

Unexplored Relationships Between the Seven Rays and Astrology

Part II

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In the Spring issue of the Journal of Esoteric Psychology I set forth a number of initial hypotheses regarding the unnamed rays of a number of the planets. Justification for this exercise stems from a reference on p. 335 of *Esoteric Psychology Vol. I* in which we are asked to remember three things about the ray structure of a planet:

1. That every planet is the incarnation of a Life, of an Entity or Being.
2. That every planet, like a human being, is the expression of two ray forces,—the personality and the egoic.
3. That two rays are therefore in esoteric conflict in each planet.

I but indicate one of the rays, and I do not tell you whether it is the egoic or personality ray of the particular planetary Logos."

It is probably safe to assume that the parallel between the human being and the Heavenly Man is fairly complete, and that, just as the human being has a monadic ray (rarely manifesting as yet), so does each Planetary Logos (though, in some cases the planetary monadic ray may, indeed, be manifesting). This assumption is supported by a very important statement (on p. 619 of *Esoteric Astrology*). In reference to Ray One we read:

"It is the monadic ray of our planetary Logos, Whose soul ray is the second and the personality ray the third. You can note here, therefore, how the transmitting ray of our planetary Logos is the first; . . ."

These are tantalizing thoughts, inviting us to search, enquire, reason and intuit if we are to achieve a fuller understanding of each planet's functioning. One can see that it simply will not do to think of each planet *only* in terms of *one* of its rays; such a picture would not even account for many of a planet's obvious influences, not to mention influences which are more subtle. At the same time, there are many pitfalls in the process of speculation, because very little is really known about planetary lore, and the probability of error or plausible mis-assignment of rays is very great. One has only to think of the great astrologers Sepharial and Alan Leo, and their

assignment of decanate rulerships. Accurate though they may have been in many cases (especially Leo), the Tibetan had a hefty amount of correcting and idea-adjusting to do in order to set matters straight. No doubt the next installment of D.K.'s writings, scheduled for the early part of the twenty-first century, will deal with some additional specifics regarding planetary ray structure, again setting matters straight, but meanwhile we all have much to gain by at least attempting to solve some of these unknowns ourselves. Therefore, using an approach involving reference, correlation, inference, deduction, educated guessing and intuition, let us continue to speculate upon the unassigned rays of the various planetary Logoi, focusing, in this article, upon the Logoi Jupiter and Saturn, Who are manifesting through the two largest planets in our solar system, and Who form something of an esoteric unit.

JUPITER: Jupiter is the orthodox ruler of Sagittarius and Pisces, the esoteric ruler of Aquarius and the hierarchical ruler of Virgo. D.K. assigns the second ray to Jupiter. Jupiter is one of the sacred planets, and I will continue working with the hypothesis that, in the majority of cases, D.K. has given us the soul ray of the sacred planets and the personality ray of the non-sacred planets. The hypothetical assignment of rays to the appropriate planetary periodic vehicles (Monad, Soul and Personality) will not rest dogmatically on the above assumption; reasons will be marshalled to support the assumption.

The activity of the second ray through Jupiter can be discerned in relation to the process of fusion.

"Jupiter gives an inherent tendency to fusion which nothing can arrest. The achievement of ultimate synthesis is inevitable, and this Jupiter promotes."

Esoteric Astrology, p. 139

Jupiter is also the force which "brings all together" (*Ibid.*, p. 126), and is "the outgoing expression of love, which attracts magnetically to itself that which is desired . . ." (*Ibid.*, p. 171). Ray two works primarily through the Second Law of our System, the Law of Attraction. The aspect of the Divine Will manifesting through the second ray is the *Will to Unification*. Jupiter is involved in the production of major unifications, whether the "synthesis of soul and form" or the "integration of soul and spirit" (*Ibid.*, p. 365). With Mercury, Jupiter's "function is to fuse and blend into one cooperative whole the great dualities expressing themselves through the fourth kingdom in nature" (*Ibid.*, p. 184).

On a more mundane level, astrologers have identified the attractive qualities of Jupiter with collecting, and with a general enlarging or expansion through the accumulation of "material" on the various levels of activity—physical, emotional, mental and causal.

Jupiter is identified with "the auric envelope" or causal body (cf. *Esoteric Psychology Vol. I*, p. 418)—the accumulated treasury of individualized living. Physically, for instance, Jupiter is associated with the body's accumulation and storage of fats. Interestingly, various astrologers, when seeking biological and physiological ray correspondences, associate the second ray with fats (the first ray with protein and the third with carbohydrates). The influence of Jupiter is also involved in the formation of spherical structures (such as the auric envelope mentioned above) and in all processes of "rounding out" which lead eventually to *completeness*. Even the size of the planet Jupiter, which is by far the largest of the known, densified planets, reinforces the idea of growth, expansion and accumulation.

Those familiar with second ray qualities will recognize many interesting similarities to Jupiterian qualities. Second ray inclusiveness, and desire for completeness are cases in point, and the symbol of the circle is frequently associated with ray two (cf. *Esoteric Psychology, Vol. II*, p. 355). The second ray is known for its excessive accumulations; the process is one which might be called "building up around." Whether it is the "Scholar . . . surrounded by his books . . . [seeking a] satisfied enquiry," or "The Blessed One [who] built him an ark," in both cases, a magnetic gathering which tends towards completeness, and an almost literal "full-fill-ment" is in process.

The foregoing seems to link Jupiter strongly to the wisdom aspect of ray two, for, in many respects, Jupiter is the "guru" (*Secret Doctrine Vol. II*, p. 498), the one who opens the gates of wisdom to the neophyte. This is not to say that the love aspect is not represented, for wisdom leads to love, and love to wisdom, but Jupiter does seem more related to the wisdom aspect of ray two than to the love aspect, per se. The kind of loving, divine compassion which arises from total identification with others (Christ-like love) is probably better represented by a different distributor of ray two energy (namely, Neptune/Vishnu). This subject will be more fully addressed in Part III of this series of articles.

