces) the individual to create a solid, stable foundation of tangible personal accomplishment so that a fresh access of transpersonal influence will not be wasted. Saturn is also the agent of solar systemic Law (applied through the will of the Transpersonal Self), forcing all individuals, at length, to conform—to keep themselves within divinely determined bounds. Saturn, therefore, provides those limitations that lead to spiritual opportunities in disguise. Significantly, Saturn is closely associated with the Law of Economy.

Saturn is both the orthodox and esoteric ruler of Capricorn and the hierarchical ruler of Libra.

Uranus

Uranus is the planet that indicates the power of the Transpersonal Self to shatter confining structures within the lower personal life. Under the lightning-like Uranian influence, the Transpersonal Self can restructure and transform the personal life so that it becomes a true reflector of transpersonal quality. The impact of brilliant, intuitive ideas from the higher mind reveals everything in a startlingly new perspective. Hence, Uranus is the lightning that illuminates the future, and demands that the individual initiate and create the new. Wherever Uranus is found in the astrological chart, the renovative impulse is to be given full sway.

Uranus is the orthodox ruler of Aquarius, the esoteric ruler of Libra and the hierarchical ruler of Aries.

Neptune

To the esoteric psychologist/astrologer, Neptune is the means by which divine compassion and universal love enter the lower personal sphere. In esotericism, the intuition is something different than what one might expect. The intuition is the faculty by which unitive *consciousness* is achieved—the state of consciousness well understood by mystics of all esoteric traditions. The intuitive faculty is called “buddhi” and is a faculty that, in its essence, lies beyond the usual field of the Transpersonal Self. It is Neptune which enables an individual to begin to coordinate the *buddhic* or intuitional force field. Further, Neptune represents that state of inclusiveness that dissolves all arbitrary boundaries created by the lower mental faculties. The mind, in one sense, is said to be the “slayer of the real.” Neptune, subtly, slays the slayer by negating all arbitrary mental distinctions. On the highest turn of the spiral there is a sense in which Neptune is the conveyer of transcendent beauty, representing the final quality in the trinity of the Good, the True and the Beautiful. Neptune is associated with the highest functions of the imagination, through which one can place oneself in rapport with the transpersonal realm and fathom its beauties.

Neptune is not the orthodox ruler of any sign, though it has a special relationship to Pisces. Neptune is both the esoteric and hierarchical ruler of Cancer.

Pluto

In esoteric astrology, Pluto is not a sacred planet, and is, therefore, more related to the personal than the transpersonal sphere. Nevertheless, Pluto has great utility in the design of the Transpersonal Self, for it purges the lower self of all obstacles to soul infusion. Pluto is much associated with the kundalini power, resident,

according to esotericism, at the base of the spine. Once Pluto has purged the “realms of Tartarus”—the lower subconscious residues accumulated during many individual life cycles—it is instrumental in raising the extraordinarily powerful lower energies of the material aspect of the personality so that they become totally available to the Transpersonal Self. Pluto brings death to all ancient obstruction, and eliminates all poisons (physical or psychic) from the human energy system. The position of Pluto in the astrological chart indicates where drastic “deaths” (detachments) and rebirths can occur; where the personal “hydra” may be encountered and slain; and where, consequently, the Transpersonal Self may find the way cleared of all personal “garbage” and debris. Amazing re-energizings and revitalizations can take place as a result of Pluto’s work within the personality. Pluto is the agent through which the Transpersonal Self sends death that there may be true life.

Pluto is not the orthodox ruler of any sign, but has a special relationship to the sign Scorpio—the sign of “Death and Rebirth.” Pluto is both the esoteric and hierarchical ruler of Pisces.

Earth

Earth is rarely considered in exoteric, mundane astrological calculations, but it has pivotal importance in the life of all Earth beings. Because we are inhabitants of Earth, and intimately a part of its living system, it is somewhat more difficult to assess its astrological importance. Like Mars and Pluto, Earth is a non-sacred planet, and its influence is, therefore, rather more related to the personal than the Transpersonal Self. In the astrological chart the Earth is always found opposite the Sun, and just as the Sun often indicates the condition of the individual’s vitality, the Earth is involved in this indication. The third Ray personality of the Earth is directly associated with the principle of “activity” which, itself, is a good measurement of vitality. Earth may well be associated with the splenic etheric center through which pranic vitality is accumulated. The condition of the Sun/Earth axis in the astrological chart may indicate the condition of an individual’s personal (and, especially, physical) vitality. This is an important consideration when assessing the ease or difficulty with which the Transpersonal Self can express itself through the personality. Insufficient vitality, or excessive vitality poorly distributed, can thwart transpersonal intent. Abundant, well-regulated vitality is a definite boon to the fulfillment of the soul’s archetypal design.

Earth is the esoteric ruler of Sagittarius, the hierarchical ruler of Gemini, and the orthodox ruler of none.

This, then, concludes the brief resume of the Ray, zodiacal and planetary energies which, according to the tenets of esoteric psychology and esoteric astrology, combine to create the unique energy pattern of each individual. Now that we have the elements, building blocks, or “energy strands” in the “energy pattern” we can see how these are combined in a practical way to determine the quality combinations that characterize the human energy system. We can begin to understand how to chart the course for the fulfillment of an individual’s transpersonal destiny.

Relating Ray and Astrological Energy Qualities to Specific Individuals

Let us now begin a very practical application of the many points discussed thus far. We know the basic meanings of the seven Rays, the zodiacal constellations and signs, and the planetary influences. Shortly, we will begin to discuss the interpretation of the PERSONAL IDENTITY PROFILE II, but first it will be wise for us to become still more familiar with our energy vocabulary, and how that vocabulary can be used to create the energy phrases' that describe individuals.

The first step is to see how the Ray and astrological factors have manifested themselves in the lives of certain prominent people. When we see a Ray manifesting in an individual life, the Ray immediately ceases to be an abstraction for us, and becomes a living reality.

When working in this section of the P.I.P. II Interpretation Manual, it might be a good idea for you to refer to the qualities and traits of the Rays earlier listed, in order to see the logic behind the choice of the following individuals who seem to embody certain Ray energies. You may agree with the choices, or you may not. What is really important is that you develop the ability to discern the Ray (and astrological) qualities, and that you learn to discriminate one from the other. Intuition is invaluable, but in the beginning, at least, it is important to have a good, well-supported *reason* for any Ray-assignment you make. Opinions will naturally differ, even among those who are very experienced in the matter of detecting the Rays, but with practice you can be assured that your judgments will become increasingly accurate. Remember, always, that every individual is a multi-dimensional being, and that as many as five Rays can manifest through the individual energy system (actually, six Rays, if total exactitude is desired, but the manifestation of the Ray of the “spiritual sheath”—the Monadic Ray—is far beyond the ken of virtually all psychological investigators).

The following list is meant only to be indicative. Virtually endless examples could be chosen, and each reader may wish to add his own to this list of historical and mythological figures.

Ray 1: Abraham Lincoln • Joseph Stalin • Mao Tse Tung • Mohandes Gandhi • Moses • General George Patton • Franklin Roosevelt • Charlemagne • Anwar Sadat • Chancellor Bismark • Adolph Hitler

Ray 2: the Buddha • the Christ • Plato • Pythagoras • Albert Schweitzer • Abraham Maslow • Leo Buscaglia • Mother Theresa

Ray 3: Albert Einstein • Bertrand Russell • Alfred North Whitehead • J.D. Rockefeller • Isaac Asimov • Aristotle • St. Thomas Aquinas • Machiavelli

Ray 4: Mozart • Michelangelo • Pablo Picasso • Dostoyevski • Shakespeare • Salvadore Dali • Sir Lawrence Olivier • Hermann Hesse • Dylan Thomas • Eugene O'Neil • Jack Nicholson

Ray 5: Louis Pasteur • Gregor Mendel • Luther Burbank • Thomas Edison • the Wright Brothers • Charles Darwin • Enrico Fermi • Niels Bohr

Ray 6: Jesus of Nazareth • Joan of Arc • the Ayatollah Khoumeni • Jane Fonda • Billy Graham • Jerry Fallwell • Ronald Reagan • Pete Seager • Rev. Jesse Jackson • Jimmy Carter • Sir Gallahad

Ray 7: Sir Francis Bacon • Frank Lloyd Wright • Leonardo da Vinci • Buckminster Fuller • General Ritchener • Aleister Crowley • Benjamin Franklin • Thomas Jefferson • Merlin

From these few examples, one can begin to understand some of the highest (and a few of the lowest) manifestations of the seven Rays. Of course, as suggested, Ray-assessment is not as simple as these examples might make it seem. The individuals named here are powerfully distinguished by the particular Ray quality under which they are listed, but they naturally have other important Rays as well, in some cases, Rays that may be more important. If their remaining Rays were ignored it would be impossible to get any real grasp of their

character. In addition to the Rays of each of the five vehicles within the human energy system, it is very likely that there exist subrays for each major Ray. Human beings are very complex, and the refinements of Ray structuring and patterning very likely reflect this complexity.

A few examples of the ways in which accompanying or subordinate Rays contribute to character definition should help make the point.

- a. Gandhi not only had the Ray 1 quality of a statesman and political leader, but the one-pointed devotion and fanaticism of Ray 6, which enabled him to impose the most self-sacrificing ascetic disciplines upon himself—such as life-threatening fasts—so devoted was he to his ideal of an India free of British rule.
- b. Schweitzer not only was a great humanitarian representative of Ray 2 but had an iron will (Ray 1), and an accomplished ability to engage in scientific and historical research (Ray 5).
- c. Einstein was not only a brilliant theoretician and adept in the field of higher mathematics (who incidentally, considered himself more a philosopher—Ray 3—than a scientist—Ray 5), but was an extremely kindly, mystically inclined person, very approachable, a teacher, and a humanitarian, all of which qualities suggest a strong Ray 2.
- d. Leonardo was not only an accomplished structural engineer, architect and innovative designer of machines (Ray 7), but a superb painter as well (Ray 4).
- e. The practical and diversified Ray 7 genius of Benjamin Franklin—author, printer, inventor, diplomat, statesman, musician, etc.—is certainly reinforced by Ray 5, giving him his strong scientific leanings and experimental approach.

The principle is clear; if we wish to understand the character in depth, all Ray endowments must be considered, not only the major Ray which appears to be manifesting through the life of the individual.

The seven Rays can be found operative in all walks of life and need not be limited to specific professions, though certain professions do seem to call for the qualities most identified with certain Rays. It is possible to name various professions, and then come up with combinations of Rays that would lead to success in those professions.

So far we have mentioned only the Rays as they seem to condition the lives of certain well-known people. The astrological signs and the planets which are either the rulers of the Sun and Ascendant, or are in major positions must also be consulted, if only briefly, if we are even to begin to understand the individual's energy pattern. Take the case of just a few of the people we have considered.

- a. Schweitzer's strong Capricorn influence contributed to his inexorable conscience and overwhelming sense of responsibility. His Scorpio Ascendant, and its esoteric ruler Mars (close to the Ascendant and, itself, in the sign Scorpio) gave him the power and tenacity to struggle against the darkness and disease of the African jungle. Scorpio is often found in relation to the medical profession, and Mars is associated with surgery, which he was forced to practice. Scorpio, as previously suggested, is closely associated with the "death of the personality"—i.e., of all, separative, personal wishes, and represents the monumental struggle between the personal self and the Transpersonal Self as the issue of selfishness vs. unselfishness is being decided. As we know, Schweitzer lay his highly accomplished personality upon the altar of sacrifice in order to fulfill the demands of his conscience—the voice of the Transpersonal Self.
- b. Einstein's strong Pisces and Cancerian energy were important factors in his fluid and oceanic sense of cosmos, and his attempt to see all things in terms of a unified field—a synthesis. Remember, here,

the Cancerian keynote for the disciple or initiate: "The Whole is seen as One." The esoteric ruler of his Cancerian Ascendant contributes to the imaginative and *unitive* quality of his thought. Especially is this so since Neptune is spiritually associated with his Sun sign, Pisces. His universalism and humanitarianism are well represented by Jupiter, a second Ray planet, which is in the sign Aquarius, a sign associated with broad-mindedness, and a forward-looking and inclusive tolerance of differences. Jupiter, also, is the ruler of his Sun sign Pisces. The Sun sign is frequently associated with the Personality Ray, which, in the case of Einstein, is very likely the second. It is also interesting to note the Moon sign position as Sagittarius (again ruled by Jupiter), a sign often associated with the farther reaches of the mind.

- c. Gandhi's powerful Libran influence contributed to his unremitting sense of social justice, and his Scorpio Ascendant made it possible for him to wage a to-the-death struggle with all within his nature standing in the way of the execution of his ideals. Again Scorpio bestows a life of struggle, and this strongly accented by three planets (Mars, Venus and Mercury) all in Scorpio, along with the Ascendant. Note that Mars is both the esoteric ruler of the Ascendant and in that sign, setting the tone of conflict and struggle. It is interesting to note that Uranus, the planet most associated with reform, restructuring and transformation, is the most elevated planet in his chart, giving it special power. In addition, Uranus is the esoteric ruler of Gandhi's Libran Sun sign, which gives it extra weight. Uranus, also transmits Ray 1 (the Ray of Will and Power) as well as Ray 7, the Ray of Organization (and reorganization). Gandhi's life was, as can be seen, deeply imbued with the quality of the first Ray.

These, of course, are the most elementary and superficial kinds of astrological analyses, but they do give some idea of how important it is to include both Ray and astrological factors, and then to combine them. Each can be informative when taken separately, but together, they greatly enrich our understanding of both personal and transpersonal energy patterns.

Analyzing a Hypothetical Ray Chart in Combination with the Astrological Chart

Now that we have understood, somewhat, how Ray and astrological factors elucidate the meaning of the lives of certain well-known individuals, let's reverse our approach, and begin with a *formula* instead of with a *person*. We will contemplate a hypothetical Ray structure, and the astrological positions that are of pivotal importance to the esoteric psychologist. We begin, then, with eight major factors—a Ray configuration indicating the Rays of the three personality vehicles, the Ray of the unified personal field itself, and the Ray of the Transpersonal Self. We will consider the Sun, Moon and Ascendant positions, and the positions of their ruling planets. We will examine what these positions can begin to tell us about the personal traits and transpersonal purpose of this hypothetical (or, perhaps, not-so-hypothetical individual).

The following is an *energy formula* which, when fully understood, will reveal the most important dynamics within this particular individual's *energy system*.

Ray of the Transpersonal Self: Ray 1—the Ray of Will and Power.

Ray of the Personality: Ray 2—the Ray of Love/Wisdom

Ray of the Mind: Ray 4—the Ray of Harmony Through Conflict

Ray of the Emotional (Astral) Nature: Ray 2—the Ray of Love/Wisdom

Ray of the Physical Body: Ray 1—the Ray of Will and Power

Sun Sign: Aquarius

Moon Sign: Capricorn

Ascendant: Sagittarius

The Soul Ray—the Ray of the Transpersonal Self—is the first Ray of Will and Power. This is the Ray that manifests both through destruction and synthesis. The transpersonal purpose of such an individual, according to his place and position, would be to sense the next necessity, the next immediate step required by the divine Plan, and to impose this quality or this idea through the power of the will—not the personal will, but the will of the soul or Transpersonal Self. The method of imposing the will varies greatly with the age and experience of the soul, but when Ray 1 is present in strength, imposition there must be. This is the Ray of the director, and leader—the one who inspires others through his strength, example, and vision. The highly evolved individual whose soul is upon the first Ray is called to lead the impersonal life, upholding principle at any personal cost. Ray 1 is closely associated with the field of politics, and its highest manifestation is statesmanship.

The Personality Ray of this individual is Ray 2—the Ray of Love Wisdom. When the second Ray is the Personality Ray, the qualities found are those of kindness, considerateness, gentleness, calmness, modesty, vulnerability, painful personal sensitivity, and a strong desire to be loved—all these on the personal level. There may also be a considerable degree of personal warmth and magnetism.

When these two Rays work together, a condition of balance can be created. The will is very strong, but it is modified by love. The power to impose law and force conformity to principle will be softened by sensitivity to the feelings of others. Sometimes the personal nature will not feel equal to the arduous demands placed upon it by the courageous soul—it will not feel strong enough. Whereas the Transpersonal Self, when qualified by Ray 1, calls for great detachment, is no respecter of persons, is at home with the great issues, and sees the insignificance of personalities when measured against the great sweep of historical currents, the Ray 2 personality becomes easily attached to others in a loving and gentle way, and hates to see wrenching adjust-

ments forced upon them through the dictates of the impersonal forces of fate, which that individual, as a Transpersonal Self is forced to wield.

The mental nature of this individual is qualified by the fourth Ray of Harmony Through Conflict which makes a person keenly sensitive to conflict and, when the life motive is a high one, very determined to reconcile such conflicts so that harmony may result. The mentality is able to see the virtue in both sides of an issue, and to find a way to create compromise. It is a healing force. Also the sense of humor may be pronounced, and there may be plenty of wit.

Stories, jokes, banter, and tension relievers are all possibilities. Frequently there is a painful, vacillatory pondering in the attempt to come to a well-balanced decision. The mental expression often carries a strong feeling tone rather than being purely analytical and factual.

The second ray of Love Wisdom, which suggests an attitude of harmlessness and calmness rather than violence and emotional fanaticism, qualifies the emotional nature of this individual. Personal warmth, kindness and agreeability are also frequently found, as well as a dislike of emotionalism.

The physical body is found on the first ray of Will and Power. In many cases this confers a degree of awkwardness and stiffness, but also a great degree of physical strength and endurance. It also inclines towards a degree of physical isolation. There is the physical power and brainpower to manifest that which one wills.

So, briefly, from the point of view of the Rays, we see an individual with a high sense of purpose, well-attuned to power issues, and powerful physically as well—an individual whose life is lived in support of broad, impersonal principles. But this person is also kind, humble, unassuming, approachable, warm, fun-loving and may become easily attached to others. In addition, there is plenty of conflict in the life, especially internal conflict, as the person attempts to come to terms with, and reconcile, the transpersonal demand for impersonal detachment, and the gravitation towards personal attachment. On the level of personality, this individual struggles—to make peace and to be well-liked, but higher duties always demand that personal, emotional comfort be sacrificed to the greater good.

Now, let us look at a few of the astrological factors. The Sun Sign is Aquarius—the sign of humanitarianism. There are also negative aspects to the Aquarian energy, but let us assume this to be a person of some stature who is responding primarily to the more positive aspects of the sign.

The esoteric keynote of the Aquarius is sharing and service. The symbol is the water carrier freely pouring forth the “waters of life”. The esoteric mantram for Aquarius is “Water of life am I, poured forth for thirsty men.” These “waters” are actually energies, and the service rendered is the universal distribution of everything valuable for the benefit of others. Aquarius is a democratic, egalitarian, group conscious, inclusive and tolerant sign, which emphasizes individual freedom and the dignity of each human being. Negatively there is a tendency to try to be “all things to all men,” but positively, there is a deep understanding of human nature, and belief in the inalienable value of each individual no matter how humble.

In the terminology of esoteric astrology, the Sun sign is called the “Sun of Probability,” meaning that it is the zodiacal energy usually found to be strongest in the chart, and indicates the probable trend of the life. As this individual is a person of stature, the Sun sign will be, of course very important, but the Ascendant even more so.

Jupiter, a planet distributing the second Ray, is the orthodox ruler of the Sagittarian Ascendant, and the esoteric ruler of the Sun sign, Aquarius. This latter fact is, in itself, a convincing testimony to the presence of a second Ray personality, for the Sun sign is said to hold the key to the Personality Ray. Jupiter is placed in the compassionate, mystically and religiously inclined sign Pisces, adding sensitivity to the already sensitive second Ray personality. This Jupiter position is a decidedly benevolent placement and emphasizes the importance of the religious/spiritual dimension to the life.

The Moon sign position is Capricorn that confers the qualities of high ambition, grit, seriousness, and responsibility. Negatively, it can contribute to melancholy, pessimism, over-seriousness and a weighted-down attitude—as if carrying the burdens of the world. In all events it indicates an individual who can be relied upon. When the Moon sign energy is overly indulged, the result is not growth—rather, it tends towards the repetition of previously established patterns. Gloom, depression, deflated spirits, and a lack of optimism are some of the accompaniments of the Capricorn Moon and would form a pattern of thoughts and feelings that would definitely stand in the way of progress for this particular individual. As the Sun sign qualities are symbolic of the *present*, the qualities associated with the Moon are linked to the *past*—qualities probably developed in previous incarnations, and now installed as a subconscious habit pattern which can be relied upon, yes, but which must not be allowed to substitute for the cultivation and utilization of new energy patterns.

The Ascending sign is Sagittarius, and symbolizes the future. The Ascendant is called the “Potent Sun of Possibility,” because it indicates the remoter possibilities and tendencies, which, if cultivated, will lead to a spiritually successful incarnation—“from the point of view of the soul.” Positively considered, Sagittarius is the sign of the highest idealism, truthfulness, honesty and vision. It is a sign conferring a higher wisdom—the ability to be a prophet, a seer, and inspired idealist. The mantram associated with Sagittarius is “I see the goal. I reach that goal and then I see another.” This individual is endowed with the gift of vision—a gift even more important, in this particular incarnation, than his Aquarian humanitarianism. He must hold true to that vision with all the power that his first Ray soul confers. He is enabled to see beyond the turmoil of the present, with all its passing suffering, to a higher goal that guarantees the “greatest good of the greatest number.”

The Earth is the esoteric ruler of the Sagittarian Ascendant. Earth is placed in the ninth house of vision, higher mind, and philosophy, in the sign of rulership, Leo, and opposite the third house Sun in Aquarius. This individual thinks in global terms, and the impersonal wisdom available him, and his prophetic vision, are potentially important to the world—the Earth. We have the makings of a humanitarian prophet.

Synthesis

Now that we have examined the meaning of each of these energies taken separately, our task is to synthesize them. We have to approach the energies somewhat analytically in terms of ‘ends’ and ‘means’, or purpose and the vehicle of that purpose. The two energies that are *ends* are the first Ray of Will and Power and the Sagittarian Ascendant. All the other energies can, for the sake of simplicity, be considered *means*—and the most important of the means are the second Ray of Love/Wisdom and the Aquarian Sun sign.

It is the will of the Transpersonal Self to manifest as a director, a leader, an agent of synthesis, one who stands on principle and who sees events in the broadest possible perspective. The power to envision the truth and see beyond the miasmas of immediate circumstance in a prophetic way and with the wisdom of the higher mind (Sagittarius Ascendant, with the esoteric ruler, Earth, in the 9th house of higher mind), reinforces the ability to stand on principle (Ray 1). The greatest task of the this first Ray soul will be to achieve a total synthesis (Ray 1) pursued with one-pointed idealism and vision (Sagittarius).

This high and uncompromising purpose works through an individual who has great warmth and humanitarianism (Ray 2 personality). This is a true lover of humanity with a great feeling for a broad diversity of people (Aquarius). It will be personally difficult for such a kind and easy going person who loves to converse and mingle with others, who craves to be loved and appreciated, to bear the burden of having to impose painful situations on others for the sake of principle. No matter how great the power and importance of such an individual, others will find him kind and approachable, easy to deal with on a personal level, a real “human being” (Sun in Aquarius, Jupiter in Pisces) who does himself and others, even not try to put distance between though the calls of his destiny may impose such a distance and the sense of isolation.

Because of his Ray 4 mind, there will be a great deal of agonizing over this conflict, and an attempt to reconcile painful opposites.

The fourth ray agonizing will be aggravated by the morose, depressive tendencies of the Capricornian Moon, which will make sure that duty is carried out regardless of how emotionally painful it may be. At times this individual be close to despair, though his Jupiterian Sun sign and Ascendant would not allow him to show despair to the world.

The transpersonal theme of the life is statesmanship, and synthesis regardless of the personal consequences. It may well be a life of sacrifice to transpersonal causes.

If such an individual were a client, he or she could be advised of his or her energy pattern, the probable conflicts to be encountered, the personal resistances which would very likely arise (due to the nature of the interrelated energies) as the transpersonal will was imposed, the destiny to be pursued, and the best means to actualize that transpersonal destiny in the personal life. When the transpersonal and personal energy patterns are known, the transpersonal will can be actualized far more rapidly. When we are informed we can live more intelligently. When we see the reason why things are as they are, and can understand why fate, or divine design, has put us in certain circumstances, we can cooperate with the divinely arranged scenario. In short, ‘when we know the will of the Transpersonal Self, and what energies we have been given to carry out that will, we can make the present incarnation a spiritual success.’

Let us return again to the hypothetical ‘client’ whose Rays, signs and planets we have been analyzing. Many readers may have suspected that we have been dealing with no ordinary individual. This particular client, as some may have gathered is none other than Abraham Lincoln, who was the great agent of synthesis (the highest aspect of Ray 1) at the most divisive period of American History. He is the archetypal American hero (Ray 1)—almost a myth figure embedded in the American psyche. An Aquarian lover of humanity (Ray 1 personality, Jupiter [the esoteric ruler—his Sun sign and the exoteric ruler of his Ascendant] in Pisces), with a common touch, he was a great believer in democracy (Aquarius) and individual liberty (Ray 1 and Aquarius). He suffered immensely over the national schism (Ray 2 and Ray 4) and, responding sensitively to human suffering, did all he could to resolve the conflict, but, he would not compromise his higher principles (Ray 1 soul and Sagittarius Ascendant) to make a quick and easy peace (a Ray 4 liability). His first and foremost task was to *preserve the Union* (Ray 1, synthesis) and for this he lived and died. While others may have preferred a shortsighted compromise, his Ascendant, Sagittarius, was the sign of long-range prophetic vision.

His ideal (Sagittarius and idealistic Neptune rising in Sagittarius) was synthesis (Ray 1), and though he suffered greatly over the personal fate of all those involved in the fratricidal war (Ray 2 and Ray 4, plus three planets in sensitive Pisces), he could not save the person and sacrifice the principle. His motto: “with malice toward none, and charity for all”, conveys the highest qualities of the union of Ray 1 and Ray 2.

This still very incomplete astro-rayological analysis will give those of you who are interested in esoteric psychology some further idea of how the two significant charts—the Ray chart and the astrological chart—may be interpreted to reveal the dynamic interaction between transpersonal intent and the personal equipment’ used to carry out that intent. (More detailed analyses will be offered in the future, but what is given here should be enough to help you get started interpreting your P.I.P. II, and, perhaps, the P.I.P. II of others). To the esoteric psychologist, there are no psychological problems that cannot be framed in the context of the formula which can be created by combining the most important Ray and astrological energies.

Needless to say, the discipline of esoteric psychology is in its infancy—though certain advanced human beings have long ago mastered the science. The esoteric psychologist is exploring a unique system of psychological understanding *rooted in the structure of the cosmos*. In one sense, the exploration is very difficult, because, as yet, we lack the internal higher faculties and the delicacy of external instrumentation to measure, directly,

the quality of the invisible fields within the human energy system. But the capacity will come. Meanwhile, we have to decide for ourselves whether we wish to pursue the understanding of so intricate a science with the tools we have at our disposal—of which the P.I.P. II is only an initial attempt.

One highly valuable exercise for those who wish to become accomplished esoteric psychologists is to create numerous hypothetical Ray charts in order to practice interpreting many combinations of energies. Once a certain facility is acquired, one can begin to add astrological factors to the hypothetical charts in order to enrich the interpretation.

The number of combinations and permutations is very great, and there is no use attempting an exhaustive approach, but a facility in handling the ‘language’ of astro-rayology can be acquired in this way.

A less abstract exercise, would be to propose hypothetical Ray charts for those individuals one may know, always seeking to justify the *reason* a particular ray was assigned to a particular dimension of the energy system. Once a tenable hypothesis is formulated, the important astrological factors should be introduced, which will both complicate and enrich the interpretation. Eventually, it will be crucial to understand the differences and similarities between the ways that Rays and astrological factors affect the human energy system.

Of course, one can also learn to work with standardized assessment instruments like the PERSONAL IDENTITY PROFILE II. The possibility for developing a systematic approach to Ray assessment lies in this direction.

Whatever means is chosen, each transpersonally-inclined individual stands to gain from assessing his own five-dimensional energy pattern using the language of astro-rayology, since the most important thing we can do from the transpersonal point of view is to learn the will of the Transpersonal Self in our lives (a will that is expressed in terms of *energy quality*). While such knowledge is derived, essentially, from a close intuitive, inner listening to the “still, small voice,” a thorough knowledge of the purpose of our major Rays helps us focus upon the specific nature of our transpersonal destiny. The use of standardized instruments such as the PERSONAL IDENTITY PROFILE II is meant to help us become more certain about the energies which qualify and condition our five-fold energy system.

We have now arrived at the point where we can profitably begin to explore the PERSONAL IDENTITY PROFILE II in detail, and see how we may use it to advance our understanding of our true nature.

The Structure of the P.I.P. II

The following is a detailed analysis of the structure of the PERSONAL IDENTITY PROFILE II. The purpose and function of each aspect of the P.I.P. II will be explored and then a practical example of a complete P.I.P. II interpretation will be given. As you study the explanation of the P.I.P. II results, please refer to your own Bar Graphs and Tabulations.

As you interpret your P.I.P. II, you will, no doubt, eventually approach the task in your own, individual manner. The complete and sequential model presented here will serve as a guide until you become quite familiar with the P.I.P. II and with the practical matter of systematic Ray assessment.

The University of the Seven Rays will continue to publish articles and, it is hoped, complete books to further assist you with your studies of esoteric psychology. They can be reached at USR.Book.Orders@gmail.com. We anticipate that a comprehensive and detailed treatment of all energies and techniques involved will be forthcoming. Also, we hope to present many more examples of practical astro-rayological interpretation, so that the interpretive process may become always easier and more natural.

At first, it may seem that there are many parts and pieces to put together. Do not be discouraged. As you practice, a sense of synthesis will grow.

While there is no certainty in the matter of Ray assignment, working in a rational and systematic fashion is the best way to become sensitive to not only the general principles, but all the nuances involved. As many of us work upon refining our understanding of esoteric psychology and its three cognate sciences (the science of the seven Rays, the science of esoteric astrology, and the science of the etheric centers), our skill and understanding will inevitably grow, and through communication and sharing, we will enrich one another.

Explanation of P.I.P. II Charts and Tabulations

Graphing the Relative Strength of the Seven Rays: the Seven Fundamental Qualities

The P.I.P. II's color-coded charts illustrate the relative strength of the seven Rays in your energy system. The graphs do *not* directly indicate the position in your five-dimensional (ultimately, six-dimensional) energy system of any of the Ray qualities. For some people, the Soul Ray may be strongest; for others the Personality Ray or the Mental Ray may be strongest. Sometimes, certain astrological factors will elevate or depress a particular bar. A full discussion of such subtleties can only emerge in an individual interview.

Color-Coding of the Bars

The colors chosen to represent each Ray are drawn from hints and statements found in several of the Alice Bailey books—particularly: *Letters On Occult Meditation*, and *Esoteric Psychology, Vols. I & II*. There is no sure way, given the present state of human knowledge, to present an exact one-to-one correspondence between particular Rays and particular colors. Djwhal Khul assures us that the key has not been given, and that many “blinds” are set forth to confuse and mislead those who are unready for the power such knowledge confers—which means everybody except initiates of high degree. Nevertheless, enough has been said to allow a meaningful set of correspondences to be determined. The color choices are as follows:

Ray One - Red

Ray Two - Indigo Blue

Ray Three - Green

Ray Four - Yellow

Ray Five - Orange

Ray Six - Silvery Pink or Light Blue - we have used Silvery Pink

Ray Seven - Violet

While convincing reasons can be found for suggesting changes in these correspondences, and while D.K. himself offers other alternatives at times, each of the above choices is well supported, not only by the esoteric teaching, but by reason as well.

Charts

The PERSONAL IDENTITY PROFILE II has six charts, these are:

Rays - Now

Rays - Formerly

Ray Types - Now

Ray Types - Formerly

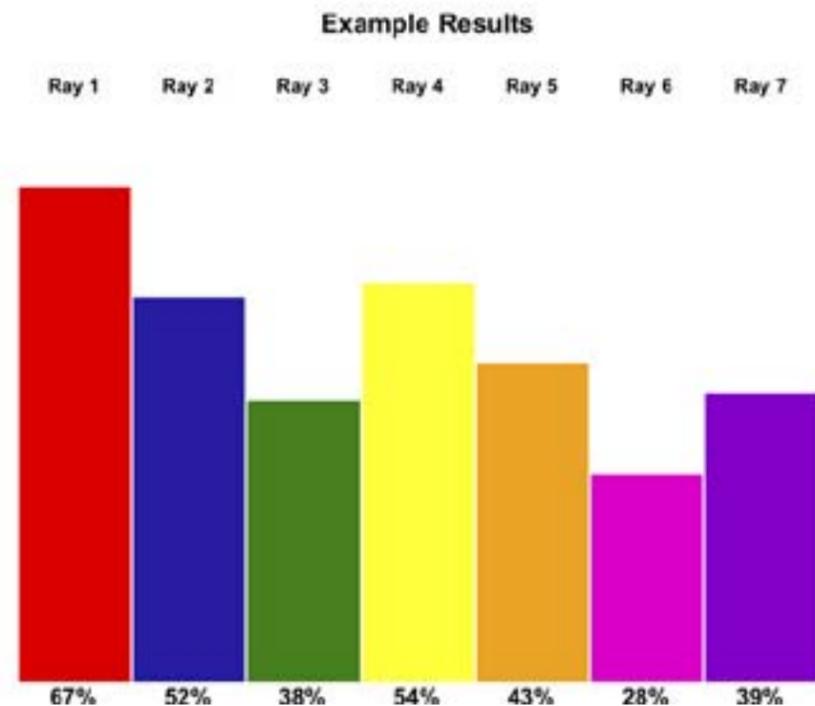
Rays - Differences

Ray Types - Differences

“Rays”—Now and Formerly

Please notice that the P.I.P. II’s color-coded bar graphs actually consists of forty-two bars—seven major (for Now and Formerly), and fourteen minor (for Now and Formerly). The bar, which indicates the *overall strength* of any particular Ray, can be found by looking at the seven major ray charts. These may, and often will, differ in height from the fourteen minor bars chart. Djwhal Khul has suggested, and experience has shown, that a Ray (at least as it manifests in form on Earth) is *not homogeneous*. Each Ray seems to be composed of two or more (perhaps, up to seven) Types or energy strands. Interestingly, the Types within any particular Ray often present sharply contrasting traits. Each bar on one of the two “Ray” charts reflects the overall strength of a particular Ray *as a whole* (i.e., including a kind of loose average of all Types within the Ray in question). Each of the fourteen bar pairs found in the “Ray Types” charts represent the relative strength of two important Types found within the Ray. Not *all* possible Ray Types are indicated in the “Ray Types” charts.

rays - now

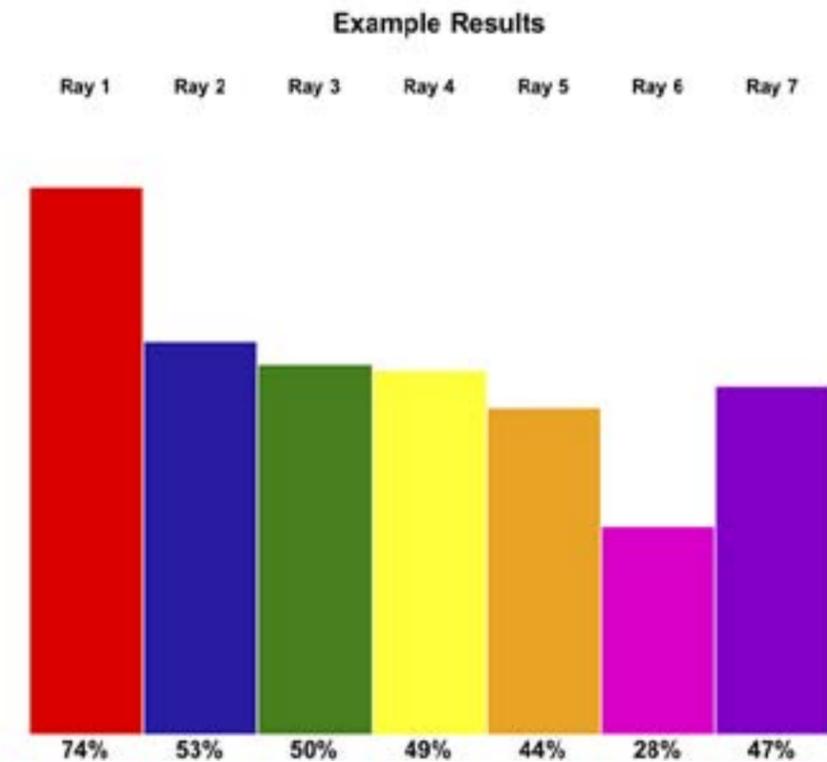


If on the two “Ray” charts, any bar representing any particular Ray (i.e., Quality) touches the 100% line, it indicates that you responded with either a “Definitely True” or “Definitely False” to all P.I.P. II statements which were keyed (through either positive or reverse correlation) to that particular Ray. (Whether a “Definitely True” or a “Definitely False” response is a positive correlation or a reverse correlation to a particular Ray determines how it is used in the calculations.) If the bar (on the two “Ray” charts) representing any particular Ray does not rise above the 0% line, it indicates as well that you responded to all P.I.P. statements which were keyed to that particular Ray with a “Definitely True” or “Definitely False”; again, reverse correlations would be taken into consideration. If, for instance, you responded with a “Definitely True” to a question negatively correlated to a given Ray, the “Definitely True” would read (with respect to the Ray in question) as a “Definitely False” (i.e. the response would add no quantitative value to the overall strength of that Ray). Naturally, responses

for almost all people lie between these two highly unlikely extremes, and the percentages most normally seen reflect this.

The tallest bar represents that Ray which measures (on this test, at least) as the strongest in your energy system; the shortest bar represents the Ray which measures as least strong in your energy system. Any self-evaluation inventory has its limitations and the P.I.P. II is no exception. While the tallest and shortest bars will usually indicate that Rays of greatest relative strength and weakness, there are ample reasons for “false highs” and “false lows”. Examples will be offered.

rays - formerly



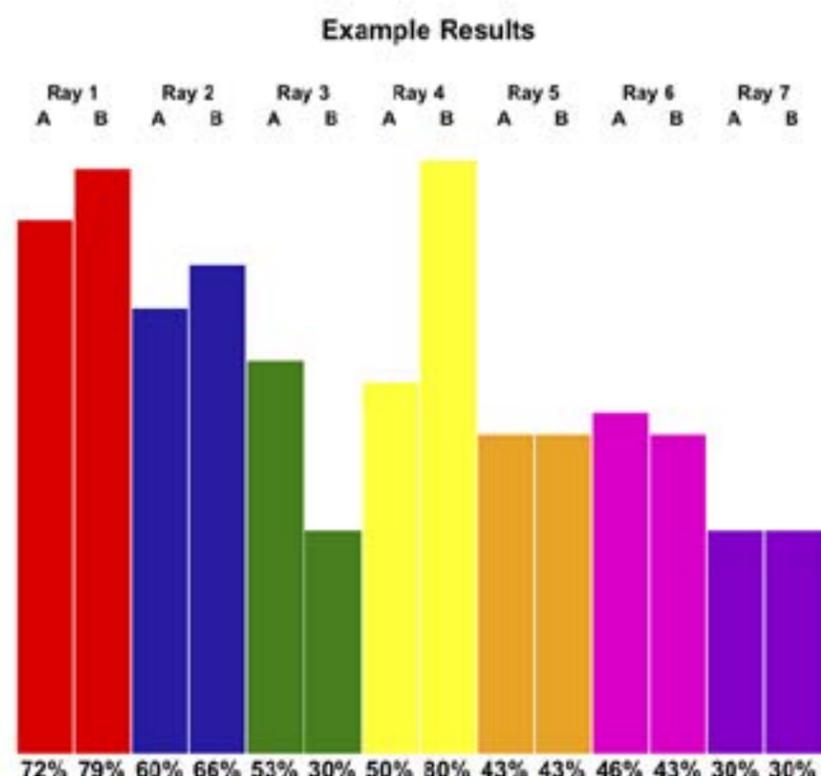
Always remember: *everyone has all of the seven Rays*. Even if a bar barely rises above the 0% line, the Ray quality it represents is *still a part of you* to some extent, though the part it plays in your life (in this particular incarnation, at least) might not be very noticeable, and you might even have a degree of aversion to using it. It is well to realize that, according to the tenets of esoteric psychology, we have all had numerous incarnations in which each of the seven Rays was dominant in one or other “vehicle” of our energy system. We carry the memory of these incarnations at a deeply subconscious level, and the response patterns characteristic of the Rays then prominent are solidly built into our psyche. So, while the Rays which condition the three personality vehicles, the personality itself, and the Transpersonal Self or soul, will be the dominant Rays for this life cycle, the Rays which are not structurally part of the five-fold Ray Chart are *still very much present*. Then, too, certain astrological signs and planets in our horoscope will “bring in” or accentuate certain Rays. This may augment the measured strength of any given Ray (as reflected on the P.I.P. II Chart and in the various tabulations), even if that Ray is not found in the five-fold Ray Chart. On the other hand, astrological factors may also diminish Rays which are definitely present, making them seem less pronounced than they really are. Experience and intuition are needed to interpret the subtleties.

The height of bars on each P.I.P. II bar graphs should, first of all, be considered *relative to each other*, and not compared too closely to the bar height of other individuals taking the P.I.P. II. Various response styles may affect the shape of each individual's graph. Sometimes, all bars will be either quite tall or short. In such cases, the height of the bars relative to each other will, nevertheless, effectively indicate one's strongest and weakest Rays or Qualities. As research progresses, the averages for many respondents will be tabulated, and *inter-personal comparisons* (as opposed to *intra-personal*) comparisons will be more easily made.

“Ray Types”—Now and Formerly

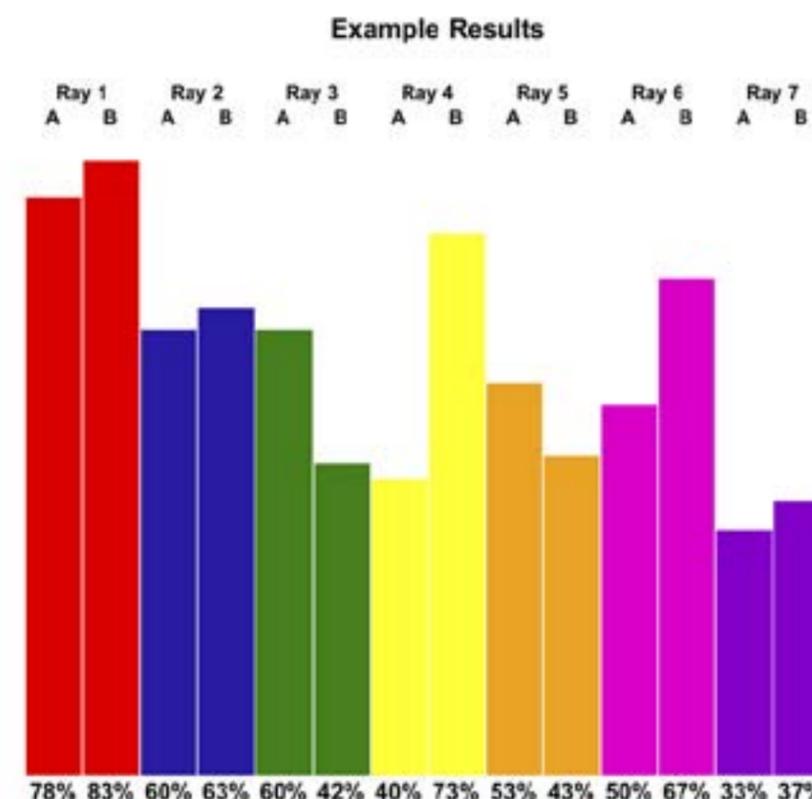
The two “Ray Types” charts have each Ray labeled “A” and “B”, and represent the relative strength of two of the major Types found within each Ray, fourteen Types in all (though forty-nine Types are possible). Again, each of these two bars represents two contrasting aspects of the same Ray. The height of these bars, therefore, helps you clarify (at least, initially) your particular orientation to each of the seven Rays or Fundamental Qualities. For any given Ray, certain people lean predominantly towards Type “A” or Type “B”. In other people the two tendencies are more balanced. The relative height of each Ray's two narrow bars reveals your Type-Tendency, so that you can refine your understanding of yourself.

ray types - now



The *meanings* of the Rays and the Types have been discussed earlier. It is often illuminating to compare the “A” and “B” bars—not only with each other—but with the central bar. Certain important subtleties in Ray interpretation (later to be discussed) can be clarified through such comparisons.

ray types - formerly



“Rays” and “Ray Types” - Differences

The human energy system is in a constant state of flux. Over many life-times (incarnational cycles) we have had experience expressing all of the seven rays. During each incarnation we have a different ray formula. This means that the rays conditioning our personality, our mind, our emotions and our etheric-physical nature will frequently vary from life to life or even within the same incarnation. Even our soul ray may change once (or perhaps even twice) over the many millions of years we have been in incarnation. During our thousands of life-cycles, we have also been born “in” and “under” all signs of the zodiac. This means that we have had experience with all twelve signs as our Sun-sign or our Rising-sign. These signs of the zodiac and the planets which “rule” them naturally bring in the rays associated with them.

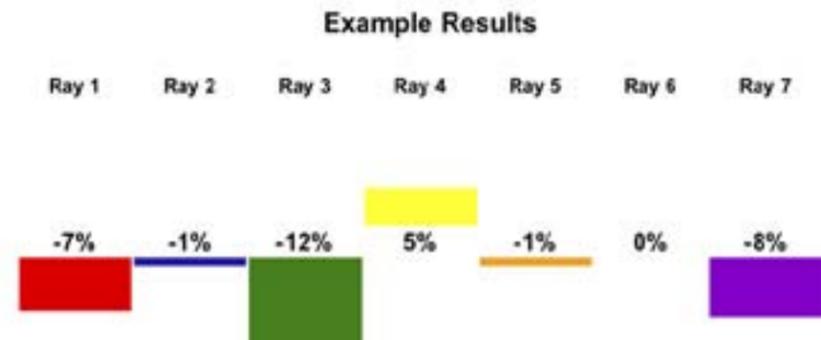
When we are attempting to understand our present ray formula and the energies with which we have to work in order to fulfill our soul purpose, it is very important to track the changes which have occurred in our present incarnations. Emphasis upon certain rays often strengthen or weaken as year after year passes.

The two graphics known as “Rays - Differences” and “Ray Types - Differences” can be very important in helping us understand the ways in which rays increase or decrease in strength over time. The first chart applies to the increase or decrease of the various rays considering each ray as a unit. However, as you know, each ray has at least two subtypes or even three and perhaps up to seven. P.I.P. II identifies principally two subtypes given as Type A and Type B.

Experience has shown that there may be increases or decreases in type strength even within the same ray. For instance the wisdom aspect of the second ray (2B) might increase while the love aspect (2A) might decrease. Or the abstract aspect of the third ray (3A) might increase while the business or activity aspect (3B) might

decrease. To track such increases and decreases of type can be of real importance when it comes to determining the present and former ray formulas, and also legacy rays (rays which were strong in a recent, previous incarnation) and rays which are growing in strength (and which are destined to appear towards the end of an incarnation or in the next incarnation).

rays - differences



Please use these two charts to clarify your sense of ray energies and ray types which are changing within your energy system.

We get these charts by subtracting the Formerly percentage from the Now percentage. For example the Formerly percentage for Ray 1 is 70% and the Now percentage is 67%. Therefore the difference is -3% and that's what we find on the "Rays - Differences" chart.

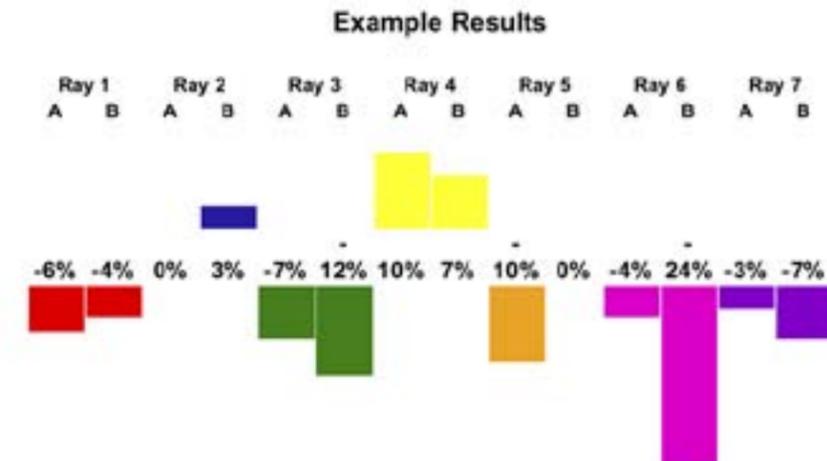
A more detailed look at the Ray Types charts will note that in the "Ray Types - Now" chart the Ray 1-A is 77% and in the "Ray Types - Formerly" Ray 1-A is 83%. The difference between them is 6%. Given we wish to compare Now to Formerly the Now is 6% less than the Formerly, thus in the "Ray Types - Differences" chart Ray 1-A would be 6% less - or a negative amount.

The "Ray Types - Differences" chart would therefore have the following:

1A - -6%	1B - -1 %
2A - -1%	2B - +9%
3A - -7%	3B - -9%
4A - +10%	4B - -14%
5A - +3%	5B - -4%
6A - -7%	6B - -30%
7A - -3%	7B - -7%

Which is what we see:

ray types - differences



It's easy to see that Ray 6-B has gone down and Ray 2-B has gone up. That could lead to the hypothesis that this individual is moving from Ray 6 to Ray 2. That might—or might not—be the case, as many other factors would need to be looked at such as Ray 1 being high on both the Now and Formerly charts. The "Rays - Differences" and "Ray Types - Differences" makes this analysis easier.

Another way to look at the "Rays - Differences" and "Ray Types - Differences" charts is that those rays that were high on the Formerly chart and lower on the Now chart, in conjunction with those rays that were lower on the Formerly chart and high on the Now chart, may show the difference between one's Mental Ray and Personality Ray or their Personality Ray and Soul Ray. The Mental/Personality Ray being higher on the Formerly chart and the Personality/Soul Ray being higher on the Now Chart. Again, this would need to be shown through other factors, but the "Rays - Differences" and "Ray Types - Differences" charts can aid in this type of analysis.

Tabulations

Accompanying the PERSONAL IDENTITY PROFILE II charts are nine tabulations. The name and content of the tabulations are as follows:

- Response Pattern - Now
- Response Pattern - Formerly
- Ray - Elevations
- Ray Types - Elevations
- Traits to Transform
- Highest Aspiration
- Statements - Now
- Statements - Formerly
- Statements - Miscellaneous

Let us examine these tabulations one by one, and see what they can reveal about the most essential energies in the energy system of each individual.

Response Pattern - Now

It is necessary to say a word about a very important part of “Response Pattern - Now” tabulation, which shows your particular Response Pattern on the P.I.P. II.

The seven Response Categories on the P.I.P. II are as follows:

DT = Definitely True

UT = Usually True

MT = More True Than False

IB = In Between - As True as False

MF = More False Than True

UF = Usually False

DF = Definitely False

As you remember, these are the seven categories you used when responding to the 117 statements on the P.I.P. II. The tabulation of your Response Pattern shows you exactly how many DT’s, T’s, MT’s etc. you indicated for each Ray.

The headings ‘Rays’ and ‘All’ allow you to see what they mean:

‘Rays’ simply shows the number of your responses which fell in each of the seven Response Categories (DT through DF).

‘All’ simply shows approximately what percentage of all (i.e., 100%) possible kinds of responses (i.e., from DT to DF) is represented by one particular category of response. For instance, 28% of the responses to all questions may be UT (Usually True), whereas only 4% of the responses to all questions may be DT (Definitely True). The percentage may not add up to 100% due to the convention of “rounding off” used in creating the percentage quantities and all rays are not represented by the same number of questions.

response pattern - now

Example Results

Ray	DT	UT	MT	IB	MF	UF	DF
1	1	10	3	4	1	1	0
2	0	5	4	1	2	3	1
3	1	3	1	3	2	1	5
4	1	5	4	0	2	2	2
5	0	2	1	5	3	3	2
6	1	5	2	3	0	3	3
7	1	3	2	2	2	3	3
Rays	5	33	17	18	12	16	16
All	4%	28%	15%	15%	10%	14%	14%

The response Pattern has uses that are both obvious and subtle. For instance, if the greatest percentage of all possible responses is in the category ‘DT’, it may well signal an important Ray-tendency (or psychological tendency) very different from the Ray-tendency of the individual for whom the greatest percentage of all possible responses is found in the categories ‘IB’ or ‘DF’.

Obviously, on the “Rays” charts those with the highest bars will have the greatest number of DT’s, UT’s and MT’s. The “Rays” charts with the lowest bars will have the lowest number of DT’s, UT’s and MT’s—as well as—the greatest number of MF’s, UF’s and DF’s. This correlation is natural, and to be expected.

More subtly, sometimes the percentages for two Rays (as found in “Rays - Elevations”) will be virtually equal, but the points for *one* of the Rays have been accumulated by a great number of MT’s (with little or no UT’s and DT’s) while the points for the *other* Ray have been accumulated by a significant number of DT’s and UT’s (with relatively few MT’s). It seems clear that the Ray with the greater number of DT’s and UT’s should carry the greater weight, and is, very likely, the more important Ray in the energy system.

The *patterns* created by the categories ‘Rays’ and ‘All’ can also be significant in unexpected ways. These numbers tend to differentiate the “middle-of-the-roaders” from the extremists. It has been our experience that, often, people with a very strong Ray 6 will answer with many DT’s and DF’s because they feel so strongly about things—for and against. Those with a very strong Ray 2 (and sometimes Ray 1) will often have a far greater percentage of DT’s, UT’s and MT’s than MF’s, UF’s and DF’s. Such people tend to identify with everything or absorb everything into themselves. Also, those with a strong Ray 4 may *sometimes* tend to have many IB responses, as they attempt to position themselves “in the middle” of issues. (The same can frequently be said for Libra—for it is not only the Ray energies, but also the astrological energies which are sometimes reflected in these tabulations). Interestingly, those with a strong Ray 5 tend to have quite a few MT’s, IB’s and MF’s, because, above all they wish to answer accurately, and their fine discrimination inclines them to see many ways in which the Quality embodied in a particular statement do not apply to them *entirely*, but only in a partial, or conditional way.

These few thoughts about assessing the presence of Rays by response Pattern alone must only be taken as suggestive. There is much more to learn here. Nevertheless, it is a fruitful area of inquiry.

As a final observation, it might be said that the overall “positivity” or “negativity” of a person may be somewhat indicated by the slant of the “Response Pattern”. The greater the clustering in the DT, UT and MT range, the more positivity may be expected—the more the person may be interested in many things. The greater the clustering in the MF, UF, and DF area, the greater the potential negativity, or rejection of a wide variety of experiences. As well, ambivalence may be shown by a strong clustering in the IB category. Again, this interpretation of global patterns is meant to be suggestive only, and a great number of exceptions may well be found.

When there are very few DTs or DFs (and especially if there are fewer than usual UTs and UFs), such a pattern may indicate a rather cautious, circumspect attitude characteristic of a predominantly *mental* emphasis. This pattern could indicate the prominence of the discriminating fifth ray (and/or perhaps the third). These are rays which, of themselves, work against a strong, emphatic attitude, often based upon emotional attraction or repulsion. The prominent influence of the planet Saturn may also be indicated as well as the presence of many earth signs in the astrological chart.

It is sometimes found that all ray levels are quite comparable and that no ray stands out as being much higher or lower than other rays. This may be an indication of the tendency to avoid extremes, and may thus contraindicate an emphasis upon the sixth or first rays in the ray formula. Whether or not this relatively ‘even’ ray pattern indicates the presence of the sign Libra or of a harmonized fourth ray has yet to be determined. Such a response pattern might also indicate the individual who is well-rounded, in which case we might look for *balance* in the ray formula—i.e., an absence of a predominating emphasis on either the hard-line or soft-line rays.

If we see a pattern in which the central choices (IB, MT or MF) are *less* emphasized than usual, we would expect to find considerable conflicts in the energy system. The individual would tend *not* to react in an equable manner, but very much *for* or *against*. Such a pattern could indicate an emphasis on the conflict side of the fourth ray (4B) or indicate the sixth ray with its strong passions and strong likes and dislikes. Such a pattern would contraindicate the dominance of the more mental rays.

You will notice the presence of two kinds of combined displays, including both tabulations and charts. The charts are graphic reflections of the tabulations and the two (charts and tabulations) are included together to facilitate ease of comprehension.