The assembling of such thoughts clearly illustrates the ray two nature of certain important aspects of Jupiter's functioning. The Tibetan assures us, regarding his assignment of certain rays to certain planets, (p. 335 of *Esoteric Psychology Vol. I*) that ". . . the rays working through them [the planets] are accurately given," therefore, we are assured that we are not contending with an occult "blind." If we trust the Tibetan, we *know* that ray two works through Jupiter, nevertheless, it is good to see and understand at least a few of the reasons for ourselves.

Let us now begin to speculate about the other two rays which may emanate from the great Entity we call Jupiter. Before doing so, however, it must again be said, as in the first article, that there is

no assurance that, in the case of *every* planet, *three* rays are definitely manifesting. There might be only *two*, for there may be instances in which the soul ray and the monadic ray of the planet are identical. In the case of the disciple HSD (*DINA I*, p. 573) one could reasonably say that *identical* soul and monadic rays are to be found:

"Your monadic ray is the second ray and hence your soul being on a minor ray, must transfer to that line."

In this case the soul *was* on the sixth ray, and was in process of changing to the second ray. Several pages later in the same series of instructions (p. 583) the Tibetan actually refers to this disciple's soul ray as the *second*!, even though the transfer was not complete. Judging from the nature of this particular disciple's instructions, he or she was far from ready (cf. pp. 572-573) for the fourth initiation (the destruction of the causal body), and so it can be inferred that, since this transfer from six to two on the soul level was imminent, there would necessarily be a period of time when the soul ray and the monadic ray would be the same—both upon the second ray.

However, this identicalness does not usually appear to be the case. In the places where the Tibetan has listed a *full ray* complement (all *six* rays) for an individual (cf. pp. 102, 295 of *Esoteric Psychology Vol. II*) the soul and monadic rays were different, although on p. 295, the monadic and personality rays were identical! Of course, a reasonable number of completely accurate ray charts are needed if dependable rules and patterns are to be identified.

In addition to referring to the testimony of D.K.'s charts and tabulations, it is important to get some idea of reasons and causes for differences (or similarities) between soul rays and monadic rays. One of the most illuminating passages dealing with this vital issue occurs on pp. 168-169 of *Esoteric Psychology Vol. I*. It is worth quoting extensively because this passage establishes a reliable foundation for our thought on these matters.

"It was at the time of the second outpouring that each of the divine centres of consciousness [Monads] put forth a thread of being into an atom of the highest sub-planes of the atmic, the buddhic, and the manasic planes,—atoms destined to be the nuclei of the future bodies, each on its respective plane, the three forming the upper triad so often referred to. Now every atom is under the influence of one or other of the rays, and the atmic, buddhic and manasic atoms referred to all belong to the same ray; but this is not necessarily the same ray as that to which the overshadowing centre of consciousness belongs. In fact, in the majority of cases, the ray of the centre of consciousness and the ray of the triad are different; the one modifies the other, the former being the primary (called by Mrs. Besant the monadic ray), the other being the secondary or individual ray [soul ray], since the manasic atom is the nucleus of the future

causal body in which the individual passes from life to life. This body is of course gradually built up of particles of matter belonging to the same quality and type as its nucleus atom . . .”

The implications, of course, are that the monadic ray and the soul ray (individual ray) are *different* in the majority of cases, and that the egoic ray, which manifests through the causal body, is *identical* with the ray which conditions all three permanent atoms in the triad.

Therefore, as the monadic and soul rays are usually different, and as the soul and personality rays are usually different, I will continue to consider *three rays* for each entity (be that entity human, planetary or beyond). Under the Law of Analogy (the great interpretive law of the universe) this extrapolation from the human sphere to the planetary sphere is justifiable. Also, three rays will not be assigned arbitrarily, but only when evidence of the functioning of three rays can be convincingly detected in the nature of the planet in question.

Returning to Jupiter, I hypothesize the presence of ray seven—the Ray of Order and Ceremonial Magic. Observant astrologers constantly speak of Jupiter’s association with ceremonial, with dignity of bearing, with pomp and circumstance. Indeed, Jupiter seems to have far more to do with ritual than Uranus (the planet most frequently associated with the seventh ray) does! There is also Jupiter’s frequent association with Royal Purple or with “Indigo with a tinge of purple” (*Esoteric Psychology Vol. I*, p. 418—References to the Secret Doctrine). If we remember that violet (with its relation to purple) is the color most frequently associated with the seventh ray, and indigo with the second ray, this description from the *Secret Doctrine* of Jupiter’s colors becomes most meaningful.

It is instructive to think of Jupiter’s relation to mathematics, and to the second and seventh rays. In *Esoteric Psychology Vol. II*, p. 335, we read: “A man who—being, through personality predilection, a creative artist—suddenly takes a deep and profound interest in mathematics, might be inferred to be coming under the influence of a second ray soul.” This may be an unusual thought to some, but the Second Ray Lord is called “The Great Geometrician” (*Esoteric Psychology Vol. I*, p. 66). Thoughtful astrologers have noticed that in the natal horoscope, a close association of Jupiter with the Sun frequently indicates facility for higher mathematics. The letter “G” (so important to Masons) is associated not only with God but with Geometry. “G”, as the *seventh* letter of the alphabet, is also associated with the seventh ray. The form of mathematics which is often found to be most appealing to seventh ray types is geometry—the mathematics of spatial relationships. Thus, again, the seventh and second rays are linked. Curiously, the Second Ray Lord is also called “The Master Builder,” associating Him with the Seventh Ray Lord

who is also a Builder—“The Builder of the Square.” The Masons who, as a fraternity, work under a strong seventh ray impulse, are also known as “builders,” as the name “Masons” suggests. One can see why the ceremonies of initiation, which are rituals to promote evolutionary edification through the expansion of consciousness, so strongly embody of second and seventh rays, and why Jupiter (due to its likely two/seven ray constitution) would be so profoundly involved in such illuminating ceremonialism.