When studying the overall “Response Pattern”, we use all 117 questions (24 of which were used specifically to discriminate different ray *types*—A’s and B’s). In these “Response Pattern” Charts and Tabulations we are attempting to focus on what we might call ‘response style’ and we believe that the individual’s response style will be evident across the collection of all 117 questions used in the main part of P.I.P. II.

Response Pattern - Formerly

The “Response Pattern - Formerly” is used in the same manner as the “Response Pattern - Now”, except that it indicates your *former* inclinations. The word “Formerly” (or “Former”) is deliberately indefinite. It is not meant to target any particular period in your life, but rather *your past considered more or less as a whole*. The idea is to take a kind of ‘subjective average’ of the kinds of response to a given statement that *used to* characterize you. You are not being asked, “How would you have responded to this statement when you were exactly fifteen, or twenty, or twenty-five or thirty?”, but rather, “How, *in general*, would you have responded to this statement *before* the present time?” If no difference exists between the likely “Former” response and the response characteristic of “Now”, then that, too, is significant.

response pattern - formerly

Example Results

Ray	DT	UT	MT	IB	MF	UF	DF
1	6	5	4	3	1	1	0
2	2	3	3	1	2	4	1
3	3	2	1	4	2	1	3
4	2	4	1	1	1	5	2
5	1	1	2	5	3	3	1
6	5	4	0	2	1	3	2
7	2	3	1	3	2	3	2
Rays	21	22	12	19	12	20	11
All	18%	19%	10%	16%	10%	17%	9%

Rays - Elevation

Here we see each of the Seven Rays ranked in the descending order of their relative strength (Rank 1 indicating the strongest Ray with the highest percentage, and Rank 7 indicating the Ray with the least strength and, thus, with the lowest percentage). Please remember that the P.I.P. II, and all standardized tests of this nature, is an *indirect* means of measurement. To date, we have no direct, instrumental means of measuring the actual strength of the Seven Ray energies in the way that, for instance, brain wave patterns are measured

in an Electro-encephalogram. So when we use the words “strongest” and “weakest” we must remember that we are using them in a very conditional sense—namely, strongest and weakest *as measured on this particular standardized test*, the P.I.P. II. This is all by way of saying that nothing about the P.I.P. II is absolute, however accurate its results seem to be, and, indeed, may be.

ray - elevations

Example Results

Rank	Now	%	Formerly	%
1	1	67	1	74
2	4	54	2	53
3	2	52	3	50
4	5	43	4	49
5	7	39	7	47
6	3	38	5	44
7	6	28	6	28

The “Ray - Elevations” focuses entirely on the overall strength of the Ray as a whole, rather than on the Types found within the Ray. Although the information found here could have been gathered from the Now and Formerly charts, it is much easier to see when presented in this form.

On this tabulation, the ‘strongest’ and ‘weakest’ Rays are immediately apparent. When attempting to formulate hypotheses regarding your five-fold Ray Chart, this tabulation is a good place to begin. Unless there are contra-indications from other sections of the P.I.P. II, the two or three Rays found at the bottom of the list are unlikely to be a part of your Ray Chart. The strongest Ray, however, is not necessarily your Soul Ray. It could be your Personality Ray or, even, your Mental Ray. (If a person is strongly emotionally polarized, the strongest Ray could even be the Emotional Ray!) The strongest three Rays in this Tabulation are almost certainly part of your Ray Chart, but reading their exact position takes a good deal of discernment and intuition. In this regard the “Ray Types - Elevation” should also be consulted.

Ray Types - Elevations

This tabulation is, perhaps, one of the most useful in the entire P.I.P. II and offers opportunities to consider new dimensions in the interpretive process. Here the information it is presented so that patterns of strength and weakness can be seen very clearly. This is simply a ranking of the Fourteen Types in descending order of their strength. In Rank 1 is found the strongest of the Ray Types with the highest percentage, and in Rank 14 is placed the least strong of the Ray Types with the lowest percentage.

When you know the meaning of each of the Fourteen Types, you can gather a very illuminating picture of yourself *from this tabulation alone*. The “Ray Types - Elevation” tabulation also lends itself to meaningful statistical analysis as the spread of percentage points between the percentage of Rank 1 and the percentage of Rank 14 is usually considerable, and, in any event, quite a bit larger than the percentage spread between the percentages of Ranks 1 and 7 when considering the Ray as a whole—as in the “Ray - Elevation” tabulation.

The most interesting thing about the “Ray Types - Elevation” tabulation is that it is not necessarily a direct reflection of the “Ray - Elevation” tabulation. This means that, often, the ranking of a particular Ray *Type* may be much higher or lower than the ranking of the Ray as a whole. For example, not shown on this example

tabulation, the second Ray of Love Wisdom may be ranked fifth of seven on the “Ray - Elevations”, whereas Type 2B (the Wisdom aspect of Ray 2) may be ranked second of fourteen. Such a state of affairs can cause confusion or bring illumination, depending upon the degree of interpretive skill.

ray types - elevations

Example Results

Rank	Now	%	Former	%
1	1B	80	1B	83
2	4B	80	1A	78
3	1A	72	4B	73
4	2B	67	6B	67
5	2A	60	2B	63
6	3A	53	2A	60
7	4A	50	3A	60
8	6A	47	5A	53
9	5A	43	6A	50
10	5B	43	5B	43
11	6B	43	3B	42
12	3B	31	4A	40
13	7A	30	7B	37
14	7B	30	7A	33

One of the major reasons for such discrepancies is that the two Types *within* the same Ray frequently contrast widely in nature. In the case cited, Type 2B focuses on the Wisdom aspect of Ray 2 (which is often austere and detached), whereas Type 2A focuses on the Love aspect of Ray 2 (which is often warm and magnetic). While it is true that many Ray 2 people have balanced these two Types and, hence, will have Type percentages roughly equivalent with the percentage strength of the Ray overall, other people lean pronouncedly towards one Type or the other. Some of those who lean towards Wisdom (Type 2B) either suppress or have not cultivated the Love response to any great extent. The opposite may be true for those who lean towards Love (Type 2A). Without the use of the Types these significant differences might not emerge clearly.

When one of the Types is unduly suppressed, it can result in an *artificially low* percentage strength for the Ray as a whole. Without the information in the “Ray Types - Elevation” tabulation, that artificially suppressed Ray might be eliminated from consideration when one is trying to determine the Rays of the five-fold Ray Chart. But when one of the Types has a very high rank, the Ray it represents should definitely be considered as a contender for a place in the Ray Chart, even if the rank for the Ray as a whole is not very high.

Sometimes the percentage of two or three Types is identical or very similar. In such cases, where only a percentage point or two separate two Types, your intuition should be called in to determine for yourself which Type you think is really stronger, because, statistically, the difference is probably insignificant.

At other times, however, there will be large gaps between the magnitude of percentages. Gaps of ten, twenty or more percentage points between Types are not uncommon, and such gaps really do indicate differences in Type strength. Each individual should examine his/her life closely as he/she reviews the fourteen Types so that an intuitive sense of the true relative strength of the Types will emerge in consciousness.

It takes a good deal of both art and science to meaningfully compare the Ray rank with the Type ranks. There are not yet any hard-and-fast rules for such a comparison, and each case must be taken on its own merits.

Experience has shown that among the top seven of the “Ray Types - Elevation” tabulation, the Rays which are the most likely constituents of the Ray Chart are probably to be found.

When the testimony of the Types reinforces that of the Rays, there is no problem, and a degree of certainty can be achieved. When this is not the case, certain principles, empirically determined, and later to be discussed in a practical example of P.I.P. II interpretation, must come to the aid of the intuition in determining the Ray Chart.

Traits to Transform

“Traits To Transform” is a tabulation corresponding to the second of four sections of the P.I.P. II Questionnaire. It is one of the most interesting and important tabulations although based upon a relatively small section of the P.I.P. II.

traits to transform

Example Results

Rank	Now Trait	Ray	Rank	Formerly Trait	Ray
1	19	3	1	3	5
2	5	3	2	7	1
3	13	6	3	9	2
4	11	4	4	22	1

Associated with each of the seven Rays or Qualities are a number of traits which should be transformed as we grow towards our full potential. Students of Djwhal Khul recognize these traits as “glamour”—distortions or incorrect applications of the various Ray qualities.

The Personal Identity Profile II would not be complete without giving you the opportunity to recognize such traits in your character. The four “Traits To Transform” which you chose (from the list of twenty-eight such traits) will give you another important key to identifying which of the seven Rays figure most importantly in your life, because each of the twenty-eight traits is keyed to one of the Rays.

The layout of “Traits To Transform” is very easy to understand. Under the caption Trait are listed the numbers of four traits chosen from the “Traits To Transform” list on the P.I.P. II. These numbers have nothing to do with the Rays; they simply indicate the numbers 1-28 on the Traits To Transform list. Under the caption Rank is a list (1-4), which ranks the traits chosen in descending order of the difficulty, they cause you, the respondent. And the caption entitled Quality simply gives the Ray associated with each of the three traits chosen.

Those who have studied the seven Rays realize that it is often easier to identify a Ray in an individual’s energy system by the faults or glamour associated with the Ray than by the strengths. The P.I.P. II’s “Traits To Transform” section allows you to select the four traits, which you feel are most in need of transformation in your life, and rank them in descending order of difficulty these traits cause you.

Experience has shown that the Rays associated with the four traits chosen will often be the very Rays which measure as strong in the other parts of the P.I.P. II. The Rays indicated in the “Traits To Transform” tabulation will therefore, often, reinforce and confirm the Ray indications already established.

Just because negative traits or glours are strong, does not mean they are associated only with the Personality Ray, or with the Rays, which compose the personality. It is true that many negative traits or glours *are*,

indeed, associated with the Personality Ray, *but* the Soul Ray (i.e. the Ray of the Transpersonal Self) can also reflect itself through the personality in a glamorous or negative form. This is to say that the Soul Ray definitely has glammers associated with it. So, the Rays indicated in this section may well indicate negative traits associated with any of the five levels of the human energy system. As always, comparison with the results of the other section of the P.I.P. II is desirable, and even necessary.

One of the most important values of the “Traits To Transform” tabulation is to help individuals devise their own programs for character improvement and spiritual progress. The trait which is chosen for the first position may well indicate a quality which is very much standing in the way of growth and development.

Since the testimony of negative traits and glammers is so important, it would have been desirable to make “Traits To Transform” a much larger section, but time and space constraints militated against this. Also, there is a tendency for individuals to avoid recognizing or admitting negative traits, and so the value of a lengthy section might be questionable. Experience has shown that it is much wiser and more productive to discuss such traits in a personal interview. Such discussions can further clarify the structure of the Ray Chart.

Highest Aspirations

The “Highest Aspirations” tabulation deals with the highest aspects of the seven Rays, and gives you a chance to focus on your highest aims, goals and dreams. Such aspirations can be an important clue to your deepest and most essential nature, your “inner pattern,” your Soul Ray, and even (on rare occasion) the Monadic Ray—the Ray of the Spirit.

highest aspirations

Example Results					
Rank	Aspiration	Ray	Rank	Aspiration	Ray
1	12	5	8	4	4
2	8	1	9	2	2
3	10	3	10	11	4
4	9	2	11	7	7
5	1	1	12	6	6
6	3	3	13	5	5
7	14	7	14	13	6

The layout of “Highest Aspirations” is much like that of “Traits To Transform”, except, the caption **Aspiration** is substituted for **Trait**. The format for Rank and Quality (i.e. Ray) is the same.

While this section of the P.I.P. II is very likely to indicate the Soul Ray as at least one of the first three choices (though, not necessarily the first choice), there are other possibilities. People understand the word aspiration in many ways. The personality too has aspirations, as has the mind. People do not always reach inward to the level of the soul or Transpersonal Self when they choose their three “highest aspirations.” It must be remembered that a great many individuals are not even integrated personalities, let alone soul-infused personalities. The way in which this tabulation should be interpreted will depend very much upon the individual’s level of consciousness. A gauge of this level can only be accurately determined by a completely enlightened teacher, nevertheless, by asking certain questions in an interview setting, and by observing thought and behavior, a rough approximation can be made. All this is by way of saying that the Rays with the highest ranking in the

“Highest Aspirations” tabulation cannot necessarily be understood as reflecting the Soul Ray, though there is a high probability that that high Ray will be indicated, at least in the case of those who are consciously striving to grow and develop spiritually and make a contribution to humanity.

Statements - Now- Formerly - Miscellaneous

The “Statements” - Now - Formerly - Miscellaneous are lists of all of the statements and how you answered them. These tabulations are included so that you may refer back to a particular statement if you wish. When time allows, it is often useful to discuss with an experienced evaluator of the P.I.P. II the statements to which the responses “Definitely True” and “Definitely False” have been given. A clear outline of the ‘boundaries of character’ can thus be established. Sometimes, when Ray determination is clouded or uncertain, a full discussion of certain statements in relation to which the respondent had ‘strong feeling’ is useful. Quantification is useful in the determination of the Ray Chart, but there are many illuminating *qualifications*, which can only be understood and applied through extensive interpersonal discussion.

statements - now

Example Results

1	UT	25	MF	49	UT	73	UF	97	MF
2	UT	26	MF	50	UT	74	DF	98	DF
3	MF	27	MT	51	IB	75	DF	99	UT
4	MF	28	MT	52	IB	76	UT	100	UF
5	UF	29	IB	53	UF	77	UF	101	DF
6	UF	30	IB	54	UF	78	UF	102	DF
7	DF	31	IB	55	UT	79	IB	103	DF
8	DF	32	IB	56	UT	80	MT	104	IB
9	MF	33	MT	57	MF	81	UF	105	MF
10	MF	34	MT	58	MF	82	UT	106	UT
11	DF	35	DF	59	IB	83	MT	107	MT
12	DF	36	DF	60	IB	84	UF	108	DT
13	IB	37	UF	61	UT	85	DT	109	UF
14	IB	38	UF	62	UT	86	UT	110	UF
15	IB	39	MF	63	MT	87	UT	111	UT
16	IB	40	MF	64	UT	88	UT	112	MT
17	UT	41	UT	65	DT	89	UT	113	IB
18	UT	42	UT	66	MT	90	MT	114	DF
19	MT	43	UT	67	UF	91	MT	115	DT
20	MT	44	UT	68	MT	92	UF	116	DF
21	UT	45	UT	69	MT	93	UT	117	IB
22	UT	46	UT	70	UT	94	DF		
23	IB	47	UT	71	DF	95	MT		
24	IB	48	UT	72	DT	96	UT		

statements - formerly

Example Results

1	UT	25	MF	49	DT	73	UF	97	IB
2	UT	26	MF	50	DT	74	UF	98	DF
3	IB	27	MT	51	IB	75	DF	99	UT
4	IB	28	MT	52	IB	76	DT	100	UF
5	UF	29	IB	53	UF	77	UF	101	DF
6	UF	30	IB	54	UF	78	UF	102	DF
7	MF	31	IB	55	DT	79	IB	103	DF
8	MF	32	IB	56	DT	80	UF	104	IB
9	MF	33	UF	57	MT	81	UF	105	MF
10	MF	34	UF	58	MT	82	UT	106	UT
11	DF	35	MT	59	IB	83	MT	107	UF
12	DF	36	MT	60	IB	84	UF	108	DT
13	IB	37	UF	61	DT	85	DT	109	UF
14	IB	38	UF	62	DT	86	UT	110	UF
15	MF	39	MF	63	MT	87	DT	111	DT
16	MF	40	MF	64	UT	88	UT	112	IB
17	DT	41	UT	65	DT	89	UT	113	IB
18	DT	42	UT	66	MT	90	UT	114	DF
19	UT	43	UT	67	UF	91	MT	115	DT
20	UT	44	UT	68	MT	92	DT	116	DF
21	UT	45	DT	69	UT	93	DT	117	MF
22	UT	46	DT	70	DT	94	DF		
23	IB	47	UT	71	DF	95	MT		
24	IB	48	UT	72	DT	96	UT		

statements - miscellaneous

Example Results

1	MF	8	DF	15	UT	22	MT	29	UF
2	UT	9	DF	16	UT	23	IB	30	MF
3	IB	10	DF	17	UT	24	MT	31	MT
4	MF	11	MT	18	MT	25	MT	32	UF
5	UT	12	UF	19	IB	26	MF	33	DF
6	UT	13	UF	20	MF	27	MF	34	DF
7	MF	14	UT	21	MT	28	MT	35	DF

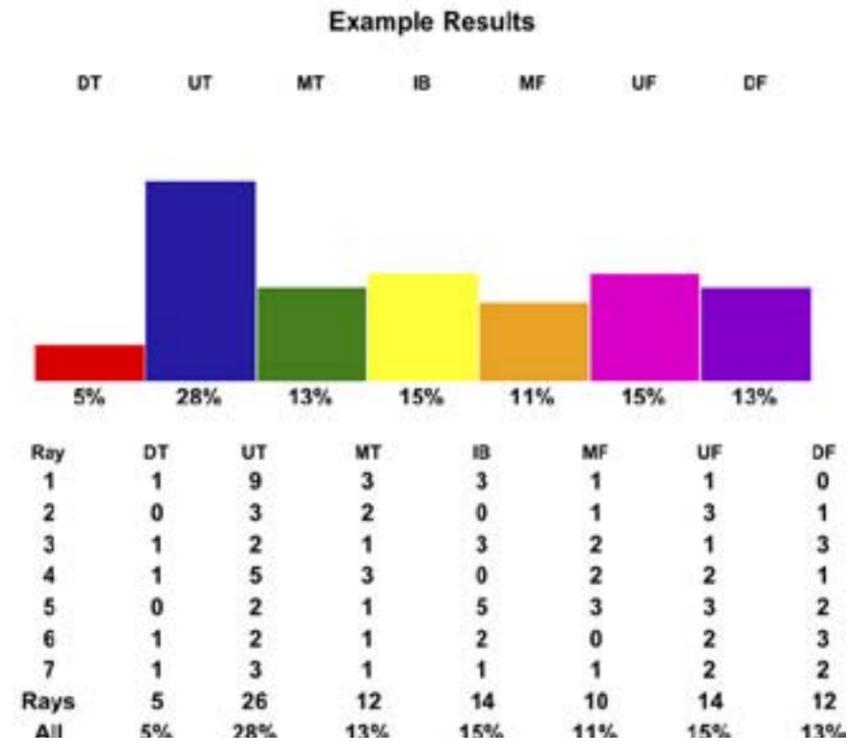
Note on Miscellaneous Statements

As stated earlier, the Miscellaneous Statements are being used for further research therefore there is no general conclusions to be drawn from the results, though certain responses to the Miscellaneous Statements may be revelatory when interpreted properly in the context of all P.I.P. II responses.

Chart/Tabulations

We have included in the PIPonline.com four additional chart/tabulations. These are combinations of the charts and tabulations, which are described earlier.

response pattern - now - 93



Response Pattern - Now - 93

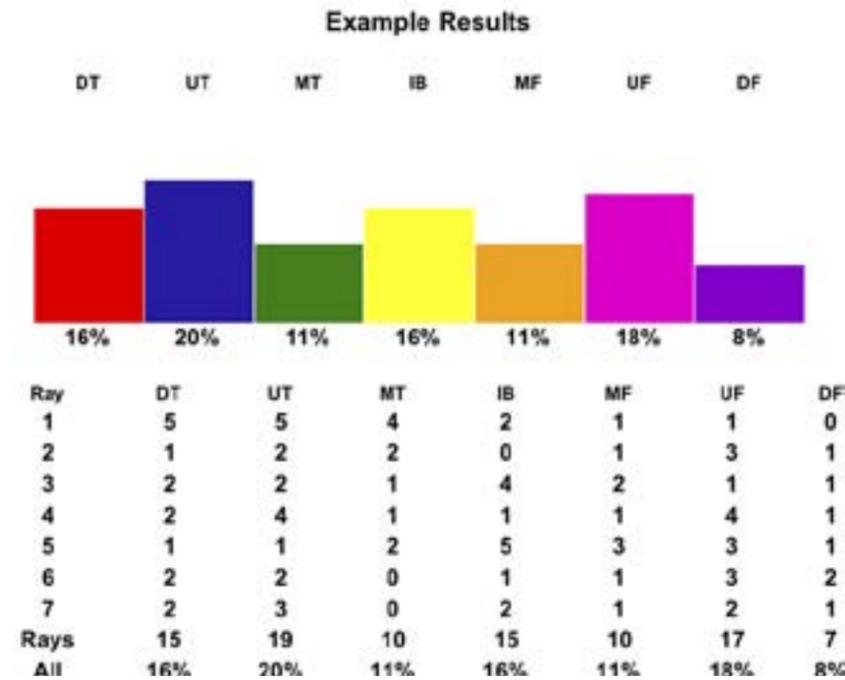
Response Pattern - Formerly - 93

Response Pattern - Now - 117

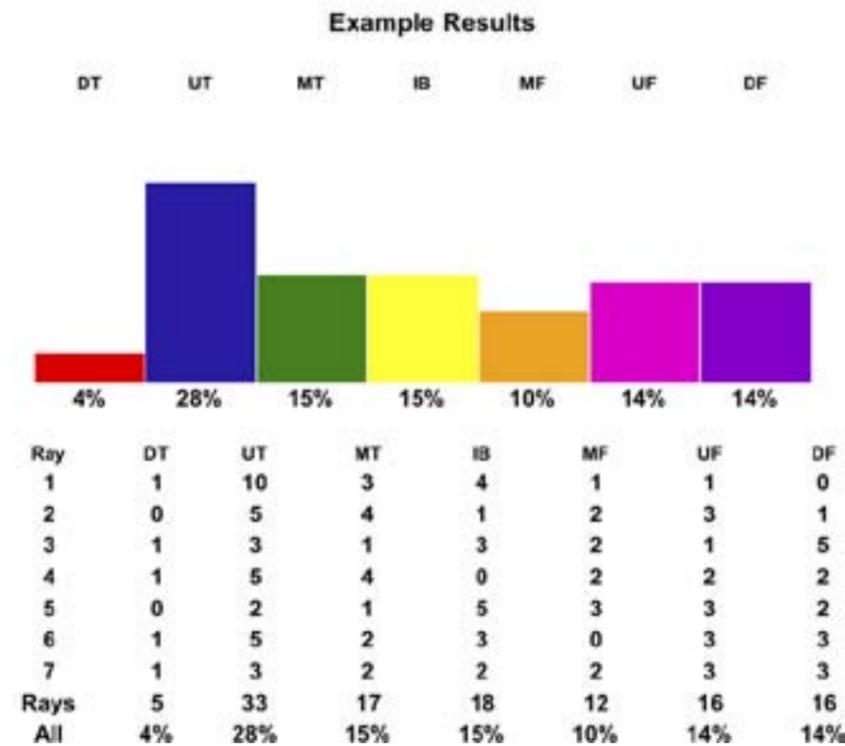
Response Pattern - Formerly - 117

These are combination of the Ray charts and the Ray Pattern tabulations. They differ in the Now/Formerly and the number of statements used. The P.I.P. II has 117 statements—as you know—but only 93 of those statements are used to determine the Seven Rays. The other 24 statements are used to aid us in determining the Fourteen Types. Thus when you view the Rays - Now chart you are viewing 93 statements, but the Ray Pattern tabulation uses all 117 statements. The above combinations equalize the number of statements and combine the chart with the tabulation. Our observation is that the change between 93 and 117 statements is minimal, but this will provide another perspective.

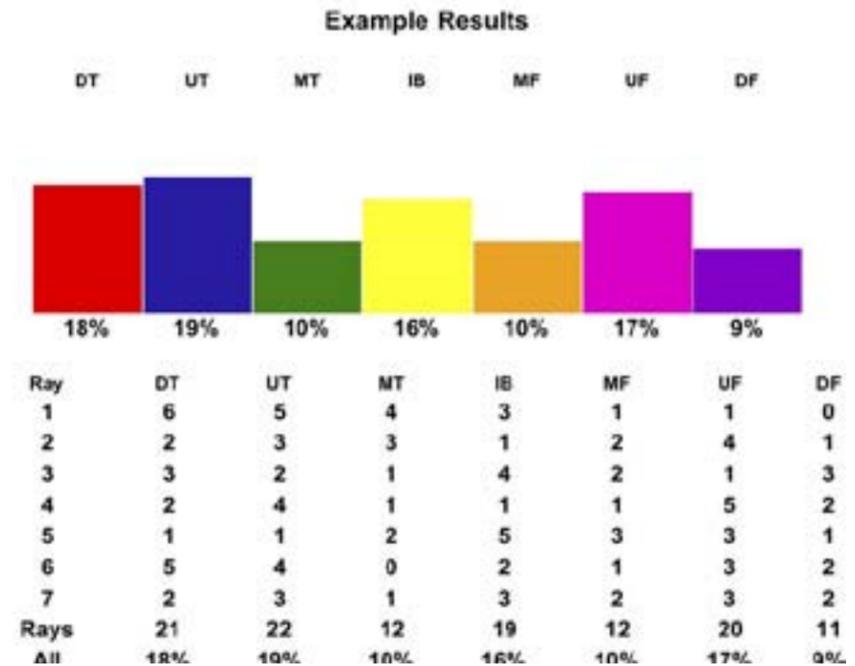
response pattern - formerly - 93



response pattern - now - 117



response pattern - formerly - 117



Notes on “Former” Rays

Your ‘former’ Rays, which are displayed on the charts titled “Formerly.” These charts plus most of the tabulations illustrate which (if any) of the seven Rays or Qualities have, in general, significantly increased or decreased in strength during the course of your life.

The purpose data related to the kinds of responses to statements you would have given ‘formerly’ is to detect whether the relative strength of any of the seven Rays or Qualities has, indeed, changed for you over the years. If so, this information is designed to illustrate in which Rays the greatest percentage of increase or decrease has occurred.

This kind of information can be significant in a number of ways.

- a. These charts and tabulations can help you determine which of your Rays are really the most important to your sense of self-fulfillment, and which are less so. Rays, which have *increased through a natural process*, as you have matured, are often more important to you, and are more central to the structure of your energy system—i.e., your Ray Chart. Rays which have *decreased in a natural way* are often less important to you—you are “leaving them behind” or “growing away from them”.
- b. The charts titled “Formerly” can give an important perspective upon which Rays are your soul and Personality Rays. One might expect, that in the life of a spiritually inclined person, the strength of the Soul Ray would begin to increase. This is probably the case, and a Ray that seems to be increasing dramatically may well indicate the quality of the soul. But, it is also to be remembered that the soul chooses a personality upon a certain Ray so that that Ray quality may be built more completely into the individual’s experience. From this point of view, soul is not to be considered positive and the personality negative; rather, both represent needed qualities. In this regard it is interesting to realize that one of the chief results of the fusion of soul and personality is the *emergence of the Personality*

Ray. So, if a particular Ray increases noticeably, it may just as well be the Personality Ray as the Soul Ray. The determination as to which is which must be pursued by other means.

On the other hand, sometimes, a decreasing Ray is, after all, the Personality Ray. This might be the case when the conflict between the Soul Ray and the Personality Ray has just been waged, and the Soul Ray has emerged as the victor. At this point, the Soul Ray qualities would naturally be increasing, and there would be, temporarily at least, a de-emphasis upon the personality qualities. Naturally, a clarification of these subtleties would require a rather extensive knowledge of esoteric psychology, and the exercise of the intuition during an in-person interview with the respondent.

- c. The two “Formerly” Charts, and the tabulations showing ‘former’ Ray-tendencies may give important indications as to which Ray may be a “legacy Ray”—i.e., a Ray that was strong in the previous incarnation—probably as the Personality Ray, or, perhaps, as a strong Mental Ray. Such a Ray may or may not be a part of the *present* Ray Chart. If it is, it is often found as either the Mental Ray or the Physical Ray. A Ray can, however, be substantially present without being part of the present Ray equipment. The important thing about a legacy Ray is, that while it may be a strong Presence, it will not be **getting any stronger and will probably be decreasing**. Quite often, the soul chooses the same Personality Ray for several incarnations in a row. In such a case, the legacy Ray would not be easily isolated as a separate quality, because the legacy Ray and the present Personality Ray would be identical. Often a personality which seems extremely talented along some one, special line of activity signals that the same Ray may well have been the Personality Ray for several consecutive lives.
- d. This “Formerly” Charts, and the ‘former’ dimensions of the various relevant tabulations may also indicate Rays, which are being strengthened and weakened due to *compensation*. An individual may realize that a certain Ray is very lacking in his equipment. He realizes his deficiency and attempts to compensate for it by deliberately cultivating the traits associated with that particular Ray or Quality—hence, the great number of increases often associated with a Ray, which is *not* a part of his five-fold Ray Chart. On the other hand, a person may realize that there is an excess of certain Ray qualities in his equipment. The person may, therefore, compensate in the opposite direction in order to minimize the excess. The Ray involved in, or causing, this excess may be positioned in any of the five possible positions.

Thus, we see both *natural* and *deliberate* (i.e., compensated) increases, and, combinations of both. Again there are no hard-and-fast rules connected with this form of measurement, but it can serve as enrichment to understanding when it is combined with the testimony of the other sections of the P.I.P. II.

Summary

This, then, completes the nine tabulations found on the P.I.P. II results. Using the results of these various tabulations, and comparing them in an intelligent way, should make it possible to arrive at some reasonable hypotheses about the structure of an individual’s five-fold (and, sometimes, six-fold) Ray Chart. But, further information is really necessary before the process of hypothesis formation reaches its final stages. The testimony of the science of esoteric astrology is also necessary.

One might think that the science of the Seven Rays can stand on its own, and, in a way, it can, but there are numerous overlaps between astrology and “rayology,” if you will. Unless one understands at least the basics of the astrological science, esoterically considered, certain confusions are liable to creep into the matter of assigning Rays properly, because there are certain astrological energies which *resemble* Ray energies, and one

may unwittingly “notice” the presence of a certain Ray, when it was actually the presence of the astrological energy instead. The interesting resemblance between some aspects of the Libran energy and the Harmony Type of the fourth Ray is a case in point. Also, some astrological energies may *mute* certain Ray energies, and thus lead one to think that the Ray is *not* present, when it actually is. Therefore, these two sciences must be considered together if a balanced picture of the human energy system is to be conceived.

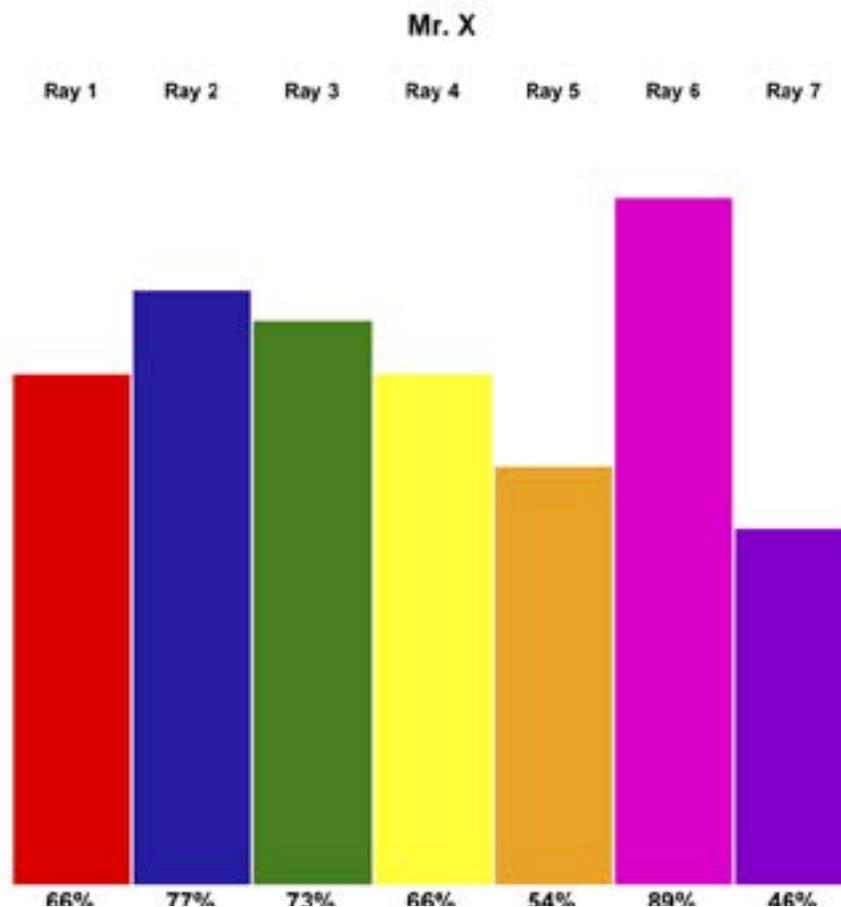
A Practical Example of a Ray Analysis

Because so much explanation is liable to prove a little overwhelming, we will now take an actual profile for interpretation. The interpretation will not be exhaustive, but it will give you an idea of how you can intelligently approach the results about your own P.I.P. II. The Tibetan has encouraged each individual to make hypothetical Ray Charts for himself or herself first. The implication is, once this has been done, meaningful Ray hypotheses can be erected for others. The P.I.P. II, then, is designed to help individuals think about their own Ray and astrological charts, and to arrive at their own conclusions. Even in the personalized taped interpretations or private interview, no structures are ever assigned to an individual dogmatically. It is the hope of the members of the Seven Ray Institute that individuals who take the P.I.P. II, and who receive this Interpretation Manual, will do quite a bit of thinking about the structure of their energy system. After that has been done, the Institute will be happy to provide more personalized feedback, and, in that way, an enlightening dialogue can be established.

As you consider the P.I.P. II, which has been chosen for analysis, it is important that you gain an idea of a possible method of interpretation, which can be applied to **your own** P.I.P. II as you consider your own graphs, charts and tabulations.

Let us call the individual under examination “Mr. X.”

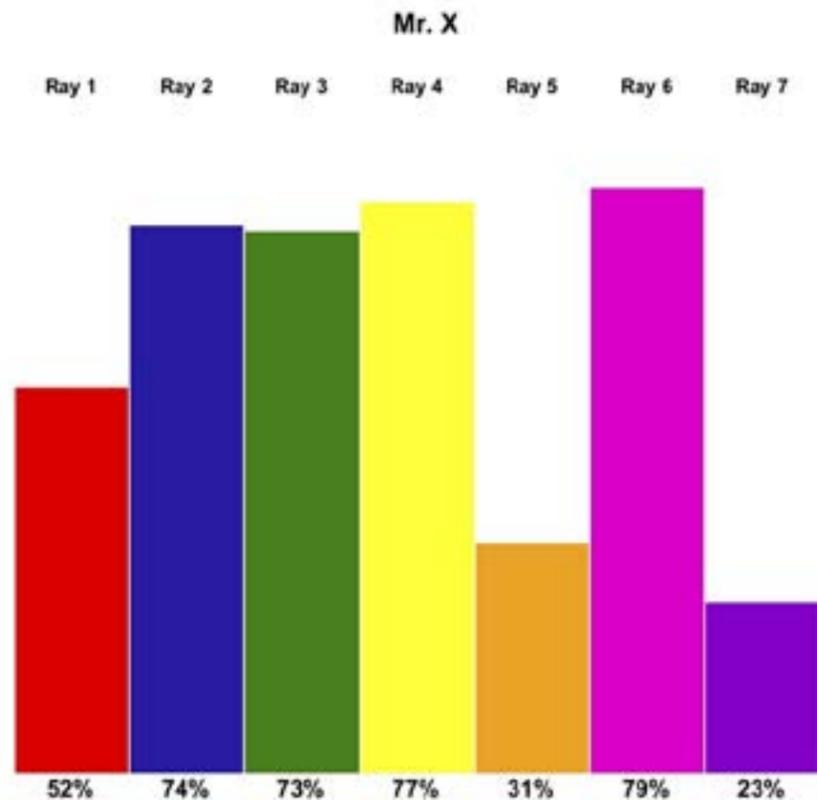
rays - now



Rayological Analysis for Mr. “X”

It is well to begin the analysis by taking a look at the general shape of the six bar graphs, and seeing what patterns emerge. A picture is often worth a thousand words, and these visual symbols of the Ray structure can provide a clarifying “gestalt” for all the numerical data, which follows on the P.I.P. II tabulations. Are there some Rays which tower above the others? Are there some that are barely represented?

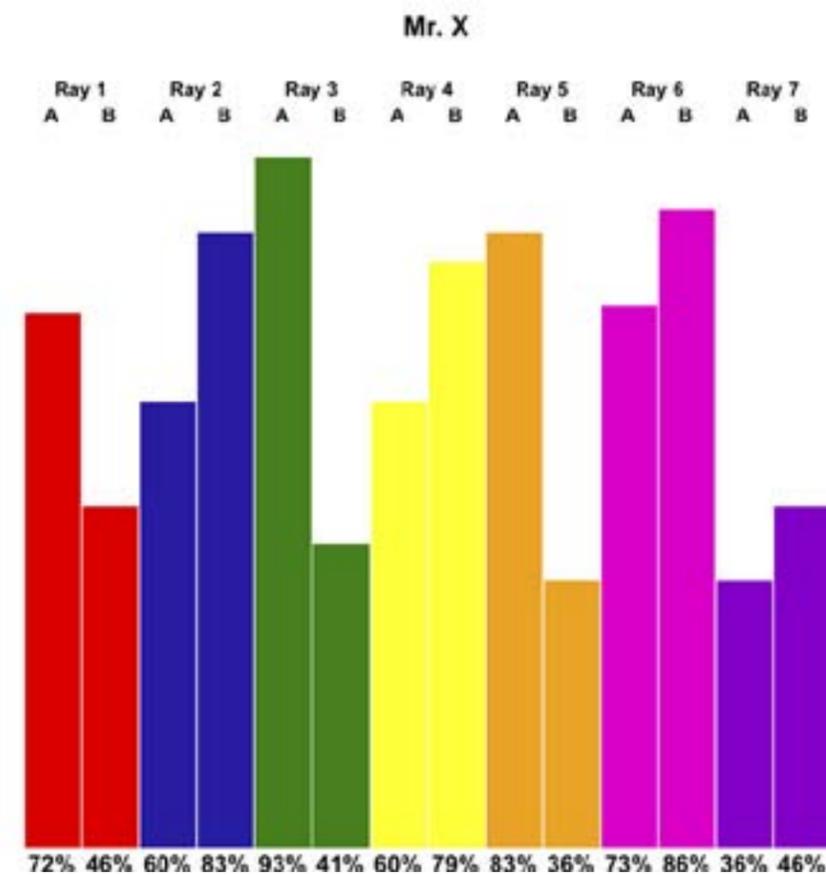
rays - formerly



Consulting the first four bar graphs, we see that (in general) R6 (Ray 6), R2, R3 and R4 are significantly elevated above all the other three Rays. The remaining three Rays are represented by bars which, at least on “Rays - Formerly”, are significantly lower, R1 being somewhat greater than R5, and R7 being the least represented Ray. Just from this first visual impression, we can expect a character that has dramatic contrasts, notable strengths and notable quality deficiencies. Such a person is likely to have very pronounced likes and dislikes (especially given the elevation of R6). There are some important aspects of life in which he can be expected to take an absorbing interest; other areas of life, equally important, and represented by the Rays in which he is deficient, can be expected to offer very little attraction. He may find little within him that allows him to relate to activities characterized by such Rays. This is not really a very balanced situation, though the testimony of “Rays - Now” shows an increasing tendency towards balance.

It is important to note if there are any patterns to these strengths and deficiencies. In this case there are. The 2-4-6 line is well represented. R6 is the strongest; R2 and R4 are roughly comparable. Immediately we know that this Mr. “X” will function very much along the line of the so-called, “Abstract Rays,” (Rays 2-4-6) and that he will relate far better to quality and meaning than to form. Correspondingly the 1-3-5-7 line appears

ray types - now



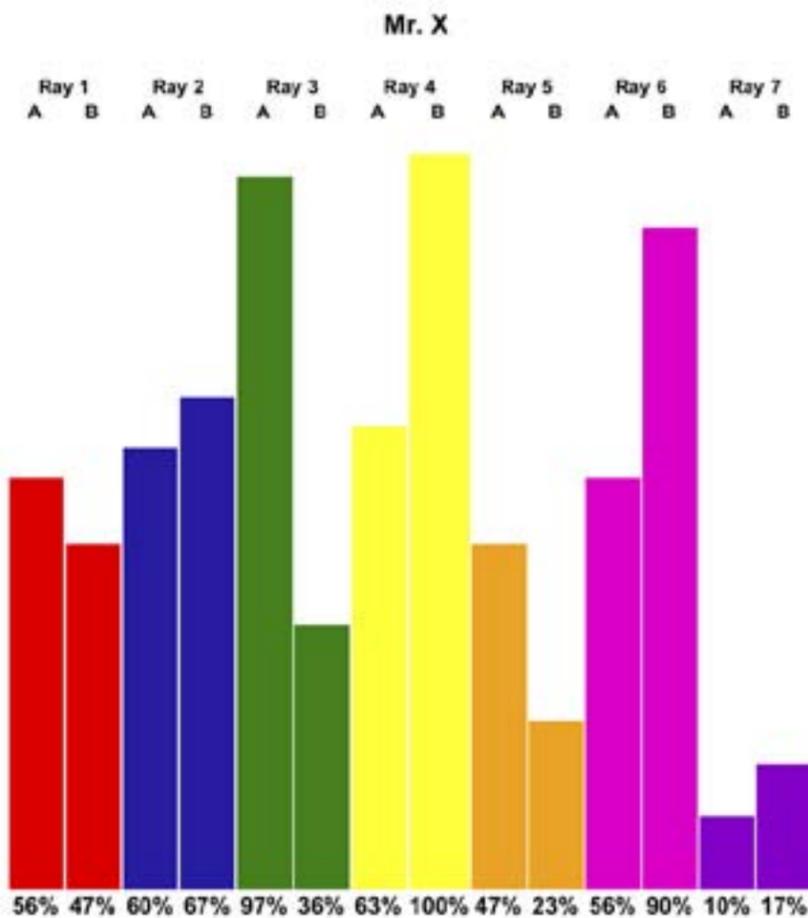
significantly weaker, with one notable exception—R3 is very strong (in fact, in “Rays Types - Now”, R3A is the strongest). This means that Mr. “X’s” main (virtually, only) really strong connection with the energies of form (i.e. the “occult” rather than the “mystical” orientation) will be through the abstract intelligence and adaptable activity of R3. This R3 will be his bridge, and his principal means of maintaining a degree of balance and groundedness in relation to form.

The “Rays - Differences” can provide an indication of how much change has happened in Mr. “X’s” spiritual makeup and where those changes have occurred. In this case we can see a considerable increase in R5 and R7, with a decrease in R4.

In the “Ray Types - Differences” it’s clearer that R5A has increased while R4B has decreased.

Thus our overview we see that the 2-4-6 line is the more prevalent, although R5 and R7 have been increasing with R4 decreasing perhaps to provide more balance.

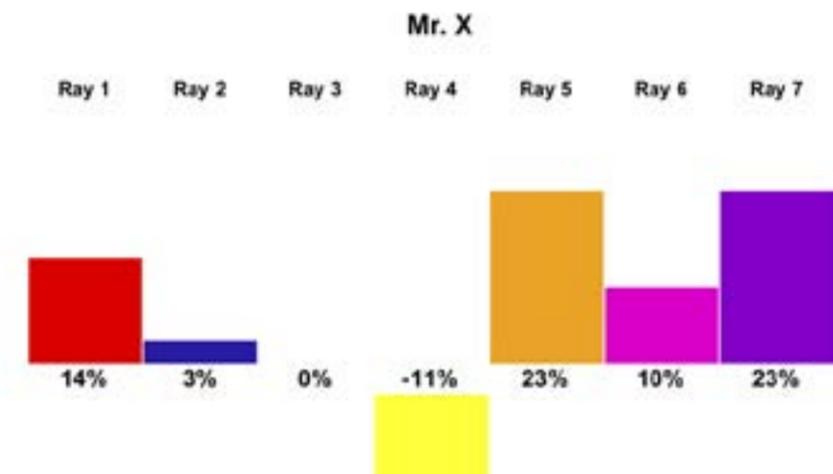
ray types - formerly



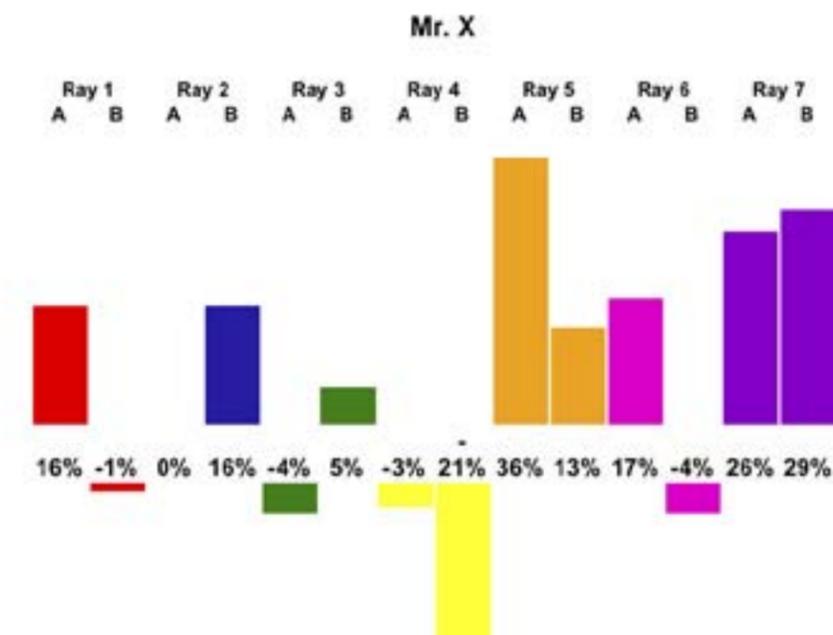
The Seven Major Rays, Fourteen Ray Types and Differences—“Now” and “Formerly”

Next, let us look at the charts in more detail. The two Charts which relate to the present time (“Rays - Now” and “Ray Types - Now”) though, interestingly, the “Rays - Formerly” and “Rays Types - Formerly” may tell us much not only about how things *were* but *even* about how they *are now*. We can now get a little more specific about Mr. “X’s” Ray pattern by examining “Rays - Now” and “Ray Types - Now”. We notice in “Rays - Now” that as regards the Seven Rays taken as *seven homogeneous units*, the actual percentage of his highest ranking Ray (R6) is 89%. Percentages of 77% and 73% are found for R2 and R3 respectively, with R4 weighing in at 62%. There have been significant changes from “Rays - Formerly”. The lowest percentage is 46% for R7, as we might have suspected from looking at the bar graph, although this percentage is much in advance of the 23% for R7 found on “Rays - Formerly”. At this point there is no need to think of the Rays in descending order of their strength because the “Ray - Elevations” tabulation, will provide us with an easy way to see the ranking. We also do not need to attempt to unravel the ranking of the fourteen Types, as the “Ray Types - Elevation” tabulation will give us the ranking in a way that is easy to see. Perhaps, however, we cannot help but notice that the spread between the highest Type percentage at 93% for Type R3A and the lowest at 37% for type R5B and R7A is very large, again emphasizing the extremes likely to be found in Mr. “X’s” character. An even larger discrepancy can be found by consulting “Rays Types - Formerly” wherein the 100% of R4B and the 97% of R3A are contrasted with the 10% of R7A.

ray - differences



ray types - differences



Certain impressions are now likely to begin forming. If R6 is so strong, Mr. “X” is likely to be characterized by a high degree of idealism. If R2 and R4 are also strong, Mr. “X” is likely to have a strong involvement with the Love energy (on whatever level of his soul or personality it may occur). His life is also likely to be involved with both the principles of harmony and of conflict, promising a fairly considerable degree of unevenness and fluctuation. The fact that R7 is not strongly represented will indicate that “grounding” and physical plane organization may cause Mr. “X” some difficulty (though R7 is growing in strength, and R3 can assist with the task of manifesting). This R7 may be a quality which Mr. “X” feels compelled to cultivate as a compensation. The fact that Type 4B is the strongest energy in “Rays Types - Formerly”, definitely reinforces the idea that in Mr. “X’s” life, the principle of conflict *has* played a very big role, though it is now lessening somewhat. The fact that 7B (“Formerly”) is represented but little (17%) indicates that renovation, restructuring and reordering

upon the physical plane, and any kind of tangible, hands-on building skills will hold little interest for Mr. “X”. In fact, he may studiously avoid such activities. In the past, the activities centered upon ‘creating order’ have been even less attractive (10%), and any kind of interest in mechanics is definitely *not* a part of his life (5B at 23%, “Formerly”). Both “Rays - Now” and “Ray Types - Now” do, however, show these three rather poorly represented Rays (R1, R5 and R7) are increasing in potency, so compensation and adjustment are underway.

The “Rays - Differences” show quite clearly which Rays have increased (R5 and R7 at 23%) and which Ray has decreased (R4 at - 12%). Additionally “Ray Types - Differences” shows that R5A has increased the most (36%), with R7B (29%) and R7A (26%) closely following—and R4B dropping by 21%.

There is no need to go too far with these initial impressions at this point. At first we should try an orderly approach, though, in actual practice, impressions and intuitions about the analysis will occur when they ‘will’.

The “Response Pattern” - Now and Formerly

The “Response Pattern - Now” and the “Response Pattern - Former” tabulations hold the key to the *Response Pattern* and should always be consulted. We notice in the “Response Pattern - Now” tabulation that the DT responses divide into three categories: R6 has 8 DTs and stands by itself; Rays 1, 3, and 4 form another category and are comparable; Rays 2, 5 and 7 have one or two responses, respectively, and form the third and lesser category. *The number of DTs for a given Ray gives an important indication of the strength of that Ray.* Considering the number of DTs, we see an *especially* strong response to R6 and a strong response to Rays 1, 3, and 4—although Ray 2 could be placed in this grouping due to its high number of UT’s (5). Overall, there are a relatively high number of DTs and this indicates that Mr. “X” has a strong gravitation towards the Rays which are well represented by DTs. Interestingly, when considering the “Response Pattern - Formerly” tabulation we notice a high number of UF and DF responses for R5 and R7, which serves as evidence reinforcing Mr. “X’s” aversion to these Rays. The DT and DF responses define the “poles” of an individual. If one knows those traits with which one identifies completely (DTs), and those with which one identifies not at all (DFs),

response pattern - now

Mr. X							
Ray	DT	UT	MT	IB	MF	UF	DF
1	6	4	4	1	2	3	0
2	2	5	3	3	1	1	1
3	5	5	0	1	1	2	2
4	3	5	3	2	1	1	0
5	2	3	4	1	2	2	2
6	8	4	2	1	1	1	0
7	1	4	1	3	2	5	0
Rays	27	30	17	12	10	15	5
All	23%	26%	15%	10%	9%	13%	4%

then a surprisingly accurate thumb-nail sketch of the individual can be made.

When we look at the categories ‘Rays’ and ‘All’ under the “Response Pattern - Now” tabulation, we can see that the totals for the combination of all DTs, UTs and MTs are much higher (64%) than the totals for the combination of all MFs, UFs, and DFs (26%). From this, we might conclude that Mr. “X” is a rather open and affirmative person, who (given the whole spectrum of life traits and qualities) identifies with quite a number of them. We might say that his *positivity scale* is higher than his *negatively scale*. This assessment stands in

distinction to the ‘All’ percentages for the “Response Pattern - Former” tabulation, wherein DTs, UTs, and MTs total to 51% but MFs, UFs and DFs total to 36% (largely because there are far more DFs in the “Ray Pattern - Former” tabulation than in the “Ray Pattern - Now” tabulation. Mr. “X” was *formerly* far more *rejecting* of certain Ray qualities (especially those connected with R5 and R7).

response pattern - formerly

Mr. X							
Ray	DT	UT	MT	IB	MF	UF	DF
1	3	2	5	4	2	3	1
2	1	5	6	0	3	0	1
3	8	1	1	0	2	1	3
4	8	3	1	1	1	1	0
5	0	0	1	6	2	3	4
6	9	2	1	1	3	1	0
7	1	0	1	3	2	3	6
Rays	30	13	16	15	15	12	15
All	26%	11%	14%	13%	13%	10%	13%

It is also interesting to analyze the *moderate range* of the Response Pattern. In the case of Mr. “X” there has been a general *move* from moderation towards affirmation. The *present number* of UTs has greatly increased over the *former* number of UTs. There has, however, been at least one step towards moderation, in that the number of DFs (a powerful indication of the energy of rejection) has decreased by a factor of six (i.e., there are six times *fewer* DFs in the “Response Pattern - Now” than in the “Response Pattern - Former”). In general, however, it must be said that the moderate range consisting of MTs, IBs and MFs is relatively weak compared to the positive range consisting of DTs and UTs (especially in the “Response Pattern - Now” tabulation). This pattern speaks against ‘reserve’ in the character of Mr. “X” and shows that Mr. “X” is not a “moderate”, and prefers to entertain more extreme positions than neutral ones.

The “Ray - Elevations”

Here in “Ray - Elevations”—Now we see a clear numerical representation of the strength of Mr. “X’s” Rays. The strongest are R6 at 89% (in a category by itself), R2 at 77%, and R3 at 73%. Rays 1 measures 66% with Ray 5 at 62%. The weakest Rays are R5 at 54% and R7 at 46%. At this point we can take note of the “gaps” in percentages. R6 is separated from R2 by 12 percentage points; R3 is separated from Rays 1 by 7 percentage points. There is, as well, an 8 percentage point separation between R4 and R5, and an 8 percentage point separation between R5 and R7. The largest gap is that separating R6 from R2.

From the “Ray - Elevations” tabulation, it appears that R6, R2 and R3 are the most important Rays. This was not always so. Formerly, R4 had a much higher status as can be seen from its decline from 74% to 66%. Also, R1 has greatly increased in status, from 52% to 62%.

A word should be interpolated here about Mr. “X’s” responses to P.I.P. I. On that test (taken eight years *before* he took P.I.P. II) R4 and R2 were the strongest Rays, and of roughly equal strength (84%). Both R6 and R1 (quite dramatically) have increased since that time. It is often useful for an individual to compare results between P.I.P. and the P.I.P. II, especially if a number of years have intervened between taking the two tests. It would also be useful to compare *two* ‘takings’ of P.I.P. II (when the test is taken at an interval of several years). Significant trends can then be noted. In the case of Mr. “X”, the elevation of R6 and of R1, and the decline of

R4 are most noticeable. Rays 2 and 3 have held relatively steady. Knowledge of Mr. “X’s” performance on P.I.P. I enhance the possibility of interpreting P.I.P. II with greater depth and penetration.

ray - elevations

Mr. X				
Rank	Now	%	Formerly	%
1	6	89	6	79
2	2	77	2	74
3	3	73	4	74
4	1	66	3	73
5	4	62	1	52
6	5	54	5	31
7	7	46	7	23

From the testimony of P.I.P. I, there was no doubt that Rays 2, 4, and 3 were the leading contenders for prominence (i.e., contenders for soul and Personality Ray). These three Rays were (on P.I.P. I) definitely the three strongest, and figured prominently in the Ray Chart then hypothesized. (Note that they are also very strong on “Ray - Elevations”—Formerly, appearing immediately below R6 in rank.) Usually, the three strongest Rays on P.I.P. II are the soul, personality and Mental Rays, though not always, and not necessarily in that order. Other sections of the P.I.P. II could, however, confirm or deny this supposition. An important variable has been added with the considerable ascent of R6 over time. A reason for this elevation must be found. As well, we must account for the descent of R4.

It must always be remembered that *Secondary Identity is forever in flux*. PRIMARY IDENTITY (which is the ONE AND ONLY SELF) is *never* in flux. Secondary Identity is whatever the human being is—*other* than the ABSOLUTE IDENTITY. The various vehicles (other than the Monad) do not focus upon the *same* Ray throughout the cycle of many lives. Even the soul changes its major focus and sub-Ray focus. This is even truer for the lesser vehicles (personality, mind, emotions and etheric-physical) and their Rays. The changes occur *during* lives as well as ‘between’ lives. Thus, the Secondary Identity of the human being is forever in transition. It is, however, important to distinguish real Ray-transition from the kinds of energy and force changes, which occur in the life under the influence of astrological transits and progressions. The matter is subtle, Ray-changes being more fundamental and longer lasting than changes caused by astrological influences.

When one begins to think about positioning the strong Rays in the Ray Chart, even at this preliminary stage, it is well to have certain rules and tendencies in mind:

1. Theoretically, the Soul Ray can be any of the seven, but, at this time in history, Ray 4 has not yet begun its next important cycle (due around 2025) and so there are very few R4 souls in incarnation. Ray 1 is definitely in incarnation, but the number of R1 souls is not great, and there are no “pure” R1 souls in incarnation at this time. Although Ray 6 is rapidly cycling out of manifestation, and will be withdrawn (as far as human souls are concerned, within less than 150 years) the number of R6 souls on earth at this time is very great. The number of R7 souls is rapidly increasing. The great majority of those involved in the various esoteric movements, at this point in history, are R2 and R1 souls.
2. The Personality Ray can be any one of the seven. It seems that no Personality Rays are more or less common than others, however, the astrological factors should definitely be considered when

thinking about the Personality Ray, because there is a close connection between the Sun sign and the Personality Ray. Those born in certain signs (i.e. with the Sun ‘in’ a certain sign of the zodiac) seem more likely to have certain Personality Rays, and less likely to have others. Present research on this subject is not really complete or satisfactory, but a rough hint as to Personality Rays frequently associated with each of the Sun signs can be found, a) by checking the Rays of the orthodox and esoteric planetary rulers of the Sun sign, and b) by checking to see which Rays reach the Earth through each of the zodiacal constellations.