According to Alan Leo (p. 23 of his *Esoteric Astrology*), “from the standpoint of the form, or vehicles of consciousness alone, Jupiter is the great synthesizer.” Leo also assigns Jupiter to the seventh level, giving it control over “Physical Conditions” and calling it “the seed planet of the physical plane.” D.K. (*Esoteric Astrology*, p. 139) lends credence to Leo’s idea of Jupiter as synthesizer: “The achievement of ultimate synthesis is inevitable, and this Jupiter promotes.” Jupiter and Uranus are both referred to as “planets of beneficent consummation.” Both promote a kind of totally synthesized completion. The concept of total, practical synthesis is one of the keynotes of the seventh ray. Here, we find Jupiter strongly associated with this major seventh ray keynote.

Each of the planets is the home of a “Planetary School,” though not all planetary schools are described. The name of the Jupiterian school is, again, strongly reminiscent of the combination of the second and seventh rays. It is called The “School of Beneficent Magicians” (*TCF*, p. 1178). The concept of “magician” is, needless to say, associated with the seventh ray, while that of “beneficence” is, most purely, associated with the second. The second and seventh rays can, justifiably, be considered the two most *constructive* of the seven rays—associated as they are with the *building process*. The members of this school are said to “wield four kinds of force in *constructive* magical work.” In a further reference to what architects might call “built form,” we read that “another name given to its [the school’s] halls is ‘The Palace of Opulence’ . . .” This seems a clear reference to that consummation of form associated with the seventh ray. The graduates of his school “work with the Law of Supply . . .” This relates them directly to the Ninth Seed Group (*Discipleship In The New Age Vol. I*, p. 39), which group is “composed of *Financiers and Economists*. It is readily understood that, in addition to the usual third ray workers, many workers upon the seventh ray work within, or associated with, the Financial Department of Hierarchy. Interestingly, the workers in Group Nine “. . . deal with the Law of Supply and Demand and with the great principle of *Sharing* which ever governs divine purpose.”

The following *Secret Doctrine* references from pp. 660-661 of *Esoteric Astrology*—also support the presence of a Jupiterian seventh ray:

“Jupiter . . . is a deity who is the symbol and prototype of . . . ritualistic

worship. He is the priest, sacrificer, suppliant and the medium through which the prayers of mortals reach the Gods."

In astrology Jupiter has long been associated with religious affairs, especially, exoterically, through its two religiously-inclined signs—Sagittarius and Pisces. The statement just quoted is filled, not only with seventh ray imagery, but with sixth ray imagery as well. The concept of "ritualistic worship" combines the seventh and sixth rays. There is also the suggestion of the one who invokes, who stands as an intermediary between Man and God—definitely a seventh ray function, tinged with the sixth ray.

"Jupiter is the personification of cyclic law."

This statement, again, carries the suggestion of the seventh ray—a ray which is involved in the delineation of rhythmic cycles, and which transmits the quality of law and order. Perhaps, it is no coincidence that in orthodox astrology Jupiter is associated with judges and the law, as is the ninth house, over which it presides exoterically. Mythologically Zeus/Jupiter was regarded as the dispenser of justice.

"Jupiter is regarded as the 'throne of Brahma.'"

This suggests the royalty of Jupiter. The concept of "throne" can be related to both the seventh and the first rays. The throne is a kind of anchorage in substance, the symbol of authority which is firmly planted or established upon the earth—for in a certain sense, the seventh ray can be considered an extension of the first ray, and souls upon the seventh ray are said to adopt the first ray by the time of the third initiation.

But Jupiter is also, undeniably, associated with authority (often, moral authority), and so the "throne of Brahma" may very well be a symbol of centralized authority—a first ray symbol. Zeus/Jupiter was, after all, the *ruler* of heaven, and led the gods to victory against the Giants (the Titans ruled by Saturn/Cronos—Jupiter's father). According to the *Encyclopedia Britannica*: "In art Zeus was represented as a bearded, dignified and mature man of stalwart build; his most prominent symbols were the thunderbolt and the eagle." These symbols are classically those of the first ray. The Stoics associated Zeus with the principle of fire. When we combine the idea of one who hurls thunderbolts ("electric fire") with the idea of the premier god on Mount Olympus, it is hard to evade the implication that the First Ray of Will and Power is somehow associated with Zeus, and the planet Jupiter for which Zeus stands. Jupiter is, after all, the largest of the planets.

Although Zeus/Jupiter was the chief deity of the Greek pantheon, and therefore, it would seem, closely associated with the first ray, it

seems difficult to detect Jupiter manifesting through the astrological chart in a first ray manner, except, perhaps, for a certain kind of egoism, presumption and pomposity, a kind of self-inflation and love of grandeur. The sense of first ray isolation, however, is missing, for the Jupiterian influence inclines towards sociability (much promoted by the second and seventh rays.) The French statistician/astrologer Michel Gauquelin discovered that Jupiter was prominent (rising or culminating) in the charts of those who were involved in politics, and, certainly, many first ray types are. However, according to D.K., the political arena is equally a proving ground for those whose souls are upon the sixth and seventh rays (two rays which also have strong connections with Jupiter), and so Gauquelin's findings cannot confirm a strong first ray component for Jupiter. It would seem that, mythologically, there is much justification for a first ray assignment, on some level, for Jupiter, but psychologically and pragmatically, it does not seem to work out in any obvious or very convincing manner.