For instance, those born in Aries may well have for the Ray of the personality R6 or R4, because the orthodox planetary ruler of Aries is Mars (principally a R6 planet) and the esoteric planetary ruler of Aries is Mercury (principally a R4 planet). Also, the constellation Aries receives and distributes both R1 and R7 (cf. p. 590 of *Esoteric Astrology*), and so these two Rays should be considered as possibilities when thinking of the Personality Ray. Other Rays may be possible, but these four are, it would seem, more likely. Due, however, to the many exceptions that exist, much research is required before definite conclusions can be drawn. Each of the astrological signs has its own planetary rulers and transmits certain of the Rays. Please refer to this *Interpretation Manual’s* descriptions of planets and signs to learn the details. In any case, any Ray tendencies derived from astrological causes should always be crosschecked with the actual Ray results of the P.I.P. II.

3. The Mental Ray is almost always R1, R4 or R5. In the case of those solidly on the spiritual Path, R2, R3 and R7 are additional possibilities, making a six-fold choice in all (though, even for such people, R1, R4 and R5 remain most likely possibilities). R2 and R7 minds, however, are quite rare. R6 minds are so rare as to be virtually non-existent. Djwhal Khul has mentioned only two entities with a R6 mind—the Buddha (in his last major incarnation) and the Catholic Church!
4. The Emotional or Astral Ray is almost always R6 or R2. In the case of those on the spiritual Path R1 astral bodies may also be found. The Tibetan has referred to the traits of R3 astral bodies, and, in hypothetical Ray Charts, has listed a R5 astral vehicle. He has never mentioned the possibility of a R4 or R7 astral, though one could *easily* see how R4 could be applied to the emotional level. A number of mysteries remain here. (For elaboration see *Tapestry of the Gods, Vols. I and II*.) Suffice it to say, that the Rays usually encountered in the astral, emotional nature are R6, R2 and occasionally, R1.
5. The Ray of the physical body is almost invariably R3 or R7. Physical bodies upon the other Rays are also found notably R1, R2 and R6, but at this point, there is strong indication that one must be “on the Path” to have anything but a R3 or R7 body. Much research needs to be done here. Please consults Vol. II No. 2 of the *Journal of Esoteric Psychology* for the article on this subject by Dr. Bala Jaison; it contains many valuable insights. In any case, P.I.P. II may or may not be an accurate indicator of the Physical Ray. Usually, the best way to identify such a Ray is to observe the body type of an individual, and this cannot be done through the mails! However there are certain questions in P.I.P. II, which can be correlated with the physical level. These questions have not yet been systematized, but if the statements keyed to each Ray are reviewed, the ones that shed light on the physical level will stand out.

Now that this background information has been covered, we can return to the “Ray - Elevations” tabulation. We were discussing the percentage gaps in Mr. “X’s” percentage column. The largest percentage gaps occur in the “Formerly” part of the Tabulation and exist between R3 and R1 (a gap of 21%) and Rays 1 and 5 (another gap of 21%). In this “Formerly” section of the “Ray - Elevations” tabulation, there is a definite cut-off between Rays 6, 4, 2 and 3 on the one hand, and the three Rays 1, 5 and 7 on the other. Ray 1 occupies a category of its

own. If the “Now” section of tabulation is consulted, Rays 6, 2 and 3 are again focal, but R4 has dropped and R1 has risen, forming a central category. Rays 5 and 7 are again relegated to the lowest positions.

The evidence found on P.I.P. I support the great gap between Rays 6, 4, 2, 3 and Rays 1, 5, 7 also. A transition is occurring, elevating R1 and suppressing R4, but the gap between R1, R5 and R7 and all other Rays (or, more pertinently, between R5 and R7 and all other Rays) is significant. Such a strong demarcation clearly separates the top four Rays from the bottom three. Such a significant percentage drop (especially in the “Formerly” section of the “Ray - Elevations” tabulation) very likely indicates that all Rays below the gap will *not* be a part of the actual Ray Chart (though R1, due to its rising, may be a candidate for an interesting position). All this means that in the case of Mr. “X”, Rays 5 and 7 (and probably R1) will probably not be the Rays of any of his personality vehicles or of his Transpersonal Self. *However*, the “Ray Types - Elevations” tabulation, next to be discussed, would have to be consulted before such a conclusion could be drawn with assurance. The occasional discrepancies between the strength of the Ray as a whole, and the strength of the “Ray Types - Elevations” must always be considered. If the “Ray - Elevations” tabulation and the “Ray Types - Elevations” tabulation reinforce each other, the process of determining the Ray Chart becomes a much easier process.

R7 (occupying the lowest rank) is separated from the next highest Ray (R5) by 8 percentage points, both “Now” and “Formerly”. R7 stands by itself, and is so deficient, relatively, that some form of deliberate cultivation of R7 is a definite advisability. It is interesting that wherever there is a distinct Ray deficiency in an individual, karma or circumstances will often expose him to a “compensatory dose” of the deficient Ray. He may attract people who are well endowed with that particular energy, or he may repeatedly find himself in circumstances where that energy is called for; he, therefore, has to develop it, as unpleasant as it may be, at first. That this cultivation is occurring is indicated by the significant increase in R7 (and R5) when the “Formerly” section of the “Ray - Elevations” tabulation is compared to the “Now” section.

A final examination of the “Now” section of the “Ray - Elevations” tabulation, shows that, by percentage strength, the Rays really fall into four brackets:

- R6
- R2, R3,
- R1, R4
- R5, R7

A final examination of the “Formerly” section of the “Ray - Elevations” tabulation, shows that, by percentage strength, the Rays fall roughly into two main brackets:

- R6, R4, R2, R3
- R1, R5, R7

It is significant to note that in this “Formerly” section, R1, R5 and R7 may all be considered as forming categories of their own. Probably, R1 occupies a central position between the extremes.

Where such brackets occur they should be noted, especially if they are separated by a significant number of percentage points. Such divisions give really important information, not only about the strength of the Rays in the life, but only about the frequency with which they demonstrate.

If we seek to gain a very rough and greatly oversimplified idea of Mr. “X’s” character from the information in the “Ray - Elevations” tabulation, we might say that he is (and has been) an intense and idealistic individual (R6) who is aesthetically inclined (R4), with a great love for the understanding of human nature (R2). As well, he relies significantly upon reasoning and the active use of his mind (R3). He is not especially scientifi-

cally inclined (R5)—though he is analytical (R3 and R5A)—nor does he have a great deal of what passes for common sense (R5, and R7). He does not live his life with much detachment or firmness (R1), although he is possessed of these qualities increasingly. He may have a distinct difficulty organizing his activities and environment, especially his mundane, physical plane activities and environment (R7)—though this too, is improving.

As we work our way through this interpretation, or any interpretation, our ideas about the person interpreted will begin to take shape and become increasingly clear. Detail upon detail will occur to us, although for a thoroughly detailed delineation, every aspect of the horoscope would also have to be interpreted.

Ray Types - Elevations

The “Ray Types - Elevations” tabulation can offer us a very detailed picture of the ranking of Mr. “X’s” Ray qualities. It is interesting to note that on P.I.P. I, the first three types—4B, 2B and 3A—were exactly correlated with the first three Rays in the “Ray - Elevations” tabulation on that test. The same is now true for P.I.P. II. In the “Now” section of the “Ray - Elevations” tabulation for P.I.P. II, Rays 6, 2 and 3 are the highest Rays. In the “Now” section of the “Ray Types - Elevations” tabulation, Rays 3A, 6B and 2B are the highest; in general, the numbers are the same. This is an important confirmation of the importance of these three Rays.

All in all, there is a very close correspondence between the structure of the “Ray - Elevations” tabulation,

ray types - elevations

Mr. X					
Rank	Now	%	Former	%	
1	3A	93	4B	100	
2	6B	87	3A	97	
3	2B	83	6B	90	
4	5A	83	2B	67	
5	4B	80	4A	63	
6	6A	73	2A	60	
7	1A	72	1A	56	
8	4A	60	6A	56	
9	2A	60	5A	47	
10	1B	47	1B	47	
11	7B	47	3B	36	
12	3B	42	5B	23	
13	7A	37	7B	17	
14	5B	37	7A	10	

and that of the “Ray Types - Elevations” tabulation. The 6B Type relating to zeal, and intense fiery activity is 14% higher than the more passively devotional 6A Type. While significant, this difference is not extremely great. In the “Now” section of the “Ray Types - Elevations”, Ray 2B relating to ‘Wisdom’ is 23% higher than 2A relating to pure love and warmth. In the “Formerly” section of the “Ray Types - Elevations”, the difference was only 7 percentage points. The greatest percentage differential can be found in relation to R3. The 3A Type (relating to abstract thought and theory) was (*formerly*) 61% higher than the 3B Type relating the business and material manipulation. Only R6B and R6A are found in the first half of the F” Ray Types - Elevations” (where, presumably, so many of the Rays which are part of the Ray Chart are found), thus emphasizing the importance of R6.

Scanning the “Ray Types - Elevations” tabulation—“Now” for really big percentage drops, we see only two that are very big. This is the gap between Type 4A/2A (60%) and Type 1B (47%)—a gap of 13%. In the “Formerly” section of the “Ray Types - Elevations” the large gaps are between Type 6B (90%) and 2B (67%)—a drop of 23%. In the “Now” section, 2B has risen 16% over its strength in the “Formerly” section, thus closing the gap with 6B. Mr. “X” has become more ‘wise’ and ‘reasonable’.

By in large, the Rays found below the last drop in both the “Now” and “Formerly” sections are “hardline” Rays. Rays 1, 5 and 7 are there to be found in their Type form of 1B, 7A/7B and 5B, but 3B is *also* present (for 3B is very different from 3A). It is significant that 5A has risen from 47% to 83% (a rise of 36 percentage points). We can see that with respect to Rays 3 and 5, Mr. “X” relates strongly to R3A and R5A but very little to R3B and R5B. This tells an important story about the level of abstraction or concretion upon which the mind is used. Thus, using the data in the “Ray Types - Elevations” tabulation we can get much more specific about which traits within a certain Ray are really the “rejected” traits. This adds a degree of refinement to our analysis.

At this point in our analysis of Mr. “X”, it would be useful to list in descending order the traits associated with the fourteen Types for both P.I.P. I and P.I.P. II. This list will tell us even more about Mr. “X’s” character.

“Ray Types - Elevations” Rank for P.I.P. I

- 4B - Conflict and fluctuation
- 2B - Wisdom and understanding
- 3A - Abstract thought
- 4A - Harmony
- 2A - Love and magnetism 4B
- 6B - Zeal and fiery idealism
- 3B - Adaptable activity
- 5A - Accuracy and mental precision
- 1A - Strength and steadfastness
- 6A -Passive devotion and Adherence to Guidance

-
- 5B - Experimental research and technical inventiveness
 - 1B - Dynamic liberation from bondage
 - 7A - Preservation of established forms and structures
 - 7B - Creation and re-organizing of forms and structures

“Ray Types - Elevations”—“Now” (for P.I.P. II)

- 3A - Abstract thought
- 6B - Zeal and fiery idealism
- 2B - Wisdom and understanding
- 5A - Accuracy and mental precision

- 4B - Conflict and fluctuation
 - 6A -Passive devotion and Adherence to Guidance
 - 1A - Strength and steadfastness
 - 4A - Harmony
 - 2A - Love and magnetism
-
- 1B - Dynamic liberation from bondage
 - 7B - Creation and re-organizing of forms and structures
 - 3B - Adaptable, material activity
 - 7A - Preservation of established forms and structures
 - 5B - Experimental research and technical inventiveness

“Ray Types - Elevations”—“Formerly” (for P.I.P. II)

- 4B - Conflict and fluctuation
 - 3A - Abstract thought
 - 6B - Zeal and fiery idealism
 - 2B - Wisdom and understanding
 - 4A - Harmony
 - 2A - Love and magnetism
 - 1A - Strength and steadfastness
 - 6A -Passive devotion and Adherence to Guidance
 - 5A - Accuracy and mental precision
 - 1B - Dynamic liberation from bondage
-
- 3B - Adaptable material activity
 - 5B - Experimental research and technical inventiveness
 - 7B - Creation and re-organizing of forms and structures
 - 7A - Preservation of established forms and structures

The dotted line separates the Types that are strong and moderately strong from those which are relatively weak. Interpreting these lists in a general way we see an zealous (6B) abstract thinker (3A) who *formerly* experienced an extraordinary amount of conflict, of ‘ups and downs’ (4B), but for whom that conflict is *now* subsiding somewhat. This individual places an *increasingly* high value upon wisdom (2B). His approach to wisdom is likely to be quite mental, and characterized by abstract thought (3A). Despite the many conflicts in which he is involved (4B), he is applying will in increasing measure (1A from 56% to 72%) to resolve those conflicts. He values harmony (4A) and is liable to invest considerable energy in resolving conflicts (4A at

60%). Whatever he pursues, he does so with great zeal, and is highly idealistic (6B) and devotional (6A). His level of activity is also high (more as a result of a powerful Aries and Mars [6B]) and he is able to maneuver about and be quite flexible (R3, high in general).

In a secondary but obviously increasing sense , this person strives for a fair degree of accuracy and wishes to see suppositions verified (5A). He has a significantly increasing degree of strength and steadfastness (1A), and is also very capable of a devoted attitude on occasion (6A).

Negatively, he has very little practical understanding of technical matters, or how everyday things work mechanically (5B). He has considerable difficulty severing connections or breaking out of personally confining situations (1B). His interest in practical organization is rather low; he does not work at all well in highly structured situations, nor are his actions especially supportive of such established organizations (7A). Further, he is not at all adept at changing or restructuring his physical environment (7B). He probably does not work with his hands in any practical sense, and does not relate well to creative, manual activity (low 7B and 5B). His efforts are not at all focused in the business or the commercial field (3B); he simply does not think in terms of such values (though such abilities are increasing).

Very little, really, has been said about how each of these Ray Types contribute to the overall structure of Mr. “X’s” character—just enough to illustrate how they can all combine to reveal an outline of his predominant qualities. Of course, all these indications will be modified by astrological factors.

Traits To Transform

traits to transform

Mr. X

Now			Formerly		
Rank	Trait	Ray	Rank	Trait	Ray
1	18	4	1	27	6
2	25	4	2	5	3
3	27	6	3	19	3
4	8	1	4	25	4

This important section gives added testimony to the importance of R4 and R6, especially, and reinforces, as well, the importance of R3. R1 (which has been growing in importance) is also emphasized. R3 is also represented, but does not seem to be presenting the problem *now* that it did *formerly*. While R4 appears to be subsiding on the “Now” and “Formerly” scales, it is most strongly represented in this section of P.I.P. II, dealing as it does with liabilities. The major “Traits to Transform” are correlated to R4, and R6 (and somewhat with R3). This corresponds to the “Formerly” section of the “Ray - Elevations” tabulation and to the “Formerly” section of the “Ray Types - Elevations”. R3 is also found high in both these tabulations, and R3 is one of the *former* “Traits to Transform.” Thus, Rays appearing in “Traits to Transform” have also appeared in the “Ray - Elevations” tabulation and once in the “Ray Types - Elevations” tabulation. What this means is that the powerful Rays in the Ray Chart usually manifest *negatively* as well as *positively*. When the Ray numbers of the negative traits (glamours) are the same as the Ray numbers prominent in the 117 P.I.P. II statements (most of which are positive) there is a very strong probability that the most significant Rays have been located. In this case, Rays 4, 6, and 3 are the Rays in “Traits to Transform” which are strongly represented in the other charts and tabulations.

Looking at the pattern in “Traits to Transform” it is interesting to see the ranking of the Rays. The most significant negative trait (#18) occurs in relation to R4—a Ray that (because of its strong representation in the “Traits to Transform” tabulation and its strong showing in the “Formerly” sections of both the “Ray - Elevations” and “Ray Types - Elevations” tabulations) may be a strong candidate for the Personality Ray. The next negative trait (#25) also occurs in relation to R4, which Ray, astrologically as well, is a strong candidate for the Personality Ray (since Mr. “X” is a disciple, and since the esoteric ruler of his Sun Sign, Aries, is Mercury, ruled by the fourth Ray). The next “Traits to Transform” is #27, representing R6. This is also present in the “Formerly” section of “Traits to Transform”, but has dropped two positions in Rank. The fourth rank is occupied by trait #8 (keyed to R1). Trait #7 (also keyed to R1 might easily have been chosen instead). The conclusions is that although there is conflict and turmoil in the life, the elements of R1 are slowly entering as an ‘antidote’, although R1, too, is causing its own problems. Trait #19 (keyed to R3) is an tendency, but is no longer the problem it once was.

R3, (represented here in “Traits to Transform” and strongly in all the other tabulations) is no doubt significant in the personality, but it is too strong to be *only* the Physical Ray, and a R3 emotional body is very unlikely. This leaves only the mind as a possibility (and possibly, some of the higher aspects of Mr. “X’s” energy system). Although the R3 mind is not commonly found, it is not really rare in those who are on the spiritual Path, as Mr. “X” is. At this point, we cannot say with certainty (indeed, knowing what we know, we *never* can—for we are *not* Masters of the Wisdom) that the Rays just discussed have the positions proposed, but the feeling that this is a valid hypothesis is growing.

Although it is not necessary in the kind of interpretation offered here, it is recommend that anyone interpreting his own Ray Chart review the traits he chose in “Traits to Transform”, and correlate the Ray number with the trait. The result should be illuminating. Further, if time allows, it is suggested that all twenty-eight “Traits to Transform” be listed in descending order of strength. Although some patient thought will have to be given to the ordering, the results will be revealing.

Highest Aspirations

highest aspirations

Mr. X

Rank	Aspiration	Ray	Rank	Aspiration	Ray
1	9	2	8	4	4
2	10	3	9	5	5
3	8	1	10	11	4
4	2	2	11	3	3
5	6	6	12	7	7
6	13	6	13	14	7
7	1	1	14	12	5

There are many ways to look for the Soul Ray (or even, when appropriate, the triadal focus or the Monadic Ray) but this tabulation is definitely one way, especially for those people who are consciously living or trying to live the spiritual life. Again we see the emphasis on R2—this time a double emphasis (the first and fourth rank). In P.I.P. I, 2B was the very highest aspiration (as it is now), and 2A was in the third rank. (The actual list of “Highest Aspirations”, though refined, has changed very little since P.I.P. I was created). Because, in P.I.P. I, R2 was so prominent in a variety of ways, it was deduced at the time that Mr. “X” was indeed a R2 soul.

This may still be the case (and probably is), but the testimony of P.I.P. II shows certain changes, which must be acknowledged, for now an aspiration (#8) keyed to R1 has risen to the third rank. Aspiration #10 keyed to R3 still occupies the second rank, just as it did in P.I.P. I. Interestingly R4 is now missing from the list of very Highest Aspirations, and if it were the Soul Ray, one would definitely expect it to be present, for one almost always aspires towards the expression of the Soul Ray qualities.

The presence of R3 in the list of very highest aspirations again reinforces the importance of R3—a Ray that has appeared in a very high position in all the most important rankings. If R2 is indeed the Soul Ray, then R4 or R3 (both very high in other tabulations) would have to be the Personality Ray, but there are very good reasons to suspect that it is R4 rather than R3. Some of these reasons are astrological in nature, and will be discussed shortly.

That R1 and R3 surmount one of the R2 aspirations on the list of very “Highest Aspirations” must be acknowledged and understood. In the case of Mr. “X”, who long ago decided on the appropriateness of a R2 soul (in transition from a R6 soul), the R1 and R3 leanings may come from the Spiritual Triad, and, perhaps, from some monadic impulsion. Mr. “X” has long speculated that his focus within the Spiritual Triad was basically maniac or mental (hence correlated to R3). (See *A Treatise on Cosmic Fire* physical plane. 176-177). Additionally, he has conceived that his monadic Ray is either the third with the first Ray as sub-Ray (most likely), or the first with the third Ray as sub-Ray (somewhat less likely). Whereas such influences did not play as significant a role some ten years ago when Mr. “X” first took the P.I.P., such energies are now (through the building of the antahkarana) increasingly a part of his consciousness. R3, therefore, may not only be Mr. “X’s” Mental Ray, but seems to be firmly placed within the ‘higher’ Rays of his energy system. R1 (increasing as it is in the main part of P.I.P. II and also in the Highest Aspirations) is manifesting increasingly on the personality level, and may be a Ray conditioning the Spirit Aspect (whether as a major Ray or a sub-Ray). The better one knows the individual for whom P.I.P. II is being interpreted, the greater and deeper the significance seen in the data.

As we discussed earlier, aspirations are sometimes compensatory, and relate to the building in of qualities that are lacking in the energy system. But since both R2 and R3 are so strongly represented throughout the P.I.P. II, we cannot think of these aspirations as compensatory. These aspirations towards love, wisdom, understanding and intelligent activity are right in line with some of the strongest Ray qualities as measured by Mr. “X’s” responses to the P.I.P. II’s 117 statements. It might be, however, that the increasing presence of R1 as the Highest Aspiration has about it some compensatory factor, especially since, with so much R4 in the system, ‘Steadfastness’ (a R1 quality) is much needed. As well, since the Sun Sign of Mr. “X” is Aries, R1 can be expected to play an important role on the personality level, and perhaps on still higher levels of the energy system.

Notes on “Formerly” Rays

If you look at the “Ray Types - Elevations” tabulation you will see that (among the Rays most powerfully indicated by P.I.P. II) one of the greatest percentages of Ray increases is occurring in relation to Ray 2B (67% to 83%). This contributes to the overall strength of R2. The very greatest increase in R5A (from 47% to 83%) must be viewed as either compensatory (and thus, ‘under cultivation’), or as characteristic of a certain stage of unfoldment upon the Path (when R5 becomes a factor of paramount importance in the psyche). Another significant increase can be seen in R6A (moving from 56% to 73%). The increase of Ray 1A from 56% to 72% is also significant. Compensatory increases can be seen in Ray 7A (from 10% to 37%), and in R7B (from 17% to 47%). R6B has declined slightly from 90% to 87%, and also, Ray 3A has declined slightly from 97% to 93% (both declines being rather insignificant). Ray 4B has witnessed the greatest *decline* (from 100% to 80%). The overall decline of R4 suggests that it cannot be the Soul Ray, and that it is far more likely to be the Personality

Ray. Of course, this implication is also supported by the fact that very few R4 souls are in incarnation at this time, while a great many R4 personalities *are*.

This declining condition of R4 again reinforces the relative strength of R2 (which has no decline) and suggests that it (R2) may well be the Soul Ray, for the Ray of the soul, should, in a spiritually-inclined person, always be strengthening. The Ray of the personality, may increase or decrease. In this situation, the implication, is that R2 is more likely to be the Soul Ray and R4, the Personality Ray. The fact that one of the strongest Rays (R2) is increasing, while another of the strongest Rays (R4) is decreasing suggests that Mr. “X” may be at that point in evolution where the soul has been battling the personality tendencies, and has just emerged as the victor. Consequently, the traits associated with the Soul Ray would naturally increase, and certain of the personality traits would decrease.

We must say a word here about R6. The “Ray - Elevations” tabulation shows an overall increase from 79% to 89% making R6 the highest ranking of all the Rays in that tabulation. Also the increase of R6A from 56% to 73% is not small, and the decrease in R6B from 90% to 87% is negligible. Due to the very strong showing of R6 in all tabulations *except* Highest Aspirations, it too must be considered as a contender for placement as the Soul Ray.

Actually, there is a very close connection between R2 and R6. Many of those whose souls have focused upon R6 make a transition to R2 (or to R3). Such a case may be operative in the case of Mr. “X”. The fact that R6 does not figure prominently in the Highest Aspirations may demonstrate that although R6 is strong upon the Egoic level of the causal body (the ‘soul field’), it is no longer the main issue—its place gradually being taken by R2.

It is still necessary to account for the *increase* in R6. In the case of Mr. “X”, this increase may be attributable to the increase of triadal and spirit influence, which contributes to the augmentation of the factor of *intensity* (a R6 trait). As well, the ruling planet of Mr. “X’s” ascendant (Neptune, a partially R6 planet) is growing in power as the rising sign grows in influence. This too would contribute to the increase in potency of R6.

Of course, we have not ruled out R3 as the Soul Ray, but there is only a very small percentage increase in R3B (from 36% to 42%) and a *decrease* in R3A. One would expect some significant degree of ‘upward’ movement in the soul or the Personality Ray, but not necessarily in the Mental Ray, which tends to develop at an earlier point in life. Mr. “X” is a man over fifty. In the case of determining the soul and Personality Rays, the demographics of the individual must also be considered. The vocations and avocations he has followed are very important in this regard, but more about this later.

The power of R3 cannot, however, be denied, and it must be noted that even though there has been a decrease in R3A from 97% to 93%, R3A, nevertheless, occupies the top rank in the Fourteen Ray Types. Further R3 ranks second among the highest aspirations. Mr. “X” suspects that R3 is of vital importance triadally or monadically or both

It is interesting to note that there is a fair amount of increase in those Rays which are relatively weak in Mr. “X’s” Profile. R1, R5 and R7 have all increased significantly. Increases in these areas of deficiency indicate (since Mr. “X” is on the Path of Spirituality) that he is attempting to compensate for these deficiencies, and build in the missing qualities.

Finally, though R6 is extremely strong (because of its rather indifferent showing in the Highest Aspirations section) it probably should not be considered as an *exclusive* candidate for the Soul Ray. R6 *could* be considered a candidate for the Personality Ray, but this possibility is reduced by a closer knowledge of Mr. “X’s” personality behavior. (We see here that P.I.P. II may suggest possibilities, which must be closely examined before being accepted. The question always arises: “For what reason is a particular Ray strong or weak on the P.I.P. II?” There are many possibilities.)

The intense presence of R6 on P.I.P., however, makes its presence *within* the personality a possibility. Since R6 mind's are virtually non-existent, and R6 bodies are rather rare (Mr. "X's" body is very unlike the endomorphic R6 body), the only place left for R6 would be the astral or emotional vehicle of the personality—which position conforms very well to the dynamics of Mr. "X's" emotional vehicle.

Taken as a whole, we see that only one Ray, R4, is *decreasing* to any significant extent. This is a significant fact. The increases over time are either *natural* (due to the growing expression of important aspects of Mr. "X's" character), or *compensatory* (due to willed cultivation of missing qualities). The fact that (overall, in all charts and tabulations) *increase* is notably marked over *decrease* is another indication that the emphasis in the life is upon acquisition rather than elimination. If decreases greatly outnumbered increases, one might say that the individual would be concentrating upon 'growing out of' certain habit patterns rather than cultivating and strengthening other qualities.

"Statements" - Now- Formerly - Miscellaneous

The "Ray Statements" - Now - Formerly - Miscellaneous are included for thoroughness. They could be useful to an experienced evaluator of the P.I.P. II to ask questions about how Mr. "X" answered a particular question.

statements - now

Mr. X									
1	MT	25	MT	49	MT	73	UT	97	DT
2	UF	26	UF	50	DT	74	UT	98	MF
3	UF	27	MT	51	DT	75	DT	99	DT
4	MT	28	IB	52	UT	76	MT	100	DT
5	UF	29	UT	53	MT	77	MF	101	UF
6	DT	30	IB	54	UT	78	UF	102	IB
7	UF	31	UT	55	UT	79	DT	103	IB
8	MF	32	IB	56	UT	80	IB	104	MF
9	MT	33	UT	57	MT	81	MF	105	UT
10	MT	34	UT	58	UT	82	IB	106	DT
11	MF	35	UT	59	IB	83	UT	107	UT
12	DT	36	DT	60	DT	84	UF	108	MF
13	IB	37	UF	61	MT	85	UF	109	DT
14	UF	38	MF	62	DT	86	DT	110	MT
15	DT	39	DT	63	UT	87	IB	111	UT
16	MT	40	MT	64	UT	88	IB	112	UT
17	DT	41	DF	65	UT	89	UT	113	DT
18	DT	42	UF	66	UT	90	DT	114	DT
19	DT	43	UF	67	DT	91	MF	115	MF
20	UT	44	DT	68	UF	92	UT	116	DF
21	UT	45	DT	69	UT	93	UT	117	DF
22	DT	46	IB	70	DF	94	IB		
23	UT	47	MT	71	UF	95	MT		
24	UT	48	DF	72	UT	96	MT		

statements - formerly

Mr. X									
1	MT	25	MT	49	DT	73	UT	97	DT
2	IB	26	UF	50	MT	74	UT	98	DF
3	DF	27	MF	51	MT	75	UT	99	DT
4	DT	28	MT	52	IB	76	MF	100	DT
5	DF	29	IB	53	UF	77	MF	101	UT
6	IB	30	MF	54	MF	78	UF	102	IB
7	DF	31	IB	55	IB	79	DT	103	MF
8	MF	32	MF	56	MT	80	IB	104	UF
9	MT	33	MT	57	IB	81	MF	105	UT
10	MF	34	DT	58	IB	82	UF	106	DT
11	MF	35	DT	59	UF	83	MT	107	UT
12	UT	36	MT	60	DT	84	DF	108	UF
13	MF	37	DF	61	IB	85	UF	109	MT
14	DF	38	UF	62	DT	86	DT	110	UT
15	DT	39	IB	63	DT	87	DT	111	MT
16	UT	40	IB	64	MF	88	MF	112	IB
17	UT	41	DF	65	MT	89	UT	113	DT
18	MT	42	DF	66	MT	90	DT	114	DT
19	DT	43	DF	67	DT	91	UF	115	DT
20	MF	44	DT	68	UF	92	DT	116	DF
21	DT	45	DT	69	DT	93	DT	117	DF
22	DT	46	IB	70	DF	94	UF		
23	DT	47	UT	71	DF	95	UT		
24	IB	48	DF	72	DT	96	MT		

Chart/Tabulations

statements - miscellaneous

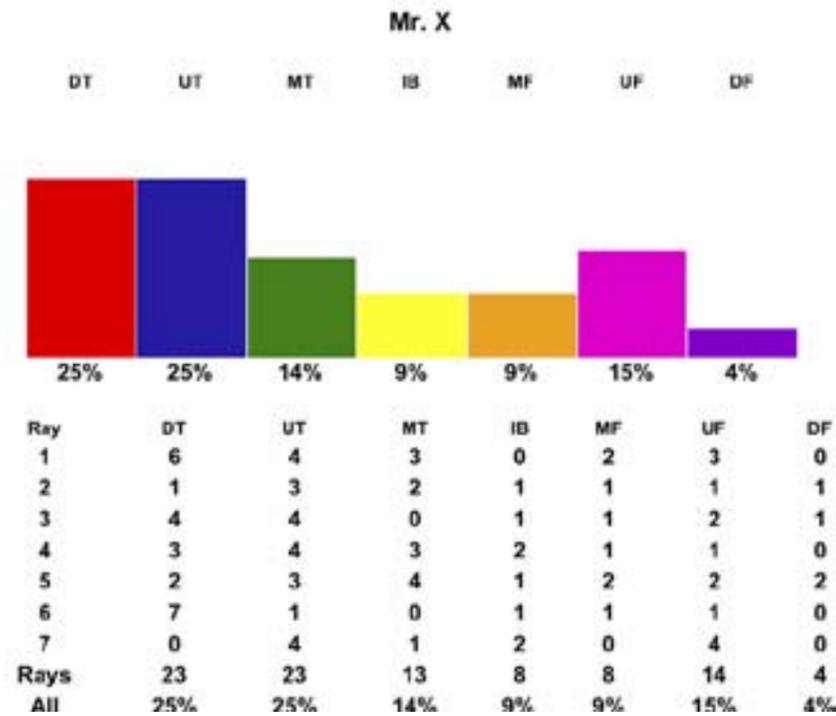
Mr. X									
1	DT	8	MT	15	DT	22	MF	29	DT
2	DT	9	MF	16	DT	23	DT	30	UT
3	DT	10	IB	17	DT	24	UT	31	MF
4	DT	11	UT	18	UT	25	MT	32	MT
5	MT	12	MF	19	MT	26	UF	33	MT
6	UT	13	UF	20	MT	27	DT	34	UT
7	UT	14	DT	21	UT	28	IB	35	IB

The four chart/tabulations are an additional way to look at Mr. "X's" results.

You will note that the differences between the 93 and 117 chart/tabulations are relatively small. It is interesting to note that in the 117 - Now chart/tabulation that R2 is little higher than R1, whereas in the 93 - Now

chart/tabulation they are both the same. This is also seen on the formerly chart/tabulations. Still the greatest fluctuation is only 2% and thus could be statistical.

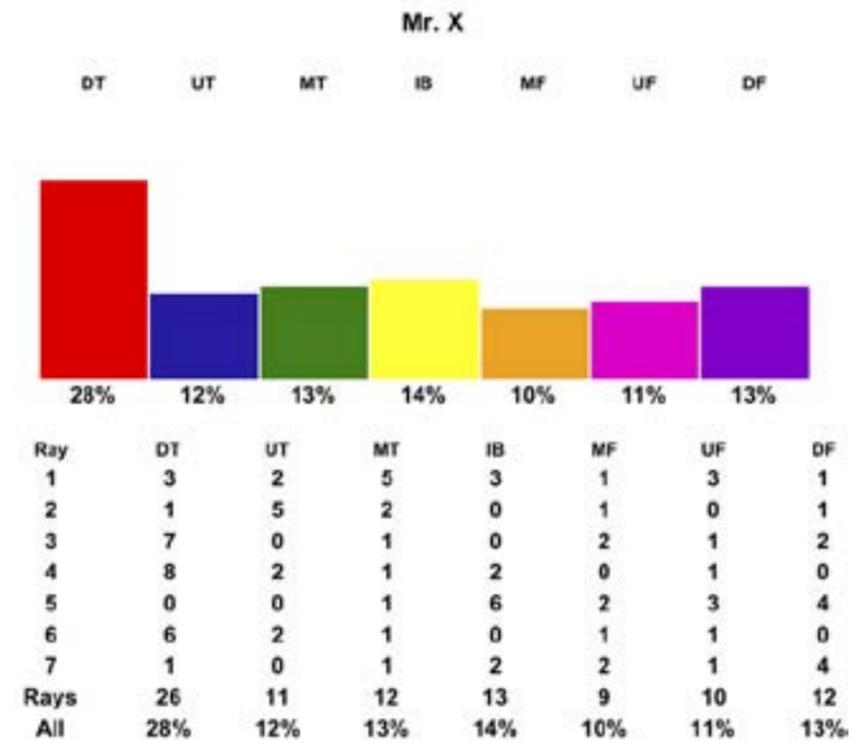
response pattern - now - 93



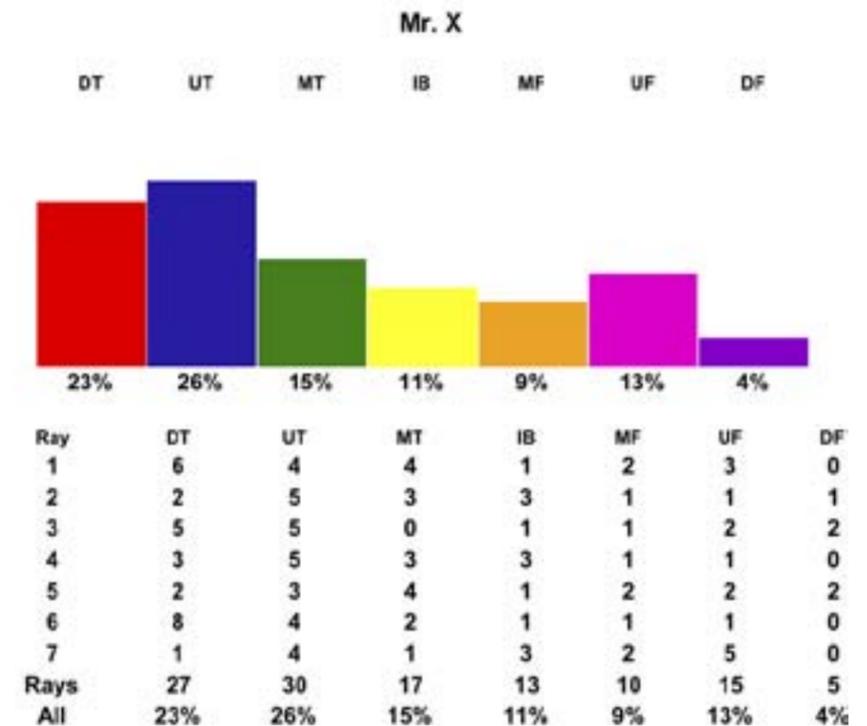
Conclusion on P.I.P. II results for Mr. “X”

This concludes our discussion of the PIP II online Charts, Tabulations, and Chart/Tabulations for Mr. “X”. But it does not conclude our discussion of Mr. “X” and his makeup. The next chapter includes Mr. “X’s” astrological information and the S.U.R.E. (Strengthen, Utilize, Rely-on, and Eliminate) formula.

response pattern - formerly - 93

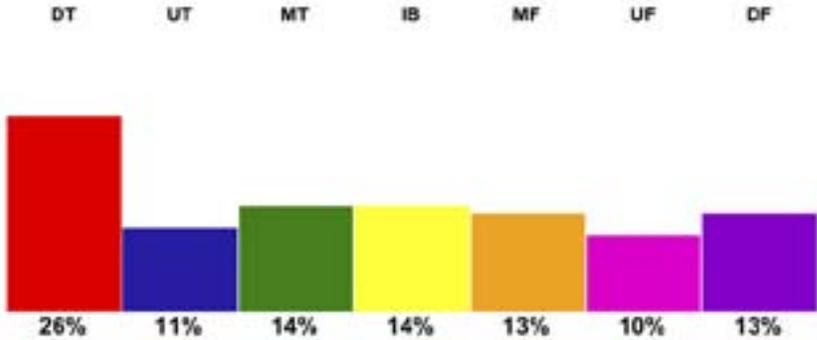


response pattern - now - 117



response pattern - formerly - 117

Mr. X



Ray	DT	UT	MT	IB	MF	UF	DF
1	3	2	5	4	2	3	1
2	1	5	6	0	3	0	1
3	8	1	1	0	2	1	3
4	8	3	1	2	1	1	0
5	0	0	1	6	2	3	4
6	9	2	1	1	3	1	0
7	1	0	1	3	2	3	6
Rays	30	13	16	16	15	12	15
All	26%	11%	14%	14%	13%	10%	13%

A Practical Example of Astrological Analysis

The Holographic Personal Growth Formula - S.U.R.E.

The Holographic Personal Growth Formula was a tabulation presented in P.I.P. I, but not in P.I.P. II, although you can determine it yourself from the astrological chart provided. The Holographic Personal Growth Formula is based entirely upon the principles of esoteric astrology as set forth in the books of Alice A. Bailey.

The acronym for this formula is the word “SURE,” which indicates that by following the indications of the formula, a “sure” method of personal growth (and, even, transpersonal growth) can be achieved.

The four letters in ‘SURE’ correspond to the words STRENGTHEN, UTILIZE, RELY-ON and ELIMINATE. These words give you the proper orientation towards the energies of the astrological signs that are associated with the Sun, Moon and Ascendant in your astrological chart—your horoscope.

There are, as is well known, twelve signs of the zodiac, each of which is associated with twelve great constellations. These constellations are really great intelligent and influential cosmic Entities.

The three most important positions in the astrological chart of any individual are the position of the Sun, the Moon and the Ascendant (or Rising Sign). Each one of these positions is conditioned by a particular sign of the zodiac. Usually, there is a different zodiacal sign associated with each of these positions, but sometimes one sign can condition two of the three positions, and, on rare occasions, one sign can condition all three positions. For instance, an individual may have the Sun in Aries; the Moon in Cancer and Libra may be the sign of the Ascendant. But it is also possible to have, for instance, both the Sun and Moon in Aries, or even all three positions—Sun, Moon and Ascendant—in Aries. A great many combinations are possible.

The meaning of the Sun, Moon and Ascendant have been described earlier in the Manual, and if there is any question about their meaning, reference should be made to that section. The meanings of each sign of the zodiac are also discussed earlier in the Manual, and lists of some of the most important positive and negative traits associated with each of the signs is also given. As you are interpreting your Holographic Personal Growth Formula (the S.U.R.E. Formula), you will want to refer to these lists.

Each of the twelve signs of the zodiac give a special quality or coloration to the Sun, Moon and Ascendant (or, for that matter, to any of the planets). By understanding these qualities, as well as the evolutionary meanings of the Sun, Moon and Ascendant, a simple formula can be created which will indicate an individual’s most reliable (or SURE) method for seeking evolutionary growth in any particular incarnation. This formula is the SURE Formula, and will now be discussed.

The layout of the Holographic Personal Growth Formula is not the customary form of horoscope. It is really a great simplification, and quite easy to understand. The SURE Formula consists of four “directives”: STRENGTHEN, UTILIZE, RELY-UPON and ELIMINATE. Each of us has certain positive and certain negative prominent astrological traits. According to the SURE Formula, some of these traits are to be strengthened, some utilized, some relied-upon and some eliminated.

You can create a SURE tabulation by looking at your astrology chart and then constructing the following chart:

FORMULA DIRECTIONS	POSITIVE ASTRO-TRAITS	NEGATIVE ASTRO-TRAITS
STRENGTHEN:	Positive Ascending Sign Qualities	
UTILIZE:	Positive Sun Sign Qualities	
RELY UPON:	Positive Moon Sign Qualities	
ELIMINATE:		Negative Ascendant, Sun, and Moon Sign Qualities

In the SURE Formula, the traits associated with the signs of the zodiac are called “holotraits” to show their connection with the principle of holography—the lensless photographic process that graphically demonstrates the age old principle of macrocosm and microcosm on which astrology is based.

If, for instance, the Cancer were your Ascendant Sign, you would place it alongside the caption entitled STRENGTHEN and in the column under the caption entitled POSITIVE ASTRO-TRAITS would be listed the *positive* Cancerian traits. This arrangement would mean that you were directed to strengthen the positive traits of the fourth zodiacal sign, Cancer. If, additionally, the Aries were found placed alongside the caption entitled UTILIZE, then under the caption POSITIVE ASTRO-TRAITS should be listed the *positive* traits of Aries. This arrangement would mean that you were also directed to utilize the positive traits of the first zodiacal sign Aries—and so forth.

Now that we have examined the mechanics of how the Holographic Personal Growth Formula works, let us explore the meaning of the four letters—“S”, “U”, “R” and “E” of the SURE Formula.

The “S” of the SURE Formula indicates which of the positive astrological traits should, specifically, be STRENGTHENED if your incarnation is to be considered a “spiritual success”—i.e., a success from the point of view of your soul, your Transpersonal Self. *It is the Rising Sign and its traits, which are to be STRENGTHENED.* The traits associated with this sign will probably not be the line of least resistance for you, and a certain amount of conscious, deliberate effort will be needed to cultivate and strengthen such traits. When strengthened, however, these traits will lead you to a sense of inner power, fulfillment and Self-realization. Developing and expanding these qualities brings in the influence of your soul. “S” indicates that you should STRENGTHEN the power of your Ascendant. “S” indicates the way of the future.

The “U” of SURE indicates those positive astrological traits which are your “strong suit,” so to speak, and which you should UTILIZE to your best advantage. “U” correlates with the astrological traits associated with your Sun sign. Your Sun sign energy, in many ways, constitutes your “line of least resistance.” It is usually the strongest energy in the life, and is considered, therefore, the energy of the *present*, just as the Ascendant is the energy leading to *future* spiritual unfoldment. The *already strong* Sun sign energy is like a powerful current flowing in your life. This energy should be recognized, harnessed and wisely utilized. For those who are upon the spiritual Path, the Sun sign energy is meant to be subservient to the energy of the Ascendant, but before this can happen, the Ascendant energy must often be strengthened. When determining how this strengthening, utilization and subordination are to be accomplished, simply study the positive traits (holotraits) connected with your Ascendant and your Sun sign (both are found in an earlier section of this Interpretation Manual), and then devise strategies for their respective strengthening and utilization.

The “R” of SURE indicates those astrological traits which are an instinctual, automatic (and, perhaps, even unconscious) part of the personality. These are the traits correlated with the zodiacal sign in which your

Moon is found in your horoscope. These traits need no particular emphasis or focused attention. They are there when you need them. They operate, seemingly, “on their own” and you can confidently RELY-ON their presence and effectiveness. It would, however, be wise not to “feed their power with attention,” because they might begin demonstrating too frequently. In order to fulfill your Holographic Personal Growth Formula, you need to consciously UTILIZE and STRENGTHEN astrological traits that are *not so ingrained* in your nature, namely, the traits of the Sun sign and the Ascendant respectively. The Moon sign represents the past, and all that was acquired or lived through in the past. When the past is overemphasized, growth ceases.

The Moon sign really has a dual influence—one influence quite useful, in the sense that good habits can be a reliable foundation upon which to build, and the other influence quite negative, because the Moon is said to be a decaying planet—an obstruction in space. Consequently, the Moon is associated with those negative traits that “block” an individual as he or she seeks to grow. At this point in the SURE formula, however, we are speaking of those traits which can be *relied upon* as a solid foundation. Supposedly, such traits have been developed in the past, and are now automatic and instinctual. They are easily triggered into action, and do not need much conscious attention, if any, to perform their function. The major point is not to let them “get the upper hand.”

These three letters, “S”, “U” and “R” complete the “positive” components of the SURE Formula. The letter “E” indicates those negative astrological traits which you should ELIMINATE as you grow towards Self-fulfillment. Wherever you find an “S”, “U” or an “R”, you will also find an “E”. Some may think that no negative traits should be correlated with the Ascendant, since it represents one of the major influences of the Transpersonal Self in the life, and that relatively few negative traits should be associated with the Sun sign that represents, in most cases, the dominant energy of the life. According to this way of thinking, only the Moon sign should have negative traits associated with it. But the experience of many astrologers has shown that negative traits are to be found in association with *all three* important positions, and, indeed, with every planet in the horoscope. Astrological energy is really neutral, in itself, and can be used positively or negatively, depending upon the character and degree of evolution of the individual using the energy.

Many individuals, as they evolve, go a long way towards eliminating the negative astrological traits listed in this Interpretation Manual. This may be the case with you. Also, some of the negative tendencies are undoubtedly counteracted by some of your strongest Ray qualities and the positive traits of the signs that are prominent in your horoscope. But, a significant percentage of those negative traits, which remain are very likely to be found associated with your strongest astrological signs (as well as among the glammers associated with your strongest Rays). These negative astrological traits should be recognized and ELIMINATED if possible. One of the best means of elimination is transmutation.

*****VERY IMPORTANT NOTE*****

The validity of the SURE Formula in your life depends, to a great extent, upon the accuracy of the birth time you submitted when you took the P.I.P. II. There is rarely any difficulty with the “U” component of the Formula, because it is keyed to your Sun sign. Sun signs change only once per thirty-day period, so even very great inaccuracies in birth time will not change the Sun sign unless the birth took place near the beginning or end of the sign. The “R” component, which is keyed to your Moon sign is also fairly stable, but since the Moon sign changes once every two to two and a half days, an incorrect time of birth will occasionally result in an incorrect Moon sign.

The real problem arises in connection with your Ascendant, correlated with the letter “S”. The Ascendant changes on the average of every two hours (sometimes every four hours and sometimes every one hour, depending upon which the sign is ascending and the latitude at which it is ascending). Even a slight inaccuracy

in the birth time often results in an incorrect Ascendant. This problem is not helped by the fact that birth times are frequently recorded on birth certificates or in baby books incorrectly. Only a properly “rectified” astrological chart will guarantee that the Ascendant is correct. Rectification is often a lengthy process, but is worthwhile for those who wish to be sure of their birth time.

What all this means is that if you have any uncertainty about your birth time, you should reserve judgment about your Ascendant, and the kinds of qualities that the P.I.P. II instructs you to STRENGTHEN. Very frequently, the Ascendant is correct, and the SURE Formula will be completely accurate. If, however, the “S” component of the SURE formula does not seem accurate for you, it may mean that your birth time is incorrect, in which case it would be wise for you to examine the positive qualities (holotraits) for the two neighboring astrological signs—the one *before* your Ascendant, and the one *after* it. If neither of these seems accurate, either, it may be that your birth time is *very* inaccurate (some people make mistakes of many hours, AM/PM mistakes being the most prevalent). If you are very uncertain of your ascending sign, and you discover an astrological sign, the qualities of which are not those of your Sun sign or your Moon sign, and yet seem accurate for you, it may be that you are in the process of discovering your *true* birth time. A chart using that sign as the Ascendant should then be erected, and the resulting horoscope examined to see if it makes more sense in terms of your life.

Naturally, there is nothing those who score the P.I.P. II can do about incorrect birth times, except to sound this warning, and advise caution when the qualities of the Ascendant do not seem to fit your individuality at all.

Integration of P.I.P. II Printout Information

Now that all charts and tabulations found your P.I.P. II printouts have been discussed, somewhat, it is important for us to integrate these various pieces of information. Your goal is to take this information concerning which of the Rays are strong and weak in your energy system, and combine it with the knowledge of the meanings of your most important astrological positions—and, then, arrive at a convincing hypothesis or two about the structure of your five-fold Ray Chart, as well as a spiritually effective strategy for living based upon combining your SURE Formula with the meaning of your Ray Chart.

At this stage of evolution, your Ray Chart must have five numbers:

The number of your Soul Ray

The number of your Personality Ray

The number of your Mental Ray

The number of your Emotional or Astral Ray

The number of your Physical Ray (Body Ray)

If, for instance, your Soul Ray was the first Ray of Will and Power; your Personality Ray, the second Ray of Love/Wisdom; your Mental Ray, the fifth Ray of Concrete Knowledge and Science; your Emotional or Astral Ray the sixth Ray of Idealism and Devotion; and your Physical or Body Ray, the seventh Ray of Order and Organization—your Ray Chart formula would look like this:

Soul	1
Personality	2
Mental	5
Astral	6
Physical	7

This, of course, is only one of the graphic ways of representing the structure of a Ray Chart. Another way of representing this same formula would be, ‘12-567’.

After a reasonable and convincing Ray Chart is hypothesized from the data your P.I.P. II offers you, this information should be combined with your most pertinent astrological data. The qualities and traits of your Sun, Moon and Ascendant (with, if you care to make the additional effort, the meanings of the orthodox ruling planet of your Sun sign and the esoteric ruling planet of your Ascendant), should then be interpreted and combined with the meaning, as you understand it, of your Ray Chart.

This means that, all in all, at least eight significant Ray and astrological factors must be combined to give you an insight into what might be called your basic ENERGY PATTERN, or your IDENTITY PATTERN. Naturally, with a complete, esoterically-inclined analysis of your horoscope, the number of factors and their interaction could be greatly increased, and at some point such an increase may be desirable, but first it is important to understand the implications of your *basic* IDENTITY PATTERN. This, in itself, is no easy task, and there are many ways to combine the eight significant factors as you think about how they function in your life.

The brief descriptions offered in this P.I.P. II Interpretation Manual are meant to get you started. The descriptions of Rays, zodiacal signs and planets are very brief, and whole chapters, if not books, could be written about each of these factors, but enough is given to help you begin the task of understanding how to combine them and their interrelationships.

Also, it is well to realize that, at this point, given the knowledge of which we can be sure, there is no hard and fast method for combining and interpreting these Ray and astrological factors. The task is as much an art as a science, and each “astro-rayological” practitioner—each esoteric psychologist—will have to find the method that works best for him. Needless to say, this study is, as far as modern psychology is concerned, in its infancy, and much research and practice will be required before we can be really sure of what we are doing. Any method, however, that allows an individual to begin considering the relationships between the multiple energy factors, which constitute his energy system, or his IDENTITY PATTERN, is sure to bring a useful degree of self-understanding if not enlightenment. The ultimate aim, though, goes beyond mere self-understanding, to Self-understanding.

At this point in our evolution we are intended to learn to live as soul-infused personalities, which means that we must understand ourselves as, essentially, the Transpersonal Self. Each of us is a Transpersonal Self, a soul, and an Ego within a causal body, to use the esoteric terminology. The Ray of our soul, or Transpersonal Self, can, for all intents and purposes, be considered our most important Ray or Quality. (Later, the most important Ray will be the monadic Ray.) If the P.I.P. II helps us do nothing else, it will have been worthwhile provided that it leads us to a more certain recognition of our Soul Ray. This Ray, which remains relatively constant from life to life, from incarnation to incarnation, is the Ray that we must learn to express and to share with others.

Aries energy is very powerful in the horoscope of Mr. “X”. It inclines him to be assertive and pioneering—a person who takes initiative. The spiritual mantram associated with Aries is: “I come forth, and from the plane of mind I rule.” From this phrase, we see the power of the will is very strong. Aries has a great deal of the R1 passing through it. We remember that R1 was not particularly strong in the P.I.P. II results (though growing in power). The Aries energy, however, will definitely supplement it, just as R7 coming through the constellation Cancer will strengthen, to some degree, the deficiency of R7 registered in Mr. “X’s” P.I.P. II Questionnaire. This is why it is so important to know how the Rays relate to the astrological signs and planets. There is a constant process of modification and supplementation going on between these two sets of energies—Ray and astrological.

The planetary rulers of Aries bring in R6 via Mars and R4 via Mercury. The constellation Aries, considered independently of the planets, brings through R1 and R7. Again we see R7 accented, as in the Cancerian Ascendant, reinforcing the deficiency.

We remember that the Sun sign is connected most closely with the Personality Ray. We have been conjecturing that the Personality Ray of Mr. “X” is either R4 or R3, but probably R4. The fact that Mercury is the esoteric ruler Aries, and that Mercury brings in R4, reinforces our thought that R4 is the Personality Ray. R3 is an energy that is very unlike the energy of Aries, except that both R3 and Aries lead to a great deal of activity.

At this point it is well to remember that the Ascendant must be STRENGTHENED while the Sun sign merely UTILIZED at least in the case of a spiritually-inclined individual. This means that a lot more concentration should be placed upon cultivating Cancerian positive traits—already mentioned—than on cultivating the positive Aries trait; which are merely to be recognized and wisely utilized. These Traits, as listed in the Interpretation Manual, are: initiative, the pioneering spirit, independence, assertiveness, leadership, dynamic energy, ideational power, and the power to originate.

We have an interesting contrast between a water sign, Cancer, and a fire sign, Aries. The two signs are in a “square—approximately 90 degree” relationship with each other. They can operate at cross purposes if not skillfully handled. The dynamic, combative assertiveness of Aries does not easily blend with the more receptive, protective and nurturing Cancerian energy.

In order to fulfill the will of the Transpersonal Self, not just *any* accommodation between these two energies will do. The energies of Cancer have to supersede those of Aries. It is not a case of choosing one and rejecting the other, but of giving priority to the Cancerian energies and controlling, and guiding the Aries energies so they serve the Cancerian purposes—never an easy task. Generally speaking, more sensitivity and a less violent approach will be required. One has only to look at the list of negative traits associated with Aries to see what will have to be curtailed and controlled, rendered less harmful: impulsiveness, aggressiveness, combativeness, impatience, lack of moderation, unrealistic estimation.

On the other hand, the pioneering initiative of Aries can help establish the receptacle for spiritual energies demanded by the soul and its use of Cancerian energies. It will be the spiritual task of Mr. “X” to find ways of working with these two energies constructively-, bringing the rambunctious Aries energies to a focus.

The Moon sign Aquarius indicates traits which Mr. “X” can RELY-UPON. The meaning offered for Aquarius is that it is a “sign of loving, impersonal service in which the powers of the Transpersonal Self are distributed through the redeemed and transfigured lower personal self for the benefit of humanity.” The spiritual mantram for Aquarius is: “Water of life am I, poured forth for thirsty men.”

These positive thoughts about Aquarius would be more applicable to Mr. “X” if Aquarius were his Ascendant or his Sun sign. Since Aquarius is his Moon sign these tendencies are likely to manifest somewhat unconsciously and, often, mixed with less positive traits.

The positive traits for Aquarius are humanitarianism, ecumenism, the spirit of sharing, progressivism, innovation, universality, group conscious spirit, and the power to pour forth for the benefit of all.

The negative Aquarian traits are eccentricity, rebelliousness, aloofness, excessive extroversion, “groupiness”, emotional superficiality, and an unfocused sense of individuality.