The other ray association which should be explored in relation to Jupiter is its possible connection with the sixth ray. Page 369 of *A Treatise On Cosmic Fire* has some very interesting information in this regard.

"Venus is either the second or the sixth scheme, according to whether the schemes are counted mystically or occultly. Inversely, Jupiter will be either the second or the sixth . . ."

The Tibetan gives a note of caution about attaching any importance to the numbering of the schemes listed in the tabulation on p. 369. He specifically warns against looking for meaning in their sequence, "order of development or importance, or their position in relation to the central planet, the sun, or to each other." But, he does not discuss the possible ray implications revealed in the enumeration, and I do believe there are some. For instance, in this tabulation, Uranus, Neptune and Saturn are numbered 1, 2 & 3 respectively. According to orthodox consideration, no significant, additional ray information is carried in this enumeration, because, according to the rays usually given by D.K., we are dealing with the seventh, sixth and third rays respectively—the third being the only one which corresponds to the tabulation. *However*, on p. 420-421 of *Esoteric Psychology Vol I* we learn that, "Esoterically speaking, the planets which are the expression of the three major rays are:

Ray I	Uranus
Ray II	Neptune
Ray III	Saturn."

Here, we can see that the numbering given corresponds with a more esoteric understanding of these particular planets, and the

same is true with some of the other planets. So, it may well be justified to suspect that important ray information is being conveyed in this tabulation by means of an occult blind.

Is it not, also, significant to gather implications from the following:

"The planets Venus and Jupiter are exceedingly closely connected with the Earth, and form eventually an esoteric triangle. . . . The relationship of the Logos of Jupiter and His influence will not be realised nor felt until the sixth round in full force, though during the sixth root-race His vibration will be acknowledged and sensed; . . ."

(TCF, p. 370-371)

Why all these "sixes"? We have learned that when an Entity is resonant with a certain numerical phase or structure within another Entity, the number associated with that phase or structure is also significantly related to the first Entity. For instance, Neptune, which emanates (on some level) the sixth ray, has influence upon Earth's sixth (astral) plane. Venus (which has a strong second ray component and which [in some enumerations] is considered the second planetary scheme) worked through Earth's *second* planetary chain of globes when influencing the individualization process of animal man. The implication is, that since Jupiter has an effect upon the sixth race and, also, the sixth sub-race of the sixth root race, that Jupiter emanates the sixth quality or ray, in some significant way.

A further linking of Jupiter with the sixth ray occurs as we once again consider color. "Indigo with a tinge of purple" has already been mentioned as the "exoteric color" associated with Jupiter. The "esoteric color" listed in the *Secret Doctrine* is "light blue"—a color much associated with the devotion aspect of the sixth ray. Also, "occultism makes Jupiter blue because he is the son of Saturn" (*Esoteric Astrology*, p. 661).

As well, empirical astrology associates Jupiter with all things religious—with faith, and belief. There is also to be noted a kind of jaunty positivity of the variety much associated with the sixth ray—an attitude that all things are possible, and all abundance accessible if one will simply hold *enthusiastically* to the ideal. When the Tibetan spoke to a disciple (HSD) about what amounted to a glamour of enthusiasm, he was speaking to someone with a great deal of sixth ray in the ray chart (Soul:6/2; Personality:1; Mind:1; Astral:6; Physical:7). "Have you ever thought, my brother, how enthusiasm, being of an astral nature, can blur the vision?" Those with a prominent Jupiter are known for their enthusiasm, their breeziness, their "up-ness." They can also be known for their clarity of vision which corresponds somewhat more with ray two,

and comes into effect when ray six is being transformed into ray two.

It is not easy to summarize these findings, or assign rays, with total convincingsness, to planetary vehicles. For practical purposes, it is probably more important to know *which rays* show a high probability of being associated with a particular planet, than the *specific level* upon which they manifest, though, ultimately, the level, too, will have to be known with certainty. I have, thus far, attempted to present the rays I believe to be associated with the planet Jupiter. Such a planetary "ray-picture" is only of cosmological significance. With these rays in mind, I believe the individual horoscope can be approached with a greater degree of insight and understanding, and in a later installment of this series of articles, I will attempt to show this to be so. I will now propose a hypothetical, tentative assignment of rays to Jupiter's periodic vehicles. The assignment itself rests largely upon speculation, and will certainly be subject to a reshuffling (shall I call it "ray-shuffling"?) as more evidence appears, or as intuitive conviction asserts itself.

Because Venus "is the home of the planetary Logos of the sixth Ray," (and I think *home* is a very significant term suggesting ultimate essence) as stated in Part I of this article, and because both Venus and Jupiter are sacred planets, but are not synthesizing planets, and are, presumably, of broadly comparable status (which would not be the case if one of them were sacred, and one non-sacred, etc.), it is unlikely that both would share the same monadic ray, which, in the case of Venus is probably ray six. (This will be further justified when Neptune is discussed). Proceeding on the assumption that the rays given by D.K. for the sacred planets are the soul rays, the soul ray of Jupiter would be the second. The sixth and seventh rays would then have to be assigned to either the personality or monadic levels. I believe a reasonable hypothesis would be the following:

Hypothetical Ray Structure for Jupiter: Monad—Ray 7
Soul—Ray 2
Personality—Ray 6

For those who may question the use of a ray of attribute (4-5-6-7) instead of a ray of aspect (1-2-3) for a monadic ray, I would refer them to *A Treatise on Cosmic Fire*, pp. 1248, 676-677, and *Letters on Occult Meditation*, p. 43. I believe there is no real contradiction with the idea that all Monads are to be found upon the major three rays. The rays of attribute must be thought of as sub-rays or extensions of the major rays of aspect. It must be remembered that great Chohans, such as the Master Hilarion and the Master Jesus, both of Whom must, according to their level of evolution, be demonstrating

monadically, are each most closely associated with one of the rays of attribute—five and six, respectively.