Mr. “X” will have a strong, subconscious tendency to associate with groups, and may have strongly extroverted tendencies. A progressive attitude will be second nature to him, and for better or for worse, he will want to share, distribute or broadcast his interests. The great negative that he will have to watch is a tendency towards dilution, superficiality, and dispersion. Interestingly, the focused Cancerian energies of the Ascendant emphasize a gathering together rather than a spreading out, so one can see that the soul (active at the Ascendant) desires that Mr. “X” “rein it all in” rather than spread himself so thin. One can see that the energies of the Sun and Moon signs (Aries and Aquarius) are strongly extroverted, while the Ascendant energy, Cancer, is more *contained* and introverted. The direction chosen by the soul is clear. It is also clear that R2, if it is the principal Soul Ray, would lend itself to the centralizing, encirclement process, whereas the scatter of Mr. “X’s” powerful R3 would act as a more centrifugal force, and add to his extroverted tendencies.

The planets, which are the orthodox ruler of the Sun sign and the esoteric ruler of the Ascendant, also tell their story. Neptune (R6) is the esoteric ruler of the Ascendant, Cancer, and Mars (R6) is the orthodox ruler of Aries. It is interesting that both planets are predominantly R6 planets (for every planet has two—and probably three—major Rays). It is also interesting that Neptune is very sensitive and inclined towards the registration of subtle energies, whereas Mars is far more extroverted and inclined towards worldly aspiration and pursuits. Again we see the introversion and extroversion process at work. The soul is telling Mr. “X” that he is to become more intuitive, sensitive and inwardly attuned, and that he must curb his aggressive, out going energy. That he will be idealistic, there is no question, for both planets are strong distributors of the sixth Ray of Idealism and Devotion, but a refining process is needed. He needs to develop a kind of enveloping, compassionate sensitivity, and the direct thrust of his living must be rounded out and blunted a bit.

The planet Mercury, which is the *esoteric* ruler of his Sun sign Aries, *and positioned in Aries*, is also a very strong influence in his life. Mercury is the most elevated planet in his horoscope and the Sun sign ruler to which he, as a person on the spiritual Path, should be responding most. Such a strong Mercury means that the process of communication is strongly accented, whether verbal or through the written word. The mental processes are also greatly stimulated. This ties in with the overt mentality expressed through the Aries mantram, “I come forth, and from the plane of mind, I rule”.

The PIP II online results do not describe the horoscope in detail, and so the piece of information just mentioned about Mercury could only be derived from an examination of the astrological chart. This is only one kind of valuable information to be obtained from astrological analysis, and any really complete assessment of the human energy system must go further than describing the few, though essential, astrological factors tabulated in the PIP II online. (The reader is referred to *Tapestry of the Gods, Vols. III, IV and V* {now in process of preparation}.)

Hypothetical Ray Chart

This, then, completes the analysis of the charts and tabulations found on the PIP II online.com website for Mr. “X’s”. All the data has been analyzed, and a sense of Mr. “X’s” major energies has been gathered. Before we put all this information together, and arrive at what may be a reasonable hypothesis for Mr. “X’s” Ray Chart, and an interpretation of the meaning of his eight-fold energy formula, it is well to mention the place of personal data.

When we analyze ourselves, we already know certain things about ourselves—what we do for a living, what we like to do, what we would like to do, where we have been, and the people with whom we like to associate. Such data is very important, because it provides a tangible reality to which the abstract pattern of Rays and astrological energies can be applied. Those who may be interested in applying this kind of energy analysis to friends and acquaintances, should always have *as much personal and spiritual data as possible* in order to render the P.I.P. II results most meaningful and useful.

A word about Mr. “X”, then, is appropriate. Mr. “X” is a person of middle age. He is a philosopher and metaphysician, with an extensive background in esoteric studies and astrology, and he is deeply interested in human nature and individual transformation. Drama and music used to play a very strong part in his life, and his first profession was based upon his musical and dramatic abilities. During his thirties, however, after a great struggle within himself, he (temporarily) gave up theater and music, and undertook psychological and esoteric work. His greatest goal is to serve humanity through the development of esoteric psychology, esoteric astrology and the metaphysics of Selfhood.

This is just a little bit of information, and much more would be desirable in order to accurately interpret Mr. “X’s” energy pattern and formula for transpersonal living, but enough has been given to help us determine his Ray Chart.

The Hypothesis

The hypothesis proposed for Mr. “X’s” Ray Chart is the following.

Monad	R1 sub 3; or, R3 sub 1	Being and Abstract Intelligence
Triadal Focus	Manasic—R3	Abstract Intelligence
Soul	R6B/R2C	Idealism and Love-Wisdom; Meticulous Entirety
Soul Sub-Ray	R3	Creative Intelligence
Personality	R4 sub R6	Harmony Through Conflict sub Idealism
Mind	R3 sub R5	Abstract Intelligence sub Exactitude of Analysis
Emotions	R6 sub R4	Devotion sub Harmony Through Conflict
Etheric-Physical	R3	Adaptable Activity

Monad: Although P.I.P. II cannot really be used to determine this Ray and sub-Ray (see *A Treatise on Cosmic Fire*, p. 176), Mr. “X” has been giving a great deal of thought to this particular focus in the energy system over the years. Having determined conclusively that he is *not* a R3 soul, the obvious power of R3 on P.I.P. II (and in his life) must be accounted for in some manner. Mr. “X’s” spiritual ‘reach’ into the realm of timeless, spaceless Reality, has been very much colored by R3, which indicates that R3 is a energy even more potent than the energy coloring the causal body, i.e., the Egoic Ray, for the Ray of the causal body still relates the man to that which is *personal* (even if ‘transpersonally personal’). Because of the manner of his approach to the disciplines of liberation, Mr. “X” feels certain that an aspect of his monadic life (either the major aspect or the sub-aspect) is colored by R3.

The growing power of R1 cannot be dismissed from this consideration of monadic energy. Mr. “X’s” *monistic* approach to the Realm of Being has decidedly R1 characteristics. R1 can reasonably be placed in none of the lower vehicles. There is a possibility; however, that R1 could be considered a ‘Ray of Orientation’ (i.e., a Ray under serious, deliberate cultivation) and that the personality of Mr. “X” may soon be transferring onto the first Ray.

Triadal Focus: Again both R3 and R1 seem to be the Rays involved. If the soul or Ego of Mr. “X” is upon R6 moving to R2, the actual *Ray* of the Spiritual Triad would, necessarily, be R6/R2 (for the general Ray of the Triad is ever the same as the Ray of the Ego—i.e., the Soul Ray. [See *Esoteric Psychology I*, pp. 168-9]). The triadal *focus*, however, is different from the Ray of the Triad. The great power of R3 on P.I.P. II is accounted for as emanating partially from a *manasic* triadal focus.

Soul: R6 moving to R2. R2 is a strong and stable Ray on P.I.P. II. It appears as a powerful component of all the most important tabulations. In the “Ray - Elevations” tabulation—“Now”, it is second only in strength to R6. R2 is growing in strength over time, and is found occupying the third and fourth rank in Mr. “X’s” “Highest Aspirations”. Mr. “X’s” present profession (as a teacher of esotericism, philosophy and astrology) and goals align exactly with R2 qualities (colored strongly, of course, by R6 and R3).

Remember that the Soul Ray is not obviously reflected in the astrological chart, which, in many ways, is the chart of the personality. Astrologers do not yet know how to draw the actual chart of the soul, though reflections of the soul can be discerned in the personal horoscope, *once the Soul Ray is known*.

Personality: R4 is the strongest Ray on the “Ray Types - Elevations”—“Formerly”, and the second strongest on “Ray - Elevations”—“Formerly”. R4 also accounts for two out of four “Traits to Transform” (both “Now” and “Formerly”). Type 4B, in addition to being the highest of all the fourteen Types (“Formerly”), also had more DTs (“Formerly”) than any other Ray. But R4 is not increasing whereas R2 is. Also, astrologically, Mr. “X’s” Sun sign Aries brings in R4 strongly via Mercury, and the Sun sign is said to hold the “secret of the Personality Ray”. The “secret” is probably not something as obvious as the number of the Ray itself, but perhaps this way of interpreting the Rays of the orthodox and esoteric rulers of the Sun sign is *part* of the secret.

In addition, the first half of Mr. “X’s” life displayed many characteristics of R4 and his first profession (lasting twenty years) was characterized by R4. (First professions are often an important hint concerning the Personality Ray.) Mr. “X” was heavily involved in the arts, but he no longer is in the same way and to the same extent. He moved *away* from them in order to pursue psychology, philosophy and esotericism. Clearly, this is a de-emphasis of R4 in favor of R2 and R3. The struggle between the Soul and Personality Rays often is most intense in the thirties, as it was for Mr. “X”. The personality pursuits fade out and the pursuits resonant to the Ray of the Transpersonal Self fade in. These events in Mr. “X’s” life seem a very graphic display of the conflict between a R2 soul and a R4 personality (exacerbated by the driving soul-focused energy of R6 adding unremitting intensity to the fray).

Another struggle which has characterized Mr. “X’s” life has been between a R6 and a R2 spiritual orientation. The battlefield has not been the realm of personality, but rather the *manner of pursuing the Path* (whether ardently {R6} or more wisely {R2}). While the personality tendencies of R4 have been somewhat subdued, the issue of the R6/R2 conflict is not yet entirely decided.

Mind: R3 is not one of the usual Rays conditioning the mind, but R3 is so strong in the life of Mr. “X” that it has to have a position of soul, personality or mind. If it were necessary to choose between a R6/R2 soul and a R3 soul, R6/R2 would be far more likely. The R6/R2 combination is stronger on the P.I.P. II, and R3 has not (before the spirit aspect began to obtrude) been especially congruent with Mr. “X’s” professional pursuits and transpersonal aspirations. Mr. “X” is very much a teacher and educator, and is not deeply involved with the spiritual pursuits normally common to R3—the spiritual use of money, expansion of global communications, higher mathematics, spiritual business pursuits, etc. R3 is, however, implicated in Mr. “X’s” *transcendental* approach. He uses it to penetrate into realms *beyond* that of the Transpersonal Self, and into realms associated with the “Transcendental Self” (to use the language of Integral Psychology, developed by Dr. Robert Gerard). Interestingly, the quality of the mind is considered a reflection of the Monad, just as the emotional vehicle reflects the soul and the etheric-physical vehicle reflects the personality. The R3 mind which Mr. “X” hypothesizes for himself, may be a reflection of the R3 as found on the highest levels of his energy system.

R3 could be the Personality Ray and the mind could be R4, but the odds are against it. R3 does not correlate well with the Aries Sun sign, the sign closely associated with the Personality Ray. Also, the soul/personality crisis in Mr. “X’s” conflict-ridden life (as well as many other factors) does not suggest a transition from a R3 personality to a R2 soul, but rather a transition from a R4 personality.

This is a point where it would be well to state categorically, that the P.I.P. II alone *is not enough* to determine with accuracy, the specificities of the Ray Chart. Those who know Mr. “X”, and who have an intuitive “feel” for his energy pattern, realize that he acts far more like a R4 person than a R3 person. But a standardized test can capture only so much. For truly accurate Ray analysis, as much as real accuracy is possible today, the best policy is to know the individuals to be analyzed personally, and to spend plenty of time talking to them and being with them. Many uncertainties will then be resolved, and the P.I.P. II can be used as a servant of the intuition rather than as its master. Thus, clearly, the P.I.P. II test, alone, is not sufficient to indicate which Rays are definitely conditioning which vehicles. P.I.P. II is but a springboard to truth; the astro-rayological interpreter must simply use all knowledge at his disposal.

A further testimony to the probability of the R3 mind is the elevated status of Mercury in the chart. Mercury, we know, distributes R4, but, in a lower sense, it very probably distributes R3 as Its (Mercury’s) Personality Ray. There is a close similarity between the meaning of Mercury, the planet of travel, communication and the mental processes, and the third Ray. Mercury is also the esoteric ruler of the very mental sign Aries (once a certain stage of evolution is reached), and in the case of Mr. “X’s” astrological chart, Mercury is found in the sign Aries as well. Mercury is the most elevated planet in his horoscope, accentuating its prominence, and is in close sextile (60 degree) aspect with the planet Saturn—a planet that definitely distributes the third Ray.

The P.I.P. II and astrological evidence for a R3 mind is largely circumstantial. If, for other convincing reasons, R6/R2 and R4 must be the soul and Personality Ray, respectively, R3 is too strong to place anywhere other than the mind. Additionally, to speak with Mr. “X” and to read his writing is to become convinced of the appropriateness of a R3 mind.

Astral: R6 is very strong in Mr. “X’s” chart. It could be the personality, but such an option would be eliminated upon careful analysis of the *personal* power of R4 in Mr. “X’s” life. R6 almost certainly cannot be the Mental Ray (as Mr. “X’s” style of writing would demonstrate), and the R6 physical body is very rare. Some of the strength of R6 in Mr. “X’s” P.I.P. II undoubtedly is introduced by the his Ascendant, Cancer, ruled, in part, by the sixth

Ray planet Neptune, and by his Sun sign, Aries, ruled, in part, by the sixth Ray planet Mars. Interestingly, Mars is only two degrees away from Mr. “X’s” Moon. Since both Mars and the Moon are related to the emotional nature (Mars to passion and the Moon to feelings), a R6 astral (emotional) nature seems a good choice. Also, given the fiery, zealous, passionate nature of Aries, the more placid, unemotional R2 emotional nature would be unlikely—though, with work, the R6 astral can be transmuted into a R2 astral. Here, again, it can be seen that an understanding of the meaning of the planets, and how they are distributed in the astrological chart, can give important hints as to the strength and position of the Rays in the Ray Chart.

Physical Body: Because R7 is so weak on Mr. “X’s” P.I.P. II and because R3 is so strong, the choice of a R3 physical body seems most likely. R1 bodies are rare. Not only is the strength of Mr. “X’s” R1 insufficient, but those who know him, see that his physical nature is very much in line with the accepted characteristics of the R3 body—very active, mesomorphic, and somewhat heavier than a R7 body *tends* to be. Also, a close reading of the R3 and R7 statements on the P.I.P. II reveals that Mr. “X” answered affirmatively to all statements related to a R3 physical body, and negatively to all those related to the R7 body. So frequently the decision between a R3 and R7 body (and brain) boils down to a question of orderly activity upon the physical plane. Using this criterion, there can be no question that R3 is the correct choice.

This, then, concludes the justifications offered for the hypothetical Ray Chart offered for Mr. “X”. Because we are not Masters of the Wisdom, there can presently be *no certainty* regarding the hypothesis, but if it appeals to both the reason and intuition, one can begin to work with it, and see if it continues to explain the person to himself, and helps him live in a more intelligent and enlightened manner.

The Spiritual Success Formula

Let us list the eight major energies, and two or three planetary energies, which must be combined in a formula for effective, spiritual living—spiritual success.

Soul	- R6/R2
Personality	- R4
Mind	- R3
Astral	- R6
Body	- R3
Ascendant	- Sign IV - Cancer
Sun	- Sign I - Aries
Moon	- Sign XI - Aquarius
Ascendant ruler (esoteric)	- Neptune
Sun sign rulers (exoteric and esoteric)	- Mars and Mercury

These are the most important energies in Mr. “X’s” energy system. Some, of course, are more important than others. There are two major triads:

Indicating the way of the soul and the intended direction of the Transpersonal Self we would consider—R6/R2 (the Soul Ray), Cancer (the Ascendant) and Neptune (the esoteric ruler of the Ascendant).

Indicating the way of the personality and the intended direction of the integrated, personal individual we would have—R4 (the Personality Ray), Aries (the Sun sign) and Mars (the orthodox ruler of the Sun sign).

Mercury, the esoteric ruler of the Sun is in a class by itself, and is important because of its placement in Mr. “X’s” chart.

The mental, emotional and Physical Rays, and the significance of the Moon, can probably be considered as important, but secondary, to the two triads. The Mental Ray is, nevertheless, very important to the overall energy formula.

The meanings of these combinations could be explored extensively, and each would have to be related to the actual life circumstances of any individual. In the case of Mr. “X”, let us simply present a few thoughts which will indicate how to proceed.

Combining R6/R2, Cancer and Neptune (a planet which, it seems, has not only a R6 meaning but a R2 significance), we see that establishing a form or receptacle (Cancer) for the idealistic (R6) distribution of love and wisdom (R2) will be of paramount importance. Through Neptune, Cancer can be a sign in which sensitized feelings leading to intuitive appreciation can be rapidly developed. The focus, anchorage, home, foundation, etc., which is established, must have a teaching and healing purpose, and will be a “protected environment” in which wisdom can be pursued. There is a strong suggestion in this combination of therapy, and the promotion of the unitive consciousness in which “the whole is seen as one”—a Cancerian mantram. All these three influences are associated with unifying, blending and ‘whole-making’. The quality of loving-encompassment is to be developed. Additionally, it must be said that R3/R1 hypothetically found in the ‘higher reaches’ of Mr. “X’s” energy formula, contribute greatly (through Philosophical Monism) to his passion for *wholeness* and *whole-making*.

Combining R4, Aries and Mars, we see that the method is often very assertive and full of fluctuations. There is the possibility of many conflicts, as each of these influences has a high potential for conflict. The personal energies are much more directed, confrontative, and interactive. There is a good deal of personal intensity, and there will be a tendency to force issues so that personal harmony can be achieved. There is much personal turmoil. This is accentuated by the growth of R1 (arising in Aries) and reflected (from higher levels of the energy system) into the personal nature

What is needed is a de-intensification—a reduction in personal friction, a less direct and interactive approach. The liveliness of the personality triad of energies can still be very useful, and engaging, but the consciousness needs to become much more oceanic and less involved with the stressful intensity of the moment.

The strong R3 influence through the mind and the body (brain) add to the activity quotient, and seem to distract from the contemplative realizations of unity demanded by the soul triad, though the R3 mind adds much communicative and explanatory power. The Aquarian Moon further contributes to the dispersion of energies, and will ally Mr. “X” with many people and groups that cause him to spend his energy unnecessarily.

The high level of physical and mental activity can be, at first, very useful in taking those steps needed to create the environment in which the higher work can proceed, and in articulating the meaning of that work, but mentation and activity must not become ends in themselves, or the ability to teach, heal, nurture, and provide the unitive perspective will never be properly cultivated.

The several mantrams or phrases associated with R2 and Cancer can serve as beacons to guide Mr. “X” in the fulfillment of the will of his soul.

R2 - “I see the greatest Light”

R2 - “Centralization”

Cancer - “I build a lighted house and therein dwell”

Cancer - “The whole is seen as one”

In the works of Alice Bailey and Djwhal Khul, such words and phrases exist for the guidance of all the Ray Types. These phrases are listed in this Interpretation Manual.

From a Spirit/Triad perspective, the Word of Power, “I assert the Fact” (assuming that this assertion is of the ‘Fact of BEING’ and assuming that this assertion is accomplished with “Abstract Intelligence”—thus suggesting both R1 and R3) has become of paramount importance. Developments within P.I.P. II (especially as this test is contrasted with the results of P.I.P. I) show movement in this direction.

The Interpretation Process

A General Consideration

As you can see, there is a great deal to the interpretation process, and the ingredients that form the interpretation must be sufficiently understood. Within this Interpretation Booklet you will find sufficient information to get started. You will need to understand the meaning of all the Rays, zodiacal signs, and the planets. You will also need to begin to understand their interrelations. Full information can be found in the Bailey books, and a good deal of what you will need is here.

It would be wise to make interpretation a step-by-step process. At first, you will probably begin with your own P.I.P. II. You will have the charts, tabulations, chart/tabulations, and one complete example in this manual of all the factors that should be taken into consideration when examining this data. Just precede from the graph, through the tabulations, one tabulation at a time, writing down your conclusions. After you have thought through all the data, and slowly gathered your impressions you will be in a position to begin generating Ray Chart hypotheses. When you decide upon, what seems to you, the most convincing hypothesis, you will want to begin thinking about the implications of the Ray Chart in combination with the Sun, Moon, Ascendant and two or three most important planets.

We at the Seven Ray Institute would love to have you share your thought with us. We realize that this is not an easy study, but the most important parts of it are really quite simple. We feel that, given the information available to you in this Interpretation Manual (and in the Bailey books, if you are so inclined), you can make a significant and intelligent beginning at understanding this very important aspect of the science of esoteric psychology.

Once you have worked through the data we have provided you, have responded to the suggested study questions, and have arrived at what you consider to be a convincing hypothetical structure for your Ray Chart, and a useful interpretation of the life formula created by combining your major astrological energies with your hypothesized Ray energies, please e-mail/write us and let us know. We would very much like to get together with you either in person, over the phone, via letter, or via e-mail to give you some feedback on your conclusions. The most thorough kind of session is, naturally, the person to person discussion, and it is our hope that a personal, interpretive interview can be arranged between each interested student and the staff of the Seven Ray Institute. But if geography or time makes this impossible, much can still be accomplished over the phone or on the computer. We can also send you an e-mail discussing your P.I.P. II, but the give and take of an interview, or a telephone/Skype conversation is, we have found, often more productive.

This Interpretation Booklet will constantly be revised, expanded and up-dated as experience and study bring us new insights. We hope, however, that you will find it useful in its present form. We look forward to an illuminating dialogue with you.

The computerized analysis of the PERSONAL IDENTITY PROFILE II, as it now stands, yields a numerical evaluation of a pattern of strong and weak Ray energies, as well as a simplified and direct interpretation of the major astrological determinants, esoterically considered. The P.I.P. II is not yet designed to target the exact position of the Rays for each of the five energy fields under consideration, however, by understanding the interrelationships between the Rays and the astrological factors (the most important of which were presented earlier in this paper), a fairly reasonable hypothesis as to the exact Ray structure can be advanced, and an individual can begin to work with that hypothesis. At length, there may be determined a convincing Ray Chart which has much explanatory and directive value in the individual life. In such a case the Rays of the physical/vital field, the emotional/sentient field, the lower mental field, the personal field and the field of the Transpersonal Self—five Ray positions in all—could be relied upon with a reasonable degree of confidence.

Eventually, of course, it will be possible simply to look at an individual (clairvoyantly) and determine the Ray structure, but for now the intelligent, reasoned, intuitive approach is all that is possible—at least to the vast majority of inquirers.

Determining your Soul Ray

The Ray of Your Transpersonal Self

After all this discussion, it seems appropriate to discuss, once again, a very important issue—really, the most important issue in this entire enquiry. How can we accurately determine our Soul Ray? We may be uncertain about a number of the other energies in our Ray Chart, but if we know our Soul Ray, and its function within the “nature of things” we will be in an excellent position to take our next step ahead. We will know our essential energy; to express it fully is joy and fulfillment.

As stated, the P.I.P. II as presently constituted, does not indicate the Soul Ray (or any other Ray position) with certainty. Perhaps no standardized test of this nature will ever be able to do that, though new versions of the P.I.P. II are planned to come closer to this desirable aim. But, given what we do have, how can we become as certain as possible?

Some individuals simply know what their Soul Ray is. They have such a strong intuitive conviction that they believe there is no reason to reason - no need to double check. Quite often, they may be entirely correct.

Others are less sure. They can, with a fair degree of certainty, identify Ray qualities within their energy system, but they are not sure “where everything goes,” and sometimes, they come up with more Rays than there are vehicles. For such people, the P.I.P. II may be quite valuable.

The Three Strongest Rays

After quite a bit of experimentation with the P.I.P. II, there is good reason to believe (especially for those who are on the Path of spiritual transformation) that among the three Rays that score the strongest, the Soul Ray can be found. If you have carefully followed the reasoning process used to interpret the energy pattern of Mr. “X”, you will have noticed many pieces of evidence indicating that a certain Ray should be assigned to a certain field or vehicle. The data allows one to infer, and often, the same inference is supported in several ways. Inference, however, is basically a mental process, and there are other ways to proceed ways which are equally reliable, if not more so.

Using, then, the three strongest Rays on the P.I.P. II, one can devise certain meditative or imaginative exercises which give a real feel for the importance or essentiality of a Ray.

Suppose your three strongest Rays are R1, R2 and R5. Each of them has a high score on your P.I.P. II, and you also recognize each of them as playing an important part in your life. Here is how you might approach positioning them.

Ray Meditation Exercise

1. Achieve physical comfort, emotional poise, and mental stillness.
2. Align yourself with your Higher Self, your transpersonal center, your soul. Realize that whatever imaginative or thought procedures you now follow will all be accomplished in the Light.
3. Think of the meaning of R1—the Ray of Will and Power. Feel the quality of this Ray. Mentally, repeat its name Will and Power—slowly to yourself. Feel yourself imbued with Will and Power.
4. Begin by visualizing yourself going through a few of your characteristic daily activities imbued with Will and Power. See yourself imbued with Will and Power as you perform every action and participate in every relationship. Feel that quality pervade you, permeate you. Now, visualize yourself performing a number of the kinds of activities which you know are characteristic of the Ray you are working with. (For example, for R1, you would see yourself as a leader, director, governor, etc., having to confront situations which called for all your will, having to be firm, having to make very difficult decisions. Allow this fantasy to go where it will. Take plenty of time. Gain distinct impressions. Then, for a moment or two, without really leaving the meditative state, write down a few of your impressions to “ground” them.
5. Follow exactly the same procedure with R2.
6. Follow exactly the same procedure with R5. (Naturally, you would use the three Rays that are highest on your P.I.P. II. The order in which you use them doesn't matter.)
7. Now, imaginatively, reenter the Light, and see a stream of light descending from the soul center above your head, and permeating all the “fields” within your personality.
8. Once you are securely, and sensitively established in the Light, think back upon what you just experienced internally. Ask yourself:
 - a. What Ray gave me the greatest feeling of joy?
 - b. What Ray made me feel most inspired?
 - c. What Ray promoted images that completely captured my interest - images that I could have entertained for a long while?
 - d. During the use of which Ray did my imaginative activities feel most meaningful and, even, sacred?
 - e. Which imaginative Ray activities resonated most closely to my “heart's desire?”
9. Once you have made your decision, allow yourself to become imbued with that Ray - your most important quality and see yourself several years in the future, using that Ray to fulfill your deepest dreams, your heart's desire. See yourself contributing, joyously and completely, to others, helping them through the quality of your Soul Ray, which you express with great skill, beauty and finesse.
10. Now imaginatively resummon your other two Ray qualities. Realize that they are subordinate to your Soul Ray, but can serve as vehicles to aid in its expression.
11. See yourself successfully performing many beautiful, worthy and valuable deeds using the combination of your Soul Ray and the two subsidiary Rays.
12. Write your impressions of your experience.

You can probably see the potential in this sort of exercise. Just make sure that you have plenty of time to it, as it may take a while, and you should not be interrupted.

There are a number of variations, based upon this basic approach, which can be devised. It is possible to position the other Rays in a similar way. Beginning with the strongest Rays on your P.I.P. II, you could look at the Ray which tends to emphasize your separative personhood, and which makes it difficult for the Soul Ray quality to take precedence. This would be the Ray that expresses your particular variety of “selfishness”, if you will, just as the Soul Ray expressed your best form of “selflessness.” A number of Rays could be imaginatively reviewed in this way, and the one that seemed most convincing could well be your Personality Ray.

Also, you could imagine yourself thinking in various ways, each characterized by a certain Ray quality. You could visualize yourself solving a problem of your own imagining. How do you go about it now? How would you do it if you had a R1 Mind, a R3 Mind, a R4 Mind a R5 Mind, and so forth?

In future articles and books, the development of these kinds of active visualizations will be undertaken, so that there will be a battery of “experiential” strategies for determining Ray placement. This is one of the best ways to work towards that intuitive conviction which everyone desires. First reason; then, intuitive conviction; then, the confirmation of the Master. If we start with the first, and work our way to the second, the third will surely follow.

Combinations of Soul Rays and Personality Rays

Brief Indications

The following Ray combinations are meant to be indicative only. There are many ways of thinking about how a particular Soul Ray and a particular Personality Ray interact. A chapter could be written on each combination, and many important traits associated with each Ray have, necessarily, been left out. The purpose of this Interpretation Booklet, however, is to help you develop the ability to begin the process of interpreting your Personal Identity Profile from the point of view of both the Rays and astrology. In order to do this effectively, it is important to understand, not only the meaning of the Rays considered separately, but also how they interact with each other and modify each other.