Considering the proposed ray chart for Jupiter, I would say that the less disciplined, less intelligent religious impulse characterized by the influence of ray six would give way to the wiser, more inclusive, fusion of ray two. The ultimate, essential planetary impulse would lead to a perfected consummation and synthesis at some far distant date (possibly in the next solar system) under the impulse of ray seven—especially, since “in the Jupiter scheme, the Sons of Mind are just beginning their work” (*TCF*, p. 742). Interestingly, as the seventh ray resolves primarily into the first ray on soul levels, this pattern might very well be the case on monadic levels. If the monadic ray of Jupiter is indeed the seventh, then its resolution into the first ray would correlate with the mythology of Zeus/Jupiter—the wielder of the “thunderbolt” or electric fire. It is interesting to realize that both the first *and* seventh rays are associated with “fire electric.” It would seem that Uranus, so intimately associated with electric fire and the first ray, is definitely a higher order Entity than Jupiter, but that, when the time comes, Jupiter may become one of the synthesizing planets of a future system. One may pause to reflect why a Master upon the first ray, the Master Jupiter, has taken such a name.

There are many mysteries concealed in the relationship between the synthesizing planets, the sacred planets (which, ostensibly, include the synthesizing planets) and the non-sacred planets. Even the most advanced uninitiated astrologers know very little of the “inner round.” When it is said that “we might consider—from the standpoint of the present—that Venus, Jupiter and Saturn might be considered as the vehicles of the three super-principles at this time,” when, in fact, we have every reason to believe that, essentially, Uranus, Neptune and Saturn are the ultimate vehicles for the three super-principles (the three major rays), then we realize that there are definitely evolutionary stratifications among the Planetary Logoi. One has also to account for the meaning of the term “exoteric Saturn” (implying, of course, an *esoteric Saturn*—cf. *TCF*, p. 777). If there are two Saturns (Charles Jayne calls the esoteric [etheric] Saturn by the name Rex), then it is difficult to know to which Saturn D.K. is referring in numerous abstruse references, and which rays are involved with which. When one adds to this the idea that the three great Beings—Brahma, Vishnu and Shiva—(systemic analogues to the three Buddhas of Activity) may each be manifesting through three planets (Brahma [ray three] through Saturn, Mars and Earth; Vishnu [ray two] through Uranus, Venus and Jupiter; and Shiva [ray one] through Vulcan?, Pluto?, and “?”), one can begin to see how intricate this process of discerning planetary rays becomes.

SATURN: Saturn is the orthodox and esoteric ruler of Capricorn and the hierarchical ruler of Libra, in which sign it is also exalted. The Tibetan assigns the third ray to Saturn, and there are many ways in which this assignment can be seen working out, but close examination of the functions and mythology of Saturn will show it closely allied with *all* rays on the 1-3-5-7 line.

The way astrologers usually understand Saturn seems rather less related to its third ray functioning than to its first ray (and, possibly, seventh ray) functioning. Saturn is known for the tests and trials it poses, for the obstructions and, in general, difficult circumstances it forces all people to face. In the individual horoscope, Saturn is usually less associated with the principle of Active Intelligence, though the adversity it presents necessarily stimulates the application of such intelligence! And yet Saturn is *profoundly* a third ray planet. Let us examine the situation.

When D.K. has assigned a ray to a sacred planet, I have hypothesized that the ray assigned was the ray of the soul. In the case of Saturn, this *may* also be the case, but quite possibly not. Saturn's third ray may, indeed, be its *monadic* ray. Let us look at what may be some convincing reasons.

I have drawn the reader's attention to the reference which assigned the three major rays to Uranus, Neptune and Saturn. It is difficult to imagine why D.K. would list the personality ray of a sacred planet (unless, purely as a blind), for such planets are predominantly expressions of their middle, or soul, principle. Earth offers an interesting contrast to such sacred planets, for Earth is *not yet* an expression of its second ray soul, and the warfare between the materialism of its third ray personality and its soul of love and wisdom can clearly be seen in the world today. Therefore, it seems likely that the rays given by D.K. for the sacred planets *are* the soul rays, for in these cases the soul has subdued the personality (even though some of these sacred planets may not yet have completed as many “rounds” as some planets of lesser spiritual status). If the rays given for the sacred planets are indeed soul rays, then the reference (*Esoteric Psychology Vol. I*, p. 420-421) which discusses three of the sacred planets (namely, the synthesizing planets) in terms of additional rays which are *still more esoteric* than the rays usually assigned, *must be referring to the monadic ray!* Even though Saturn's assigned ray is the third, its third ray is found (in the above mentioned reference) in what is, very probably, a listing of the monadic rays for the three synthesizing schemes. Regardless, then, of what Saturn's soul ray may be, we will proceed under the assumption that its monadic ray is the third.

At a very deep level Saturn is associated with the Third Aspect of Divinity. In *TCF*, p. 378 we read: “. . . Saturn . . . [is] the focal point for the transmission of cosmic manas to the entire seven schemes.”

Manas, as we know, is but another name for mind or intelligence, and is naturally associated with the Ray of Active Intelligence—the third. (It is interesting to note, that although Saturn has this exalted cosmic function, yet, in terms of its intra-planetary activities, it, along with Earth, Mars, Jupiter and Vulcan is “as yet developing manas” (*TCF*, p. 403).

Many other references reinforce the essentially third ray nature of Saturn. One of the most fascinating can be found on p. 1112-1113 of *TCF*. It speaks of what is called “. . . ‘the cosmic moon’ or that dying solar system which has the same relation to our system as the moon has to the earth chain. This ‘cosmic moon’ transmits its energy to the manasic atomic subplane, via the planet Saturn. It is a triple energy and there is an esoteric connection between this triple energy, and Saturn’s rings.” “. . . The three rings . . . are energy rings, and symbols of an inner verity.” Again we see a Saturnian cosmic function connected with the number three. It is well known that the Moon Chain (the third chain in the Earth Scheme) was strongly related to the third aspect and to the third ray (hence the many third ray Monads who individualized on the Moon Chain). It is also known that the previous solar system (which is called the first, but which may be, according to the law of correspondences, the third in a series of seven—similar to the seven chains in a planetary scheme) was also strongly conditioned by the third aspect—the matter aspect. Saturn seems to be the main link to the previous solar system—a manasic system in which the third ray was dominant. Just as there is a retrogressive influence from the decaying body of the Moon (largely a third ray, material influence, since only the third or matter aspect remains with the Moon), so there is a retrogressive (probably manasic) influence associated with the “cosmic moon” (dying, but not dead?) and transmitted by Saturn. Could that cosmic moon be the remnant of the previous solar system? Could there be nefarious (generically “lunar”) influence associated with and transmitted by Saturn (i.e., by the *exoteric Saturn*—cf. *TCF*, p. 777)? It is interesting that the symbol for Saturn contains the symbol of our Moon. Also, one complete revolution of Saturn around the Sun contains just about as many years as one complete lunation—the period encompassed from one new moon to the next.

One can sense in these thoughts a very deep mystery connecting cosmic evil as it affects our second ray solar system, systemic evil as it affects the Earth, disintegrating moons of both the systemic and cosmic variety, the third or matter aspect of divinity, and the third ray. Suffice it to say, that Saturn’s many profound cosmic and systemic connections with the third ray seem incontestable.

Let us move on to consider some other rays possibly associated with the planet Saturn. Everything points to a strong *first ray* influence. On p. 621 of *Esoteric Astrology*, the Tibetan gives confirma-

tion. Speaking of the Earth’s relation to Capricorn, and of Earth’s transformation from a non-sacred to a sacred planet he says:

“This is why Saturn is so powerful a ruler and transmitter to the Earth of the dynamic quality of the first ray of power.”

Of course, it could be said that since Capricorn is one of the three constellations transmitting first ray energy into our solar system, and since Saturn is one of the major rulers of Capricorn, then, first ray energy might simply *pass through* Saturn (rather than *emanate from*) on its way into our system. But, at the level of human experience, there seems to be an important difference between those planets which are simply *conduits* for a kind of energy (for instance, Mercury, which as the esoteric ruler of Aries is simply a conduit for the first ray energy of Aries), and those planets which seem to be *actual transmitters* of the energy. When a planet is both a conduit and a transmitter (as seems to be the case with both Saturn and Uranus in relation to ray one), then the ray effect is very concentrated and powerful.

Those astrologers who have worked with Saturn, and who understand its effects from the empirical and experiential point of view, have no doubt that it, on some level, transmits the First Ray of Will and Power. Let us examine a few of the obvious associations.

Saturn is associated with the law and with the authorized application of force. Analogously, Saturn is associated with the police, and confers the power to exercise control, to make arrest and stop (or “freeze”) activity—a first ray prerogative. Saturn is associated with all things hard, firm and enduring—with all things isolated, lonely and separated. When people are “up against it,” it is usually a manifestation of Saturn they are “up against”—the pressure and restrictions of karma or fate. And, of course, Saturn is associated with death; as the “grim reaper” He terminates all activities, signaling with His scythe, the *end* of a cycle. It is Saturn that determines all “ring pass nots,” the boundaries beyond which no embodied entity may trespass. Saturn’s is the power of negation (whether constructively or destructively employed); it is authority to say “No”! All of these examples are closely associated with first ray functioning.

Esoterically, Saturn is associated with all forms of embodiment, with forcing spirit into limitation—the “urn” (form) of “Sat” (spirit). One can well imagine that the first ray Department of the Manu, with its responsibility for the condition of human and sub-human forms, has much recourse to the use of Saturnian energy.

References from the *Secret Doctrine* found on pp. 667-8 of *Esoteric Astrology* further confirm Saturn’s relation to the first ray:

“Saturn, the father of the Gods. . .”

The “father aspect” is the first ray aspect.

"Jehovah was identified with Saturn and Vulcan."
"Saturn, Shiva and Jehovah are one."

Jehovah, who, as Blavatsky explains, was really a lunar deity, was the premier god of Judaism. Jehovah's qualities were clearly associated with the first ray, and the Jehovian emphasis upon retribution is clearly Saturnian—Saturn being the Lord of Karma. Vulcan, too, is a strongly first ray planet. Shiva is the Hindu god most associated with the first aspect—the destroyer.

On a more psychological level, one can see a strong relation between the function of Saturn and the Law of Repulse—one of the Seven Laws of the Soul.

"This is the planet which conditions primarily the point in evolution where choice definitely becomes possible, where rejection of opportunity or its acceptance can consciously be undertaken, and the shouldering of personal responsibility becomes a recognized fact in a planned and ordered life."

(*Esoteric Astrology*, pp. 19-20)

The Law of Repulse is conditioned by "the Rejecting Energy of the First Ray."

Relating Saturn to yet another aspect of the first ray—

"Saturn breaks up existing conditions by the force of its energy impact . . ."

(*Ibid.*, p. 442)

"Saturn . . . [presents] to the world disciple those difficult situations and crises which will involve free choice, discriminative pioneering, wise response and correct decision, thus bringing about the destruction of that which hinders without the relinquishing of any true values of which humanity may be aware."