The Personality and Soul Ray must, at length, adjust to one another. In the life of the spiritually minded person, there is a long period when these two Rays are locked in conflict, and do not function on a cooperative basis. The following list of Ray combinations will not deal, primarily, with this phase of conflict, as important as it is. A later work will explore this matter in great detail when the processes of Integration and Fusion are examined closely. What is being offered here is more of an ideal. It is possible for the soul and Personality Ray to cooperate in full harmony—the Personality Ray subordinating itself to the Soul Ray. Once the Soul Ray has subjugated the Personality Ray, the Personality Ray has become a sub-Ray of the Soul Ray. The following list of Ray combinations are intended to offer an idea of such an ideal combination. Using these few suggestions as a start, you will be able to enlarge upon these ideas.

Only forty-two combinations will be given rather than forty-nine. Seven relationships will not be listed, as they would be examples of pure Ray types (at least, relatively pure), the soul and Personality Rays being identical. For example, we would have a R2 soul and a R2 personality, or a R3 soul and a R3 personality, etc. The Tibetan seems to imply that this condition of identity is quite rare (he mentions it in *Esoteric Psychology*, Vol. II, and only in connection with the R1 soul [and R1 personality] at a very advanced stage of development). Also, among all the Tibetan's more than forty disciples, whose instructions appeared in the two volumes of *Discipleship in the New Age*, by Alice Bailey, not one of them had identical soul and Personality Rays.

One more point. When thinking of the relationship between the soul and Personality Rays—the soul can be considered the end and the personality the means. The soul is the subject, quality or energy to be expressed, and the personality is the “persona” or mask, through which the expression occurs. Of course this type of dichotomizing is an oversimplification, and the mixing and blending is extensive, but this is still a useful way of understanding the difference between the soul and personality centers.

These paragraphs can be useful as you think about the significance of your own soul and Personality Rays. Please do not feel limited by the few suggestions offered. Using these thoughts as points of departure, many new significances will begin to occur to you.

Soul and Personality Combinations for R1S

R1S/R2P - Dynamic will is expressed lovingly and with wise understanding. The tendency towards detachment masters the tendency towards attachment, and yet, attachment is used effectively. The law always prevails but is mercifully applied. Truth is never compromised but is expressed with tact. The individual can have a strong attitude of impersonality and yet be well endowed with the personal touch—this is the art of being impersonally personal. The iron fist in the velvet glove.

R1S/R3P - Dynamic will is expressed with creative intelligence and adaptability. The purposive attitude masters the tendency towards dispersion, busyness and diffusion, and yet becomes all the more effective through versatility and expression through many lines of activity. Powerful intentions are executed adroitly, with strategic skill. The preservation of power is served by the ability to plan. Survival and victory are achieved through intelligent change.

R1S/R4P - Dynamic will is expressed harmoniously. A firm attitude masters the tendency to compromise for the sake of comfort. Purposeful self-discipline controls the tendency to waste energy in purposeless combat. The achievement of unwavering intentions is furthered by the ability to establish rapport, relate effectively and compromise when needed, but spiritual purpose is always preserved, and principles are not compromised or weakened. This combination expresses the union of power and aesthetic sensibility: for instance—the ruler who is a patron of the arts. The peacemaker.

R1S/R5P - Dynamic will is expressed through a mastery of concrete fact, and a practical command of material energies. The ability to rule and govern is served by an utterly clear comprehension of technical details, so that the most well-informed decisions can be made. The leader with true common sense. The urge toward power is served by technology. Ability to see the “big picture” masters the tendency to specialize and get bogged down in the details of form.

R1S/R6P - Dynamic will is expressed with one-pointed ardor and fervent devotion. Firmness, coolness and absolute self-control, master the tendency towards emotionalism and excessive zeal. The highest purpose is upheld with no thought of compromise. High-minded conviction is sustained with unshakable faith. The goal is achieved at all costs. Impersonal self-sacrifice is ardently pursued.

R1S/R7P - Dynamic will is expressed rhythmically and appropriately, with complete regard for laws, rules and social conventions, and with exquisite timing. The freedom and spontaneity of spirit master the tendency towards formalism and the habitual following of precedent. Powerful intentions are perfectly and practically executed. Sweeping changes are skillfully administrated. Pioneering initiatives are resourcefully structured and excellently organized. The reformer; the practical revolutionary.

Soul and Personality Combinations for R2S

R2S/R1P - Loving understanding is expressed with power and firmness. The union of love and will, with love preponderating. Wise and gentle understanding is conveyed with strength. Comprehensive studies are relentlessly pursued. The most benevolent motives are powerfully carried into life experience. Deep love is expressed without a trace of sentimentality. The tendency towards attachment masters the tendency towards detachment. The “heart of gold” is found beneath an often-distant or somewhat forbidding exterior.

R2S/R3P - Loving understanding is expressed with great activity and intellectual resourcefulness. A multitude of ways is devised to express a deeply felt humanitarianism. Wise, intuitive insights are creatively communicated—the versatile educator. The scholar with a penchant for philosophical expression. The teacher who possesses the business and financial skills to see that his message is widely distributed. The wise use of slow

action masters the tendency towards excessive activity and wasted motion. The heart masters the busy intellect. Benevolence and loving kindness are expressed with ingenuity and savoir-faire.

R2S/R4P - Loving understanding is expressed harmoniously and beautifully, with complete skill-in-action. Radiant serenity and confidence master inner and outer conflict, fret, turmoil, and the agony of dissonance. Many conflicting personal and environmental energies are wisely and gently fused into a whole. Love is served, and love is expressed through the ability to end conflicts within, and bring peace and equilibrium to, the inner and outer environment. All things and people are unified into a whole through the power to build bridges of rapport. The teacher teaches through his aesthetic sensibilities. A wise understanding of human nature is expressed through drama or through dramatic action. The one who seeks to save and salvage finds success through his deep understanding of, and identification with, the “human predicament.”

R2S/R5P - Loving understanding is expressed scientifically, or with solid common sense. Preoccupation with quality, essence and the subjective reality, masters preoccupation with form. Seeing the whole pattern, and the multitude of interrelationships, masters the tendency to see just the detail of the part. Compassion and mercy master the tendency to sit in judgment. The heart masters the concrete intellect. Love is expressed through research and discovery. The way of wisdom and divine understanding is supported by a practical comprehension and technical mastery of the facts. Humanity’s religious and spiritual impulse is shown to be supported by scientific fact and natural law.

R2S/R6P - Loving understanding is expressed with complete devotion and self-sacrifice. Broad inclusive love masters narrow, emotional loyalties and attachments. The love of the heart masters the emotion of the solar plexus. Impersonal love prevails but a personal, feeling-sensitivity is still preserved. The pursuit of wisdom and the detailed pattern of pure truth are aided by unflagging zeal. The expression of love for all becomes a passionately pursued ideal. Deep humility is supported by a willing, self-abnegation. There is total emotional commitment to a life of salvage and redemption.

R2S/R7P - Loving understanding is expressed in-group “movements,” through well-structured programs, and with real attention to, and an understanding of, the group spirit. Loving energies are perfectly instituted through right practice. The urge to unity is expressed in action (appropriate action) upon the physical plane. The wisdom the heart masters the supposed rightness of method and outer techniques. The inner work is seen to be more important than its outer expression - at least it is seen that the heart must be in all acts before these acts can embody spirituality, no matter how rightly or perfectly they are executed. Essential love triumphs over and expresses itself through perfected form. The love, which brings healing, is applied with consummate skill.

Soul and Personality Combinations for R3S

R3S/R1P - Intelligent comprehension and creative activity are expressed with dynamic power. Creative plans and large projects are executed with unfaltering one-pointedness. Mobility masters immobility; adaptability overcomes inflexibility. Intelligent manipulation supersedes willful insistence. The ability to undertake many things successfully is well supported by personal strength. A person who can be eminently reasonable and forceful at the same time. The ability to travel and “go here and there” as needed, masters the tendency to remain firm and immovable at the center. The love of creative thinking and doing master the love of personal power. Complexity is executed with simplicity.

R3S/R2P - Intelligent comprehension and creative activity are expressed lovingly, sensitively and with heart. An intelligent comprehension that is detached and objective masters an approach that is too soft and kind to be effective. A good business head masters a well-meaning but misguided heart. Speedy execution of responsibilities wins out over slow movement and the love of comfort. One who has accumulated much money through great financial skill shares it generously and whole-heartedly with others. An abstract orientation

is well conveyed by someone who has the “personal touch” and a love of teaching. Others might sometimes say of this individual: “I have a hard time following his thinking, but he’s such a ‘nice’ person.” An individual with great creativity and mental resourcefulness, who has the patience and interpersonal skills to make his innovations clearly understandable.

R3S/R4P - Intelligent comprehension and creativity activity are expressed in the spirit of interplay and compromise. The elaborately thought-out plan is effectively implemented because of a well-developed ability to “give-and-take.” The tactician masters the instability of personal vicissitudes. Many creative abilities are expressed colorfully and in an entertaining manner. A facility for creative, verbal expression is expressed in an aesthetically pleasing form a very imaginative combination. The power to stay in motion and act continually masters the tendency towards vacillation and spasmodic, irregular action. An excellent combination of business and artistic aptitudes. Philosophical abstractions are presented in a delightful and engaging manner.

R3S/R5P - Intelligent comprehension and creative activity are expressed with complete respect for accuracy. Theory is well supported by fact. Broad conceptions are reinforced by a mastery of detailed particulars. The ability to speculate about the future is supported by a head full of reliable data. The ability to see the abstract blueprints and significant trends of any issues masters the more narrow, empirical, observational approach. Ideas for many utilitarian inventions can be made into technically workable actualities. The power to analyze is exalted. The extremely versatile and flexible thinker who knows exactly what he’s talking about.

R3S/R6P - Intelligent comprehension and creative activity are expressed enthusiastically and zealously, Intelligence and forethought master ardent devotion and the unthinking pursuit of “causes.” The rational masters the irrational. A reasonable approach moderates the tendency towards unreasonable attachments and loyalties. Theories and systems are promoted with zeal. There may be a tendency to believe too completely in one’s own ideas. Theological thinking is supported by great faith. The wide, complex and sophisticated view masters the narrow, simple-minded view. The “many” master the “one.” Much extroversion is possible with this combination, and a tendency to overtly impress ideas upon others. One may love one’s own ideas greatly, and think everyone else should, too. Positively, it is a tremendous combination for communication. There is a pronounced ability to project and adapt many ideas in the most convincing (and self-convinced) manner.

R3S/R7P - Intelligent comprehension and creative activity are expressed in a precise and organized way. The organization-spirit serves the execution of creatively conceived plans. However, a looser, more free-form type of creative thinking must master a more rigid, sequential, procedural approach. This is an excellent financial combination. The most intelligent solution or arrangement is executed with detailed exactitude and excellent timing. The power of brilliant conception is served by the power to manifest the conception. The love of the idea itself, however, must master the love of how the idea will appear in form. Ideally, the intelligent essence of any conception will be perfectly expressed in form. The magical potential of this combination is very great: R3 is often called the “magician” and R7 the “ritualist.”

Soul and Personality Combinations for R4S

(As this Ray is not presently in incarnation, and as very few souls are found upon R4, these combinations must be taken in a more speculative manner, and applied very infrequently, if at all. Examples of such individuals will be more historical than contemporary - though after 2025 A.D., they may be encountered more often).

R4S/R1P - The urge to create harmony and beauty is expressed forcefully and, frequently, may be imposed. The individual desires peace so much that he may try to make it happen by the force of his personal will. This is potentially a very temperamental combination - the temperamental artist who egoistically insists upon his own means of expression. The urge to seek a “righteous compromise” eventually masters the tendency to impose the will. Strength and steadfastness serve the task of revealing beauty and creating loveliness. The strong

individual is able to endure and persist in his soul-appointed task of creating harmonious linkages between diverse individuals. The linkages may be within the psyche as well, and much personal strength will also be required if the task is to be completed.

R4S/R2P - The urge to harmony and beauty is expressed serenely and lovingly. The struggle, stress and strain incident to the process of harmonizing situations and relationships prevail over the tendency to “be nice,”—a tendency for which the motive is “the love of being loved.” Friction is endured, if friction is the only way to achieve peace, unity and true interplay. The “give-and-take” involved in the process of equilibrating masters a pleasant contentedness. Kindness, and personal pleasantness serve the at-one-ing process. Magnetism serves a refined aestheticism.

R4S/R3P - The urge to harmony and beauty is expressed with creative intelligence and adaptability. This combination yields the artist who can express himself along a great diversity of channels. Righteous compromise masters manipulateness and slyness. The urge to create beauty masters the tendency towards economy, expediency, efficiency and mere utilitarianism. The task of linking many elements can be achieved innovatively, and in a great variety of ways. The love of beauty masters the love of business, and then uses business abilities to further aesthetic aims. The ability to devise many stratagems serves the urge to achieve conflict resolution.

R4S/R5P - The urge to harmony and beauty is expressed with considerable technical “know-how.” The sense of drama masters “matter-of-factness.” Perfect knowledge of the technical means of expression serves to enhance the quality of that which is expressed. Technology serves art. Art and machine are united. The fruits of scientific enquiry and technical innovation serve peace, harmony and mutual interplay. Intuitive, buddhic consciousness is supported by hardheaded, rational-mindedness.

R4S/R6P - The urge to harmony and beauty is expressed fervently and zealously. The expression of beauty becomes one’s greatest ideal. The artistic urge expresses itself through religious themes. Aesthetic pursuits become a passion. The spirit of accommodation for the sake of harmony masters one-pointed, conflict-producing narrowness. Ability to compromise, and see the other’s point of view supersedes separative emotional loyalties. The ability to be bi-partisan prevails over partisan devotions. Everything is given or sacrificed to serve one’s art, or one’s conception of beauty. The devoted person who becomes a martyr in the cause of peace.

R4S/R7P - The urge to harmony and beauty is expressed through an exquisite sense of form. The love of color masters the love of structure. Beauty is expressed in perfect form - art “in excelsis.” Peace is made manifest and is perfectly instituted and administered. This combination brings perfected interplay, rhythmically and harmoniously manifested. The understanding of beauty-in-relationships is expressed in concrete symbols.

Soul and Personality Ray Combinations for R5S

R5S/R1P - The pursuit and application of concrete knowledge are expressed with power and endurance - relentless research supported by personal strength. Fortitude and one-pointed, willful, persistence serve selfless scientific enquiry and the urge to discover. The urge towards specific, focused research masters the sense of focused self-importance. A keen particularity supersedes the desire to see only “the big picture.” Love of knowledge and its concrete applications become more important than the emphasis upon one’s identity. Knowledge becomes greater than power.

R5S/R2P - The pursuit and application of concrete knowledge are expressed lovingly, responsibly, and with great attention to the human impact of that which is discovered. The practice of pure research masters the love of personal comfort and ease. One who must know the truth no matter how he feels about it, personally. Broad humanitarianism furthers the applications of specialized knowledge for the advancement of the race. A high-powered scientific mind dwells in a gracious person. An expert who knows all the particulars of his field has the tact and loving patience to do an admirable joy of teaching what he knows.

R5S/R3P - The pursuit and application of concrete knowledge is expressed with an innovative understanding of its diverse possibilities. “One-hundred-and-one” uses are found for the products of pure research. The researcher with great resourcefulness. Research is valued more than commercial or business pursuits. Discovery becomes more important than utility. Accuracy becomes more important than expediency. Knowledge is valued more than money and business success. Or, a business sense serves the implementation of scientific discoveries. The love of verified fact masters the tendency to theorize and speculate but not confirm.

R5S/R4P - The pursuit and application of concrete knowledge is expressed in a colorful, entertaining manner. The artist begins to investigate his medium so thoroughly and carefully that learning all about the technical means of expression becomes almost more important than what is to be expressed. Science masters art. The strictly rational, observant attitude stabilizes a tendency towards emotional turmoil and mood swings. The ability to establish rapport with diverse people furthers the interests of scientific research. Scientific findings are beautifully, colorfully, appealingly expressed. One who can present the beauty of scientific fact. One who can dramatize the story of science—the romance of the quest for knowledge.

R5S/R6P - The pursuit and application of concrete knowledge is expressed ardently, one-pointedly, and with complete devotion. This individual believes in science. The love of science pursued to the exclusion of all else. A narrow area of technical enquiry is pursued passionately. The need to know masters the need to believe. Knowledge masters faith. Realism masters idealism. This is an individual who would sacrifice all to achieve the discovery upon which he or she is intent. Ideally, an individual who has great faith in scientific discoveries and who will promote and defend their value tirelessly and without thought of himself. Science has become his god.

R5S/R7P - The pursuit and application of concrete knowledge is expressed systematically, methodically, and with great organizational skill. Right procedure and exactitude of method and measurement serve scientific enquiry. Innovative research masters reliance upon habitual methods. Discovery and the revelation of what is, overcomes reliance upon custom and customary procedures. The researcher who designs the programs of action needed for the most well-organized applications of his research results. This combination gives the capacity for the perfect material implementation of scientific discovery—consummate engineering skill. The facts and truth—“no matter what”—must master the attempt to “keep up appearances.”

Soul and Personality Combinations for the R6S

R6S/R1P - Idealism and one-pointed devotion are expressed with great strength and endurance—fearlessly. Personal fortitude serves the achievement of passionately held convictions and ideals. Self-surrender and self-sacrifice master the tendency to self-aggrandizement. Self-abnegation masters personal pride. The soul suffuses the often-resistant personality with devoted love. Utter devotion to a cause masters self-importance. Devoted attachment is seen to be more important than aloofness and detachment. The ideal is seen to be more important than the primacy of the one who achieves it. The ideal is the joyous and spontaneous sacrifice of the powerful, personal self to that which is greater than itself.

R6S/R2P - Idealism and one-pointed devotion are expressed sweetly, slowly, considerately and in a kindly manner. Intensity of belief and conviction master the desire not to push others, the desire to be loved, and the desire for personal comfort. Personal kindness and serenity, the considerate “go-slow” approach serves the fulfillment of cherished ideals. Passion for the “right,” masters a well meaning, but ill-advised, indiscriminate tolerance. A passion for the ideal comes first, but there is a real “feeling for people” and a wish to see them not suffer even though the fulfillment of the ideal may require suffering.

R6S/R3P - Idealism and one-pointed devotion are expressed intelligently, resourcefully, and cleverly. The sense of righteousness and the purity of motive master expediency and moral insouciance or irresponsibility. The

ability to plan, and actively execute plans, serve the ideal to which one is devoted. Sincerity and simplicity master deviousness and complexity. The love of religion masters the love of business. One who can find endless “reasons” to justify his faith, but faith comes first and reason second. This individual may be the businessman who lays his proceeds upon the altar of his church. An individual capable of finding a multitude of ingenious ways to promote his beliefs and convictions. An extremely resourceful proselytizer.

R6S/R4P - Idealism and one-pointed devotion are expressed beautifully and harmoniously. Unyielding devotion and commitment to an ideal master vacillation and pliability. Sincerity and one-pointed loyalty master ambivalence and divided loyalties. Faith and optimism prevail over personal ambivalences, moods and negativity. Perceptive steadiness overcomes personal instabilities. There is often a strong tendency for one to fight to defend his ideals. Once personal combativeness is subdued and transformed into harmony, the ability to function harmoniously with others serves the realization of one’s greatest dreams. One’s highest ideals and yearnings are expressed through creative living and artistic expression, but the ideas are primary, and art is the form of expression. (In R4S/R6P—one idealizes his art; the art is primary and becomes one’s highest personal ideal).

R6S/R5P - Idealism and one-pointed devotion are expressed through scientific pursuits. One’s personal, technological expertise is made available to fulfill one’s highest dreams. One accomplishes or fulfills those dreams through technical abilities. Utopia is to be achieved through science, but the vision is more important than the scientific application of the vision. Faith becomes more important than verification. Faith masters skepticism; belief masters doubt. This individual believes before he knows, but may be inclined to use his scientific abilities to prove what he already accepts on faith. This is another of the theological combinations.

R6S/R7P - Idealism and one-pointed devotion are expressed practically, through organizational work and in the institutional setting. Ideals are perfectly manifested. Idealism (the spirit of the thing) masters materialism. The love of abstract perfection becomes more important than any concrete expression of that perfection, but the ability to express the abstract ideal is pronounced. Administrative and managerial abilities serve the complete actualization of the “causes” to which one is passionately devoted. A fine sense of form and organization ground and precipitate ideals that might otherwise tend to remain abstract.

Soul and Personality Combinations for R7S

R7S/R1P - The urge to order, structure or restructure is expressed with steadfast personal fortitude. Right procedure in line with the Plan masters the assertion of concentrated, self-centered force. The law and social propriety are upheld assertively. Strength and endurance help bring about the perfect linking of spirit and matter. Precise arrangement is successfully imposed. The power to destroy makes way for the establishment of perfected form. Renovation and the institution of the new are firmly and forcefully carried out.

R7S/R2P - The urge to order, structure and restructure is expressed with tact and consideration. The Plan is seen and understood, but it is implemented gently and slowly. Realization of the intended design, in all exactitude, masters the attachments, fears, timidities and personal sensitivity that would keep it from being manifested. The urge to work correctly overcomes a predilection for personal comfort. An appreciation for the impersonal principles of law and proper codes of right action become more important than personal attractions and attachments. Discipline and organized teamwork overcome the urge to personal comfort and ineffectual non-assertiveness.

R7S/R3P - The urge to order, structure and restructure is expressed with adaptability and resourcefulness. Order masters disorder; right procedure masters a fluidity and haphazardness. Exact conformity to the design of the Plan, masters individually focused creativeness and manipulateness. Creative, executive ability serves the fulfillment of extremely practical intentions. Resourceful intelligence serves the exact execution of one’s

sensed place and function within the whole. The need to express the idea perfectly in concrete form masters the tendency to rest content with just knowing about or discussing the idea.

R7S/R4P - The urge to order, structure and restructure is expressed with an understanding of how to maintain beauty and harmony in the intended final arrangement. Stability and right procedure master personal instabilities. Exact conformity to the Plan masters the urge to compromise or appease for the sake of personal peace and comfort. The ability to compromise and seek equitable solutions aids the implementation or precipitation of the envisioned order. Order is adorned with beauty.

R7S/R5P - The urge to order, structure and restructure is expressed with expert knowledge of all technical details involved in the expression. Technology serves the implementation of the divine order and the manifestation of the Plan. Right timing and the sense of fittingness and appropriateness master mere curiosity seeking. Deep respects for custom, law, social convention and the social order master the sometimes-irreverent desire to probe. Positively, the welfare of the social order is seen to rest upon the edifice of scientific enquiry. Exact knowledge serves the optimum structuring of civilization. The renovation of the forms and patterns of human living is carried forth with the help of accurate understanding and common sense.

R7S/R6P - The urge to order, structure, and re-structure is expressed as a one-pointed ideal. Certain forms and patterns are promoted zealously and devotedly. Sequential procedure masters enthusiastic impulse. The sense of perfect timing masters the emotional disregard for proper rhythm. The individual becomes personally devoted to certain forms of organization, certain rules or protocols. An almost mystical belief in the divine order is found. The mastery of life in matter overcomes the evasion of life in matter (i.e., matter of the lowest plane). Regulation masters passion. One-pointed enthusiasm serves the detailed manifestation of the Plan. The devoted member of an order; the devoted ritualist.

What we have Learned

Work on the P.I.P. (Personal Identity Profile) has been in process for about twenty-five years (2010). This work has gone through a number of phases and the P.I.P. Test itself, has been subjected to one major reworking. Reflecting upon the formulation of the P.I.P. and its use over the years, there have been some significant learnings.

1. It is not yet possible to devise a Ray Questionnaire that will infallibly indicate the rays, which are present in the Ray Formula of any individual. There are far too many variables. All testimony regarding the nature of the inner vehicles and their rays are mediated influences. At present we have no objective and accurate way of studying the inner vehicles. They can only be analyzed because of the manner in which their energies are mediated through the behaviors of the physical form.
2. Included among these variables which complicate the task of the ray analyst is the degree to which the individual taking the P.I.P. actually knows himself. So often there is a discrepancy between how we perceive ourselves and how other quite objective individuals perceive us. Until we are capable of seeing ourselves deeply and clearly, we may not know what is really true or false concerning our nature.
3. Additionally, the factor of “social desirability” enters the equation. So often we wish to see ourselves in a positive, socially desirable light. We wish to be socially ‘attractive’. We do not see ourselves clearly (or if we do see, do not wish to admit) our shortcomings or failures. We often mould our self-perceptions according to the ideals of the major culture (or specialized culture) in which we participate (by birth or by choice). Thus, our answers reflect more our ideals about our nature than the truth. This is a distortion of reality.
4. One must always be on the lookout for artificial highs and lows. They are usually produced by the undue influence of attraction or repulsion. The individual exaggerates what he desires and suppresses that which he does not desire.
5. A self-evaluation questionnaire like the P.I.P. will not be able to separate completely ray influences from astrological influences. So often they overlap. Aries behaviors may be taken for first ray behaviors, because the sign Aries is so closely related to the first ray. Libran behaviors may be taken for the behaviors associated with the harmonized fourth ray for similar reasons. This means that ray elevations as they appear on the P.I.P. must be taken to represent astrological influences as well as ray influences. It will take a very good esoteric astrologer and rayologist to separate these two types of influences from each other.
6. The revelatory power of the P.I.P. will be increased as its testimony is combined with that which can be learned from physiognomy, phrenology and palmistry (chiromancy). The study of iridology should also be included as an indicator of the rays—especially, perhaps, the soul ray for the “eyes are the windows to the soul”. Just as astrological influences stamp their signature on the face and form (as all carefully observant astrological students of human nature attest), so do ray influences. The ray analyst must learn to recognize these ray signatures in his client and some of them can be quite subtle. All subtle energies put their stamp on the form of man. The physical body expresses far more than its own ray and nature. Analysis of the rays should not be treated solely as an abstract exercise. The ray analyst should meet the individual to be analyzed; the face and form of the individual should be studied closely and an accurate astrological chart should be drawn. In this way the many energy ‘threads’, which contribute to pattern of human nature, will be far more accurately understood.

7. The best that can be gathered from the P.I.P. (now P.I.P. II) is a fairly clear idea of what rays are strong and weak in the individual. The P.I.P., however, must not be taken at face value. Knowledge of the astrological influences is definitely required.

Even when an astute rayologist is also an astute esoteric astrology, pinpointing the presence of certain rays in the ray formula can remain elusive. Rays from the past may still be strong—paradoxically, even stronger than some of the rays of the present ray formula. Rays intended to be prominent in the future may already be manifesting their influence, thus contributing to confusion. Soul and personality rays may be various relative strengths at different phases of the life. The personality ray may be manifesting more prominently than the soul ray or vice-versa. To discern this balance requires delicacy of perception.

We have learned that the P.I.P. will not give us an accurate ‘placing’ of the rays. The P.I.P. or P.I.P. II should be used in conjunction with *Tapestry of the Gods I and II*. The characteristics of the different vehicles when conditioned by a certain ray must be known. Then one can take the strongest rays indicated by the P.I.P. and have a better idea how they can be allocated.

8. We are still in the days when many streams of evidence must be combined to help an individual arrive at a fairly accurate hypothesis concerning his ray formula. These various evidentiary streams aspect each other and shed light upon each other.
9. We anticipate the growth and development of a true Science of the Seven Rays that will make “expert diagnosis” truly possible. We are not there yet. It may take a few centuries before it is possible. Meanwhile we must learn to think in terms of the seven rays and to interpret that which occurs within the individual and within his environment in terms of the rays coupled to the astrological influences. In this way, however slowly, the seven great ‘Streams of Light’ will be seen to underlie all manifestation and the beautify and significance of their interplay will be revealed.

Donations

The P.I.P. II is offered to you on a donation basis. Realizing the wide disparity of incomes of those who may wish to take our ray inventory, we suggest that such contributions can come either from your income (as a donation up to \$150—the average cost for taking such psychological inventories is from \$200 - \$600) or in the form of a donation of time—for instance, a day of service to a charity of your choice. (Please specify the name of the charity in a simple [e-mail](#) to us. We do ask that it not be a charity to which you already give time.)

Donations of over \$150 to PIPonline are also gratefully received to help finance further research and development of the P.I.P. II as it becomes P.I.P. III. We wish to reaffirm those of you who are experiencing true financial hardship can simply donate an amount of money that is possible for you or, if a financial donation is not possible, then a charitable donation of time will create the necessary exchange of energy.

An additional option is a combination of funds and donated time. We do ask that if you give a donation of only time that you email us a note stating the charity, as it will encourage us to smile.

Your donation includes your charts, tabulations, and the P.I.P. II Manual. If you are interested in a Seven Ray Seminar or individual interpretation then please contact Seven Ray Institute.

The easiest way to donate is to go to our [donations](#) page.

Additional Resources

Additional resources include the:

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