(*Ibid.*, p. 148)

It seems well to remember that the "preservation of values is the task of the initiate of the first ray; . . ." (*Rays V*, p. 507). Saturn, with its strong roots in the past is naturally attuned to the preservation of values no matter how great the destruction it brings about. In this way, it functions more conservatively than Uranus and Pluto (two powerful transmitters of first ray energy) who are more drastic and expulsive.

Choosing one final testimony (of many possible testimonies) to Saturn's first ray quality, we have but to look at the structure of an important triangle of energies (Great Bear/Leo/Saturn) which an-

chors itself in the very life of the disciple by means of a six-fold progression.

I

Will • Purpose •

Spirit

1. The Great Bear
Cosmic
2. Leo
Zodiacal
3. Saturn
Systemic
4. Shamballa
Earth
Planetary head centre.
5. Head centre
Initiate
Egoic Purpose
6. Base of spine
Initiate
Personal Will

(*Esoteric Astrology*, pp. 427-428)

Here we see an extremely powerful first ray alignment; without the power to transmit the First Ray of Will or Power it is extremely unlikely that Saturn could be part of this alignment.

As previously stated, convincing relationships can be found linking Saturn to the entire 1-3-5-7 ray line. But, a problem arises, in that there are more rays seemingly associated with a planet than there are major planetary vehicles to which to assign the ray. Perhaps the hint lies in the word *major*: Are we to deal only with the *three periodical vehicles* of any Entity—monadic, causal and personality, or might it be valuable to begin thinking of the lesser vehicles of such Entities? How exact an analogy is there between the constitution of a human being and the constitution of a systemic Entity many kalpas of development beyond the human? We know that in the life of a human being, the ray of the mental vehicle is very significant (as are, to a lesser extent, the rays of the emotional and physical vehicles). Does the correspondence hold good for greater

Entities such as the planetary Logoi? A passage from *TCF*, p. 849 may be of some assistance.

"... all the great Lives of the solar system do possess bodies of our systemic mental matter, and therefore on that plane communication between all these Entities becomes a possibility. *This fact is the basis of occult realisation, and the true ground for the at-one-ment.*" Matter of the abstract levels of the mental plane enters into the composition of the vehicles for all these greater existences, and through the medium of this energised substance each can get *en rapport* with each."

This is somewhat helpful. It informs us that all planetary Logoi (whether in or out of physical incarnation) do, at least, have a vehicle composed of matter from the abstract levels of the mental plane (though, to many such Entities this vehicle would be a very *low* one indeed, more like a physical vehicle than a mental one. Such a vehicle would, nevertheless, probably have a quality or a ray, which would manifest as part of the energy structure of the particular Logos or Entity. But, this quotation does not address the issue of whether the rays qualifying the personality vehicles of a particular planetary Logos would be either discernible or significant in terms of the qualitative influence of that planet.

For instance: we know that the monadic, soul and personality rays of the Earth are one, two and three respectively. But, what are the rays of the lower mental, astral (if it exists) and etheric/physical vehicles? Might not the fourth ray be significantly present in this fourth scheme, in this fourth chain and upon this fourth globe? Think of the division and suffering usually associated with the fourth ray. Think of the meaning of the crucifying fourth initiation? Then think of the names associated with "Earth School": "The graduates of painful endeavor," and "the adjudicators between the polar opposites" (*TCF*, p. 1178). Could the mental vehicle of the Earth be upon the fourth ray? And, what of the seventh ray, inasmuch as the Earth is said to bear the same relationship to the Solar Logos as the Constellation of the Dragon is said to bear to THE ONE ABOUT WHOM NAUGHT MAY BE SAID? Both Earth and the Dragon would represent the center at base of the spine, the seventh center? Even the symbol of the Earth (the even-armed cross within the circle) is analogous to the lotus with four petals at the base of the spine. These kinds of questions may well arise when considering the various planetary schemes, especially as we continue to learn more about such schemes.

Returning, now, to Saturn, we find reasons to suspect the presence of *both* the seventh and the fifth rays.

Empirically, the more conservative qualities associated with the seventh ray can be seen as identical to certain Saturnian qualities.

Formalism, bureaucracy, adherence to rules and regulations, reliance upon precedent, custom and tradition, proceduralism and the following of routine, the ability to organize, schedule, compartmentalize, and create structures, and an addiction to work—the "Martha complex."

In mythology Saturn, from one point of view, is considered an agricultural deity, the god of sowing or seed. This shows the "groundedness" of Saturn upon the seventh or physical plane. Of the seventh ray disciples D.K. says: "Their work lies naturally on the physical plane" (*Esoteric Psychology Vol. II*, p. 145). Saturn, like Vulcan (which in Part I of this article [last issue] was identified somewhat with the seventh ray), is closely related to the mineral kingdom—the kingdom specifically related to the seventh ray (cf. *Esoteric Psychology Vol. I*, p. 422). Saturn is known for its power to crystallize, to set in rigid form, and crystallization is a distinguishing feature of the seventh kingdom—the mineral kingdom.

Esoterically considered, "Saturn is *in fact* the correspondence to the logoiic physical permanent atom" (*TCF*, p. 406), a fact which relates it directly to the seventh or physical plane, and hence, the seventh ray. Again, consulting the enumeration of schemes on p. 369 of *TCF* (an enumeration which, admittedly, is an esoteric blind) we note that the Saturn scheme is listed as the seventh. Interestingly, it is also listed as the third among the synthesizing schemes—two of its proposed ray numbers being suggested by the enumeration.

As "Father Time," Saturn's relation to "time" should also be discussed. All three rays thus far proposed (three, one and seven) have a definite relationship to the concept of time. Ray three relates to the manipulation of time: for instance, relativity theory is particularly the concern of the ray three thought process, as is the study and coordination of the many interweaving astronomical cycles found in cosmos, and reflected in the horoscope. Ray one is concerned with the inauguration and termination of cycles. Ray seven is concerned with exact timing—with the administration of time through planning and scheduling, so that everything "goes off like clock-work." One can see Saturn and its blade or scythe at work in each of these.

In all things Saturn bestows the power to separate. This is the meaning of his blade, and relates him to the 1-3-5-7 line. In mythology Saturn was the son of Uranus (heaven, space, eternity). He castrated Uranus with a *harpē* (sickle), thus separating heaven from earth, compartmentalizing space and dividing eternity into what we know as time.

It is this power to divide that seems to relate Saturn to one of the major functions of the fifth ray (and certainly to the first ray, remembering that the mental vehicle is archetypally the lowest

anchor of the Will or first ray aspect). Saturn seems related to the separative, analytical, concrete mind—the mind, which on its own level, separates heaven from earth. In Kabbalistic numerology Saturn is related to the number “8”, and in esotericism Saturn may well be related to the “eighth sphere” formed when lower mind becomes so powerful and so impervious to soul impulse that it separates itself (Saturn’s scythe) from the influence of the Solar Angel—the heart of love within the human system. This type of Saturnian mind would, indeed, be the “slayer of the real.”

One has only to look at the list of virtues and vices of the fifth ray (*Esoteric Psychology Vol. I*, p. 207) to sense that Saturn, or other unsuspected planetary transmitters of the fifth ray, are somehow involved. To name a few: perseverance, common-sense, uprightness, justice without mercy (remember Saturn’s exaltation in Libra and its hierarchical rulership of Libra, the sign of justice), harsh criticism, lack of sympathy and reverence, etc. Certainly, if Venus were the sole transmitter of ray five, many of the qualities listed would be difficult to understand. The possible addition of Martian, Plutonian, Mercurial, Uranian and Saturnian transmissions of ray five (from whatever level of their constitutions) might begin to fill in a few blanks. In this regard, one should not forget the Entities that the Tibetan calls the “planetoids” (*TCF*, pp. 1164, 1176), each of which has its particular qualities and, very likely, its particular ray influences. It is beginning to seem that, though the seven rays may emanate from single sources within the Great Bear, the number of lesser channels, points of distribution and refractions is considerable.

One additional point of interest relating Saturn to the fifth ray, or, at least, to a fifth ray activity. Michel Gauquelin discovered that in the horoscopes of scientists, Saturn was frequently found either rising (at the Ascendant) or culminating (at the Midheaven).

Again, it should be emphasized that the important thing is not so much to place or assign the rays of Saturn (or any other planet) in the “proper positions, but to realize what rays are probably involved in Saturn’s functioning.

In the matter of assignment, the third ray, for previously stated reasons, seems well-placed as the monadic ray. The first ray seems to pertain to the soul level. It presents adversity and crisis as opportunity. “The phrase that ‘Saturn is the planet of discipleship’ is basically true because ordinary average man, except in group formation, does not come so potently under its influence” (*Esoteric Astrology*, p. 440). It seems justifiable to hypothesize that disciples are beginning to respond more to the soul ray of a planet, while not necessarily ceasing to respond to its personality ray. For disciples, Saturn presents itself primarily as a powerful distributor of the

first ray. The seventh ray would, then, pertain to the level of personality. It would provide all that is repetitious, customary, stabilizing, and, even, imprisoning. The prison of form is really the school of form, and Saturn holds humanity upon the lowest or seventh level until the lessons of form life are learned through seemingly endless, cyclic repetition. Saturn, therefore, would give a grounding and a practical, realistic understanding of life within the “frozen world” of the seventh level. Think, too, of Saturn’s frequent assignment as ruler of the seventh chakra at the base of the spine. As a distributor of the seventh ray, Saturn would anchor man upon Earth. If the fifth ray is involved in Saturn’s functioning (other than as a reflex of the third ray), perhaps it is so at the level of the Saturnian concrete mind. Such a speculation would be impossible to confirm at this time, though a similarly extended ray structure may also be thought provoking in relation to other planetary schemes—notably Uranus and Neptune who also seem to have more rays strongly associated with them than periodic vehicles to which to assign the rays.

Hypothetical Ray Structure for Saturn: Monad—Ray 3
Soul—Ray 1
Personality—Ray 7
Mental Vehicle (Lower Manas)—Ray 5

It is impossible, at this point, to differentiate between the esoteric and exoteric Saturn. As more information about the “inner round” and/or etheric, non-densified planets within the solar ring-pass-not becomes available, we may be able to begin to fathom the mystery of the two Saturns and the dual influence (beneficent and, quite possibly, nefarious) which seems to emanate from this planet or planets. Saturn seems to have much to do with “black magic,” and according to the Agni Yoga teaching, there is a visible “spot” on Saturn which is being prepared for all those who deliberately and consistently violate the laws of evolution. Again, it is interesting, in light of this discussion on the ray structure of Saturn, to realize that “most of the members of this centre of cosmic evil [i.e., the Black Lodge], are upon the first ray itself . . .” (*Rays V*, p. 716). In such cases the Saturnian sickle (a powerful first ray symbol) cuts the link between personality and soul, and even, in the worst cases, between soul and Monad. Positively, that same sickle (through the activation of the first, or Will, aspect, can bring the power of detachment into the life of the disciples, severing the chains which for eons have bound them to form. Great is the mystery of Saturn!

In the Winter issue of the *Journal of Esoteric Psychology*, this method of astro-rayological analysis will be applied to the three trans-Saturnian planets—Uranus, Neptune and Pluto.